

8. Young Man and his Animal Friends

1. wítte·m te·bejím mys kohótómatoj. han pe·céwtómatoj. haće bé·ppajím nisená·ním da·knénótómatoj myhé.
2. han hu·ké wejda·pájtómatoj. han wojó·kojwó·tómatoj. haće hu·kúm, "ʔukójbene ka·p nisená·ním da·knéním min," háťómatoj. haće ʔukójtómatoj te·bejím.
3. han loklómmánají hellíwótómatoj. hasán ʔétómatoj kapám ʔolém pejím hilitím kuthá·ntoće. han tútómatoj my·m te·bejé mysém. haće ʔunótómatoj my·m myjná. haće bé·ppaj wejadá·tómatoj myhé mysém.
4. haće ʔolém, "ni·bo·siftíʔas ni," háťómatoj.
5. haće pejím, "hipinná·n ʔe·n wejdáʔas ni myhé homoná myhé bedokojihí," háťómatoj.
6. han kapám, "ni·pajto·jéʔas ni," háťómatoj.
7. haće hilitím, "ni·wo·ntíʔas ni," háťómatoj.
8. haće te·bejím kutcí·husipín sykólkólótómatoj. han mé·jtómatoj bé·ppajé. han ka·pycyhé mé·jtómatoj. han ʔukójtómatoj te·bejím.
9. han ʔydfkótómatoj pakaním momím wo·sakití. han móťómatoj momí. han wonón tújtómatoj.
10. han čenón ʔétómatoj konobejím wo·sakití. haće "konobejím ʔukójim ni," háťómatoj. "wo·sakitím kajená handykdyknóm jo·pém kajé·wo·sakitím kajé·myjdi ʔewés nik mi," háťómatoj. han ʔukójtómatoj. haće te·bejím welkójtómatoj.
11. han kawím má·no ʔyné·tómatoj. han jepím ne·pájtómatoj welín. han jepím ne·m ʔydáwótómatoj my·m kajém hojdi. haće hymhýmím wejda·pájtómatoj myhé, "lamméndi my·m kajém" háťómatoj. han, "ʔukójké ʔydfkwesi mi mynýmkán myjdi," háťómatoj.
12. haće ʔukójtómatoj jepím ne·m. han ʔydfkótómatoj myjdi. han ʔétómatoj myjdi my·m kylé.
13. haće my·m kylém wejdá·tómatoj my·m jepím nehé, "my·m kajená ʔunoménbene," háťómatoj. "ʔosím kyjysým ʔisím myjdi mé·by min," háťómatoj. haće weté jepím ne·m ʔunótómatoj myjná kajená.
14. haće ʔysíptómatoj my·m kyjysým betejím. han mé·ʔen ka·cé," hóde ni·hilitín ni·kapán ham," háťómatoj. haće ʔypíntómatoj hilitín kapán ham. han wo·ntítómatoj hilitín kapán ham my·m kyjysý.
15. haće my·m jepím ne·m ʔe·lá pečáptómatoj. haće bo·jé·m bo·síp·tómatoj.
16. haće, "hóde ni·ʔolém," háťómatoj. haće ʔolém ʔypíntómatoj. han mé·tómatoj bo·jé·.
17. haće jepím ne·m pečáptómatoj bo·jehé ʔe·lá. haće hanhaním bo·síp·tómatoj. han hu·noće, "hóde ni·pajím," háťómatoj. haće pejím kanón mé·tómatoj hanhaní.
18. haće jepím ne·m hanhane ʔe·lá pečáptómatoj. han pakpakám bo·síp-

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1. One young man was frivolous. And he was mischievous. All the Indians disliked him.
2. They told the chief. They told (him) to send (the boy) away. The chief said, "You must go, the Indians don't like you." The young man went.
3. He crossed a little valley. He saw Bear, Coyote, Eagle, and Panther fighting about a deer. They called that young man. He went over there. They all told him.
4. Coyote said, "I made it run out."
5. Eagle said, "I saw (it) from above and told him where it was running."
6. Bear said, "I tracked (it)."
7. Panther said, "I killed (it)."
8. The young man took out a knife and cut it up. He gave them all (a share). The guts he gave to the ants. Then the young man went.
9. He came to a nice spring of water. He drank water. Afterwards he slept.
10. When he woke up, he saw a pretty girl. The girl said, "I am going to a pretty lake, a lake with all kinds of flowers, a pretty lake, there you will see me," she said. She went. The young man went to seek (her).
11. He went all over the world. He became an old man looking for (her). The old man came to (a place) near that lake. A horned owl told him, "That lake is not far away," it said. It said, "You go ahead, you will get there right away."
12. The old man went. He got there. He saw that woman there.
13. That woman told the old man, "You must not go to that lake," she said, "A bad animal lives there, who might catch you," she said. But the old man went over there to the lake.
14. That big animal came out. When (it) was going to catch (him), (he) said, "Where are my panther and my bear?" Panther and Bear came. Panther and Bear killed that animal.
15. That old man cut open (its) belly with a knife. A rabbit ran out.
16. (He) said, "Where is my coyote?" Coyote came. He caught the rabbit.
17. The old man cut up the rabbit's belly with a knife. A pigeon ran out. When (it) flew away, (he) said, "Where is my eagle?" Eagle pursued and caught the pigeon.
18. The old man cut the pigeon's belly open with a knife. An egg ran out. It fell down on the ground. It fell into a hole.
19. (He) said, "Where are my ants?" Those ants kicked the egg outside.

20. haće čajím májdykym wejdá·tómatoj jepím nehé, "my·m pakpaká to·nóp." han, "bućúlbene myhé synná bućúlbene haménce wo·nówesi my·m," háťómatoj.

21. haće bućúľtómatoj myhé synná jepím ne·m. haće wo·nótómatoj my·m kyjysým.

22. haće ?istómatoj myjdi mysé tu·lepén wentín my·m momím kyjysý wo·ntičé tu·lepétómatoj myhé. konojím sapwíjím wentín ?etatáťómatoj myhé my tem jakkatín. haće myjdi wo·nótómatoj my·m jepím nehé. haće my·m konojím sapwíjím wentín bomfttómatoj myhé. my·m myjém.

9. Underground Devil

1. wítte·m ?okó ?u·tí welkójtómatoj hu·ké my po·m sapwíjím jamanná dy·hyná.

2. haće kapám mé·tómatoj wítte·m konobejé. han lamijé·m káwí me?úťómatoj ?o·m kumdí. han manajpetitómatoj májdykym manajé. han hunmo·kójín ?o·m betejní bíľtómatoj pe·sipí kylém lahewibyćé. han myjá·tín me?úťómatoj my·m konobejé lamím káwí.

3. haće hywalím káwí ?unótómatoj my·m manajím ne·n. han wítt·m ?okó, " ?ukojpý na,"³³ háťómatoj.

4. haće, "homá·tín ?ukojmením"³⁴ na·s ?etáp my·m ?o· bíľilcé nisa·ká," háťómatoj.

5. haće manajím, "kado·konnoná· ni my·m ?o·," háťómatoj. han kado·konnótómatoj my·m ?o·. han ?ysíptómatoj.

6. "wo·ntiwesí nisa·ká min tem," háťómatoj my nem.

7. haće, "wodójwes ni," háťómatoj my·m manajím.

8. haće my·m kapám ?ydawín ?opéjťómatoj my·m pe·né. han pájto·kój·tómatoj. han ?étómatoj. han honpín·honpínwejé·tómatoj ?e·nín.

9. haće my·m manajím wisapím ča· hudokójťómatoj. han myjni wokít·tómatoj my·m kapá. han čolí wokítín wo·ntítómatoj.

10. han ?ukojín ?ydíktómatoj hu·kedí my tedí. haće myjdi ?istómatoj. han my·m manajím myjdi ?isín pyjytyhé kan ka·ton ?e·nín japamín wo·ntiháhá·tómatoj.

11. han myjá·cé nisená·nim hu·ké we·jda·pájtómatoj. "min pejím pyjytyhé lokó wo·tím," háťómatoj. han, "wojó·kojménce wennená·i," háťómatoj.

12. haće hu·kúm my pejé, "hesí da·kábe mi hedém nisená·nim da·kmením min," háťómatoj. han, "wojó·kojwó·m nik min," háťómatoj.

20. Another man told the old man, "Take that egg. Then smash (it) on his (the animal's) forehead, smash (it), if you do that, he will die," he said.

21. The old man smashed (the egg) on his forehead. That animal died.

22. (He) stayed there having them as friends, when (he) killed that water animal (they) befriended him nicely. Three girls took good care of him, treating him as if he were their father. He died there as an old man. Those three girls buried him nicely. That is that.

9. Underground Devil

1. One day the chief's three daughters went to the brush in the hills to look for acorn.

2. A bear caught one girl. He kept her in a rock cave for a long time. He brought a child on (her), a little boy. When he went hunting, he stopped up the doorway with a big rock lest the woman run away. In that way he kept that girl for a long time.

3. That boy grew up and was fifteen years old. One day he said, "Let us go, mother."

4. (She) said, "We have no way of going, look at that rock that blocks us in."

5. The boy said, "I can push that rock over." He pushed that rock over. He went out.

6. "Your father will kill us," said his mother.

7. That boy said, "I will thrash (him)."

8. That bear came and missed those two. He tracked (them). He saw (them). He went panting along, as he was angry.

9. That boy picked up a heavy stick. He hit the bear with that. He beat his head and killed (him).

10. (They) went and came to the chief, her father. They stayed there. That boy stayed there and played with the children, and when he got angry and slapped (them), he used to kill (them).

11. This being so, the Indians told the chief, "Your grandson is killing a lot of children," they said. "It would be well if you sent (him) away," they said.

12. The chief said to his grandson, "What do you want? These Indians do not like you. They tell me to send you away," he said.

13. haće my·m manajím, "be·tó da·kám ni," háťomatoj. han ťukójtómatoj manajím.
14. han ťétomatoj májdyke ča· wipulicé. han my·m májdykym, "hesibe my·m," háťomatoj myhé be·tó.
15. haće my·m manajím, "ni· be·tóm my·m," háťomatoj. han winnatóťomatoj my·m be·tó. "ťettím májdyknam mi ťukojpý," háťomatoj kapám manajím myhé.
16. han ťukójtómatoj my·m pe·ním. han ťétomatoj májdyke pándaka wiponosicé hinmakán. haće, "hesí ká·be mi," háťomatoj kapám manajím.
17. haće, "kawím ťinki·tná mý·tom ni," háťomatoj hedém májdykym.
18. "ťettím májdykym," háťomatoj my kó. haće my·m májdykym ča· wipulín wiťótómatoj čajná.
19. haće, "ťukojpé hánke·nóm," háťomatoj. han ťukójtómatoj.
20. han ťétomatoj májdyke ko·lí tílín witte·nánni by·pisićé, "hesí ká·be mi," háťomatoj kapám manajím.
21. "kə·jé by·pisiń ka·m ni ťypinbyćé," háťomatoj.
22. haće kapám manajím, "hapekój niseké ťukojpé," háťomatoj. han ťukójtómatoj bó·ppáj.
23. han ťydáwtómatoj witte·m pyjcadí. han hyjátómatoj. haće sapwijím hunmokójtómatoj witte·m ťistómatoj hydí tokís·en. han bəhəpəhəpnó tokisińi kasíptómatoj.
24. haće ťokóm ta·wají kylymím májdykym ťysíptómatoj kawná·n. han my·m pajelím má·no bendokonnoťomatoj. han wi·nonodáťomatoj. han wodójtómatoj tokispém májdyke. han ťukójtómatoj kylymím májdykym.
25. haće ťydáwtómatoj hunmó·n to·dawín sapwijím. "homá·kani," háťomatoj tokispé.
26. haće, "wamajím ni," háťomatoj. haće my·m sapwijím tokístómatoj. han kajpehé wonón tújtómatoj.
27. han banáká· čajkyhé ťiswóťomatoj. han hunmókójtómatoj kan. haće my·m ťispém tokístómatoj.
28. haće ťydáwtómatoj kan kylymím májdykym. han bendokonnóťomatoj kan. han wi·nonodáťomatoj kan. han myhé wodójtómatoj kan. haće ťydáwtómatoj my·m sapwijím hunmó·n to·dawín.
29. han, "homá·be mi," háťomatoj tokispé.
30. haće, "wamajím ni," háťomatoj tokispém.
31. haće tokístómatoj mysém sapwijím. han kajpehé wonón tújtómatoj. han banáká· čajkyhé ťiswóťomatoj kan. han sapwijím hunmokójtómatoj kan. haće tokístómatoj kan my·m tokispém.
32. han bó·ppají kasipićé ťydáwtómatoj kan kylymím májdykym. han wodójtómatoj kan myhé. haće ťydáwtómatoj hunmó·n to·dawín.
33. haće, "homá·be mi," háťomatoj.
34. haće, "wamajím ni," háťomatoj tokispém.
35. haće my·m sapwijím tokístómatoj. han kajpéťomatoj. han tújtómatoj.
36. han banáká·, "ni· ťiswes ni," háťomatoj kapám manajím. han ťistómatoj my·m. han tokístómatoi.

13. That boy said, "I want a cane." Then the boy went.
14. He saw a man uprooting a tree. That man said, "What is that?" (indicating) his cane.
15. That boy said, "That is my cane." He whirled that cane around, "You must be a strong man, let us go," said the bear boy to him.
16. Those two went. They saw a man pull a bow and aim. Bear boy said, "What are you doing?"
17. This man said, "I practice shooting to the end of the world."
18. "He is a strong man," said his friend. That man pulled up a tree and threw it away.
19. (Bear boy) said, "Let us all go." They went.
20. They saw a man stopping up his nose and blowing with one side, "What are you doing?" said bear boy.
21. "I am blowing the enemy lest they come," (he) said.
22. Bear boy said, "Go with us, let us go." They all went.
23. They came to a certain place. They made a house. Three went hunting and one stayed at the house to cook. He finished cooking everything.
24. When the sun (was) in the west, a black man came out of the ground. He kicked over all that food. He threw (it) all around. He beat up the cook. Then the black man went.
25. The three came from hunting, "What is the matter with you?" they said to the cook.
26. (He) said, "I am sick." Then those three cooked. When they had supped, they slept.
27. At dawn they told another one to stay. They went hunting again. The one, who stayed, cooked.
28. The black man came again. He kicked over (the food) again. He threw (it) all over again. He beat him up again. Those three came from hunting.
29. "How are you?" they said to the cook.
30. "I am sick," said the cook.
31. The three of them cooked. When they had supped, they slept. At dawn they again told another one to stay. Three went hunting again. Again the cook cooked.
32. When he had finished everything, the black man came again. He beat him again. (The three) came from hunting.
33. "How are you?" (they) said.
34. The cook said, "I am sick."
35. Those three cooked. They supped. Then they slept.
36. At dawn bear boy said, "I will stay." He stayed. He cooked.

37. han tokisihi kasiþicé ydávŧomatoj kylymím májdykym. han, "hesí ká·be mi hedé·di," háŧomatoj kylymím májdykym.
38. haće, "wodojín ká·mam mi," háŧomatoj kapám manajím. han myhé be·toní wokŧŧomatoj kylymím májdyke. han kawná wuduŧinnóŧomatoj myhé. haće tukém peholókpi·núŧomatoj.
39. haće sapwijím hunmó·n to·dávŧomatoj. haće kapám manajím, "my·m kylymím májdykym wodóŧ·amam miké," háŧomatoj kapám manajím."
- "ŧetaké wodojí ni myhé," háŧomatoj. han, "wuduŧinnói ni kawná my·m tukém peholókpi·núm myjná ymití," háŧomatoj. han, "ymŧŧibe nik piwím kuŧní kawná," háŧomatoj. haće ymŧŧŧomatoj kapám manajé my·m tukená.
40. han myhé sikéjdi dú·ŧomatoj. ymŧŧŧomatoj kawná tukená. han, "wi·jékjékseté mé·enna kawná yjé·ŧibe nik," háŧomatoj. haće wi·jékjékŧomatoj. haće weté hedém májdykym sapwijím kawná yjé·ŧŧomatoj my·m piwím kuŧní. han kawdi ydŧŧomatoj kapám manajím.
41. han wonón my·m kukú wipýlŧomatoj. han wi·jékjékŧomatoj my·m kukú. haće husíŧomatoj kukú. han bəlŧwŧomatoj kapám manajé be·tó. han wonón kawná ydá·ŧŧomatoj my·m be·tó. haće kapám manajím wipýlŧomatoj myhé be·tó.
42. han yhiŧŧomatoj hypywím lokdi kawí kawná·ndi. haće my·m kylymím májdyke ŧoŧŧŧomatoj. haće my·m kapám manajím wokŧŧomatoj myhé be·toní. han kylymím májdyke bonó· wadáŧŧomatoj myhé be·toní. han bedokóŧŧomatoj kylymím májdykym.
43. haće kapám manajím ŧokón yhiŧŧomatoj. han ŧéŧomatoj ŧekálím kyjysý. han myjé pajélŧomatoj.
44. han ŧéŧomatoj konojím sapwijé. han, "hesí ká·be me·m," háŧomatoj.
45. "hedé·dí me·úm niseké kylymím májdykym," háŧomatoj.
46. haće "yjé·kewá," háŧomatoj kapám manajím. han witte·m konobejé sikéjdi bəlŧwŧomatoj my·m kuŧní. haće májdykym sapwijím husíŧomatoj hipinná pyjčaná. han wipylín kələdá·ŧŧomatoj kukú.
47. han bəlŧwŧomatoj witte·kým konobejé. han wi·jékjékŧomatoj kukú. haće my·m májdykym sapwijím husíŧomatoj kan. han wipylín kukú kələdá·ŧŧomatoj kan.
48. haće kannohóm konobejé bəlŧwŧomatoj siké·dí. han wi·jékjékŧomatoj kukú. han husíŧomatoj kan májdykym sapwijím. han wipylín kukú kələdá·ŧŧomatoj kan.
49. haće kapám manajím myhé be·tó bəlŧwŧomatoj. han wi·jékjékŧomatoj kan. haće my·m májdykym sapwijím ŧestóm kawná to·pínŧomatoj my·m be·tó my·m manajím pisín, "wi·oké," háŧomatoj. "tókdá·p my·m kukú," háŧomatoj májdykym sapwijím.
50. han to·kóŧŧomatoj my·m konojé. haće be·tóm bəkələdá·ŧomatoj. haće kapám manajím homá·tín ysipménŧomatoj.
51. haće my·m májdykym sapwijím to·kóŧŧomatoj my·m konojím sapwijé mysé·tená. haće, "kylepébe·m ka·wá," háŧomatoj hu·kúm.
52. "ne·s husipí ne·s," háŧomatoj my·m májdykym sapwijím.
53. haće kapám manajím kyjysým ŧekálí pajelín my·m kylymím májdyke

37. When he had finished cooking, the black man arrived. The black man said, "What are you doing here?"

38. Bear boy said, "You must have been beating (them)." Then he hit the black man with his cane. He drove him down into the ground. There was a hole opening towards him.

39. The three came from hunting. Bear boy said, "That black man must have beaten you fellows. Look, I have beaten him," said the bear boy. He said, "I have driven him down into the ground, that hole opening this way, that's where he went in." He said, "You let me (down) into the ground with a grapevine rope." (They) let the bear boy into that hole.

40. They tied him around the waist and let him into the hole in the ground. (He) said, "Whenever I jerk (the rope) you must let me further down." He jerked (the rope). Thereupon these three men let him further down with the grapevine rope. Bear boy got down.

41. Afterwards he untied the rope. Then he jerked that rope. (They) took out the rope. They tied on Bear boy's cane. Afterwards they let that cane down. Bear boy untied his cane.

42. He walked around in the many camps under the ground. He met that black man. Bear boy hit (him) with his cane. He chipped off the black man's ear with his cane. The black man ran.

43. Being hungry, Bear boy walked around. He saw some dry meat. He ate that.

44. He saw three girls. He said, "What are you doing here?"

45. "The black man keeps us here," (they) said.

46. Bear boy said, "You can go." He tied one girl around the waist with that rope. The three men took (her) up to the outside. Then they untied the rope and let it back down.

47. (He) tied another girl. He jerked the rope. The three men took (it) out again. They untied the rope and let it back down again.

48. (He) tied the last girl around the waist. He jerked the rope. The three men took (it) out again. They untied the rope and let it back down again.

49. Then Bear boy tied his cane on. He jerked (the rope) again. Those three men brought that cane midways down thinking it was that boy, "Throw (it)!" they said, "Let go your grip on that rope!" said the three men.

50. They took those girls off. The cane fell back down. Bear boy had no way of getting out.

51. Those three men took those three girls to their father. The chief said, "You can marry (them), go ahead!"

52. "We have brought (them) out," said those three men.

53. Bear boy, in eating dry meat, bit that black man's ear. (The black man) howled, "A . . . i," he said, "Give me my ear!" he said.

54. haće kapám manajím, "husíp nik hedená·n mejís min bonó·," háťomatoj.
 55. haće pylkójťomatoj tukém. han ʔysíptťomatoj kapám manajé. haće méjťomatoj bonó· kapám manajím.
 56. han ʔukójťomatoj kapám manajím. han heséjťomatoj my·m májdykym sapwijé kylepéʔen ka·cé. haće wítte·m konobejím ʔesáktťomatoj kapám manajé. haće "to·pí myhé," háťomatoj hu·kúm konojé my tem.
 57. haće túťomatoj kapám manajé hu·kúm. han pebá·ťomatoj kapám manajé. "mi· husípakani," háťomatoj.
 58. haće, "ha·n," háťomatoj kapám manajím.
 59. haće konojím, "nisé ʔə·ləwí méja ne·s myhé," háťomatoj.
 60. haće hu·kúm, "ʔíntá,³⁵ háťomatoj kapám manajé. haće kapám manajím ʔetatťomatoj ʔə·ləwí my·m konojeká·.
 61. haće, "me·m weká·n ká·mam me·m," háťomatoj hu·kúm. han my·m májdykym sapwijé wo·ntiwó·ťomatoj hu·kúm. han my·m kapám manajé kylepewó·ťomatoj wyttehé.
 62. han my wonóm myjém.

10. Coyote and Beaver

1. ʔolém pa·nčáká kylepéťomatoj píčákám la·jí pejpéťomatoj.
 2. haće hunmowené· mysém hypýwťomatoj lamdí. haće "ʔolém julújbene ka·p bæhəpí to·kójís hunmowené· mysená," háťomatoj.
 3. haće kylém ne·m julújťomatoj tu·. han bajjá sijé·ťomatoj. haće bana·ká· to·kójťomatoj mukujé·tin ha·pajín.
 4. hasán myhé· pa·bejím ča·m mokosí ʔéťomatoj "homá·n nik kylé to·dawménasčéj ni," háťomatoj. han "ʔíntá wilyhajís la·jí," háťomatoj. han mo·bé·ťomatoj "hi· suda·kám ʔosé," háťomatoj. han "bajjá widəmís petotás," háťomatoj. han pajéľťomatoj. han hanke·nó myhé hapajmám má·no cówťomatoj. han homá·tihí bonóťomatoj. han pakanná ʔunón momí móťomatoj. han hontakójťomatoj. han huswéjťomatoj.³⁶ han "ʔə·ləwmakkím ʔydawké," háťomatoj. haće ʔydáwťomatoj.
 5. han "ʔə·ləwím ʔydawké," háťomatoj. haće ʔydáwťomatoj.
 6. han "ʔə·ləwím patčám ʔydawké," háťomatoj. haće ʔydáwťomatoj.

³⁵ʔinta, 'let us see,' an unanalyzable interjection.

³⁶hus-wej, 'make a magical wish' (Bill Joe: 'pray'); the meaning of the first element is not clear, it may be identical with the hus- of husla, '(hold) a private feast.' -wej means 'speak in a particular way,' thus wo·le-wej, 'speak White language,' hy·wej, 'talk bad.' makki was a headdress worn only by chiefs. It consisted of a stick decorated with feathers and a shell pendant, and was worn sticking up straight at the back

54. Bear boy said, "Take me out of here and I will give you your ear."
55. A hole opened up. It let Bear boy out. Bear boy gave (the black man) the ear.
56. Then Bear boy went. He came across those three men just as they were going to get married. One girl recognized Bear boy. The chief, the girls' father said, "Bring him!"
57. The chief called Bear boy. He asked Bear boy, "Did you take (them) out?" he said.
58. Bear boy said, "Yes."
59. The girls said, "We gave him our necklaces."
60. "Let's see," said the chief to Bear boy. Bear boy showed the necklaces of those girls.
61. The chief said, "You fellows must have told a lie." He gave orders to kill those three men. He told Bear boy to marry one (of the girls).
62. That ends there.

10. Coyote and Beaver

1. Coyote was married to Beaver and had Little Lizard for his grandson.
2. A party of hunters were camping a ways off. Coyote said, "You must pound (acorn), I am going to take all kinds of things to the hunters."
3. Then the old woman pounded flour. She made a seed ball. At dawn he went with a great load on his back.
4. Then he saw his first ripening tree of big manzanita berries. "Why in the world didn't I bring my wife!" he said. "Let's see, I will shake (it) a little," he said. Then he tasted. "Mm, sweet stuff!" he said. "I will break off a piece of the seed ball and eat (it) with (the manzanita)," he said. Then he ate. He cleaned up all he had packed. Then he did not know what to do. He went to a spring of water and drank. Then he pondered. Then he wished. He said, "Chief's abalone headdress, come!" (It) came.
5. (He) said, "Shell necklace, come!" (It) came.
6. (He) said, "Abalone shell belt, come!" (It) came.

7. han my·m pakanná·n ?ukójtómatoy.
8. han jamaní mé?enna·ndí ?yjé·će myhé makkím pílpílim jubáktómatoy.
haće nisená·nim ?etómatoy. han my·m májdykym jamaní ?ysíptómatoy.
9. haće "hu·kúm ?ypiním," háťomatoy. "me·nowá myhé," háťomatoy.
haće te·najím me·nótómatoy.
10. han to·píntómatoy myhé. han kapám pom baťoná ?iskíttíťomatoy.
11. haće tokíšťomatoy kylé mysém ču·jé. han dóšťomatoy kyjysý.
han to·pinín méjtómatoy hu·ké. haće la·jké·pají pajéltómatoy. han
hukítwó·ťomatoy.
12. han tújtómatoy wítilí³⁷ čí·n. han bá·ppajím nisená·nim tujiće
pajéltómatoy po·hó my·m kyjysý ču·jé. han cówťomatoy bá·ppají.
13. han banaká· čenótómatoy bá·ppajím nisená·nim. "tokistiwá hu·ké
čeda·bó," háťomatoy.
14. haće tokíšťomatoy kan kylé mysém. han méjtómatoy hu·ké pajelí.
haće pajéltómatoy hu·kúm la·jí. "han hunmočkojhé·s ?ísbene," háťomatoy
hu·ké.
15. haće "hu·kúm hapekójím ni miké," háťomatoy, "sa·ma·ná hukíten
miké," háťomatoy. han hapekójtómatoy. han hukíttómatoy májdyk mysé
sa·ma·ná. han my·m wenneké·pajím sa·ma·dí ?íšťomatoy.
16. haće leyé· mysém lámđi ?ukójtómatoy. han hodó·dí lejé· mysém
henaće ?ysíptómatoy kuťím hu·kedí. haće weté hu·kúm my?oméńťomatoy.
han helləmicé bý·te mý·ťomatoy beťím betejí ?amananná·n. haće my·m
?olawím wo·ntíťomatoy bá·ppajím kuťí.
17. Han hunmopé mysém "to·kojtihé·s min hedém kyjysý," háťomatoy.
18. haće "ni· hapájwes ni bá·ppají," háťomatoy. han ?ojse·tó· hapáj·
ťomatoy my·m ka·pém hu·kúm. han to·kójtómatoy myhé pywná.
19. han myhé ?i·kəlihím ča· sacé ?etómatoy.³⁸ han myjđí ?ydikín
?etómatoy he·mím wo·sakaticé. han myjđí dóšťomatoy my·m kyjysý.
han kapiće mo·bé·ťomatoy. han mosakán cówťomatoy bá·ppaji.
20. han homá·tihí bonó·ťomatoy. han hontakójtómatoy. han "me·mením
kuťí mysém," háťomatoy. haće "we ?ydaw ni," háťomatoy.
21. haće kylém ne·m ?osí henýmťomatoy. haće myhé· kokó hudokójín
hinmáktómatoy kylém nehé. haće kylém ne·m bəťčəkə ?olúťomatoy wa·wá·n.
haće my·m májdykym dekkektíťomatoy³⁹ kylém nehé. han "píčákám manajé
min kotó jew píčák," háťomatoy.
22. haće píčákám manajím bəťčəkə pettujićé wekəwťomatoy kylém ne·m.
haće "dumí wel kawná," háťomatoy ?olém.
23. haće píčákám welín ?eméńťomatoy. han tuké ?etómatoy kawná
píčákám, "hedé·dim tukém pa·pá," háťomatoy.
24. haće "he· pej," háťomatoy, "ča·m manají ?enóp sy·bés," háťomatoy.
25. haće píčákám manajím to·píntómatoy ča· haće myjní sy·bé·ťomatoy
tukená. han "he· pej min kotóm hede·dí," háťomatoy, "wo·wó· lepajnp
suktipý," háťomatoy.

³⁷witili, 'rabbit-skin blanket,' see text 18.

³⁸Firewood was hauled in, mainly by the old men, one big log at a time, and this log was then burned in two before being brought into the house. Sometimes this burning in

7. Then (he) went away from that spring.
8. As he went along on the other side of the hill, the shell pendant of his chief's headdress shone. The Indians saw (it). That man emerged on the hill.
9. "A chief is coming, go and fetch him, you fellows," they said. Then some young men went to receive him.
10. They brought him. They made (him) sit down on a bear skin that was spread out.
11. Then the women cooked mush. They roasted meat. They brought (it) and gave the chief. (He) ate very little. He told (them) to put (it) by.
12. Then he slept with a rabbit skin blanket over him. At night, when all the Indians were asleep, he ate that meat and mush. Then he cleaned it all up.
13. At dawn all the Indians woke up. "Cook for the chief, let him have breakfast!" they said.
14. Then the women cooked again. They gave the chief food. The chief ate a little. (They) said to the chief, "We are going hunting, you stay here."
15. The chief said, "I am going with you to put you on the runways," he said. He went along. He put the men on the runway. He stayed on the best runway.
16. The beaters went way out. When the beaters shouted over there, the deer came out by the chief. But the chief did not shoot. Only when (they) had passed did he shoot a big buck from behind. That arrow killed all the deer.
17. Then the hunters said, "We will carry this meat for you."
18. (He) said, "I will put them all on my back." Then that fellow, the chief, put sixteen on his back. He carried (them) to his camp.
19. Then he saw that his burnt-in-two log was burning.³⁸ When he got there, he saw that the coals were nice. Then he roasted that meat there. When (it) was done, he tasted. Finding (it) good, he cleaned it all up.
20. He did not know what to do. He pondered. He said, "They did not get any deer." "So I come (with) nothing," he said.
21. Then the old woman talked bad. (He) picked up his spear and aimed at the old woman. The old woman put a cooking basket over her head and howled. Then that man produced the sound of wood knocking against wood, on the old woman. Then he said to Little Lizard, "Take your grandmother off the spear, Lizard!"
22. When Little Lizard turned the cooking basket around, the old woman was gone. Then Coyote said, "Look for a wet (spot) on the ground!"
23. Lizard looked but did not find (it). Then Lizard saw a hole in the ground. "Here is a hole, grandfather," he said.
24. (Coyote) said, "Yes, grandson, go and get a little stick, I am going to explore with a stick," he said.
25. Then Little Lizard brought a stick. (Coyote) felt around with that in the hole. Then he said, "Yes, grandson, your grandmother is here," he said, "Go and scrape together some pine needles and let us make smoke."

³⁸dekkek-ti-tomatoj. Very often the accompanying noise is described instead of the

26. haće wo·wó· to·píntómatóy píćakám. han my·m tuké wo·wo·ní susóptómatóy. han satfómatóy. han welkétómatóy tewní.
27. han "ʔetátá homo·dí ʔysípweska sukúm," háfómatóy. haće ʔétómatóy píćakám ta·wajím káwná. haće "ʔosím my·m hy·wejmén bá·jtóm myjé hy·wejićé," háfómatóy.⁴⁰
28. "bækkə·ménće bækkəháham," háfómatóy.
29. haće "ʔíntá mi· ká·bene welkébene ʔetatajís," háfómatóy.
30. haće píćakám manajím welkétómatóy. haće ʔysípómatóy sukúm.
31. haće "he·pej," háfómatóy, "min kotóm myjdí ʔysípmam," háfómatóy, "ʔukójpý wi·p min kotó ʔoseká," háfómatóy.
32. han wi·n hapájtómatóy kojóná hu·kitín. han ʔukójtómatóy.
33. haće píćakám manajím "helú·m ni pa·pá," háfómatóy, "ʔisím ni hedém ʔo·dí kapumdí," háfómatóy.⁴¹
34. haće "ʔə," háfómatóy. han ukójtómatóy my pam myhé jowá·n.
35. han ʔydfkómatóy ta·wajdí. han ʔétómatóy kylém nehé sewí méʔennaná. han "homá·tín ʔydfkkani myjdí kylém ne·," háfómatóy.
36. haće "kywé kújsokó jakpén ʔypínas ni," háfómatóy. haće my·m kywím ʔotta·tótómatóy. haće ʔunótómatóy my·m ʔolém.
37. han ʔestóm ʔo·nocé kywím ʔojewejpájtómatóy. haće bomíttómatóy ʔolém my·m sewná. han dukujín wo·nótómatóy.

11. Coyote Pretends Sickness and Makes Poison

1. ʔolém myhé·topećá·⁴² ʔekýtkójtómatóy. han ʔétómatóy witté·m synóm kapićé. han kələkojín wejdá·tómatoj my te·mysé han my po·mysé.
2. haće "me·kojpé," háfómatóy mysém.
3. haće ʔolém hi·nkójtómatóy. han káwná·n lakyní wibóltómatóy synó. han káwná kotdojín my·m synóní hipinnaná wusuʔomístómatóy. han my·m ʔe·pépím jo·ní hiní pe·pwoʔomístómatóy.⁴³ han ʔampíntómatóy muktín.
4. haće my te·mysém my po·mysém ʔydáwómatóy. han ʔétómatóy "bonpínmam nik tem," háfómatóy káwdi ʔamicé.
5. han my te·mysém hudokojín to·kójtómatóy kumná.
6. haće bé·ppajím nisená·ne ʔysípwó·tómatoj pyjčaná. haće píćakám manajím wa·ćadáktómatóy pe·sipím hojdí. haće ʔolém jommy·séto matóy nisená·ne silá⁴⁴ mýʔen.

⁴⁰It was not clear to the informant why it was bad to talk about the smoke coming out in the west. Probably an old local belief which has now lost all significance.

⁴¹Lizard got his greenish color from being left on that (soon-) stone.

26. Lizard brought pine needles. (They) stopped up that hole with pine needles. (They) set (them) on fire. (They) fanned (the fire) with a winnowing basket.

27. Then (Coyote) said, "Watch where the smoke will come out." Lizard saw (it) in the west. Then (Coyote) said, "That is bad, don't talk bad, it always rains when one talks bad."⁴⁰

28. "(It) stops every time you stop," said (Lizard).

29. (Coyote) said, "Let's see, you do (it), you fan, and I'll watch."

30. Then little Lizard fanned. The smoke came out.

31. (Coyote) said, "Yes, grandson, your grandmother must have come out there," he said. "Let us go. Pick out your grandmother's valuables," he said.

32. Then he picked (them) out, put (them) in a pack basket, and packed (them) on his back. Then (they) went.

33. Little Lizard said, "I am tired, grandfather. I am staying by this stone, in the bark."⁴¹

34. (Coyote) said, "All right!" Then his grandfather went away and left him.

35. He came out there in the west. He saw the old woman on the other side of the river. He said, "How did you get over there, old woman?"

36. (She) said, "I came with Crane's neck as a bridge." Then Crane put his head across. Then Coyote went.

37. When (he) got midways, Crane drew back his head. Coyote fell into that river. He was drowned and died.

11. Coyote Pretends Sickness and Makes Poison

1. Coyote went to examine his acorn tree. He saw that one branch was ripe. He went back and told his sons and his daughters.

2. They said, "Let's go and get (the acorn)."

3. Then Coyote went ahead. From the ground he broke off a branch with a hooked stick. Lying on his back on the ground he put that branch on top of himself. With that dog fennel he put what was meant to look like fly blow on his eye. Then he groaned a great deal.

4. His sons and his daughters came. They saw (him) groaning on the ground. "My father must have fallen down," they said.

5. His sons picked (him) up and took (him) to the roundhouse.

6. Then (he) told all the Indians to go outside. Little Lizard stuck on near the doorway. Then Coyote doctored in order to shoot the Indians with poison "bullets."

⁴³pe'p-wo-?omis, 'put fly-blow on oneself,' < pe'p, 'fly-blow.' The etymology is not clear and similar compounds with -wo(-?omis) can not be formed; the informant said

7. haće píćakám manajím "jommy·sém hedém májdykym silá sijé·n," háťomatoj.

8. haće ʔolém bospťomatoj p̄yjćaná. han ʔojsé·tom masanná bællém·ťomatoj. han ko·kóm kylém nehená bedokójtomatoj.

9. haće kylém ne·m ćolí wó·ťomatoj myhé be·toní. haće ʔæskələwó·ťomatoj. haće hedém nisenan·nim bedokojín mə·ťomatoj myhé. han johóptomatoj.

12. Yellowjacket Hunt

1. te·bejím pe·ním ʔe·pení tántomatoj⁴⁵ ʔenihé·hojní kowím tanní synnón. han my·m ʔe·pení kawnanná synnoće mé·ťomatoj ʔe·pením.

2. han hu·dokójtomatoj. han ta·wajím kawná ćolíń hú·jé·ťomatoj. haće te·bejím pe·ním kawnáńdi bedokójtomatoj.

3. han ʔokóm bonnopytoće məspəná hukitín tujťťomatoj.

4. haće banaká·hu·dokojtťomatoj. han ta·wajńá ćolíń hú·jé·ťomatoj ʔe·pením. haće te·bejím pe·ním kajé·ťomatoj.

5. han sapwijím ʔokó kajé·ń ʔydfkťomatoj ʔe·pené hydí. han wo·wó·lepajwené·ťomatoj. han susóptomatoj my·m tuké. han satťťomatoj. haće my·m sam mé·ťomatoj p̄p̄ó·. haće kawím má·nom sáťomatoj pídokojín. haće kyjysým má·nom sa hinna·ńí bedokójtomatoj.

6. haće ʔawaním ho·má·tín⁴⁶ bedokojméntomatoj. han momná ʔymít·ťomatoj ʔawaním. han myjđí ʔístomatoj my·m.

7. haće ćajkým kyjysým wonóm ćajím kawná ʔukojín wadá·ťomatoj kawím má·nom řanoće.

⁴⁵tan-ťomatoj tan, 'straw' (cf. Eng. to string, 'put on a string,' a string). The procedure is not quite clear, but on general grounds one would suppose that the grasshopper's leg was to act as a sort of bait. 'Strawing' wasps to be able to follow them seems to have been a common pastime with Nisenan boys.

⁴⁶ho·ma·tín, 'how,' with a negative verb corresponds to the Californian no-how, no-ways (i.e., opposed to some-how).

7. Little Lizard said, "This man is doctoring, making poison 'bullets.'"
8. Then Coyote ran outside. He jumped over sixteen rings of men. Then he ran to the old vulture woman.
9. The old woman hit his head for him with her cane. (He) tumbled over. These Indians ran and caught him. They mashed (him) up with their fists.

12. Yellowjacket Hunt

1. Two boys put a yellowjacket on a straw by shoving in a white straw with the leg of a grasshopper. When (they) shoved (that) in under the yellowjacket, the yellowjacket caught (it).
2. It flew up. It flew along heading west. The two boys ran beneath.
3. When the sun was on the point of disappearing, they put (the yellowjacket) in a basket and let (it) stay overnight.
4. At dawn they let (it) fly up. The yellowjacket flew along heading west. The two boys pursued.
5. After pursuing for three days they came to the yellowjacket's house. Then they went around and scraped pine-needles together. They stopped up that hole. They set fire to (the pine needles). That fire caught the dry grass. The whole country blazed up and burned. All the animals ran before the fire.
7. Turtle could not run whatever he did. Turtle went into the water. He stayed there.
7. The other animals went to another country and so escaped with their lives while the whole country burned up.

13. Rabbit Gives Horns to Deer

1. haće⁴⁷ tokko·kóm myhé pyjytyhé· pajjotíťomatoy hi·wejím. han pajjoćé
ʔolém ʔéťomatoy. han bedokojwó·pájťomatoy.
2. haće tokko·kóm tukená ʔymíťomatoy. haće me·mémentomatoy ʔolém.
3. han bynené·n ʔéťomatoy pala·lí bo·jé· kuí. han pala·lí kadokóťomatoy
ʔolém. haće pala·lím bedokojín tuké ʔymíťomatoy.
4. haće bo·jé·m mowpéťomatoy my·m kuťé mowpemá bejdím. haće ʔolém
myhé kadokóťomatoy. haće bo·jé·m dy· osáspájhaháťomatoy mowí wosón.
haće ʔolém me·sán wadáťomatoy.
5. haće kuťín ʔolém ham pe·ním wodojtótóťomatoy. haće ʔolém wadá·tí-
ťomatoy bo·jé·. haće bo·jé·m mowí ʔosipín "mi ʔomít ty" háťomatoy.
haće kuťím ʔomíťomatoy ka·pém myjé bejdím.

14. Coyote Rapes his Daughter-in-law (1)

1. haće ʔolém joćimí mo·hó dáktomatoy "judu·kojpé kotóm ʔokkysím,"⁴⁸
háťomatoy. haće "min po· mysé to·jé·p hanke·nóm ʔukojpé," háťomatoy
my kylé.
2. han bé·ppáj ʔukóťomatoy. han ʔydíťomatoy kotóm dy·dí. han
judúťomatoy kotó.
3. haće "welnós čajkyná," háťomatoy ʔolém. han kələpinín, "hodo·dí
lokóm," háťomatoy. han "nik petí· mysém"⁴⁹ myjná ʔunón wennenáj,"
háťomatoy. "mysé by·tém ky·pém juduhú," háťomatoy.
4. haće my petí·m ʔunóťomatoy myjná. han judúťomatoy kotó. haće
ʔolém mé·enna·ní hećokojín ʔydíťomatoy my peti·hedí. han mé·ťomatoy.
han ʔyéťomatoy. haće wá·wťomatoy kylém.
5. haće kylém ne·m, "homá·n wa·wíbe kylém," háťomatoy.
6. haće ʔolém "kapám mé·jaťacé ka·m," háťomatoy.
7. han ʔolém hypywná hi·nkóťomatoy. haće te·najím to·dávťomatoy
kyjysý. haće my·m ʔolém móltomatoy my·m kyjysým kuťí.
8. haće kylém ne·m wéjda·pájťomatoy my te· mysé. haće my te· mysém
kadokóťomatoy. han me·n wo·ntíťomatoy my·m ʔolé my te.

⁴⁷haće without a preceding sentence is extremely rare (see, however, text 14, paragraph 1 and text 16, paragraph 1). Its occurrence can only be explained by assuming that the informant had already started the telling in his mind before he began to speak. On the other hand the stories have been read back to him on several different occasions without his objecting to these initial haće's. In any case there is not much verbal force left in these forms; they are really becoming connecting adverbs.

13. Rabbit Gives Horns to Deer

1. Burrowing Owl made his children dance Hiwe. Coyote saw (them) dance. (He) ran up to (them).
2. Then Burrowing Owl went into the hole. Coyote did not catch (him).
3. Coyote looked around and saw a cottontail, a rabbit, and a deer. Coyote pursued the cottontail. Cottontail ran into a hole.
4. Rabbit had antlers, the antlers that Deer has now. Coyote pursued him. Rabbit ran his head against the brush all the time, being hampered by the antlers. Coyote nearly succeeded in catching (him).
5. Deer and Coyote fought. Coyote let Rabbit live. Rabbit took the antlers off and said, "You put (them) on, brother!" Deer put (them) on, and he has (them) now.

14. Coyote Rapes his Daughter-in-law (1)

1. Coyote wanted to drink cider. "Let us go and pick a lot of manzanita berries!" he said. (He) said to his wife, "Take along your daughters and let us all go!"
2. They all went. They got to the manzanita bushes. They picked manzanita berries.
3. Coyote said, "I am going to look for (berries) somewhere else." When he came back he said, "There are lots over there. He said, "It would be good if my daughter-in-law went over there, she is the only one who is any good at picking!" he said.
4. His daughter-in-law went there. She picked manzanita berries. Coyote got to his daughter-in-law by going round the other way. He caught (her). Then he raped (her). The woman howled.
5. The old woman said, "What is the woman howling for?"
6. Coyote said, "(She does that) because a bear pretty near caught (her)."
7. Then Coyote went on ahead to the camp. A young fellow brought game. That Coyote skinned that deer.
8. The old woman told his sons. His sons pursued (Coyote). When they caught (him) they killed that Coyote, their father.

⁴⁸?okkys-i-m and the adverb formed from it, ?okkys-ti-n, seem to be sort of general intensifiers corresponding roughly, to 'colossal(ly)' and similar expressions in our slang.

⁴⁹nik peti· mysem. Plural because of the taboo.

9. han kələkojín lumájtómatóy mysé honní. han my·m pyjčadí hatí·
tómatoj.⁵⁰

15. Coyote Rapes his Daughter-in-law (2)

1. ?olém "čiwím lokké·pajím wo·sakatím my·m loklodí," hátomatoj.
2. haće my po· mysém "ne·s jankójhé·s," hátomatoj.
3. haće "min ne· julujčákbe·m ?íswá," hátomatoj.
4. haće "homoký·m jankóječé ká·be mi," hátomatoj, "min petí· bý·tem
ham my·m,"⁵¹ hátomatoj my po·m.
5. haće "ʔy·,"⁵² hátomatoj ?olém. han "mysé bý·tem ky·pém mynýmkán
to·dávvesi čiwí," hátomatoj ?olém.
6. han ?olém mé?enna·ní ?ukojín ?újtómatóy pottó·dí. haće ?ydávwtómatóy
my·m kylém my petí·m. haće "janbe me·m," hátomatoj, "kojmó·m do·?i
nik pajdəkdəkdí," hátomatoj, "hapajto·kójbe·m nik ká·wá," hátomatoj.
7. haće kylém "me·mbé·s miké," hátomatoj. han jominí sijé·tómatoj
bokotí pehəptín. han me·mbé·tómatoj.
8. haće ?olém wá·wtómatóy, "la·jí kəwjakkatiwá,"⁵³ hátomatoj. haće
kylém jominí lamkyskystítómatóy. han me·mbé·tómatoj kan.
9. haće ?olém wá·wtómatóy kan, "la·jí sewjakkatiwá,"⁵⁴ hátomatoj. haće
kylém jominí lamkyskystítómatóy. han hadokojín kə·nučé synnótómatóy.
10. han ?ojse·tóm nyní wədəməčiktítómatóy. haće kylém túkwo·nótómatóy.
haće ?olém henátómatóy, "hesimá·n wo·nóm kylém hede·dí," hátomatoj.
11. haće nisená·ním bə·ppáj ?ydawín to·kójtómatóy kumná. haće "wene·
jawo·nóm ni hedém hopí," hátomatoj.
12. han hydí ?ydikín kumdí ?ydkítómatóy, "bə·ppáj ?ysípwa woné·s," há·
tómatoj. haće bə·ppáj ?ysipičé píčakám kapumná·n ?etátómatóy.
13. haće woné·tómatoj ?olém myhé· pə·lí wətəppajdyktómatóy. han
"mapapap hó·"⁵⁵ kámmal hó· mapapap hó· kámmal hó· "myjá·tin sóltómatóy
wo·jé·n.
14. haće píčakám "my petihé· pan ká·m," hátomatoj. haće bosipín
bedokójtómatóy.

⁵⁰This is in the best Nisenan tradition. When somebody had died in a house, you built another one; when a chief died a new roundhouse was usually built, and so, after this trouble with the father, the family naturally did not want to live in that place any longer.

⁵¹ham mym, literally, 'those-together-are that,' i.e., 'that is all'; ha-m is a verbalization of the 'auxiliary' pronoun ha.

⁵²?y· is pronounced with in-going breath. It expresses delight coupled with wickedness. Since everybody knows this story it is impossible to tell whether ?y· is used freely or only as a quotation.

⁵³kaw-jakka-ti-wa < kaw, 'ground,' + jakka, '(be) like,' + -ti, causative suffix.

9. When they went back they had a big time for themselves. Then they quit that place.

15. Coyote Rapes his Daughter-in-law (2)

1. "There is a great deal of good-looking clover in that valley," said Coyote.
2. His daughters said, "We will go and pick!"
3. Coyote said, "You have to help your mother pound, stay here!"
4. His daughters said, "Who do you want to go and pick? There is only your daughter-in-law," they said.
5. Coyote said, "y··." Coyote said, "She is the only one who is any good, she will bring clover right away!"
6. Then Coyote went the other way and hid in the grass. That woman came, his daughter-in-law. (He) said, "Are you picking? A rattlesnake has bitten me in the tendon," he said. "You will have to pack me on your back, please do!" he said.
7. The woman said, "I will try to pack you on my back." She made a pack net and fitted (it) to her back. She tried to pack (him) on her back.
8. Coyote howled, "Make (it) a little lower!" he said. The woman made the pack net longer. Then she tried to pack (him) on her back again.
9. Coyote howled again, "Lower (it) a little!" he said. The woman made the pack net longer. Then when (she) was stooping as she got up with (him) on her back, (he) shoved in (his penis).
10. He broke off sixteen joints inside. The woman fainted. Coyote shouted, "There is something the matter with the woman, she is dying here!" he said.
11. All the people came and took (her) to the roundhouse. (Coyote) said, "I am going by this creek, I am making medicine!"
12. He got to the house and to the roundhouse. "Get out, all of you! I am going to doctor," he said. When they all went out, Lizard looked on from the bark.
13. Coyote doctored, he put his penis back on. Then he sang like this, "Come red out of the mouth—slip, come red out of the mouth—slip," as he moved the lower part of his body, copulating.
14. Lizard said, "(He) is copulating with his daughter-in-law!" (Coyote) bounded out and ran.

⁵⁵mapapap ho', etc. is chanted in a monotone like this: 000--0-, 000--0-. mapapap < ma, prefix, 'with the mouth,' + -papap, 'to be red (?),' which is probably connected with the word for 'red,' p'ananak.

15. han ko·kóm kylém nehé· myhé p'elí ?etatítómatoj. haće kylém ne·m myhé be·toní bə·nkəjí wó·tómatoj. haće ?əskələwó·tómatoj. haće te·najím myjná bedokojpajín wo·ntítómatoj ?olé.

16. Coyote Rapes his Daughter-in-law (3)⁵⁶

1. ?olém myhé· topečá·m kápicé wuhu·kój?en⁵⁷ wí·wó·tómatoj.
2. haće, "né·s wi·koyhé·s té," háťómatoj konojím.
- 3., 4. haće "julújčákbé·m ?íswá na·ná," haťómatoj, "te·najím hapekójbo mín."
5. haće "hunmo·kójwesí mysém," haťómatoj.
6. haće "min petí· mysém ?ukójbo."
7. haće "?y· myse bý·te·m ký·pem mysé da·kam ní," háťómatoj.
8. han hí·nkójtómatoj. han hí·nkójin kawná·n syno wisalín myjni wə·śsía?omisín hini pé·pwo?omístómatoj he·sim jó·ni.
9. han ?ydáwtómatoj kylém. haće ?a·mpíntómatoj.⁵⁸ han lammé·ndi ?ydawí·ce ?ámťómatoj.
10. han "mé·be henás bonpínke·m henás," háťómatoj.
11. "henamenwá ?oseká·m lokóm ?isím hydí ?yné· mysém wəlkətto·kójbý," háťómatoj. haće "me·bé·be·m ník ká·wa," háťómatoj.
- 12., 13. haće "jomini sijé·n hadokójťómatoj séwjakkatiwa ník ?a·?áj," háťómatoj. haće séwjakkatítómatoj.
14. haće "séwjakkatiwa⁵⁹ ník kanno ?á·," haťómatoj. haće séwjakkatí.
15. han "mimé· hojím méčəwi lá·ji helləmtiwa," háťómatoj. haće myjá·títómatoj. han "kénkitwa muktiké·pajín," háťómatoj.
16. han kénkitín há·dokójjicé synnótómatoj. han "?y· ní· wo·sákasmam núkasmam ká·," háťómatoj.
17. han henátómatoj my·m ká·pem. haće te·najím ?ydawín, "topečá·m mallé?i kylé topečá·m," háťómatoj. haće te·najím ?ydáwtómatoj.
18. han "mý·m kyle tó·kójwá wenejawó·nós kúmna humítbē·m," háťómatoj.
19. han hópi ?unótómatoj. han ?ydawín watasíptómatoj bə·ppajé. haće pítča·kám manajím kapú·mdi ?ístómatoj. haće bə·ppáj ?ysipicé pítča·kám ?etátómatoj.

⁵⁶Texts 11, 14, 15, and 16 are variations on the same theme. The basic story of Coyote simulating illness to make mischief and misbehave—preferably with his daughter-in-law but sometimes with his own daughter(s)—is known to every Nisenan and told with great gusto. Text 11, which I obtained first, must be regarded as a drawingroom version.

Text 16 is transcribed, with the assistance of the informant, from a gramophone record made by Bill Joe in Berkeley in the summer of 1932. The text is interesting because it shows a story told without interruption. All the others were, of course,

15. He showed his penis to old lady Vulture. The old woman hit the head of the penis with her stick. (Coyote) tumbled over. Then the young fellows ran up to (him) and killed Coyote.

16. Coyote Rapes his Daughter-in-law (3)

1. When Coyote's private tree was ripe and (he was about) to go to whip down (the acorn) he ordered that (someone) should pick up.
2. The girls said, "We will go and pick up, father!"
3. (Coyote) said, "You have to help mama pound, stay here!"
4. "Then let the boys go with you!"
5. (He) said, "They are going hunting."
6. "Let your daughter-in-law go."
7. (He) said, "y·, she is the only one who is any good, I want her!"
8. He went on ahead. As he went ahead he pulled off a branch, from the ground, covered himself with that, and put fly blow on himself with some flower.
9. The woman came. (He) greeted (her) with a groan. When (she) got near he groaned.
10. (She) said, "(I will) try to pack (you) on my back, I will shout (for help). Have you fallen? I will shout!"
11. "Don't shout! There are lots of valuables in the house, somebody going around might steal (it) and take (it) away," (he) said. Then he said, "You must try to pack me on your back, please do!"
12. (She) made a pack-net and got up with (him) on her back.
13. "Lower me! a·ʔaj," he said. (She) lowered (him).
14. Then (he) said, "Lower me more! a·," (she) lowered (him).
15. (He) said, "Move the cheek of your buttock over a little!" (She) did that. Then (he) said, "Stoop low down!"
16. As (she) stooped down when she was getting up with (him) on her back, he shoved in (his penis). He said, "y·, (this is) what I love and have desired!"
17. That fellow shouted. When the boys came they said, "The acorn tree has put a spell on the woman, the acorn tree!" Then the boys came.
18. (Coyote) said, "Take that woman along and put (her) in the roundhouse! I am going to make medicine on the way."
19. Then he went up the creek. When he came he drove out everybody. Little Lizard stayed in the bark. When everybody had gone out, Lizard looked on.

⁵⁷After wuhukojʔen there is a kan missing; the whole construction means 'doing in order to go to whip down,' i.e., 'when he was about to go and whip down.'

⁵⁸a·m-pen-tomatoj, literally, 'approached by groaning.'

⁵⁹...

- 20., 21. haće "mapapap hó· kámmal hó· mapapap hó· kámmal hó·," háťomatoj, "my petihe pán ká·m," haťomatoj pitca·kám. haće my·m májdyk mysém bá·ppáj myjna wičonóťomatoj.
22. haće bællémťomatoj ʔójsē·tom masanná. han bedokójtomatoj.
23. haće ko·kóm kylen né·m hypywná·n lámđi ʔočíktomatoj čy·kyjwamajím kylen né·m. haće myhé myhé· to·nehé husipín, "hehé hehe," háťomatoj kylen nehe.
24. haće "ʔi·ʔi." han myhé· bé·toní bėnkəji wəkəkťomatoj. haće ʔáskələwó·ťomatoj.
25. haće te·najím myjna johóptomatoj myhe wó·ntín.

17. Coyote and Lion Make Big Time

1. haće wýkpajím káwí ʔolén hilitín ham pe·ním ʔočiktotóťomatoj. han lumajihí henýmťomatoj. han kuťi lejé·wó·ťomatoj.
2. haće ʔolém lollám hilitím hunmokójtomatoj. han hilitím ka·číktomatoj. han lollám ʔolém lejé·ťomatoj. haće kuťim ʔysipicé mé·ťomatoj hilitím.
3. han to·kójtomatoj lumajím pywná. han móltomatoj kuťi. haće hilitím bá·ppajím kyllá sedejí dá·kťomatoj.
4. haće ʔolém "ni· da·kám ni kan la·jí," háťomatoj.
5. haće hilitím "hánke·nó da·kám ni," háťomatoj.
6. haće ʔolém ʔə·níťomatoj. haće hilitím ʔolém wodójtotóťomatoj. haće ʔolém lollám bedokójtomatoj.
7. haće hu·kúm pe·ním wodójtotóťomatoj hilitím wo·ntíťomatoj ʔolém hu·ké. han my·m pyjcadí wonóťomatoj lumajím.

18. Life before White Man

1. hojjám káwí nisená·nim čí·mí·ťom wem pájtóm wem cólťom kylé mysé bý·tem wolosí byčýmpéťom.
2. han kylé mysém ʔu·tí sé·ťom. han myjé pėktóm. han ʔekaltín julújtóm. han býjtóm. han ču·jejátóm.
3. han čiwí·janín ʔopló sijé·ťom. han pykjawené·ťom pyký myjni depájtóm ču·jé.

20. Then (Coyote) said, "Come red out of the mouth—slip, come red out of the mouth—slip!"
21. "(He) is copulating with his daughter-in-law!" said Lizard.
22. All the men made a ring around there. (Coyote) jumped over sixteen rings. He ran.
23. Old lady Condor met (him) a good distance from the camp, an old woman suffering from eczema. (In front of) her he took out what he was carrying about. "Hehe, hehe!" he said to the old woman.
24. (She said), "i-?i!" She hit the head of the penis with her stick. (He) tumbled over.
25. Then the boys mashed (him) up with their fists there and killed him.

17. Coyote and Lion Make Big Time

1. One time Coyote and Panther met each other. They talked about feasting. They gave orders to drive deer.
2. Coyote, Wolf and Panther went hunting. Panther ambushed. Wolf and Coyote drove (the deer). Then, when the deer came out, Panther caught it.
3. He took it to the camp of the feast. He skinned the deer. Panther wanted all the liver and blood.
4. Coyote said, "I want a little too."
5. Panther said, "I want it all."
6. Coyote got angry. Then Panther and Coyote Fought. Coyote and Wolf ran away.
7. The two chiefs fought with each other (and) Panther killed Chief Coyote. The big time ended in that place.

18. Life before White Man

1. In the early time the Indians had no clothes, they were barefooted and bareheaded, only the old women had buckskin breechcloths.
2. The women gathered acorn. They cracked it. They dried and pounded (it). They leached (it). Then they made mush.
3. They picked clover and made cooked clover. They went around picking California poppy seeds and with that accompanied the eating of mush.

4. haće májdyk mysém hunmótóm kyjysý po·kýtóm hanpají. han mé·tóm bə·ppajím kyjysý ćajití panaká sikaltú bydé mé·tóm my·m po·kydí ʔotó ʔukojmá po·kylysi ʔydáwtóm kyjysý to·dawín. haće myjé myhé tu·lé mysé la·jí méjťóm ʔi·pakán. haće myjé bə·ppáj pajelín wenné hótóm.⁶⁰

5. teknán bydé po·hó to·dawín pu·minná hótóm ka·pićé hu·sipín puskojín ću·jení depájťóm.

6. han ʔeni·wó·tóm⁶¹ kawí sykyn tukejáťóm lokejé·m tuké witte·m pyjćadi witte·m pe·ním nisená·nim ká·péťóm witte·m tuké. han ma·tín tukejahá ka·sipín po·poní pu·pťóm hánke·noná·ni.

7. han wo·pájťóm halawajím ća·m du·hú myjní watakáľťóm ʔení·. han ma·tín watajé·tóm tukená bə·ppajím nisená·nim myjá·tín watajé·tóm halawajím ća·m du·huní. han my·m pu·pí ʔydikićé satťóm bə·ppajná·ni.

8. haće ʔení·m káptóm myjdi sadí bə·ppajím my·m pu·pím san wonoćé sé·ťóm my·m ka·pím ʔení·. han my·m tukedím ka·lesipín kostaljonótóm.

9. han hyná to·kojín ʔo· bopájťóm. han pəlləsná momí witte·petín han my·m pidepím ʔo·ní bomítťóm my·m pəlləsná. han myjá·tićé my·m momím molmóľťóm. han my·m ʔení· myjná hinmítťóm ćəkəťím hinaní hinmítťóm myjná molmolím momná. haće myjdi ka·pićé husíptóm.

10. han ʔekáľťóm. han pajelwesín puluná jíkťóm.⁶² han tu·jáťóm myjé pé·npaj sapwíj pajelťóm myjé witte·m kawí, "wéné·m myjém," háťóm ne·mysém. my·m myjém.

19. Rabbit-skin Blanket

1. nisená·nim witalí· sijé·ťóm bo·jehé·po. bo·jé· molín wentín móľťóm wićapménte.

2. han bo·bó·ťóm kutćinií. han myjá·tín bo·bó·n wonón kukú wyttypyjťóm kylém wyttypyjťóm my·m kukú.

3. haće májdykym bo·jé·m po·myjná wyttypyjťóm. han myjá·tín lam·kýtín sijé·ťóm. han ʔekáľťóm.⁶³

⁶⁰wenne hon is to feel good towards one another, whereas ky·pe is individual well-being.

⁶¹ʔe·ni·wo·ťóm, -wo seems to be a stem (suffix?) of very wide meaning. It cannot be used freely but occurs only in a few fixed compounds (cf. note to text 11, paragraph 3). pu·p is a technical term limited to fires for this specific purpose.

⁶²Grasshoppers were pounded in the portable mortar, pulu; acorns generally in a hole in bed-rock.

⁶³The meaning is that while the woman was twisting one end, the man twisted the other, putting in a new string and thus making it longer. The procedure is not very clear from this account. The skins were cut and twisted with the hairy side out while

4. The men hunted game and snared quail. They caught all game, jay-bird, woodpecker, mockingbird, they caught in that snare, where they had gone in the morning, in the dark of night they came bringing meat. (The hunter) gave his relatives a little of that, sharing (it with them). Everybody felt good eating that.

5. At night (they) trapped mice, brought (them) to the ashes, and cooked (them) there; when (they) were done, (they) took (them) out, peeled the skin off, and ate (them) with mush.

6. They hunted grasshoppers, they dug many holes in the ground in one place, one or two Indians owned one hole. Then, when they had finished making holes in this way, they prepared fires with straw on all sides.

7. They tied black willow sticks together and drove the grasshoppers along with those. In this way they drove (them) along to the holes, all the Indians drove in this way with black willow sticks tied together. When they got to the prepared fire, they set (it) on fire on all sides.

8. The grasshoppers got cooked there in the fire, when all the prepared fires stopped burning (the Indians) took out the cooked grasshoppers. They scraped out what had been holes and put (the proceeds) in sacks.

9. They took (it) to the house and heated rocks. Then they filled a basket with water and put these hot rocks into the basket. When (they) did that, the water boiled. (They) put those grasshoppers in there, into the water, with a fine mesh net (they) put (them) into the water, into the boiling water. When (the grasshoppers) were done there, (they) took (them) out.

10. Then they dried (them). When they were going to eat (them), they pounded (them) in a mortar.⁶² They made that into powder; they ate that two or three times a year. "That is medicine," said the old people. That is that.

19. Rabbit-skin Blanket

1. The Indians made blankets of rabbit's skin. When they skinned the rabbit they skinned it well, i.e., carefully without tearing.

2. They cut (the skin) into string with a knife. After cutting (it) into string this way they twisted that string, a woman twisted that string.

3. Then the man twisted the rabbit skin (on) to that. In this way he made (it) making (it) long. Then he dried (it).⁶³

they were fresh and pliable, and then hung up to dry, other skins being added as they came to hand. When it was estimated that the string was long enough (about forty skins to a single-bed sized blanket) it was wrapped on the two poles as described, the distance between the poles determining the length of the blanket. The weaving consisted in tying the fur strings together with the buckskin strings (now, if the blanket is made at all, the buckskin is often replaced by rags). The fur warp strings are rather close together, whereas the buckskin weft strings, which do not show, are about six inches apart so that the blanket is really a net. (See Kroeber: Handbook [of the Indians of California], p. 416).

4. han ?ekaličé ča·m pe·nná wítte· kawditín wítte· hipinditín háťom ča·m pe·ní. han myjá·tín myjná wítliktóm hedém bo·jé·m pom kúkú.
 5. han čajkým kukní má·ťom myjé ma·há kasipín wikúptóm my·m ča·m pe·ní. han ?okití· má·ťom. han ma·sipín cí·ťom. my·m my·m wítli·sije·hém.

20. Indians Build Fort

1. hojjám kawí ?yné·ťomatoj wo·lesém.⁶⁴ han nisená·né ?očíktómatoj týmbo·m nisená·ne lapatdí. han te·letítómatoj. han mý·en ká·ťomatoj kopé·taní.
 2. hače bedokójtómatoj nisená·ním dy·hyná. hače my·m wo·lesé·kope·tám ?əmséťomatoj kapím dumín hamá·n.
 3. hače wítte·m nisená·ním pyhoholno bedokójtómatoj. hače lamná mý·ťomatoj hojdi. hače ?əskələwó·ťomatoj ča·m kajím jy·hyná be·mít·ťomatoj my·m pyním nisená·ním. han myjém po·hó be·kójtómatoj lamná myhé hyná.
 4. han myjé ?amakým ?okó ?očíktómatoj kan sapwijím nisená·ne mykaním wo·lesém. han wo·ntítómatoj. my·m nisená·ním sapwijé. han sykáslykáslykálťomatoj mysé. han mysé kə·padiím dyná ?ekaltítómatoj.
 5. han mysé jimí hojí čolí bəkálkítťomatoj dy·hyná. hače ?amakým ?okó nisená·ním lumajkójín ?éťomatoj my·m sykáslykə·lím nisená·né. han wi·týpájťomatoj bə·ppají. han satítómatoj.
 6. han jolí pəlləsná lemitín hapajto·kójtómatoj mysé· ?ystyná. han bomítťomatoj myjdi.
 7. hače nisená·ním májdykym ?ó·wa japém májdykym mysé· tu·lé hamám pinín ?ə·níťomatoj. han hedém pakánté notajím kawná notajná ?ukojtómatoj.
 8. han sewím pe·ní ?estodí sijé·ťomatoj hy mukúm ča·ní mukúm ?o·ní hyjátómatoj. han pyholím pyjytý sijé·ťomatoj mý·owesná hodojé petotín ?ypínwesná petotín.
 9. han kasipín ?u·tí loktín mé·ťomatoj. han ?ujná wa·jótómatoj.
 10. han wonón wo·lesé kawá·ju pa·ká watakójtómatoj myjná. han wo·ntí·ťomatoj bə·ppají. han ?ekaltítómatoj kyjysý.
 11. han ?ekójtómatoj kan. han lóťomatoj ?i·stowám pyjytý ?onočó·madí mo·loké pakándí.
 12. han watakójtómatoj kan my·m ?o·kó⁶⁵ tojé·n. han to·kójín wo·ntí·ťomatoj kan bə·ppajím pa·ká kawá·jú.

⁶⁴As usual one cannot tell from the text whether there was one or more white men. As I remember the informant's English version, it was a party of three.

4. When (it) was dry, he fixed two sticks, one below and one above. That way he wrapped this rabbit skin string on there.

5. Then he wove that with another string, and when he had finished weaving he pulled out those two sticks. Then he wove the ends. When he had finished weaving he had (it) as cover. That is that making blanket.

20. Indians Build Fort

1. In the early days some white men were travelling around.⁶⁴ They met some Indians, six Indians, in Shanado Valley. They made (them) line up. They were going to shoot (them) with guns.

2. The Indians ran towards the brush. Those white men's guns failed—the caps being wet or something.

3. One Indian was running (in) an opening in the brush. (They) shot (him) in the thigh at a distance. That wounded Indian tumbled over and crawled into a dead log. That night he crawled all the way to his house.

4. The day after that the same white men met three Indians. They killed those three Indians. They cut them to pieces. Then they dried their guts on the chapparal brush. They put their arms and legs and heads up on the brush.

5. The next day some Indians going to big time saw those cut-up Indians. They gathered up everything. They burned (it).

6. They scraped the ashes into a basket and carried (it) on their backs to their burying ground. They buried (it) there.

7. An Indian man named Owa, who was their nominal relative, heard (of this) and got angry. He went to the country east of this Camino.

8. Between two rivers he made a large house, with big trees and with stones he built a house. He made small holes in the walls from which to shoot, making (them point) straight over there where (they) would be coming.

9. When he was through, he took a lot of acorn. He piled (it) up inside.

10. Afterwards he drove white men's horses and cattle there. He killed them all.

11. Then he dried the meat. He went again to get (provisions). He stole a small stove at Mud Spring, Diamond Spring.

12. He drove (cattle) again, bringing the groceries along. He took the cattle and horses (there) and again killed them all.

13. han wítte·m hejáktómató·j kawá·júm hóla· kawá·júm. haće hóla·tu·léto·mató·j ?owá mysém^{65a} holám motosím poldokóm ?okočí·m mysém čy·jím májdykym ka·kójtómató·j holá· kawá·jú loće.
14. han my·m májdyk mysém ?ydíktómató·j myjdí. haće jamaní ?əlləmsíp·tómató·j holám mysém.
15. haće ?étómató·j ?ówa mysém jamaní ?əlləmsipicé. han mysé makkí myjé ?en ?esáktómató·j nisená·né.
16. han ?ysíp·tómató·j ?owá mysém hyná·n. han ?ocíknótómató·j, "hesí wejdá·p," háto·mató·j ?owá mysém holá·.
17. haće holám "ni· kawá·jú to·dáwmám mi ?ejí hedém ni· kawá·júm hedém," háto·mató·j.
18. haće "to·kójbene ka·p wo·lese·ká·m pisín to·dáwa ni myjé," háto·mató·j. haće "wenném my·m to·kójké," háto·mató·j, "min ?ydáwmám bo· to·kójménte čájdi to·kójbene," háto·mató·j.
19. haće ?uko·jín wono·cé ?okóm ?estobó ?ydáwtómató·j wo·lesém. han ?étómató·j hy hipinnaná majdykjahám⁶⁶ pandakpém májdyk mysé wilikicé.
20. han wo·lesém hojjáto·mató·j mý·?ohó my·m majdykjahá mý·tómató·j.
21. haće nisená·nkým hedém tukém wononá·n mý·kíto·mató·j wo·lesé. han čownótómató·j bə·ppajé.
22. han mysé kope·tám ka· wala·súm ka· me·n hyná jomítto·mató·j.
23. han my·m sultá·nú mysé satíto·mató·j. han hiwná·ni sewná wí·mimítto·mató·j.
24. han ?ysipín ?ekójtómató·j kan.
25. han pa·ká kawá·jú mu·lá watakójtómató·j. han wo·ntíto·mató·j bé·ppaji.
26. han ?ekaltíto·mató·j. han myjé pajelín ?ístómató·j ?ujdí ?ysipménte.
27. han myjdí pakánpéto·mató·j ?ujdí. han myjdí kylé mysém tokístómató·j čú·jé. han depájtómató·j kyjysým ?ekalní.
28. haće ?ydáwtómató·j sultá·nú mysém. haće myjá·títo·mató·j kan bá·ppajé wo·ntíto·mató·j kan týmbo·m kawí myjá·títo·mató·j.
29. han helú·n sede·jím týnicé helú·n, " ?ysíppé," háto·mató·j, "wo·nóbe·s pyj·cadi," háto·mató·j.
30. han palá sikosótómató·j me·n palá sewdí.
31. haće wo·lesém ?ydáwtómató·j týmbo·m májdyk mysém mukúm somle·nú ?omítpe mysém wo·lesém.
32. haće my·m nisená·ním ?ypinicé ?en mysé kopé·taná bedokójtómató·j. han mysé pandaká mé·tómató·j.
33. haće wo·lesé mysé ?o·lú hudá·tómató·j ma tokdokó·ju·tómató·j hipinná.
34. haće ?owá "mysém má·tiwá"⁶⁷ wó·ntimenwá mý·?omenwá," háto·mató·j.

^{65a}?owa myse was the name of a group of Indians living in the mountains north of Riverton. The man was a member of this group and was simply called by the name of his nationality, his personal name being probably either unknown or unpronounceable in this region.

⁶⁶majdykjaham, 'dummy,' < majdyk, 'man,' + -ja, 'to make.' wilik means 'to move to make a man that you show you are alive.'

13. One horse remained, Hola's horse. Owa was related to Hola; Hola, Motos, Poldok, Okochim, those four men went in pursuit when (somebody) stole Hola's horse.
14. Those men got there. Hola and his men appeared over the hill.
15. Owa and his men saw (them) emerge on the hill. When they saw their chief's headdresses they knew (them to be) Indians.
16. Then Owa went out from the house. He went to meet (them), "Tell something!" said Owa to Hola.
17. Hola said, "You must have brought my horse here, elder brother, this is my horse."
18. (Owa) said, "Go ahead and take (it)! I brought it here thinking (it was) white man's." "That is good, take (it)!" (he) said, "Don't take (it) the way you came by, take (it) some other way," he said.
19. When (they) had gone away, in the middle of the day, the white men arrived. They saw, on top of the house, dummies with bows being animated.
20. The white men began to shoot and shot those dummies.
21. The real Indians shot down the white men from these holes. They finished them all off.
22. They seized the guns and bullets that had been theirs, the whites', and gradually put (them) in the house.
23. They burned those soldiers. Some they threw into the river one by one.
24. They went out (of the house) and went to get (provisions) again.
25. They drove cattle, horses, and mules. They killed them all.
26. Then they dried (the meat). Eating that they stayed inside without going out.
27. They had a spring there inside. The women cooked mush there. They accompanied the eating of (that) with dry meat.
28. Then the soldiers came. (They) did like that again, killed them all again, for six years they did like that.
29. They got tired when the blood stank, they got tired, "Let us go out," they said, "Let us die outside," they said.
30. They handled fish, catching fish at the river.
31. White men arrived, six men, white men wearing big hats.
32. When those Indians saw (them) come, they ran for their guns. They grabbed their bows.
33. The white men took off their head gear and held their hands up in the air.
34. Then Owa said, "Stop, don't kill, don't shoot!"

35. han wó·le mysém ʔydawtómatoj. han husíptómatoj papelím mukú.
han ʔo·ná ba·nótómatoj my·m papelím mukú. han bo·nóju·ni nisená·né
ma·ní bo·notítómatoj my·m papelná.
36. han "hatím ne·s wodojtotoménte kó·kutopé," háfómatoj wo·lesém.
37. hače ʔowá mysém čuje·ní palaní pajelitómatoj mysé. han payelín
wonón bé·ppáj má·di me·n widdúkdúktómatoj ʔukójín.
38. han ʔydawwó·tómatoj pakánté· tajnanná wo·lesém bejdím jawí·n
mé·fi·ld ham myjé. han "myjdi ʔydáwbe·m," háfómatoj.
39. hače hedém nisená·ním ʔukójtómatoj myjná. han myjdi ʔisicé
ʔydadawtómatoj wo·lesém behépná·n.
40. han ʔetátómatoj my·m nisená·né, "hábe⁶⁸ me·m týmbo·m ʔo·m,"
háfómatoj.
41. hače nisená·ním "ham ne·s," háfómatoj.
42. hače wo·lesém hontamítómatoj. han "wodojtotomením ne·s,"
háfómatoj wo·lesém. han "mimeké kannó wodojtotomením ne·s ʔisbé·m
pyčadí," háfómatoj.
43. hače hatím ne·s háfómatoj nisená·ním. han "wenném my·m kókutopé,"
háfómatoj nisená·ním.
44. han my·m ʔonó hatítómatoj nisená·ním. my·m myjém.
45. ʔowá mysé han notáj mysé, mokumúl han ʔá·nté, wo·tolá, ʔáʔəj,
do·pé.

21. Sutter at Sacramento

1. su·telím bé·ppajím kawím hu·k mysé jotypájtómatoj. han saklentaná
to·kójtómatoj. han ká·lte mysé sijé·tómatoj mysé.
2. hače mysém jotypájtómatoj nisená·né. han saklentaná to·kójtómatoj.
han tawhaltítómatoj tilu·kú.
3. han lókmeni jowa·cé wa·pástómatoj wa·pasím mukuje·ní pa·kám po
sijé·mám wa·pasní. han myjá·tín tawhaltítómatoj.
4. han pa·kám po·solihí tilú·kuní wa·mitihí myjé pajéltómatoj táwhal
mysém ko·cí pajéltijú·m jakkaná híkda·títómatoj my·m kyjysý tilu·kú.
hače myjná me·lotótómatoj my·m nisená·ním ko·cím jakkán.
5. hače hiwná·ním bymí mujújé me·n hipinná·ni to·piničé myjná·n
lykdadá·n bokotí čo·títómatoj myjá·tihiná·n bé·ppáj ʔempānanakky·títómatoj.
6. han myjá·tín pajelitómatoj su·telím.
7. hače týmbo·m pó·mboko tawhaličé háče my·m ha·tóm ka·m hijé·lú myjé
týmbo·m tuké woholín ʔələwtítómatoj. han wojó·kójtómatoj myhé hypywná.

⁶⁸ha-be is a verbalization of the 'auxiliary' pronoun ha, not a form of the verb ha (cf.

35. The white men arrived. They took out a big paper. They spread out that big paper on a stone. They made the Indians mark X on that paper with a pencil with the hand.

36. The white men said, "We quit, let us be friends and not fight."

37. Owa fed them with mush and fish. After eating, (they) grabbed everybody by the hand and shook hands when they went.

38. They told (the Indians) to come to west of Camino, the whites, giving it a name, call that Mayfield now. They said, "You must come there."

39. These Indians went there. While they were staying there, the white men came from everywhere.

40. They looked at those Indians, "Is that all of you, six only?" they said.

41. The Indians said, "That is all of us!"

42. The white men marvelled. "We don't fight each other!" said the white men. "We are not at war with you fellows any more, you stay outside!" they said.

43. The Indians said, "We quit! That is fine, let us be friends!" said the Indians.

44. Since then the Indians quit. That is that.

45. List of the names of the seven Indians who took part in the war.

21. Sutter at Sacramento

1. Sutter gathered the chiefs of the whole country. He took (them) to Sacramento. He made them officers.

2. They gathered the Indians. They took (them) to Sacramento. They made (them) work on the wheat.

3. If (they) left a little bit, they whipped (them) with a big whip made of cowhide. In this way they made (them) work.

4. The workers ate boiled beef mixed with wheat; (they) poured that meat and wheat into (something) like a hog's feeding trough. Those Indians snatched (it) from each other there, like hogs.

5. When some(one) grabbed a big bone and brought (it) up from there, (it) dripped and burned (the others') back, from this practice they all had marks on their backs.

6. In this way Sutter fed (them).

7. When (a man) had worked for six months, (they) punched six holes in some old tin and put (it) round (his) neck. Then they sent (him) to his camp.

8. han hiwná·ním sapwijím pó·mboko tawhalićé sapwijím tuké wodosín han ʔəlwíʔtomatoj. han myjá·tʔtomatoj bá·ppajé myjé·tomatoj mysé halemám muktín tawhalín.

9. han myjá·n nisená·ním kálte mysém jotypájtʔtomatoj kan. haće my·m ju·mhúj notów wa·kwakaním pyw mysé májdyk bá·ppajé to·kójtomatoj saklentaná nisená·ním kálte mysém.

10. haće wem kylé mysém ʔístʔtomatoj hypywdí májdyk mysé to·kojićé tawhaltíʔen. han wítte·m ʔo·m jepím nehé ʔístíʔtomatoj bá·ppajé to·kojín.

11. haće kə·jím ʔydáwʔtomatoj ʔato·sým pottó· cí·tomatoj kə·jím. han be·jé·tomatoj. han wadapatín malijé·tomatoj. han bá·ppajé wićonóʔtomatoj kə·jím.

12. haće wítte·m dəkədo·kojín ʔolém wopajím jakkátʔtomatoj. haće bá·ppajím bedo·kojpájtʔtomatoj hypywfí.

13. haće hedém jepím ne·m momná bomftʔtomatoj. han pa·nćaké tuké jennóʔtomatoj. han myjá·n wadá·tomatoj ham wítte·m ʔemenićé.

14. han ʔokóm bonnopytó ʔysíʔtomatoj jepím ne·m. han ʔé·tomatoj wo·nohó mysém jo·kojućé kylé mysém ka·m pyjytým ka·m bomyjytíʔtomatoj wo·ntihí mysém.

15. haće jepím ne·m saklentaná su·telé we·jda·kójtomatoj. haće su·telím myhé hēnte mysé pe·nímbó·m wolessém májdyk mysé hape·kojwó·tomatoj nisená·ním kə·jé.⁶⁹ han ʔukójtomatoj wo·ntín to·kój mysé kəkojín. han ma·wykým ʔokó ʔyjé·tomatoj.

16. han ʔydfktʔtomatoj my·m kə·jé pywdí pe·nímbó·m kúmdi pajjótʔtomatoj. han wićonoćeté wítte·m ʔo·m wadá·tomatoj bedo·kojín ja·tím májdykym.

17. haće henawohíʔtomatoj konojé· ja jawí·n ʔysípwo·n kumná·n wa·sahám konojé. han mysém ʔysipićé satíʔtomatoj kumí poko·cí·m jo·lokóm já·les mysém májdykym ja·tím májdykym.

18. han májdyk mysém bo·sisíʔtomatoj kumná·n kumím saće to·lajpém májdyk mysém. haće bo·sipiće my bo·sipiće my hahátʔtomatoj. han bá·ppaj wo·ntíʔtomatoj mysém kúmdim ká·.

19. han witte·kým kumí hećonón henán jawí·tomatoj wa·sahám konojé· ja. haće ʔysíʔtomatoj konojím.

20. haće satíʔtomatoj kan jo·lokóm ja·tím májdykym. haće myjá·tʔtomatoj kan bosipiće my bosipiće my han wo·ntíʔtomatoj kan bá·ppajé. han myjá·tí·tomatoj bá·ppajím kumí.

21. han kannohóm kumná·n ʔysíʔtomatoj kə·jé henympém hu·kúm ʔə·ləwí lehupajín kapám po ʔolú·n. haće mé·tomatoj májdyk mysém. han donto·píntʔtomatoj. han wićéʔtomatoj.

22. han "homojá·be wennébe hedejahám min ʔosí henýmʔomá ʔetaké," háʔtomatoj.

23. haće my·kítʔtomatoj jon fi·lím sýmdi mý·tomatoj pisto·laní. haće ʔəskələwóʔtomatoj májdykym. haće myjné hedém majdyk mysém ʔolawní wakkátʔtomatoj.

24. han kasipín kələdáwʔtomatoj. han wa·sahám konojím ka·hy·kələdáw·tomatoj.

8. When some (of them) had worked three months, they punched three holes and hung (it) round (their) necks. They treated all of them that way, that was what they got (for) working a lot.
9. When it was that way (i.e., when all the workers had been dismissed) the Indian officers gathered (Indians) again. The Indian officers took the wa·kwakan camp, east of Slough House, people, all the men, to Sacramento.
10. Only the women stayed in the camp when (they) took the men to make them work. Taking everybody they left only one old man.
11. Then the enemy came, the enemy wore a cover of oat straw. They crawled along. Lying flat on their bellies they wormed along. The enemy surrounded them all.
12. One got on his feet and imitated a coyote bark. Then all of them ran up to the camp.
13. This old man jumped into the water. He crawled into a beaver's hole. In this way he alone saved his life, since (they) did not see (him).
14. When the sun was nearly set that old man went out. He saw the dead lying about, what had been women and what had been children, and those who were killed made him sad.
15. The old man went to Sacramento to tell Sutter. Sutter ordered his soldiers, seven white men, to go with the Indian enemy. They went pursuing those who had come from killing. They walked for five days.
16. They came to the enemy's camp (where) (they) were dancing in seven roundhouses. Though they surrounded (the camp) one lone (man) escaped with his life by running, a brave man.
17. They shouted around calling the names of the girls, the kidnapped girls, and telling them to come out from the roundhouses. When they came out they set fire to the roundhouse, pokoci', jo·lok, men from ja·les, brave men.
18. The men came running out of the roundhouse when the roundhouse burned, men wearing feather-skirts. As (they) came running out (they) shot (them). They killed everybody in what had been the roundhouse.
19. One of them walked round the roundhouse shouting and called the names of the kidnapped girls. The girls came out.
20. Then the brave man jo·lok again started a fire. (They) did that way again, they shot (them) as (they) came running out, and again killed everybody. They treated all the roundhouses that way.
21. From the last roundhouse the enemy's talking-chief came out dressed up with necklace, and a bearskin over his head. The men caught (him). They led (him) this way. They stretched out (his) arms.
22. They said, "How is this?—Good? Look at (the results of) your bad talk!"
23. Then John Field shot (him) down, shot (him) in the forehead with a pistol. The man tumbled over. These men all shot there (i.e., into his body) with arrows.
24. When they had finished they came back. They brought back the girls who had been kidnapped.

25. myjé ?onó kannó ka·jtotoméntomatoj nisená·ním. han wo·lé mysé nisená·ním muktín býkťomatoj. han hatťomatoj wodojtotohó.
 26. my·m myjém.

22. The First Chickens

1. hojjám kawí hu·mitím pywím nisená·ním totojka· péjpéťom hu·mitdí. haće nisená·ním má·nom ?etakókjťom.
2. haće mysco·hóm májdykym pe·ním ?etakókjťomám. han ju·ledí lumajdí ?ydawťomám my·m májdykym pe·ním lumajdí.
3. han we·jdadá·ťom my·m totojka· henymihí, "?awánti·tim ní ?u·čúlpu·pum ní ?okóm ni to·," háťomatoj.
4. "myjá·m totojkam henymín hontamittím ?etakójbe·m hu·mitná wýkpaj lumajicé," háťom.
5. haće hu·mitdí lumajicé bé·ppajím nisená·ním ?etakókjťom. han ?etáťom pe·ním ?o· májdykyn kylén ha·. han hontamíťom nisená·ním má·nom ?etán.
6. haće my·m májdykym, "?okóm ni to·," háťom.
7. "wenné ka·m mykykým, '?okóm ni to·,' há?asi my·m," háťom my·m nisená·ním, "homodí⁷⁰ mé·ťoče·j my·m totojka·."
8. myjé· ?amám kawí keli·nedí lánsis mysém májdykym nisená·ním kylé mé·jťomám. haće ju·lená to·kókjťomám. haće myjná nisená·ním má·nom ?etakókjťom kan.
9. han myjená·n ?amá loktín ?éťom bejí wo·lesém ?ydawín to·dawicé loktín.
10. my·m myjém hontamíťom ni la·jín.

23. Money, Gambling, Friendship⁷¹

1. hojjám kawí nisená·ním kyjysý bý·te pajelihí dáktťom. haće ?o·dóm hopím ?o·nodí loktín jo·ko·jučeté da·kménťom hunmohó bý·te pesakán.

⁷⁰homodi. This exclamation is very typical of Indian speech both in Nisenan and English. It expresses head-shaking wonder at the things that happen in the great world as opposed to one's own community. If you show an Indian some new contraption, he will say, 'I guess somebody made that!' or, with one of Bill Joe's favorite phrases, 'Somebody got nothing else to do but study that out.'

25. Since that the Indians did not war with each other any more. The Indians feared the white men very much. They stopped fighting one another.
26. That is that.

22. The First Chickens

1. In the early days the Popcorn Hill camp Indians kept chickens at Popcorn Hill. All the Indians went (there) to look.
2. There must have gone two mischievous men to look. Those two men must have come to a big time at Plymouth.
3. They kept telling about the talking of those chickens, they were said to have said, "ʔawanti·tim ni ʔawanti·tim ni, ʔu·ćulpu·pum ni ʔu·ćulpu·pum ni, I am hungry, to·.".
4. "That is the way the chickens are when they talk, they are surprising, you must go to Popcorn Hill to look sometime when there is a big time," (the men) said.
5. All the Indians went to look when there was big time at Popcorn Hill. They saw only two, a male and a female. All the Indians wondered as they looked.
6. Then the male said, "I am hungry, to·.".
7. "He is doing pretty good, he is right, he said, 'I am hungry, to·.'" said those Indians. "I guess they caught those chickens somewhere."
8. The year after that a Frenchman apparently gave (a chicken) to an Indian woman. It seems (she) took (it) to Plymouth. All the Indians went there to look again.
9. After that they saw many now that the white men came and brought away.
10. That is that, I was surprised when I was little.

23. Money, Gambling, Friendship

1. In the early days all the Indians wanted was to eat meat. Though there was lots of gold scattered around in every creek, (they) did not want (it), they only liked hunting.

plural has been kept throughout. It is interesting to see how the informant is carried away by his subject; he starts to describe the relative values of gold and ʔoseka', mentions the handgame pool as an example, and then gets into gambling and the ways of men in general. From speaking of old gambling adversaries he gets to firm friend-

2. han wala·súm polpolám wekawicé pyjytyhé wi·nowó·tóm hopná. haće pyjytým wi·n to·dawićé wotujkójtóm te·ntaná. han do·títóm polpolá wala·sú.
3. han hunmótóm kyjysý myjmén bó·ppajím kyjysým líktóm kuťím kapám bo·jé·m pala·lím hanpajím pulbám pojé·m myjá·m kyjysým líktóm hedém kawím má·no. haće myjé pesakán ?o·dó tukméntóm.
4. han ?ə·ləwí bý·te howwotú howokó myjé dáktóm pe·soná·n weté.
5. han pe·só lo·kojé·m hujé·m pe·soćeté myjé wokittín helájtóm my·m ?ə·ləwí myjé wokittín halemejín kawá·jú wokittítóm bó·ppajím ?oseká·halemejítóm howokó howwotú.
6. han wonón myhé kami·sá kapo·tá pantolo·lí bæ·ppají halemejín ?ukójtóm myhé hypywná wem ka·ní. haće myhé tu·lé mysém ci·títóm myhé bomý·m.
7. haće lókméni ?o·dó tawhalín wi·wené·n helajkójtóm kan. han myhé ?oseká·jewejdýktóm. han halétóm hodokyhé ?osekám má·no.
8. han myjá·titotótóm hanke·nopáj ?ociktótóm kájkutotótóm. han witte·kým wo·noćé bý·te hatítóm.
9. han te·najím hojjám kawí kokutótóm. han bæhəpí me·jtótótóm. han kylé weté wotujtótóm tujín po·hó.
10. han ?ə·niménte wentín tu·le·kutótóm⁷² my·m pe·ním.
11. myjá·tóm hojjá te·najím kokutón wa·dahám ?o·noná myjá·tóm my·m pe·ním bæhəpím wosa·katicéte mé·jtóm my·m ko.
12. han myjá·tín tu·le·kutótóm my·m pe·ním mysá·wa·dakám ?o·noná witte·kým lám·di ?isićeté wə·kko·kójtóm. han myjdi witte·m pó·mboko pe·ním pó·mboko ?isín kə·ləkójtóm myhé hyná. haće hodokým wə·kdawtóm hedekyhé. han má·tín lo·kmení ?isín kə·ləkójtóm witte·kým myhé hyná.
13. han lumajicé myjná ?ukojín ?ociktótóm. han myjdi witte·dí pajéltóm mysá·pi·nehé.
14. myjá·tóm hojjá nisená·ním.

24. Making Weapons

1. jollipím ča·ní sijé·tóm pandaká wentín wi·cáttón ?ekaltítóm. han jú·tóm wentín. han wentiké·pajín kə·pi·pittín jə·kə·kójtóm potto·ní ?ekaltín ka·katáttóm pandaká. haće kə·pi·píttóm.
2. han bý·te kuťím pakajni pandakám bo·kótna hukítóm majé ko·lní ho·honí wokótóm pandaká.
3. han bý·te pakajni wa·cadáktítóm. han ?ekaltítóm. han ?ekalicé kúkní bomíttítóm pakajím kúkní.

⁷²tu·le means 'relative,' i.e., a person with special duties and prerogatives. A friendship of this kind carries with it the same rights and obligations as blood relationship.

2. When lead and powder ran out, they told the children to go to the creek and pick up (some gold). When the children picked (some) up and brought (it), (the Indians) went to the store to trade. They bought powder and lead.
3. They hunted game, at that time all kinds of game abounded, deer, bear, rabbit, cottontail, quail, dove, duck, that kind of game abounded all over this country. Liking that (they) did not care for gold.
4. Only abalone shell and small round beads and wampum beads, that they liked better than money.
5. They gambled putting up a lot of money, even as much as twenty dollars; putting up that abalone shell and losing they put up a horse, they lost all their valuables, wampum beads, small round beads (and all).
6. Having finished (that) and losing shirt, pants, and everything, they went to their camp with nothing. Their relatives felt sorry (for them) and clothed them.
7. When (they) had picked up a little gold they went to gamble again. They won back their valuables. They won all the other fellow's valuables.
8. They treated each other this way all the time; when they met they were adversaries (in the game). Only when one of them died did they quit.
9. In the early days young fellows formed friendships. They gave one another everything. When they slept at night they even exchanged women.
10. Those two were good friends and did not get angry.
11. That is the way young fellows were in the early days, when they were friends those two were like that till the end of life, (a man) would give everything to his friend, even if he were very fond of it.
12. In this way those two were friends till the end of their lives, even if one of them lived far off (the other) would go to see him often. He would stay there for a month or two and then go back to his house. The other one would come to see this one. In this way one of them would go back to his house after staying a little while.
13. When there was big time they met going there. There they ate their picnic lunch in the same place.
14. That is the way the old time Indians were.

24. Making Weapons

1. (They) made bows out of yew wood, they split (it) carefully and dried (it). Then scraped (it) well. Then smoothed the bow very carefully with jointed grass, dried it, and rubbed it with the hand. Then (it) was smooth.
2. Only then did (they) put deer sinew on the back of the bow, smearing the bow with salmon's nose cooked in the ashes.
3. Only then did they glue on the sinew. Then they dried (it). When (it) was dry, they put on the sinew string.

4. han wí·mbebé·tóm. han bipikké·pajicé la·jí jú·hahátóm.⁷³ han la·jí wiləkəsićé bý·te hatítóm ju·hú.
5. han bejí ?olawí sijé·tóm ?ololóm⁷⁴ ča· han myjé ju·n ?ekaltítóm. han ?ekalicé náktóm myjé saná pideptín.
6. han wonón kuťé mowím sypektodí wodóstóm tuké. han my·m tuke·ná ?olawí sykelewnón náktóm. han čupítpiticé hatítóm.
7. han myjá·títóm lokojé·m ?olawí.
8. han je·ní hukítóm papakdí. han kəwé·m⁷⁵ ča· myjní bomítítóm my·m ?olawná.
9. han ?amá wa·sém ?o· to·dávťóm. han myjé likopní wokótóm dumím likopní. han hótóm pidepím jolná saná. han wítte· tujtítóm. han lesíptóm.
10. han bykysicé téptóm myjé kuťé mowní ma·tattaná hukitín kuťé kujsokóm poní kádán.
11. han myjá·tín lokojé· téptóm. han kasipín ?olawná bomítítóm.
12. han kojmo welkójtóm ?okomením kawdí ká·tóm myjé. han kyllá ča·ní sylkán to·jé·tóm. han kojmo ?en ča·m lamni syttóktóktóm kojmo ?ə·nitín. han ?ə·nicé kyllá sypa·jućé dó·tóm kojmo·m. han myjé kyllám pikylýstóm. haće bý·te ?ukojtítóm kojmo· wo·ntiménte.
13. han my·m ?olawím wonó my·m kojmo do·mám kyllaná wo·kótóm. han myjá·tín ?ekaltítóm.
14. han kyjysý hunmó·júm ?olawí myjá·timénťóm. han myjá·títóm ne·mysém hojjá pandaká ?olawí sijé·n.
15. my·m myjém.
16. kokkó sijé·tóm. han ?okaćiwím ?o· badájtóm. han myjé téptóm lamijé·tín. han jollipím ča·m lamije·ná bomítítóm my·m ?o·m ?okaćiwím bosó.
17. han myjá·tín sijé·tómám wa·čátju·ký· ča·ná du·pajihí pakajni du·húťóm myjém.⁷⁶
18. mýtóm my·m wa·čátjú·m čolf. han hyssém májdyk mysém to·jé·tóm kokkón wačátju·n ha. han mysém tapbelhisín jýjtóm kokkoní. han čolf wačátťóm kannón wačátjuní.⁷⁷

⁷³The habitative indicates that they would scrape and try, scrape and try until it was right.

⁷⁴?ololo. There is some doubt whether this is really dogwood. On another occasion the informant described it as a willow with red flowers, growing in the river, and Kroeber gives the Nisenan material for arrows as syringa (*Philadelphia Lewisii*) or rose bush (*Rosa pisocarpa*).

⁷⁵kəwə·, a brush (juniper?) three or four feet high with small black berries, which were eaten. About six inches of its very hard wood was used in the arrow between shaft and point.

⁷⁶What he means is that the axe-head was made in the same way as the spear-head and then tied with sinew to the handle. Evidently he has not seen these made himself.

⁷⁷Apparently the practice was to get as many enemies as possible down with spear and arrow and then to kill them at leisure with axe or club afterwards (cf. text 34, paragraph 15).

4. Then they tried (it) out by pulling (it). If (it) was too hard, they kept scraping (it) a little. Only when (it) was a little more limber did they quit scraping.

5. Now they made arrows of dogwood. They scraped and dried that. When (it) was dry they straightened it, heating it by the fire.

6. Afterwards they bored a hole at the fork of a deer's antler. Then they straightened the arrow by putting it through that hole. When (it) was straight they quit.

7. They treated many arrows like that.

8. Then they put on wing feathers at the butt end. Then they put k'ewé-wood on that arrow.

9. Afterwards they brought in obsidian. They smeared that with mud, wet mud. Then cooked (it) in the hot ashes by the fire. They let (it) stay overnight. They scraped (it) out.

10. When (it) was cool, they chipped it with deer antler putting a deer's neck skin on the palm of the hand.

11. They chipped many in this way. When they had finished they put (the points) on the arrows.

12. Then they went to find a rattlesnake, they did that in the summer. They stuck liver on a stick and took along. When they saw a rattlesnake they kept pricking it with a long stick making it angry. When (it) was angry and (they) pointed the liver at (it), the rattlesnake bit. Then that liver was jet black. Then only did (they) let the rattlesnake go, they did not kill it.

13. Then they smeared those arrows with the liver the rattlesnake had bitten. They did that and dried (it).

14. They did not treat arrows for hunting game in this way. That is the way the old people did in the early days when making bows and arrows.

15. That is that.

16. (They) made spears. They split a stone of hard, green granite. They chipped that making (the point) long. They put that granite spearhead on a long yew stick.

17. It seems they made tomahawks like that, tied on to a stick; that was tied with sinew.⁷⁶

18. That was the instrument to split heads with. The light men carried spear and tomahawk. They darted around jabbing with the spear. They finished up by splitting the head with the tomahawk.

25. Big Time

1. hojjám kawí lumajkojín kylém ne· mysé jepím ne· mysé jowá·tóm hypywdí. han te·bejím pe·né sapwijé jowá·pájtóm ?etatajécé ne· mysé. han bəhəpí ?osicé mysém wé·jda·kójtóm lumajmá.
2. han myjá·títóm lumajkojín mysém hojjá bo·dí pe·ní sapwijí tujweje·tóm.
3. han pe·né sapwijé wojó·kójtóm kumná pintanowó·n ?ekytwó·n bəhəpí kələkójín wé·jda·tóm hu·ké "wenném bəhəpím," há·tóm.
4. ha·cé banaka·cé ?ypájtóm. ha·cé ho·pájtóm kumím nokná·n pe·dáwpem májdykym, " ?yjé·wá wentín bəhəpím homa·mením wenném," há·tóm, " ?ymítwá ?ettitín ?yjé·wá ?ymítwá," há·tóm.
5. ha·cé kylé mysé ?ekələnó·tóm wítte·m. ha·cé májdyk mysém ?inkə·-pú·tóm ?ujdí. ha·cé kylé mysém ?ymítóm. ha·cé bý·te ?iskítóm májdyk mysém wentín katnohóm má·no hukítóm myhé pandaká myhé hojná bəhəpí ?osicé mynýmkán mé·wesma.
6. ha·cé bý·te hu·k mysém, "kulá pidokojtíp" há·tóm sa wi·cónón. ha·cé wítte·m pidokojtítóm kulá. han wýkpáj pé·npaj by·cikín méjtóm čajkyhé. han myjá·tín bá·ppáj panmó·tóm my·m wítte·m kulá wítte·pém paním ?əhəpítóm bá·ppájé.
7. han wonón petajé·tóm hinipyjín petajé·tóm. han myjdi petajehé wonón pajjótóm.⁷⁸ ha·cé petajé·tóm kan wítte·m hu·kúm. han bəkkə·cé bá·ppajím nisená·ním hossátóm. han myjá·títóm banakná ?okití.
8. han čedá·títóm. han čeda·há wonočé pajjotítóm⁷⁹ kan.
9. han ?okóm ?estobó honkítóm. han pajéltóm kan. han ?okóm hintají pajjótóm lo·kmení. han pajéltóm kan.
10. han hedém kawím la·jí kylymicé helajtotótóm mysé ?oseká· wokittín ?ə·ləwí howokó howwotú myje·tóm mysé pe·sóm myjmén wole·sé pe·só ?o·dó da·kké·pajméntóm. han pe·ním ?okó sapwijím ?okó lumájtóm.
11. han kələkójwesín kylé mysé hi·nno·wó·tóm. han hu·kúm ?amapájtóm pe·kíten hypýwpe mysé myhé he·ntém bá·ppáj hapehístóm⁸⁰ myhé.
12. han kələkójín mysé tújamám ka·dí mykandí tújtóm. han myjá·wo·kójín ?ydfktóm mysé hypywdí kələkójín.
13. myjá·tóm hojjám kawí lumajicé. my·m myjém.

⁷⁸The notional subject is now evidently the leaders of the big time, and the object the common people.

⁷⁹pajjo-ti-tóm, the most true translation is probably 'arranged for (them) to dance.'

⁸⁰hape-his < hape, 'follow, accompany,' + -his, 'move about without getting anywhere'; so, 'they walked around keeping near the chief.'

25. Big Time

1. When (they) went to big time in the old days they left the old women and the old men at the camp. Then they left two or three young fellows with them so that they could look after the old people. Then if anything went wrong they went to the big time to tell.

2. That is the way they did in the old days going to big time, they camped two or three times on the way.

3. They sent two or three to the roundhouse with orders to look and listen, and when (these) came back they told the chief everything, "Everything is good," they said.

4. At daybreak (they all) went up to (the roundhouse). Then the speaker greeted (them) from the top of the roundhouse, "Go ahead, you fellows, all is well, there is nothing wrong, it is good!" he said. "Go in, hurry up, go in!" he said.

5. Then one went back to fetch the women. The men sat on their haunches inside. Then the women went in. Only then did the man sit down and put down his bow next to him all well strung, which he would grab at once if anything went wrong.

6. Only then did the chiefs group around the fire and say, "Light the pipe!" Then one lighted the pipe. He inhaled once or twice and gave (the pipe) to another. In this way they all smoked, that one pipe full of tobacco was enough for all.

7. When they had finished they made speeches, being a little dizzy they made speeches. Then when they had finished making speeches there they danced. Then one chief made a speech again. When (he) stopped all the Indians shouted together. They did like that until daybreak.

8. Then they gave (them) breakfast. When (they) had finished breakfast they let (them) dance again.

9. In the middle of the day they rested. Then they ate again.

10. When this world became a little dark they played handgame with each other putting up their valuables—abalone shell, wampum beads, small round beads—that was their money that time, white man's money or gold they did not care much for. They celebrated for two or three days.

11. When they were going back they told the women to go on ahead. The chief stayed behind to take leave of the people in the camp, his henchmen all stayed around him.

12. When they went back they slept at the same places where they had slept before. Going along in this way on the return journey they came to their camp.

13. That is the way it was when they celebrated in the early days. That is that.

26. Doctors

1. hojjám káwí he·sém jommy·sé mysém te·najé be·jím jommy·sé mysé sije·tóm.
2. haće my·m te·najé my tem my nem do·játóm ?ə·ləwní howwo·tuní howokní kapám poní wentín ?etatajeće jommy·sém májdykym my te·hé sije·wón jommy·sé.
3. han má·tín hypywná·n lamkyskysdí mé·útom dy·dí ma·wykyhé tymbohé siyé·tóm jommy·sé mysém. han myjná·n hedém káwím banakám wikéí kédáwtóm hypywná. han hossátóm. han pajjótóm bó·ppáj to·kkapén. han čýjpaj hetántótóm.⁸¹
4. han mysé dy·dím hyná ?unótóm. haće my tem my nem pajelí me·jkójtóm myjná bammí· kyjysymí· wem ču·jé.⁸² han myjá·títóm pajeltín.
5. haće hónbé·tóm jommy·sém hónbó·tóm he·sém jommy·sém bokotná·ndí hónbo·hojjátóm. han pettujtín hondaldí hónbó·tóm myhé hondalná jommy·sém majdykym.⁸³
6. han wenení by·pajtóm myhe. haće jələkəkəkəkójtóm. haće tukfttítóm kawná myjá·títóm bó·ppajé. han bý·te jommy·sé mysém pajjótóm he·sém jommy·sé mysém mysé pajjopapajín.
7. han hedém káwím banakám wikéí wenení by·n ?otó·títóm my·m te·najé be·jím jommy·sé mysé sijé·n.
8. han myjá·tín mý·owó·tóm silaní.⁸⁴ han bó·ppajím hajejenóm ča huktkójtóm lamná bajím wítte·n ha. han mý·owó·tóm be·jím jommy·sé mysé. han "synó·nún jawí·p my·m ča min ča," hátóm. han "mý·oké," hátóm.
9. haće mý·ótóm myjá·títóm bó·ppajé. han myjá·n ?ekýtkójtóm. haće my·m silám ?inpa·jútóm my·m ča·m wonó. han bají jədémfómám.⁸⁵
10. han wonón wamajím majdykená to·kójtóm my·m be·jím jommy·sé mysé. han jomwó·tóm.
11. han he·sém jommy·sém ká·mbebe·hojjátóm, "me·ké hedém," hátóm kasejín, "do·ké," hátóm, "mmm," hátóm.
12. han myjé ?osipín dó·dá·tóm my·m po·lojí myhé ký·tmá husíptóm.
13. haće wososní watajé·tóm májdyke waká. han má·tín mé·tóm kan. han husíptóm kan myjá·títóm čýjpaj bó·ppajím be·jím jommy·sé mysé ma·kbé·n mysé.
14. haće my·m wamajím májdykym wada·će, "wenné·smám me·m," hátóm.

⁸¹henanto—two lines walking in concentric circles in opposite directions.

⁸²Doctors could not eat salt or grease. In the end the people killed off all the doctors by surreptitiously putting salt in their food.

⁸³These trials were to test their power of resistance. The 'hitting with the breast' took the form of the doctor jerking the neophyte's body violently against his own chest, which would have been, if not fatal, at least very dangerous to a layman, but against which the disciples should by now have developed some measure of immunity.

⁸⁴A poison 'bullet' was some kind of magic, rather like an ordinary pebble in appearance and bundled up in straw. By 'shooting' with this bullet in a magical way, a doctor could strike a man with sickness (usually consumption) or even kill him outright, at

26. Doctors

1. In the old days the old doctors made young fellows new doctors.
2. That young fellow's father and mother paid well with abalone shell, wampum beads, small round beads, bear skins, so that the doctor would look after their son well, and told him to make him a doctor.
3. Doing like this the doctors kept five or six a little ways from the camp, in the brush, making (them doctors). At the break of dawn over this world they came sneaking to the camp from there. They shouted together. They danced, all of them having a whistle. Four times they walked round in a circle in opposite directions.
4. Then they went to their brush house. His (i.e., the medical student's) father and mother went there to give (him) food, no salt, no meat, just mush.⁸² That is the way they did when they gave (him) food.
5. Then the doctor tried out (the student), the old doctor hit (him) with the breast, hit (him) with the breast on the back first. Turning him round the doctor hit him with the breast on the breast.⁸³
6. He blew on him with medicine. (The student) became limp. (The doctor) put (him) down on the ground, they did that to all of them. Only then did the doctors dance, the old doctors danced for them.
7. When dawn broke over this world they blew on those young fellows with medicine and made them get up (in the course of) making them new doctors.
8. Acting in this way they told (them) to shoot with "poison bullets."⁸⁴ They all went a good way off to set up all kinds of sticks and one (stone) pestle. Then they told the new doctors to shoot. "When you aim, call out the name of that stick, your stick!" they said. Then they said "Shoot!"
9. (The new doctors) shot, they all did that. When they had done this they went to see. The "poison bullets" were sticking on those sticks. (They) had broken the pestle in two, evidently by shooting.
10. When they had finished they took the new doctors to a sick man. They told (them) to suck.
11. The old doctor felt with his hand first, "Catch this!" he said, finding (something) with his hand, "Bite!" he said, "mmm," he said.
12. He took his mouth away and spat out the sickness taking out what had hurt him (the patient).
13. He drove (the sickness) through the man's body with a rattle. He caught (it) again in that way. He took (it) out again, he did this four times trying out all the new doctors.
14. If the sick man recovered, the (the old doctor) said, "It seems that you will be good."

any distance. All the sticks were different, and by letting each man call out which stick he was aiming at, one could determine who had failed, if some of the sticks should turn out to be uninjured.

⁸⁵The inferential -ma- does not express doubt at the magical shooting, but merely that the speaker did not actually see the stone get hit.

15. han wené boméjtom bejí. han wítte·m pé·ním sapwijím káwí
boméjtom wené heťán bá·ppajím wené ?esakačé bý·te hatítom.
16. myjá·títom jommy·sé mysé sijé·n. my·m myjém.

27. Chiefs

1. hojjám káwí ne·m hu·ké sijé·n he·sém hu·kúm my tem wo·nočé te·bejé
hu·kjáťom wo·nohóm hu·ké my tehé. han wo·nohóm hu·kúm te·mi·cé my
kamé my pejé hu·kjáťom.
2. han ?u·tiní jokóltom⁸⁶ putaspení. han jo·mením káwí ?ytý·mýťom.
hače kyjysní wotújtom myjé be·jím hu·kúm.
3. han myjá·n myjni lumájtóm. han túťom bá·ppajím nisená·né. han
loktín pajeltítom pe·ním sapwijím ?okó pajjótóm. han po·hó helajtotótóm.
4. han bá·ppáj lumajhatín han pekítom be·jím hu·ké bá·ppáj ?ukojwesín.
han ?ukúkojtom bá·ppáy nisená·ním mysé hypywím wononá. han hu·kúm
kylemi·cé báppajím kylém ne· mysém po·pé mysém pebá·ťom hu·ké
kylepewó·n.
5. hače hu·kúm " ?etas weté ?amakýskysí," háťom.
6. hače čajkým kylém ne·m my po·hé to·kójtóm kan. han wosačaticé
bý·te he· háťom hu·kúm. han jowá·pájtóm. han ?ukójtóm kylém ne·m.
7. han hu·kúm lumájtóm. han kyjysý mé·jtom loktín kylém ne·m
?ydawicé my petihé.
8. han ?ypém myjá·títóm kan la·jkým hu·ké. han lumájtóm kan my·m.
han myjá·tín my petí·m ?ydawicé kyjysý loktín mé·jtom.
9. lokojé tu·lepé mysé bý·te kylepétóm hu·kúm lumajicé kačákpajwaký?ečé⁸⁷
myjá·n kylepétóm lokojé tu·lepé mysé bý·te.
10. han lumajicé mysém kačákpájtóm kylé mysém ?u·tí julújtóm. han
my kedé mysém hunmohó kačákpájtóm myjá·títóm hojjá hu·ké.
11. han my·m hu·kúm henymicé bá·ppáj lapájtóm myhé. hače la·jkým
hu·kúm "wenném myjém," háťom.
12. bəhəpí henymicé hu·kúm, "pajjohesé wennenáj ?ekí," háťom. han
"po·hó helajtotóbo," háťom.
13. han pe·ním sapwijím ?okó lumájtóm myjá·tín hančokóm hu·ké pekítóm.
han bý·te ?ukukójtóm mysé hypywím wononá myjá·títóm hu·ké sijé·n lumajín.
han kylepečé myjá·títóm kan.
14. my·m myjé·m nisená·ne ka·ka·nohóm myjá·títóm hojjá.

⁸⁶jokol, an unanalyzable word meaning 'bring together and pile up as a gift.' ?yty·my does not actually mean 'present hulled acorns' but is the name of the institutionalized ceremony which consisted of presenting hulled acorns. It has not been possible to analyze the word.

⁸⁷waky implies a provision for the future (cf. text 36, paragraph 10).

15. Now he taught (them) the medicines. For one, two, three years he taught (them) medicine showing (them) all the medicines and only stopping when (they) knew (them).

16. That is the way (they) did when making doctors. That is that.

27. Chiefs

1. When (they) created a chief in the old days, they made a young fellow chief, the son of the dead chief, when the old chief, his father, died. If the dead chief had no son, they made his nephew or his grandson chief.

2. They clubbed together to give (him) acorn with the hull on. Then in the spring they presented hulled acorn. The new chief gave meat in exchange.

3. Having got this, he gave a big time. He called all the Indians. He gave (them) a lot to eat, and (they) danced for two or three days. At night they played handgame.

4. Then everybody quit feasting, after which they all took leave of the new chief as they were going away. All the Indians went each to their camps. If the chief had no wife, all the old women with daughters asked the chief, urging him to marry.

5. The chief said, "I will see later."

6. Then another old woman brought her daughter. Only if he found (her) pretty the chief said yes. (The old woman) left (her) with (him). The old woman went away.

7. Then the chief gave a big time. He gave the old woman, his mother-in-law, much meat, when she came.

8. (They) also treated the lesser chief like that. He too gave a big time. That way he gave his mother-in-law much meat when she came.

9. The chiefs married only those who had many relatives as a provision that they could help when there was big time; being in such a position the chiefs married only those who had many relatives.

10. When there was big time they helped, the women pounded acorn. His brothers-in-law helped with the hunting, that is the way the chiefs managed in the old days.

11. When the chief spoke everybody obeyed him. The lesser chief said, "That is good," whatever the chief said.

12. "It will be good if we dance in the day-time," he said. "Let them play handgame at night," he said.

13. (They) celebrated for two or three days and so took leave of both chiefs. Only then did they go each to their camps, that is the way they did when they created a chief and celebrated. When (he) married they acted that way again.

14. Those are the things the Indians used to do, that is the way they did in the early days.

28. Bear Hunting and Bearskins

1. hojjám kawí kapá tuké ?emaná wəkkokójtóm sapwijím cy·jím májdyk mysém ?otó kapám tukená·n ?ysipihí ?etatajtóm. han ?ysipicé wo·ntítóm.
2. han mý?ohojjapém ka·pétóm my·m po. han kyjysý sykálkálóm.
han bojotótóm.
3. han má·tín hy ?ydaw?en weté cýjpaj henátóm. han cýjpaj mý?ótóm.
haće hypýwpe, "mysém kapá wo·ntimám," hátóm.
4. han ?ydawín we·jdátóm. han to·dawkójtóm kapám kyjysý. han po
to·dawtóm kan. han hinki·tutítóm cá·ná. han cy·jí tujtítóm. han la·jí
lumajín hudátóm.
5. han hedém nisé hypywdím hu·k myhé mé·jtóm my·m kapám po. haće
čajím májdykym weséptítóm myjé. haće hu·kúm do·játóm myhé. han
?ypém do·játóm my·m mé·jpe my·m po. han lumájtóm kan. han
hinki·tutítóm my·m po we·sepihí kasipicé. han cy·jí tujtín hudátóm kan.
6. myjá·títóm kapá wo·ntín hanke·nopáj kapá wo·ntín myjá·títóm hu·ké
me·jhahátóm.⁸⁸ hu·ké mejmenicé bæppajím nisená·ním da·kméntóm myhé.
han jommy·sé mysé wo·ntiwótóm myhé kapám po wasicé. han wo·ntítóm
myhé jommy·sém májdykym.
7. myjá·tín sijé·tóm ne·m hu·kján. my·m myjém.

29. Gopher

1. hojjám kawí nisená·ním hemejí teknátóm hačukúm cá·m haləkəsí
myjá·ní wipónospájtóm kawná sykitín.
2. han ?u·tiní hukítóm kukúm ma·hawmaní bəlśwtóm cá·m nokná. han
myjé wipələspajín kawná wipələspájtóm. han kukúm ma·hawí myjíná
hukítóm.
3. han cá·m manají hančokná·ni tókpetítóm. han ?estodí wipójtóm.
han wipələspájtóm. han myjé kawná sykítóm.
4. han ?u·tí myjém hojná hukítóm. han cá·m manají bəlśwtóm kukná
ma·hawím kukná. han my·m cá·m manají wipojmaná sykelewnótóm.
han my·m ?u·tí ?əké·títóm.
5. haće hemejím ?ysipín haće my·m ?u·tí pajelín ?okkattítóm. haće
wikəpkójtóm he·mejí kujsokdí. haće hinki·tútóm bodočojtí?omisin loklóm
má·no hintykítóm téknabo·n.

⁸⁸The meaning is that the way to make a chief big, i.e., rich, is to stand together firmly and make everybody give up their bearskins to the chief. How this invariable

28. Bear Hunting and Bearskins

1. In the early days three or four men would go several times to where they had seen a bear-hole, to examine, and watch the bear come out from the hole in the morning. When (he) came out they killed (him).
2. The one who shot first owned the skin. (They) cut up the meat. Then they divided (it).
3. When they had done this, they shouted four times before getting home. They shot four times. The people in the camp said, "They must have killed a bear."
4. When (they) arrived they told (about it). They went to bring the bear meat. They brought the skin too. They hung (it) up in a tree. They left (it) there four nights. They took (it) down at a little celebration.
5. They gave that bear skin to the chief of this camp of ours. Another man tanned it for (him). The chief paid him. He also paid the one who gave the skin. Then he (the chief) gave another big time. He hung up that skin when (the tanner) had finished the tanning. After leaving (it) four nights he took it down again.
6. That is the way (they) did when they killed a bear, whenever they killed a bear they did like that and always gave (the skin) to the chief.⁸⁸ If (a man) did not give (it) to the chief, all the Indians disliked him. If (he) refused (to give) the bear skin, they told the doctors to kill him. Then the doctor killed him.
7. That way they made a big chief. That is that.

29. Gopher

1. In the early days the Indians trapped gopher, they doubled up a limber sapling or something like that, and stuck it down in the ground.
2. They put down acorns and tied a looped rope to the end of a stick. They bent that double down to the ground. They put the loop of the rope down there.
3. They whittled a point at both ends of a small stick. They twisted (it) in the middle. They bent (it) double. Then they stuck that into the ground.
4. They put down acorn near that. They tied a small stick to the loop of the rope. They put that little stick through the one they had twisted. Then they put acorns up against that.
5. When the gopher came out he made (it) slip off (by) eating the acorn. (The loop) snatched up the gopher by the neck. (He) hung there hanging himself, they hung all over the valley, caught in the traps.

rule can be made to jibe with text 26, paragraph 2, which presupposes bearskins in the possession of commoners, I do not know.

6. haće májdykym ?otó· jéwkójtóm. han hanke·nó jewín wonón čajná huttújtóm my·m tekná. han ?okóm ta·wají jéwdáwtóm kan.
7. han čajkým lokloná to·nótom tekná hanke·nó. han myjdí teknátóm kan. han myjá·tín ?otó wá·kdáwtóm kan. han jéwtóm kan witte·n ?okó pé·npaj yéwtóm.
8. han myjá·tín my·m hemejí hyná to·kojín kə·kólóm. han má·tín jolná hótom pídepím jolná. han witte· husipín mo·be·hahátóm. han píhəpí·cé bý·te husiptóm bə·ppají.
9. han má·tín jolí wəttəktəktóm. han po čotkójtóm. han mukujé·tín pajéltóm myjé čuje·ní depajín.
10. myjá·tín mé·tom hemejí hojjám kawí.
11. han loklodí momím lokoje·cé kumbó·tom lamná·n bedokojwo·nón hipinná kəpidokojín bokíttóm my·m kumná pajsuksukní.
12. haće by·síptom hemejím. haće mé·tom myjé witte·dí má·čamí me·pénčyjí me·hátóm. myjá·tín lokojé me·n to·kójtóm hyná. han myjá·tín hótom kan.
13. han myjá·títóm hemejí kumbó·n momím lokoje·cé by·té ká·tom myjé.
14. myjá·tín tamáshýtom nisená·ním. my·m myjém hojjá ká·mám ká·m.

30. Creation⁸⁹

1. ?ajkátim májdykym po·tóm kawí májdyke sijé·tomatoj. han he·bý ?isi·cé bo·mý·n myhé či·čím witte· husipín kylé sijé·tomatoj.
2. haće lokojé pyjytypétomatoj. han myjená·n mé·enná ?yjé·weje·n lokké·pájtomatoj.
3. han ?ajkátim májdykym bəhəpí bomejicé lapajméntomatoj mysém. haće ?ajkátim májdykym hipinná ?ukójtomatoj. han momí ?idá·títomatoj. han hedém kawím má·no dukújtítomatoj.

⁸⁹This, according to the informant, was 'that religion they had.' 'Indians had Bible just like white man. Pretty near the same only a little bit different.' What this account really represents is Bill Joe's own personal weltanschauung which, with its mixture of white and native elements, is probably fairly typical of his generation of Indians. Bill Joe is a man of the world and very matter-of-fact. He has lost a good many Indian 'superstitions' and kept a good many, especially with regard to the danger of levity in handling dancing paraphernalia, which is natural when one considers that he is a professional singer. As to the 'white' religion, he was baptized and regularly taken to mass in a Roman Catholic church as a boy, though there is, apparently, no trace of specifically Catholic lore in his present philosophy. In middle life he apparently completely lost contact with any organized religion. When I first met him he was an old

6. In the morning the man went to empty the traps. When he had emptied all he moved the traps to another place. When the sun was in the west he came to empty the traps again.

7. Then he took all the traps to another valley. There he trapped again. That way he came to see in the morning again. He emptied the traps again, he emptied the traps twice a day.

8. When he had done thus he took the gophers home and took out the guts. Having done that, he roasted (them) in the hot ashes. Every once in a while he took out one and tasted it. He only took them all out when they were cooked.

9. Having done that he beat off the ashes with a stick. He peeled off the skin. He ate a lot of that along with mush.

10. That is the way (they) caught gopher in the early days.

11. When there was lots of water in the valley, (they) jumped on the (gopher) hills; running along from a ways off, they jumped up in the air and landed on the (gopher) hill with the heels.

12. The gophers came swarming out. (They) caught eight or ten of them in one go. They caught many in this way and took them home. Having done that they roasted (them) in the ashes again.

13. That is the way they treated the gopher, jumped on the (gopher) hills, they only did that when there was lots of water.

14. With this kind of occupation the Indians spent the winter. That is what (they) used to do in the old days.

30. Creation⁸⁹

1. God made a man out of adobe. Then feeling pity with him living alone, he took out one rib and made a woman.

2. (She) had many children. As they went on from that they were very numerous.

3. They did not obey the things God taught them. God went away up in the sky. He made water come down. He drowned all this world.

man, and at that time he was attending Seventh-Day Adventist meetings and services on the reservation and in Auburn, but that did not last long. One day one of the leaders of the congregation, a white woman, asked Bill Joe and a couple of other Indians to pray to God 'to take the liquor out of our dear brother X,' who was reeling about on the reservation. That was too much for Bill Joe. God is almighty and can, of course, perform miracles such as calling the dead back to life, but when a man is drunk he has to sleep it off. And so Bill Joe quit, all the more because he also disapproved of prayer meetings at night ('when they leave there they go elsewhere. I p'dict there will be infants around this country'). But his naive, fatalistic belief in God and in the (Indian) hereafter remains unshaken.

4. han momím čykitićé be·jím nisená·né⁹⁰ sijé·tómatoj. haće my·m jamaním lamkydí ʔisín wadá· mysém be·jím nisená·né ʔen ču·nohá·tómatoj.
5. han hedém be·jím nisená·ním jekeléw·tómatoj hiwná·ním ta·j ʔukój hiwná·ním komów ʔukój han notów ʔukój han tosím ʔukukój·tómatoj. han myjdí čajký heným·tómatoj čajwé·jtómatoj. han myja·nán bejdím lokké·paj mysém čajwejím.
6. han ʔájkatim májdyke nisená·ním bykým, "hipinná·n mo·ná·n ʔetám min," my·m háfom niseké bo·mejín ne· mysém.
7. han hedém hanke·nóm kyjysý jotypájtómatoj ʔájkatim májdykym. han pebá·tómatoj mysé. han "wo·nón kələdawihí da·kábe me·m," háfómatoj ʔájkatim májdykym.
8. haće ʔolém, "nik pej mysém wo·nón ʔójsətó tujín kələdawahábo," háfómatoj.
9. haće wajmi·sím, "týnbysbys," háfómatoj.⁹¹
10. haće ʔájkatim májdykym, "wenném my·m," háfómatoj.
11. han myjá·nán wo·nón kələdawmením ne·s.
12. han nisená·ním wo·nón hipinná ʔukojménte ta·wajná ʔukojímatoj ne·m wo·lém momí méʔennanná. han myjdí ne·m kumímatoj wo·nohó mysé kumím. han myjdí ne·m kumímatoj wo·nohó mysé kumím. han májdykym wo·nón myj·ná ʔukojímatoj.
13. han benkopitím jakámatoj. han myjé jak ʔunón benkopitkojín bomitín pallámatoj.
14. han lokojé pyjytypém kylém májdykym wo·nón ʔukojín ʔe·jewejín han ʔolé kuť hámatoj myhé· pyjytyhé tukún ʔe·haháʔen dy·dí ʔyne·ćé ʔočikhaháʔen. han myjé my·ménfómatoj pandakpé weté.⁹²
15. han májdykym wo·nón ʔukojímatoj my·m kumná. han myjá·ćé myhé tu·lém wo·nohóm ʔe·mátoj. han dimpajímatoj. haće wo·noképajímatoj myja·tićé.
16. han méʔenna kotín má·ni kiwná ledánledanímatoj kələnowó·n. han myjá·n wo·nós haweté wada·dykýmatoj myjá·tićé.
17. myjá·tóm ne· mysém we·jdá·n.
18. han pe·né lapajím ne·s ʔájkatim májdykyn ʔysín ha pajjopém májdykym temajám jommy·sém májdykym ʔysí lapajím.

⁹⁰nise-na·ne < nise, 'our (plur.),' + na·n, 'side,' i.e., 'people of our group as apart from people of other groups.' So the word may mean 'our tribelet'—as apart from other tribelets, 'Indian'—as apart from white men, or, in this case, 'the present Indians' as apart from the people that were drowned.

⁹¹Meadow-lark was a bad bird and a trouble-maker. He could talk Nisenan (and any other language), and he used to sit by a little bridge on the way from the reservation to Auburn and annoy Bill Joe by reminding him of his human weaknesses. It was considered bad luck to kill them; as a young fellow Bill Joe acquired a reputation for godlessness by shooting meadow-larks and burning their corpses. But once he caught a meadow-lark tangled up in a morning-glory vine. He said to it, 'You are pretty bad people, but I guess I'll let you go if you be good and speak English language.' So he let

4. When the water sank he made new people. The survivors lived in the high mountains, and whenever they saw the new people they disappeared.

5. Then this new people scattered, some went west, some went south, some east, and some north. There they talked different, they talked different languages. Hence a great many now talk a different language.

6. The people fear God, "He is looking at you from up there," the old people said when they taught us.

7. Then God gathered all these animals. He asked them. God said, "Do you want to come back when you die?"

8. Coyote said, "When my grandsons die, let them be (dead) sixteen nights and then always come back."

9. Meadow-lark said, "I would smell (them)."⁹¹

10. God said, "All right."

11. Because of that we do not come back when we die.

12. When the Indians die, they do not go up, they go west beyond the great ocean. There is a big roundhouse there, the roundhouse of the dead. When a man dies, he goes there.

13. There is a bridge, slippery to walk. (The dead man) walks across that bridge, and if he slips and falls in, he becomes a fish.

14. When a woman or man dies, who has many children, and if he looks back as he is going, he turns into a coyote or a deer, so that he can see his children, whom he loves, from time to time, so that he can meet (them) once in a while when (they) walk around in the brush. (The children) did not shoot that (animal) even though they had a bow.⁹²

15. When a man dies he goes to that roundhouse. When (he) is in this situation, his dead relatives see (him). They hug (him). (He) is quite dead when (they) do that.

16. (They) turn away and wave (him) back with the hand, and tell (him) to go back. Then, if (he) is (treated) like that, he is alive again though he was going to die, when (they) do like that.

17. That is what the old people said when they told (about it).

18. We believe in two, God and the devil; the dancer, the dancer of tura and hiwej, and the doctor, they obey the devil.

it go, and Meadow-lark flew up in a tree and said, 'Thank you!' just as plain as anything. So Bill never killed them fellows no more.

tyn-by-s-by-s. At the first telling I could not get any other translation than 'Oh, to hell with it.' The form is unique by having a reduplication of two relational suffixes, by-s.

⁹²Bill Joe told me that he himself had once met a deer which he was somehow unable to shoot although he had a rifle with him. He took my suggestion that it might have been his mother, with something like relief at finding that I too believed in this transformation and so could understand his feelings.

19. han we pe·nankým ?ájkatim májdyke lapajím ne·s po·hó ?ekí nisé hondí henymím ne·s myhé ?ájkatim májdyke bəhəpí tun. han mynýmkán me·mením ne·s wítte·m káwí pé·nim káwí ?isín me·m ne·s nisé tumá.

20. han májdykym wamajiče myhé kakitín bý·te myhé henymím ne·s mosipím ne·s májdyke wada·tiwó·n my·m nisé ?esakahám.

21. han myjá·n bykým ne·s ?ájkatim májdyke čajná lumajkojín wítte·m ?osí henymičé ?iswó·tom ne·s, "ájkatim piním min ?is," háťom ne·s.

22. han lokojé·m hunmokojičé wítte·m ?osí henymičé ?iswó·tom, "?ájkatim májdykym piním min min ?osí henymí," háťom.

23. han ne·m pó·mboko býkťom ?ájkatim májdykym ?osí henymmenwó·m niseké ne·m pó·mbokdi wentín lumajín pajjón. han wentín pajelín ?osí henymtotoménte sitapajtotón myjá·m ?ájkatim májdykym.

24. han myjá·ťom ?ájkatim májdyke by·kým, "mo·ná·n hipinná·n ?etatajím niseké," háťom my·m, "čajná hiničé ?etameničé min ?eskəlwó·n wo·noná·mi," háťom.

25. han "bəhəpí byktí ?ymitwesín min hondí kétheným myhé," háťom.

26. májdikym myhé hondí henýmťom ?ájkatim májdyke, "wada·tibe nik byktičeté," háťom honí jotdójjotdój ?omisín myjá·ťim ne·s ?ájkatim májdyke henýmton.

27. han ?ájkatim májdykym niseké boméjťomatoj hojjá, "wentín sitapajtotón ?iswá," háťomatoj, "niseké ?osí hontotoménte," háťomatoj, "lumajín wentín pajelín ?iswá," háťomatoj.

28. han "?etám ni mi ké hanke·nopáj," háťomatoj.

29. han "bəhəpí mimé· da·kmá méjwes ni mi ké," háťomatoj. han "tujín čenón henymmé·mče peba·mé·mče nik," háťomatoj, "mynýmkan mé·méni·si me·m wítte·m káwí pé·nim káwí myjá·ťín henymmé·mče, 'lapajmám nik,' hedém han méjwes ni min," háťomatoj.

30. han myjé lapajím ne·s my·m nisé ?ájkatim májdykym.

31. hojjám káwím ne· mysém myjá·ťín wejdá·ťom niseké pyjtyhesé bomejín niseké. myjém nisé ?esakahám ?ájkatim májdyke petaje·mén weté hydí boméjťom niseké ne· mysém. hače "myjé ?esakám ní," háťom.

32. han hiwná·ním májdykym ?ysí kopéťom. han myhé ne·dihí lapájťom, "my·m ?ysím pajjowó·m nik," háťom, "ne·disé." han "pajjomenisé to·kójwesmatoj nik." han myjá·čé pajjótóm mýťom my·m temajá mysén han jommy·sé mysén ha mysé ?ájkatim.

33. my·m myjém.

19. We ordinary people obey God, and at night and in the daytime we talk to him in our hearts and ask everything of God. We do not get (it) at once, after one year or two years we get what we have asked for.

20. Only when a man is sick and we are pressing him with our hands, do we talk to him (God) and talk out loud, urging him to make the man well, that is our knowledge (i.e., religion).

21. Since we are like that, we fear God; when we were going somewhere to big time and one talked bad, we told (him) to stay behind, "God hears you, stay!" we said.

22. When a bunch of fellows were going out hunting and one talked bad, they told (him) to stay, "God hears you and your bad talk," they said.

23. They feared the Big Month (May); God tells us not to talk bad in the Big Month but to have big time and to dance good. To eat good and not to talk bad to each other but to look after one another, that is what God says.

24. That way (they) feared God, "He watches us from up there," they said, "If he turned his eyes away and did not look at you, you would tumble over and die," they said.

25. "When you are on the verge of some danger, whisper to him in your heart!" they said.

26. A man talked to God in his heart, "Let me live in spite of the danger," he said, beating his breast; that is the way we do when we talk to God.

27. God taught us in the early time, "Lead a life of caring for one another!" he said to us, "Do not feel bad towards one another," he said, "Lead a life of good big time and dancing!" he said.

28. He said, "I am watching you all the time."

29. "Everything you want I will give you," he said. "When you speak, in your sleep or awake, and ask me," he said, "You will not get (it) at once, (but) if you do like that for one year or two years, then when you speak, I shall say, 'He seems to obey me,' and I will give you," he said.

30. That we believe, that is our God.

31. In the old days the old people told us like that when we were children, teaching us. That is our knowledge (i.e., religion) even though we do not make speeches to God in a house; the old people taught us. "I know that," they said.

32. Some had the devil for their friend. Then he obeyed his dreams, "The devil tells me to dance, when I dream," he said. "If I do not dance (the devil) will take me away." As it was like that, he danced, that was the god of those tura dancers and doctors.

33. That is that.

31. Football

1. hojjám kawí nisená·ním lummuhú lumájtóm poskó ka·tóton lummutotón.
2. ?otó hadapóm muktín wokittítóm ma·wykým hujé·m pe·só. han hedená·n hodokyná·n ?okitná wywná myjá·tín hančokná wywín halétóm.⁹³
3. han ?yčejín niseké pajjótóm. han wonón čedá·tóm ne·s. han čedá·n wonón lummú·tóm ne·s kan.
4. han ?okóm ?estobó honkittítóm ne·s.⁹⁴ han pajéltóm ne·s. han ?okóm tajbó ká·tóm ne·s kan ?okóm bonnočé by·té hatítóm ne·s. han po·hó pajjótóm ne·s.
5. han banačacé lummú·tóm ne·s kan. han myjá·títóm ne·s pe·ním sapwijím ?okó mysé pe·só ?oseká· pálləsi mysé či· pandaká halemejín by·té hatítóm ne·s.⁹⁵
6. han ?ukukó?en weté pajéltóm hódokyna·ním májdyk mysé hédekyna·ním pajeltítóm. hače hedekým májdyk mysé hodokyná·ním pajeltítóm. han bý·te ?ukukójtóm.
7. myjé·tóm my·m lummuhúm lumajím. ?amtá há·tóm poskóm ka·toho kylé mysém majdyk mysé ka·tótóm ?oseká· wokittín pe·só weté jantotón májdyk mysém pajní lummú·tóm poskó kylé mysém ma·ní me·n bedokojtítóm poskó.
8. hače májdyk mysém my·m kylé dímpájtóm poskó to·je·pé. han čumtočé wí·ótóm poskó čajkým kyleneá.
9. hače my·m kylém katajičé májdykym poskótóm pajní. hače čajkým kylém má·ní me·n bedokojtítóm mysé wywná.
10. hače májdykym dímpájtóm kan. han káwná tukittín nynne·tičé wí·ótóm poskó. hače myjá·tín mysé wywná to·nótóm.
11. hače májdykym ?očikín hykələnótóm my·m poskó bendojwejé·n. han myjá·tín mysé wywí bedepinnotín halétóm.
12. han kylé mysekým je·wóm kylém me·n bedepinnotítóm mysé wywí ma·ní wi·mitín myjé·tóm májdyk mysém pajní ka·tohóm.
13. han kylé mysém ma·ní ka·tótóm myjé·tóm mysé helwe·jtothóm májdykym myhé wosákmám kylé dímpáj?en. hače kylé mysekým mysé wosákmám májdyke dímpajhahátóm myjém ka·tohóm myjá·tóm myjá?en.
14. patajím⁹⁶ manajní mé·tóm poskó ?amá·týn.
15. han hančokná·ním ?okitná wywpétóm ?estodí hojjátóm májdykym hipinná wí·otítóm poskó hojján.⁹⁷

⁹³This explanation is not very clear. As far as I have been able to gather from descriptions (the game is not played any more) there were two goals, about half a mile from each other, and a ball for each party. Both teams had their men posted in a line between the two goals, and the game consisted in passing the ball from man to man from one goal to the other and back—a kind of relay race. The side that got the ball back first had won. For inside information about the fine points of the game see text 60.

⁹⁴We are no longer at a generic description but in the middle of a specific game in which the opponents have won and are making fun of our team.

⁹⁵It is curious that he speaks of our losing their things. The explanation is probably

31. Football

1. In the early days the Indians had football big time playing ball together, football.
2. Very early in the morning (they) put up a great deal, (say) a hundred dollars. (When they got) from this end and from the other end to the goal at the end, when they did this and goaled at both, they won.⁹³
3. Then (they) danced to make fun of us.⁹⁴ When we had finished we ate breakfast. When we had finished breakfast we played football again.
4. At midday we rested. Then we ate. When the sun came round to the west we were at it again, we only quit when the sun went down. We danced at night.
5. When it was dawn we played football again. We did that for two or three days and only quit when we had lost their money, valuables (shells, etc.), baskets, clothes, bows.⁹⁵
6. Before we all went away we ate, the men of this side treating the other side. Then the men of the other side treated this side. Only then did (they) go each on his way.
7. That was that football big time. (They) called a ball game, the women played the men putting up valuables and even money to bet with each other; the men kicked the ball with the foot while the women caught (it) with the hand and ran with it.
8. The men hugged the woman who carried the ball. When (they) tickled (her) belly, (she) threw the ball to another woman.
9. If that woman missed, a man kicked the ball with the foot. Another woman caught (it) with the hands and ran with (it) towards their goal.
10. Then a man hugged (her) again. When (he) threw (her) on the ground and rolled (her) around, (she) threw the ball. In that way (another woman caught it and) brought (it) towards their goal.
11. Then a man met (her) and brought the ball back, kicking it along. When in this way (they) made (it) run through their goal they won.
12. As to the women, when a fast woman caught (it) she made (it) run through their goal, throwing (it) in with the hand; that was the game where the men played with the foot.
13. The women played with the hand; that was their playing together so that a man could hug the woman he loved. The women on their part took every opportunity to hug the men they loved, that game was like that so that this could be done.
14. When they played amaty they caught the ball with small seedbeaters.
15. They had a goal at each end, they started in the middle, and a man threw the ball up in the air for (them) by way of starting.⁹⁷

that as a former football captain he is thinking of the belongings of the members of his team.

⁹⁶The pataj was a small wicker work implement shaped somewhat like a tennis racket and normally used for beating seeds off the stalks and into a pack-basket.

⁹⁷This game was played exclusively by women.

16. haće patajní kádákkójtóm. han wíʔótom wywí peʔomá. haće čajkým kylém kádákkójin wíʔodýktóm hódokynanná mysé wywná.
17. han myjá·títóm lamí. han ye·wóm kylém bedokójtín mysé wywná wi·míttóm. han myjá·n halétóm myjá·títóm ʔokóm lamí.
18. han he·lopin bysejmentómhe·lopin. han po·hó tujíwo·nótóm helú·n.
19. myjé·tóm mysé ka·tohóm myjá·títóm kylé mysém konojím. mytóm mysé ka·tohóm hojjá.
20. han ʔypém tiki·líttóm ča·m lamký be·topé mysém myjni wíʔótom my·m tiki·lí ča·m kakakáwtóm me·lo·točé.
21. han myjni hipinná wíʔótom. haće myjná my·m ča·ní widákkójtóm.
22. haće má·tín mysé wywná wíʔohahátóm. haće mosekým wíʔohahátóm čajkým wywma.
23. haće lamí myjá·títóm. han je·wóm kylém my·m tiki·lí ča·ní kádákkójin han bedokójtín wywí pytodawín wíʔótom wywí petoná.
24. haće čajkým kylém kádákkójin hykələnótóm mysé wywná kan. han myjá·cé bá·ppajím kylé mysém kajé·tóm.
25. han myjdi wywí pytodawtičé ča·m kakakáwtóm me·lo·točé⁹⁸ tiki·lí. han wi·dēpmíttóm wiwná.
26. han ʔəskələwó·lokíttóm helú·n, "hatipé," háttóm, "helú·m ne·s," háttóm, "halewá má·tín we," háttóm, "ʔamakým lumajdi ka·totóbe·s weté," háttóm.
27. han hanke·nopáj mysém ʔočiktótóm myjé·ka·tótóm.
28. myjém my·m poskóm ʔamá·tým myjém kylé mysé ka·tohóm myjá·tóm hojjám kawí.
29. my·m myjém.

32. Superstitions

1. hojjám kawí pajjopé mysém wadadá sitapáytóm bačatičé wíʔoménte hukíttóm wentín saná wi·mitménte my·m wadadá satiménče ʔosí henýmftóm⁹⁹ my·m wadadám.
2. han pajjopé mysém by·kým my·m wadadá. han my·m wadadám he·sečé momná bý·te likopná bý·te wíʔótom. han beji sijé·tóm. han kawa·suní bý·tóm myjé be·jím wadadá.
3. han pajjopé mysém wem nisená·né bæmməkəčé wamájttóm. han mynýmkan "bæmməkəj nik mi kakít nik," háttóm myjá·n bý·te wennétóm.

⁹⁸me·lo·to·čé < me·'catch,' + -lo·, a suffix which adds the idea of the action being performed by a number of people—possibly connected with lok, 'many, much,' + -to, a rather queer suffix, which often carries the idea of 'fighting, quarreling' (cf. text 42, paragraph 5).

⁹⁹heným·tóm—the distant past is also used for statements of permanent validity. A very clear case is the advice given in text 44, paragraph 7.

16. (A woman) caught (it) by clapping the seedbeaters together. Then she threw (it) straight towards the goal. Another woman caught (it) and threw (it) back towards the other end and their goal.
17. They did this for a long time. Then a fast woman ran with (it) to their goal and threw (it) in. When (they) achieved this they won; (they) did this all day long.
18. They sweated so they could not see. At night they fell into a death-like sleep, they were so tired.
19. That was their game, that is what the women and girls did. That was their game in the early days.
20. (They) also played tiki·li, equipped with long sticks they threw the tiki·li (about two and one-half feet of rope) with those, the sticks clattered when (they) all fought to catch (the tiki·li).
21. They threw (it) up in the air with that (stick). (Another woman) caught (it) there with that stick.
22. In that way (they) always threw towards their goal. Those fellows always threw towards their goal.
23. (They) did that for a long time. When a fast woman caught the tiki·li with her stick and ran with it, then when she got near the goal, she threw straight at the goal.
24. Then another woman caught (it) and brought it back again towards their goal. When (she) did that all the women pursued (her).
25. When (she) had almost brought (it) there to the goal, the sticks clattered as they all tried to catch the tiki·li. (One woman) tossed (it) right through into the goal.
26. Then (they) all tumbled over with fatigue, "Let us quit," they said, "We are tired," they said, "You win, let us leave it at that," they said, "We will postpone playing together again till the next big time," they said.
27. Every time they met they played that.
28. That is that ball and amarty, that is the women's game, that is how it was in the early days.
29. That is that.

32. Superstitions

1. In the early days the dancers were careful with the slap-stick, if (it) split they did not throw (it) away but put (it) away carefully and did not throw (it) into the fire; if you burn that slap-stick, the slap-stick will talk bad.
2. The dancers fear that slap-stick. When the slap-stick is old they only throw (it) in water or mud. Then they make a new one. They blow on that new slap-stick with pine sugar.
3. If the dancers bump against an ordinary Indian, (the latter) gets sick. He at once says, "You have bumped against me, press me!" That is the only way he can get well.

4. han myjá·menín wamájtóm. han my·m bæmmækpém májdyke
 ʔydawwó·tóm kákitécé. haće ʔydawín kákíttóm myhé. haće wadá·tóm.
 han kákitmenicé wo·nótóm.

5. haće ćajím jommy·sém májdykym jommé·tóm my·m bæmmækpém
 májdyke jommy·sém májdykym.¹⁰⁰

6. temajám májdykym bendátpajicé wamájtóm myjahaná·n býktóm ne·s
 jommy·sé mýse temajá mysé.¹⁰¹

7. han solpé mysém soltimenicé pajjopém májdykym wo·nótóm. han
 myjá·m pajjopém májdykym wamajicé solpapájtóm.

8. haće wadá·tóm pajjohóm lumajdí bəhəp mysém wamajicé dulná
 to·pinwó·tóm.

9. han kákíttóm dulí wələminnotín myhé. haće wennétóm wadá·tóm
 myjá·ttóm hojjá.

10. han lillikí pajjón bý·te jommy·sé pajjón bý·te to·kka·pétóm. han
 kámhini pajjón la·jím to·kká to·kka·pétóm je·pém kyjysý lu·lím bymím ka
 sijé·tóm kámhiním to·kká. wítte·m ʔo·m to·kka·pétóm howwapé bý·tem.

11. han jommy·sé pajjón bə·ppáj to·kka·pétóm. han lillikí pajjón bə·ppáj
 to·kka·pétóm. han kúksují pajjón kúksují bý·tem to·kka·pétóm. myjá·tóm
 pajjohóm wonóm.

12. han lo·lé pajjón to·kkamí·tóm we· wadadapétóm hu·sám májdykym
 pe·ním. han myjé hipinná sydo·kojiće hossa·tóm pajjopé mysém. haće
 kylé mysém kiwná kótín pajjótóm pettujín.

13. han myjá·cé hossa·tóm kan. haće saná kóttóm kylé mysém pettujín.
 han myjé ʔamá sapwíjpaj hossa·cé bəkkátóm. haće ćajký sóltóm.

33. Getting Grub at Dance

1. lumajkójtóm nisená·ním. han myjdi ʔydikín ʔokón massa·tóm.¹⁰²
 han ty·ním ća· wítéstóm lamkytín.

2. han "hedém ćujé·bo," há·tóm, "hedém kyjysýbo," há·tóm, "hedém
 lyklýbo," há·tóm, han "hedém sóbo," há·tóm.

3. han pajjótóm. han bə·ppáj henátóm simí má·tín ma·ní henán hapypýn.¹⁰³

¹⁰⁰The poison doctor was probably hired by the family of the deceased.

¹⁰¹This sentence has no connection with the preceding. The clause 'when he was sick' is missing.

¹⁰²massa·tóm. massa means to go through the ritual described in this text. Guests were always fed by their hosts at big times but in the normal course of events they would naturally have to wait until food was offered. The massa was performed when they had run out of food on the way and so arrived too hungry to wait till supertime. At big times a stick was cut for each guest so that the cooks might know how many

4. If this is not done he is sick. Then he tells the man who bumped against him to come so that he can press (him). (The bumper) comes and presses him. (He) recovers. If (he) does not press (him) he dies.
5. Then another doctor shoots the man who bumped with a poison bullet.¹⁰⁰
6. If a tura-and-hiwej dancer stepped on (a man) he got sick, for that reason he feared the doctors and tura dancers.¹⁰¹
7. If the singers did not sing for (him) the dancer died. When that kind of dancer was sick, (they) sang for (him) every (night for two or three nights).
8. Then (he) recovered. At dancing big times if there were some sick, orders were given to bring (them) to the drum.
9. (They) laid (the patient) on the drum and pressed him. Then (he) got well and recovered; that is the way (they) did in the early days.
10. (They) only had whistles when dancing the "war dance" and the doctor's dance. When they danced kamhin they had a small whistle, they made the kamhin whistle out of a bird's legbone. There was only one who had a whistle, the chorus leader.
11. When they danced the doctor's dance they all had a whistle. When they danced the "war dance" they all had a whistle. When they danced kuksu, only kuksu had a whistle. That is how the dances were.
12. Dancing lo·le (they) had no whistle, the two leaders just had slap-sticks. When (they) stuck those up in the air, the dancers shouted together. The women turned around and danced facing back.
13. When it was like that (they) shouted again. Then the women turned around and faced the fire. When they shouted the third time after that, they stopped. Then (the singers) sang another (song).

33. Getting Grub at Dance

1. The Indians went to big time. If they were hungry when they got there, they performed the massa ceremony. They broke some wormwood sticks making (them) longer (than the sticks used for counting the participants at big times).
2. "Let this be mush," they said; "Let this be meat," they said; "Let this be soup," they said; "Let this be bread," they said.
3. Then they danced. They all shouted, doing like this with the hand on the mouth, shouting and beating the mouth.

were to be fed. The massa sticks were cut longer than these kitchen chits and did not indicate the number of guests but the number of courses required.

¹⁰³happy is to shout at the top of your voice at the same time beating the palm of the hand against the open mouth. The resulting noise sounds somewhat like aβaβaβaβ . . . (cf. note to text 2, paragraph 2).

4. haće hypýwpe mysém ?ypipíntóm bedokójín mællə·pé mysém. haće hedém massá mysém mællə·pé mysé ?ocíknótóm. han wo·mamaktotótóm kahistotón. haće pu·miním by·dokójtóm kahistotoće.

5. han myjé bækkə·cé hu·kúm pé·nim ?ocíktotótóm. haće my·m ça·m pyjytý méjtóm hypywpém huké massapé mysém hu·kúm. haće "hesíbe hedém," háťóm hypywpém hu·kúm.

6. haće massapé mysém hu·kúm wéjda·pájťóm, "hedejém cu·jé·m," háťóm, "hedejém kyjysým," háťóm, "hedejém som," háťóm.

7. haće hu·kúm myjé sido·dón ?unótóm hypywná. han petajé·ťóm, "massapé mysém ?okóm wopajtiwá hedejé," háťóm.

8. han my·m ça·m pyjytý ?etatítóm tokispé mysé wejdá·pajín. han tokisihí kasipí·cé henáťóm. han hapypýtóm.

9. han mællə·pén bedokójtóm kan. han ?ocíknótóm massapé mysé. han myjá·tín kahistotótóm kan wo·mamaktotón. haće kylé mysém henáťóm.

10. han myjé bækkə·cé bý·te to·píntóm bejí pajelí kylé mysém. haće kylé mysém massapém kylé mysém me·da·tótóm my·mpajelí. han to·pinín hukikítťóm.

11. han pajjótóm. han pajjohó wonón pajéltóm bejí wentín. han myjé pajelihí wonón myjém po·hó pajjótóm. han banaká hatítóm. haće cedá·títóm mysé. han ?ekí helajtotótóm.

12. han po·hó pajjohaháťóm. han pe·ním kaj sapwijím kaj pajjohaháťóm lumajín hojjám káwí.

13. han pekittotótóm hu·k mysém, "wennetín pajjóy ne·s," háťóm pekittín.

14. "lumajméncé ?ydáwwes ne·s kan myjá·tín," háťóm, "wenném my·m kaká ty ?ydáwwes ne·s," háťóm.

15. han ?uku·kójtóm bejí mysé hypywím wononá. myjé·ťóm hojjám káwí nisená·ním lumajín. myjé·ťóm mysé ka·tohóm. my·m myjém.

34. Property

1. hojjám káwí ?u·tí ?éťóm ça·ná lokó. han ça· hecohístóm ?é?en homokyhé ?e·hé. han homokyhé ?e·hé ?emenín han káwí la·jí lekátkáťóm. han ?u·tí la·jí wuhún han pékén wa·kítťóm my·m lekátkatmaná.

2. han myjá·cé čajkým májdykym ?ydawín my·m ça ?en hecohístóm. han ?éťóm my·m ?u·tí kawná ?ekaltihí. han ?esáktóm, "?é?amam hedé·homokým," háťóm.

4. Then the people of the camp came running, armed with clubs. Then these massa performers went to meet those with the clubs. They pursued each other around, making a show of hitting each other with the clubs. The dust flew as (they) pursued each other around.

5. When (they) stopped that, the two chiefs met. The chief of the massa performers gave the chief of the village those small sticks. The village chief said, "What is this?"

6. The massa chief explained, "This is mush," he said; "This is meat," he said; "This is bread," he said.

7. Then the chief went to the village holding that in his hand. He made a speech, "The massa fellows are hungry, now put in together for this!" he said.

8. Then he showed those little sticks to the cooks and explained. When (they) had finished cooking, (one of them) shouted. (They) shouted and beat their mouths.

9. Then they ran with the clubs again. They went to meet the massa performers. They pursued each other around in that way again, making a show of hitting each other with the clubs. Then the women shouted.

10. Only when (they) stopped that the women brought the food. The women, the massa women, played at taking the food away from (the village women). They brought (it) and put (it) down (as they got hold of it).

11. Then they danced. And then, when they had finished dancing, they ate well. When they had finished eating that, they danced that night. At dawn they quit. Then (the villagers) gave them breakfast. In the daytime they played handgame.

12. At night they always danced. They always danced two or three evenings when they had big time in the early days.

13. Then the two chiefs said good-bye to each other, "We have done well, we have danced," they said, as they took leave.

14. "When you have big time we will come and do that again," said (one of them), "That is good, we will come, uncle (or brother, whatever the case might be)," (he) said.

15. And now they went each to their camps. That was the Indians' big time in the early days. That was their play. That is that.

34. Property

1. In the early days (a man) would see a lot of acorns in a tree. He walked round the tree in order to see (whether there were signs of) somebody having found (it). Finding no (signs of) somebody having found (it), he cleaned off the ground a little with his hand. Then he knocked down a few acorns, cracked (them), and spilled (them) where he had cleaned off (the ground).

2. When this had been done, another man came along, saw that tree, and walked round (it). He saw the acorn that was being dried on the ground. He understood "Somebody must have found this" he said

3. han hypywdí peba·totótóm. haće "ni· ʔéʔa ni myjé," háťom.
4. haće myhé tú·le mysém, "kaká ʔejí la·jí mé·jna·ka nik mi ʔemením ni bá·ppajím káwí ʔyné·n ʔemením ni," háťom.
5. haće "wuhukojisé hapekójbe nik mé·bene la·jí," háťom. haće wuhukojín, "ʔypiké ʔukojpý," háťom.
6. haće kylé mysém hapekójťom. han májdykym pe·ním wuhucé sé·ťom kylé mysém.
7. myjá·ťíťom hojjá nisená·ním.
8. han myjá·n peba·ménte loménce ʔənín hesejín min wo·ntíťom my·m ča kawná·ndí. myjá·ťom myjém.
9. my·m mysé ka·hám hojjám káwí. my·m myjém.
10. hodokynanná·n sewí méʔennanná·n hedekynanná bəhəpím pajelí ʔu·tí kótó judu·cé myja·cé hesejín wo·ntíťom kylé májdyke pyjytyhé weté.
11. han hédekynandí mysém hódokynanná ʔukojicé myjdi myjá·ťíťom kan.
12. myjá·ťom hedém káwdí nisená·ním sewím pe·ní ʔestodí ʔisín myjém nisená·ním káwpétóm. han wástóm čajkým nisená·né myjá·n ká·ťom my·m wo·ntihí sewí méʔennanná·n hedekynanná ʔydawicé.
13. han myjahaná·n kəjtótótóm.¹⁰⁴ han jowi·tótóm ja·ťím májdyke hukíťom. han hodona·nký mysém mýʔótóm. haće ja·ťím májdykym wokíťom bá·ppajím ʔolawí.
14. haće hedekyná·n mysém mýʔótóm hodokyná·ním ja·ťím májdyke. han my·m ja·ťím májdyke pynticé bedokójťom bá·ppáj. haće hapypypém kájé·ťom.
15. haće májdyke my·n, "túj, túj," háťom, "ʔolawí ʔycejménte má·típ," háťom məllə·pém májdykym. han myjé kuwwátóm məllə·ní. myjá·ťom ʔamá ʔyjé·ťom kuwwawejé· mysém.
16. myjá·ťíťom kəjtótón hojjá bəhəpí hyné· mysé wo·ntihiná·ntón. my·m myjém hojjá ka·mám.

¹⁰⁴kəj, '(be) enemy,' but the word does not imply lasting enmity, rather a momentaneous enmity for a special purpose such as a war (as in this case) or a game (cf. text 23, paragraph 8). Compare also the use of the word in text 21, paragraph 11. For descriptions of Nisenan warfare see also texts 20, 21, and 24. The Nisenan war was more a ceremony than a fight in our sense of the word, though serious enough. The chief of the offended tribelet would send a messenger with a bundle of arrows to the chief of the offenders, the number of arrows indicating the number of days to elapse before the encounter. A meeting-place did not have to be specified since the battles between any two groups were always fought in the same place. On the appointed morning the two armies marched to this battlefield and took up their positions, about a bow shot apart. The two chiefs met on a hillock commanding a view of the battlefield. The two parties shot by turns, all shots being directed at the 'brave man' of the enemy, who had to stand up to the volleys and dodge the arrows as well as he could. If neither of the brave men were hit at the end of the day, the war was called off and sufficient satisfaction considered given. If one of the brave men were killed, the victors made a dummy of him and shot this dummy full of the arrows of the vanquished, picked up after the battle. The defeated tribelet then had to come and buy back their own arrows and swallow the shame of seeing the dummy representing their brave man, shot full of arrows. The body itself was also shot full of arrows on the battlefield (cf. text 21, paragraph 23).

3. At camp (they) asked one another. (The finder) said, "I was the one who found that."
4. Then his relatives said, "Uncle, (or) elder brother (as the case might be), could you give me a little?—I have not found (anything), I have walked all over the country and not found (anything)," they said.
5. (The finder) said, "Go with me when I go to whip down (the acorn), (then) you can take a little." When (he) was going off to whip down (the acorn), he said, "Come on, let us go!"
6. The women went along. When the two men whipped down (the acorn) the women picked (it) up.
7. That is the way the Indians did in the early days.
8. This being so, if you stole without asking and they caught you in the act, they got angry and killed you under that tree. That is the way that was.
9. That is what they did in the early days. That is that.
10. If (anyone) from the other side, from beyond the river, picked any kind of food, acorn, manzanita, if they did that and (these people) caught (them) in the act, they killed man, woman, and even child.
11. If the people on this side went to the other side, (they) did the same thing there.
12. That is the way the Indians were in this country, those Indians who lived between two rivers, owned that country. They were stingy towards other Indians; hence they took to killing when (anyone) came to this side from beyond the river.
13. For that reason they went to war against each other. They shot at one another and put up a brave man. Then those from the other side shot. The brave man dodged all arrows.
14. Those from this side shot at the brave man of the other side. If that brave man was wounded, everybody ran. (The opposite party) pursued, shouting and beating on the mouth.
15. When (they) shot a man, they said, "tuj, tuj! Don't waste arrows, leave (him)!" said the club bearers. That is the way they were, the finish-up fellows, they went along behind.
16. That is the way they did when they had a war with each other, fighting about the killing of those who had been gathering things. That is what (they) did in the early days.

35. Potato Hunting

1. hojjám kawí pojowí lústóm nisená·nim jotypajtotón la·jí huslán henymtótóm, "sykkójbé·s ká·pé," háťóm loťóm pojowím myjá·ťóm.¹⁰⁵
2. haće kylé mysém ?u·tí julúťóm piné?en. haće májdyk mysém kyjysý hunmótóm.¹⁰⁶ han bé·ppáj ne·nkóťóm myjná pojowná. han hypypajín sýťóm ma·ćamím pe·notóm ?okó sýťóm bé·ppáj. haće pyjytým ćóťkóťóm pu.
3. haće kylé mysém halawajní syje·mentóm. han ćípúm¹⁰⁷ pyjytý sijé·ťóm paditím ća, "?o·hóm my·m sije·mén paditím ća· bý·te myjé sijé·p," háťóm, "ći·púm pyjytý."
4. han myjná wa·mítťóm pojowí hadá wentín ćotkojmá. han to·kóťóm myjé hypywná. han myjé mysé ćípúm wonó handykní bo·nótóm ?esaćwa·ký?en.
5. han kawí sýťóm kumím manajím jakkatín. han wa·jótóm hedém pojowí myjná hu·kéká ?estotítóm. han bəhəpnanná·n wa·jótóm pojowí. han kumím jakkatítóm.
6. han maním ća·m bakkalni wusúťóm.
7. han má·tín kawní taléťóm wentín. han ća·ní wa·jotátóm tikkám ća kawna·ntín. han satítóm bejí. han pe·ním sapwijím po·hó satítóm hadá pyntoja·haná wihəlín mo·be·hahátóm, "hejaćám kaćmením," háťóm.
8. haće mo·mbé·ťóm kan. han "kaćím bejí," háťóm.
9. han lekóťóm my·m sa. han pe·ním ?okóm jakká ?istítóm bykystín.
10. haće ćajím nisená·ním pinín ?ydaćawťóm ?u·tím baťí tojé·n kyjysý tojé· mysém pojowná wotujdawín. haće hu·ké méjťóm myjé my·m ?u·tím baťí kyjysý méjťóm hu·ké. "pojowím min lu·sihí pinín ?ydaćw ne·s pajeldáw ne·s pojowí," háťóm.
11. haće méjťóm myjé hu·kúm bé·ppajé. haće hu·kúm ?ohelu·će hedesećým kaćáćpájťóm. han hu·ké méjťóm.
12. haće hu·kúm myjní ?əhəptítóm my·m baťí to·dáv mysé kyjysý to·dáv mysé.
13. haće pajéťóm pojowí sudaćá wentín píhəpín sudaćťóm pojowím. han myjdi helajtotótóm myjé pajelín.
14. han ?u·kúćóťóm wítte· tujín.
15. han wonoće hu·kúm huslátóm kan. han túťóm kan bé·ppajé my·m syćpé mysé. han ?u·tí julujwó·ťóm kan. han kyjysý hunmowó·ťóm kan te·najé.

¹⁰⁵myja·ťóm, literally, 'thus were'; the verb is often used in the sense 'to say,' cf. Eng. thus Mr. N. N.

¹⁰⁶pine means '(eat) food brought along on a journey, etc.' kyjysý means both 'meat' and 'game.' The proper translation here is really 'they hunted game to get meat.'

¹⁰⁷ćipu was a coarse basket made of willow shoots or chapparal (text 35, paragraphs 7 and 8). Apparently the ćipu was not normally kept around the house but was made on the spot when required. According to the informant the ćipu used for eel catching was big enough to hold a man.

35. Potato Hunting

1. In the early days the Indians cooked camas bulbs in an earth oven; they got hold of one another for a little celebration and talked, "Let us go and dig, come on, let's," they said. There were lots of camas bulbs.
2. The women pounded acorns to take along for lunch on the excursion. The men hunted game. They all moved to the place where the camas bulbs were. They camped by (the camas bulbs) and dug for ten or twelve days, they all dug. The children peeled off the skin.
3. The women did not make (baskets) of black willow. They made small baskets of chapparal wood, "That (black willow) is bitter, do not make (baskets of that), make the small baskets of chapparal wood only!" they said.
4. Into that they poured the camas bulbs, which had already been carefully skinned. Then they took it to camp. They marked their baskets with all kinds (of marks) so that they might recognize them later.
5. They dug out the ground making (it) look like a small roundhouse. They gradually put in these camas bulbs, putting the chief's in the middle. Then they put in the camas bulbs from all sides. They made (it) like a roundhouse.
6. They covered (it) with cedar leaves.
7. Having done that, they covered (it) carefully with earth. They piled wood on top, making the bottom layer of resinous wood. Now they set fire to (it). They let (it) burn for two or three nights; lifting (the fire) off from a hole already made down through (the hill), they tasted (the camas) from time to time, "(It) is not done yet," they said.
8. Then they tasted again. They said, "Now (it) is done."
9. They scraped off the fire. They left (it) for about two days to let (it) cool.
10. Other Indians began to arrive having heard (about it), people bringing acorn flour and meat coming to barter for camas bulbs. (They) gave that to the chief, gave the acorn flour and the meat to the chief. "Hearing of your cooking camas bulbs we come, we come to eat camas bulbs," they said.
11. The chief gave that to all of them. If the chief ran out these people (i.e., his own tribe) helped (him). They gave the chief.
12. With that the chief made the bargain balance with those who brought flour and meat.
13. (The latter) ate camas bulbs—sweet!—when they were well cooked the camas bulbs were sweet. (The two tribelets) played handgame with each other there, eating that.
14. Then (the foreigners) each went on their way after staying one night.
15. Later on the chief again made "small time." He summoned all the diggers again. He ordered (the women) to pound acorn again. He ordered the young fellows to hunt game again.

16. han sýkkójtóm kan hypypajín. han myjdi ma·čamím ?okó pe·nótom ?okó sykyn to·kójtóm hypywná. han lústóm kan mykaním tuená.

17. han myja·cé ?ydadáwtóm kan ka·piti·cé. han myjé wíkojín husisipicé ?ydáwtóm nisená·ním. han to·dáwtóm kan baí kyjysý. han "pajeldáw ne·s kan pojowí," háťóm.

18. haće "wenném my·m," háťóm hu·kúm. haće hu·ké méjtóm my·m kyjysý my·m baí. haće hu·kúm myhé pojowí méjtóm mysé. han ?ohelu·cé kačákpájtóm hiwná·ním. han ?əhəptíťóm wotujín.

19. han myjé pajelín helajtotóťóm kan wítte· tujín bý·te ?ukukójtóm kan.

20. myjá·tíťóm hojjá poyowí pajelín.

36. Seed Gathering

1. nisená·ním hojjám kawí boné·ťóm komí mopáj?en jočimní tu·ní.

2. han jym¹⁰⁸ komí boné·ťóm si·wím komí boné·ťóm čakám komí boné·ťóm řapaním komí boné·ťóm. han kotó judú·ťóm loktín.

3. han tajná·ním pallám ?u·tí boné·ťóm pippá¹⁰⁹ sije·waký?en.

4. han hedém kawím boné·ťóm suhewím ?u·tí. han myjé pakanná jojé·ťóm. han my·m pakandí sýkťóm likopí lesipín. han myjná wa·jóťóm my·m ?u·tí. han kawní leťáťóm likoppení.

5. han wítte·m tamasí ?ístíťóm my·m likopdí. han putasím kylýmťóm pihəpín. han tu·mením kawí lesiphá·ťóm lokmení pajél?en myjé petóťóm jym tu·ní.

6. haće čajím nisená·ním bəhəpní wotujdáwtóm my·m ?u·llí kyjysyní wotujdáwtóm myjé lokmení lesipín me·jhaháťóm. haće momní jućú·n ?ekaltín to·kójtóm. han jym tu· wotújtóm ?u·tím baí petó?en ?u·llí pajelín.

7. han kotó judú·ťóm. han myjé la·jí julújtóm lokmení. han jočimťóm. han si·wím tu·ní mopájtóm myjé hypywím má·nom jočimťóm. han bé·ppáj pajélťóm wítte·m ?okó jočimí si·wím tu·ní mopajín.

8. haće pyjytykým bi·bí·ťóm ky·hý bukúm sije·mám bi·biní.¹¹⁰

9. han myhé pajelihí wonón ?amakým ?okó judú·kójtóm kan kotó. haće hiwná·ním tu· julújtóm. han myjé ?amakým ?okó móťóm kan jočimí myjá·tíťóm.

¹⁰⁸ jym is described as a weed with a jointed stem the height of a table, and pink flowers; the ovary is as long as an index finger, the seeds taste like peanuts. The whole stem was broken off and brought home where the seeds were taken out after being loosened in water and dried in the sun. Not found any more after cattle came in. si·wi was a weed growing flat on good soil, a kind of vine, with pink flowers and seeds very fine like gunpowder, black, soft, and slippery.

16. Then (they) went to dig again, camping by (the camas bulbs). They dug there for ten or twelve days and then took (the bulbs) to the camp. They cooked again in the same hole.

17. When (they) did that (foreigners) began to come in again, when (they) had got (the bulbs) ready. When (they) took that (the earth covering) off and began to take out (the bulbs) the Indians came. They brought flour and meat again. They said, "We come to eat camas bulbs again."

18. The chief said, "That is good." (They) gave that meat and flour to the chief. The chief gave them his camas bulbs. If (he) ran out, others helped (him). (He) made the bargain balance.

19. (They) played handgame again eating that, and after staying only one night (the foreigners) all went away again.

20. That is the way (they) did in the early days when eating camas bulbs.

36. Seed Gathering

1. In the early days the Indians gathered seeds so as to have cider to drink with the flour.

2. They gathered jy seeds and si·wi seeds, they gathered tarweed seeds, and they gathered buttercup seeds. They picked lots of manzanita berries.

3. The Westerners gathered water-oak acorns to keep for making pippa.

4. In this country they gathered the acorns of *Q. wislizenii*. Then they hauled that to the spring. They dug a hole at that spring by scraping out the mud. They put the acorn in there little by little. They scraped a mixture of dirt and mud over (that).

5. They left (the acorn) one winter in the mud. Then the hull was black and it was done. In August they used to take (it) out to eat a little, they ate that with jy and flour.

6. Then other Indians came with all sorts of things to trade for that seasoned acorn, they came with meat to trade, and (this country Indians) always took out a little and gave (them). (The strangers) washed (it) with water, dried (it), and took (it) along. They bought jy flour for acorn flour in order to eat (it) with the seasoned acorn.

7. (The Indians) picked manzanita berries. They pounded them a little, not very much. Then they made cider. They drank (that) with si·wi flour, the whole camp made cider. On a certain day they all ate and drank cider with si·wi flour.

8. The children sucked from a brush, from a brush made out of a grey-squirrel's tail.¹¹⁰

9. When he had finished his eating, (the Indian) went out again the next day to pick manzanita berries. Some pounded flour. The next day again they drank cider; that is the way they did.

¹⁰⁹ pippa was a sort of sweet soup made from water-oak acorns.

¹¹⁰...

10. han boné·tóm kotó loktín. han si·wím komí boné·tóm mopajwaký?en.
 11. han hedém tapaním komí boné·tóm pippaní mopajwaký?en tajna·ním.
 han pallám ?u·tí syjé·tóm pippá kawná lústóm myjé. han kápicé husipín
 bykystín péktóm myjé. han julújtóm. han má·tín hóm·tóm cújé·m jakkatín.
 han lyklytín mopájtóm my·m tapaním tu·ní. mýtóm tajnanés sudakám
 pa·jelihím.
 12. myjá·títóm hojjá. han my·m myjém nisená·né ka·mám ká·m.

37. New Food Ceremony¹¹¹

1. temajá mysém jommy·sé mysém huslátóm kočísí pajél?en. han
 huslahadí ?ydáwtóm bəhəpná·n nisená·ním kakittidawín.
 2. haće po·hó cý·jím solí sóltóm duldí. han duldí kakítóm kočísí.
 han la·jí pajeltítóm kočis ka·kitihí wonón. han myjá·títóm bé·ppajím
 nisená·né. han wonón la·jí pajjótóm. han bý·te kočísí pajéltóm
 hanke·nóm.
 3. han cí·wí hyjkojín to·dawín ?oplótóm.¹¹² han myjní depájtóm cú·jé.
 han myjé lumájtóm. han pajelín wonón ?ukukójtóm mysé pywím wononá.
 4. han ?enna·ním kápicé huslátóm kan ?enna·ní pajél?en. haće
 ?ydadáwtóm kan nisená·ním kakittidawín kan. han myjá·tín duldí kakítóm
 kan ?enna·nní.
 5. han má·tín bé·ppajé la·jí mo·be·títóm. han myjá·n jankójtóm ?enna·ní.
 han to·dawín bé·ppáj pajéltóm myjé. han ?ukukójtóm mysé pywím wononá
 pajelín wonón.
 6. han hedém káwím pa·bejín santijá huslátóm kan. han ka·kittotótóm
 kan. han wonón bý·te pajéltóm santijá.
 7. han ?u·tím pa·bejé dé?en muktín huslátóm hunmótóm bo·jé· pala·lí
 hanpají ky·hý hunmótóm kuťí.

¹¹¹These new-food ceremonies are still held though not to the same extent as in the old days. I attended a strawberry ceremony at Ione in May, 1931. They had only two small baskets of berries, and only the singers and dancers were pressed. The pressing was done in the following way: a strawberry was held in each hand, and the man was pressed between the inner edges of the two hands, first head, then arms (hanging down along the body), and then legs. I suppose each man was pressed four times, but I do not remember this clearly. After the ceremony the remaining strawberries were eaten; the participants got about one apiece. The ceremony is no longer held for each fruit and vegetable in turn, as it is supposed to have been in the old days. Altogether, I do not think that it is held anywhere among the Southern Maidu except at Ione, the stronghold of conservatism, which is really Miwok and has a Miwok chief, Charlie Maximo, or Big Charlie.

10. Then they gathered a lot of manzanita berries. They gathered si-wi seeds to keep for drinking (the cider) with later.

11. The Westerners gathered these buttercup seeds to keep for drinking sweet soup with later. They made sweet soup from water-oak acorn, they baked that in the earth. When (it) was done, they took it out, let it cool, and cracked it. Then they pounded (it). When they had done that they cooked (it) to be like mush. Then they thinned (it) and drank (it) with that buttercup flour. That was the Westerners' sweet food.

12. That is what they did in the early days. Then that is that, what the Indians used to do.

37. New Food Ceremony¹¹¹

1. tura and hiwej dancers and the doctors held a small time to eat green stuff. The Indians came to the small time from everywhere to be pressed.

2. At night (they) sang four songs by the drum. At the drum (they) pressed (the Indians) with the greens. They gave (them) a little greens to eat, when they had finished pressing. They did like that to all the Indians. When they had finished they danced a little. Only then did everybody eat greens.

3. Then they went to pick clover, brought (it) home, and cooked (it). They ate that with mush. They had a big time over that. After eating they each went to their camps.

4. Then when the blackberries were ripe they had a small time again to eat blackberries. The Indians came in again, coming to be pressed again. That way (they) again pressed (the Indians) at the drum, with blackberries.

5. When they had done that they let them all taste a little. When that had been done to them, they went to pick blackberries. They brought (them) in, and they all ate that. When they had finished eating they each went to their camps.

6. When they ate watermelon for the first time anew in this country, they had a small time again. They pressed one another again. Only after that did they eat watermelon.

7. They had a colossal small time to eat new acorn; they hunted rabbit, cottontail, quail, grey squirrel, and they hunted deer.

The attitude of the older Indians (the younger generation do not care) is that by rights one should not eat any new food before its appropriate ceremony, but one sort of cannot help it, and it is done quite freely even by people who know they are going to the ceremony later. The term husla would seem to indicate that the ceremony was a local affair, in spite of the remark to the contrary in text 37, paragraph 1, which may be inspired by later customs.

¹¹²oplo means 'steam (food).' The technique was the same as with the sweat bath. As far as I know only clover was cooked in this way.

8. han julújtóm be·jím ?u·tí. han tokíšťóm kylé mysém be·jím ?u·tí.
han soján meméjtóm bə·ppajé lumajdáv mysé kyjysyní ?omittín. haće
wítte·m pəlləsí wítte·pé dəkəťítóm duldí. han myjnán túťóm bə·ppajé.

9. han məspəní heťikín méjtóm májdyke, "hawsíp" háťóm.¹¹³ han bý·te
pajelnótóm myhé me·jmá bə·ppáj myjá·ťítóm.

10. han bý·te pajjótóm čy·jím po·hó. han sewná hebýkkójtóm.

11. han wonón bý·te pajéltóm muťtín, "wej kaká ?ejí wentín pajélwes ne·s
bejí bý·ka ni bejím ?u·tí de·s haweté," háťóm, "wenném bejí pajélwes ni
by·kménte bəhəpná ?ukójín," háťóm.

12. myjá·ťítóm. my·m myjém.

38. Bill Has his Face Shot

1. palla·manán lokloná santi·já do·tikójtóm ne·s. han santi·jám loklodí
?ydikménte wajnpém hydí su·sudí ?yďikťóm ne·s.

2. han do·ťítóm ne·s wajní pe·llál ?opajtín sapwijím čə·ké pala·tám ?u·dém
heltým ka·ťóm ne·s. han mosakán ?enótóm ne·s kan. han móťóm ne·s
loktín kylém wítte·m johéjtóm niseké.

3. haće pala·tám bubusbusín welkəťťóm my·m kylé. haće májdykym
hettéťóm.¹¹⁴ haće pala·tám kylé wi·ón bedokójtóm. haće kylém kələnótóm
hyná. han ?ymítťóm ?ujná. haće my jepím hapemítťóm.

4. haće ?ymítěn kənkítisé mý·ťóm nik nik kakám heltý my·sán pettujisé
ni· kapo·tá jačáptóm. haće mé·ťóm ni myhé pisto·lá. han ni· pisto·lá
husipín myhé· ma· wo·kítťóm ni. hasé tókkójtóm. han bedokójtóm.

5. han hym hojďí dəkəné·ťóm ni pə·mbokkanodí. hasé wačə·pnán mý·ťóm
nik ?ujnannán kawjakká my·ón ?olí jatáptapkojná·j ni· somle·nú hipindí my·n
wekəwtťóm somle·nú lamdí kotdokójín bokítťóm ni ta·plám bečəťtín bó·ťóm
nik syní.

6. haće ?oto·dokójín bendosinnótóm ni bendojín ja·wé. han týmbopaj
mý·óťóm ni bəhəpná synené·n ?ujná. han "wo·ntičéj ni," han nik ?ejí hyná
?unótóm ni.

7. han ?ymítisé nik masím, "hesí da·kábe mi," háťóm.

8. "nik hesí da·kmením," ni háťóm ni ?iskitín.

9. hasé "homán kylymbe min čí·m," háťóm nik. han kopítťóm koťtijú.
myným sedejí ?en wa·wá·ťóm, "wo·nosí bilím wo·ntimám homokým my·mám,"
háťóm. han wá·wťóm la·jtiménte.

¹¹³hawsip : you scoop out soup with three fingers, take it up to, but not into, the mouth, and then throw it away, saying "haw." This is repeated, four times in all.

¹¹⁴In view of the later events one cannot help thinking that maybe Bill Joe was not as innocent as he gives out.

8. They pounded the new acorn. The women cooked the new acorn. They made buns and handed out to all those who came to the big time, putting meat with (the buns). (They) placed one basket full at the drum. Then they called everybody from there.

9. They dipped out (mush) with a drinking basket and gave to (each) man, "hawsip!" they said. Only then did (he) go and eat what (they) had given him; they all did this. *

10. Then only did they dance for four nights. Then they went to the river to bathe.

11. They did not really eat till they had finished, "Well, uncle, or elder brother, we shall eat good now, I was afraid of the new acorn, but (now) I shall eat," they said, "It is good now, I can go anywhere and eat without fear," they said.

12. That is the way they did. That is that.

38. Bill Has his Face Shot

1. We went from Forest Home to the valley to buy watermelon. We did not get to the watermelon valley but stopped at a winery near Buck's Ranch.

2. We bought three jugs of wine, paying two bits apiece, pala'ta, u'de, helty, and I did that. Finding that we liked (it), we went to get some more. We drank a whole lot, we had one woman with us.

3. pala'ta, being half drunk, sneaked that woman away. Then the man (her husband) caught (him) red handed.¹¹⁴ pala'ta tossed the woman away and ran. The woman went back to the house. She went inside. Her husband went in with (her).

4. Then as I stooped to go in, my uncle helty shot me, and when I turned around trying to shoot, he shot through my coat. I grabbed his pistol. Then I took out my pistol and hit his hand with it. (He) let go his hold. Then he ran.

5. I stood around in the moonlight near the house. Then (the offended husband) shot me from inside through a crack, if he had shot lower he could have scattered my brain, but shooting at the top of my hat he spoiled the hat, and I fell down on my back a good ways off, a piece broken off a board hit me on the forehead.

6. I got up and kicked the door, kicking a hole in it. I shot six times aiming all around inside. I said, "I guess I killed (him)," and went to my elder brother's house.

7. When I went in, my sister-in-law said to me, "What do you want?"

8. "I don't want anything," I said, sitting down.

9. (She) said to me, "How come your clothes are black?" She lit the lamp. She right away saw the blood and howled, "Billy is going to die, somebody must have killed (him), somebody must have shot (him)," she said. She howled considerably.

10. han júcu·tóm nik momní, "wenném ni ky·tmením ni womén," hátóm ni sapwijím ?okóm jakká bysi·puméntóm ni hiním pu·cé bəhəp mysé ?etahá da·kán wi·cənaha·tóm ni hiní.

11. han ?opypykysé čalalahátóm monisjoním by·dá·n.¹¹⁵

12. han myjé ?amá tu·lepétóm nik heltým čaj mysém wo·ntija·táce wada·títóm ni myhé myja·nán tu·lepétóm nik my·m nik kamé kylepétóm my·m.

13. han peti·pétóm nik wentín. my·m myjém nisé· ka·mám ka·m.

39. Night Hunting

1. hojjám káwí nisená·ním hanpají po·tótóm¹¹⁶ hanpajé ?u·mpemá welwené·tóm ?ekí. han my·m ?emaná ?ukójtóm po·hó tomma·pé mysém.

2. han myjdi ?ydiki·cé hanpajím hudokojís ha·cé wokowokótóm¹¹⁷ tommahá. ha·cé dupuháhatóm hanpajím bodá·n kawná. ha·cé kopní wentín wəkətín má·tín ?olawní mý·tóm myjá·tín bé·ppajím hanpají wo·ntítóm myjdi ?u·m mysé.

3. han čajký myhé ?emaná ?ukójtóm kan. han ?yjé·n dyhyná wəkətweje·tóm. han čajitím honkapi·nútom kowí hondalpétóm čajitím. ha·cé kə·nə·ní¹¹⁸ mý·tóm jití·stóm hondalí.

4. han wa·tí ?en mé·tóm myjá·tín mé·tóm bé·ppajím kyjysý po·hó.

5. han myhé hanpajé ?u·mpemadí ?ydikín hanpajím jodokojís ha·cé wokowokótóm tommahá. ha·cé by·kələkítín kawná bondá·tóm hiwna·ním. ha·cé mé·tóm myja·cé. han dyhydí bəkə·lú mysé my·kítóm ?olawní myjá·títóm ?estóm po·hó bəlləmná.

6. han ?ukojín hypywdí ?ydawín pajéltóm polóm ču·jé ko·kinná hukitná. han bi·či·pá pajéltóm hunmón to·dawín po·hó.

7. han hótóm my·m wa·tí mysé me·má loktín. han myjé·m kapi·cé ?otó čedá·tóm my·m wa·tí ču·jení depajín.

8. han hanpají kójtóm butují. han je·céltóm. han hintykíttítóm.

9. han my·m čajití sikaltú bəhəpím kyjysým pyjytý dóstóm saná ?okóm ?estobó pajél·en.

10. han ?amakým po·hó ?ukójtóm kan čajkým dyhyná myhé ?ekí welwené·n ?emaná. han myjá·títóm kan hanpají myjá·n to·dawtóm kan hypywná. han sapwijím čyjím po·hó myjá·títóm.

¹¹⁵His eyebrows are still full of shot.

¹¹⁶po·-to, 'hunt at night,' probably < po·, 'night' (cf. po·ho, evidently an inflected form) + -to, 'hunt' (cf. kut-to·-n, 'hunter' [text 62, paragraph 8], whose first element is probably ku·t, 'deer').

¹¹⁷woko, also 'paint.'

¹¹⁸kə·nən was an arrow with a sharp point of hard wood. About an inch behind the point was a short cross-piece which prevented the arrow from going so far in that the

10. She washed me with water, "I'm all right, it doesn't hurt me, don't cry!" I said; for something like three days I could not see out of my eyes, the eyes being swollen, every time I wanted to look at them all I used to pull the eyes open with my hand.

11. Every time I shook my head the shot came rattling down.¹¹⁵

12. Ever since that time helty was friendly to me, I saved him when some others nearly killed him, that is why he was friendly to me, he married my niece. Then he lived well with me as father-in-law.

13. That is what we used to do.

39. Night Hunting

1. In the old days the Indians hunted quail at night; they searched for the roosting places of the quail in the daytime. At night they went with torches to the places they had found.

2. When they got there, and the quail tried to fly up, they waved the torches from side to side. The quail fell on the ground with a thud. (They) looked carefully into the brush with a light and so shot with arrows, and in this way they killed all the quail that roosted there.

3. Then (he) went again to another of the places he had found. He looked into the brush as he went along. Then jaybird's breast shone towards him; jaybird has a white breast. (He) shot (jaybird) in the breast with a cross-arrow so that the arrow did not go in very far.

4. Then seeing a rat, he caught (it); that way he would catch all kinds of animals at night.

5. When he got to his quail's roosting place, and the quail wanted to fly up, he waved the torch from side to side. (The quail) all flew back down, and some of them fell down on the ground. When (they) did that, (he) caught (them). Those that perched in the brush he shot down with arrows; he kept that up till after midnight.

6. Then he went away, and when he got to the camp, he ate buckeye mush that had been put out in the frost. He ate (that) ice cold coming home from hunting at night.

7. He roasted the rats, of which they had caught lots, in the hot ashes. In the morning, when that was cooked, (they) ate the rats with mush for breakfast.

8. They plucked the feathers off the quail. They split (them) open. Then they hung (them) up.

9. They roasted that jaybird and mocking bird and all small game in the fire to eat at midday.

10. The next night (he) went again to another part of the brush where he had looked around in the daytime and found (quail roosting). He treated the quail in the same way and so again brought (game) to the camp. He did that

11. han bejí kylé mysé ?u·tí julujwó·tóm. han huslátóm. han bé·ppáj pajélóm hanpají pí·cuktímá bojotótóm myjé. myjá·tin myjé pajelín wonón ne·m lumají púnóm bejí.

12. han lumájóm pajjohó helajihí pe·ním sapwijím ?okó lumajím ?ukúkójtóm mysé pywná.

13. myjá·tífóm hojjá nisená·ním hanpají po·tón. my·m mysé hojjám kawí kutto·nihím hanpají pajél?en. my·m myjém hojjám kawí ka·mám.

40. Birth

1. nisená·ním hojjám kawí konobejím ?e·lapecé ?etatajpómtóm. han la·jí ky·tí·cécé pa·apetipé mysém kylém ne· mysé ?ekójtóm pe·ním kylém ne·m ?etatajtóm.

2. han pa·a·ky·tí·cécé wítte·m ?amananná·n dimme?ú·tóm. ha·ce wítte·m hinnanná·n katané·tóm. han pa·am ?ysipwesi·cécé ?amaký kylém ne·m myhé podokní cúmdi hedátpájtóm dimme?ún. ha·ce hinná·ndim kylém ne·m ?eladi kakíttóm. han pa·a·ka·p·flsíp·tóm.

3. han hudo·ko·jín myhé ka· sy·kólóm. han wenení hukitménte jakanní do·tátóm sapwíjpaj cý·jpaj wítte·m ?okó pa·a· my nem.¹¹⁹

4. han káwná tukitménte ?o·cústífóm lokmení ?amaná wə·əjtín myhé ?elá dú·tóm hinaní wi·capajtín. han myjé hukójtóm cý·jím ma·wykým ?okó ?isicé.

5. han kakám jo molmolín pí·de·pí motítóm. han sedejím bækkə·cécé by·té hatítóm mo·tihí wené bæ·kəsí pajeltiménte pí·de·pí by·té motítóm ?ojse·tóm ?okó myjá·tífóm pajeltín.¹²⁰

6. han bæhəpí la·jí mé·jtóm haweté kyjysý me·jménóm. han pa·ám la·jí ?esaka·cécé bæhəp mysé ?eta·cécé byhisi·cécé myjmén pajéltóm kyjysý my nem.

7. han konojím pe·ním sapwijím wítte·m pýw·di pa·ape·cécé lumájóm mysé ne· mysém. han myjmén do·játóm my·m kylém ne· mysé. han kyjysý loktín pajéltóm konojím pa·apehé wadá·n.

8. myjá·tífóm hojjá nisená·ním jommy·sé mysém welménte.

9. my tem wo·nó májdykym manajicé my tem wo·nó my pa·pám wo·nó ja jape·títóm. han pa·ám kylém konna·jicé my kotóm my katím wo·nó mysé ja jape·títóm.

¹¹⁹The afterbirth, it should be added, was buried in the ground and carefully covered with loose dirt, no stones. To put a stone on top would stop the woman from having any more babies and possibly cause her death.

¹²⁰It must be remembered that the Indians normally never ate hot food at all. Hot food, sugar, and coffee are now considered the main reasons for the decline of the Indians (cf. text 46, paragraph 12).

11. And then he told the women to pound acorn. He held a small time. They all ate half-dried quail; they gave each other of that. They did that and then, when they had finished eating, they sent out the knotted string for a real big time.

12. They celebrated with dancing and handgame playing, and after celebrating for two or three days, each went to their camps.

13. That is the way the Indians did long ago hunting quail at night. That is how they hunted in the early days in order to eat quail. That is what they did in the early days.

40. Birth

1. In the early days, when a girl was pregnant the Indians watched (her) closely. When (she) had a little pain, the midwives went after the old women, (while) two old women watched.

2. When (the girl) had child-pains, one (of the old women) held (her) in her arms from behind. One pressed gently with the hand from in front. When the baby was going to come out, the old woman who was behind pressed (the girl) in the abdomen with her knees, while she held (her) in her arms. The old woman in front pressed (the girl's) belly with her hands. Then she squeezed out the baby with her hands.

3. She picked up (the baby) and sawed over its navel-string. She did not apply medicine, but the baby's mother spat on (the navel) with spit three or four times a day.¹¹⁹

4. (The midwives) did not lay (the lying-in woman) on the ground, they made (her) sit leaned back a little, and tied up her belly with a net around the waist. They took that off when (it) had been on four or five days.

5. They boiled elderberry flowers and made (her) drink that hot. They did not quit giving (her) medicine to drink, until the bleeding stopped; they did not let (her) eat (anything) cold; for sixteen days they only gave (her) hot drinks, that is the way they fed (her).¹²⁰

6. They gave (her) a little of everything but did not give (her) meat. When the baby recognized them all a little, when it looked at them, and when it looked around, then its mother ate meat.

7. If two or three girls in one camp had babies, their parents held a big time. That was the time they paid those old women. Then the convalescent girls ate lots of meat.

8. That is the way the Indians did long ago, they did not call in the doctors.

9. If it was a little boy, (they) named (him) with his dead father's or his dead grandfather's name. If the baby was a girl, they named (her) with her dead grandmother's or her dead father's sister's name.

10. myjá·títom hojjá. my·m pa'apetipém kylém ne·m pe·ním mé·jtóm
my·m ja. han my·m myjém hojjám kawí ka·mám.

41. Moon

1. hojjám kawí ne· mysém pó·mbokom wo·nocé cyjím bana·ká hebykwó·tóm.
2. han "myja·menín jykýkwesi mi·" han "mə·jókvesi mi·" han "tujihí bý·te ká·wesi mi myjé hebykmenín myjá·wesi mi," háťom, "ʔotaménte hebyk pó·mbokom wo·nocé," háťom.
3. haće "myjá·tín hebykyn min honím ky·péwesi." han "min wakám hyssýwesi," háťom, "cyjím ʔotó hebykbene," háťom.
4. han "bejím pó·mbokom ʔydawicé myhená kotno·nun hondalí jáťaptápo·misín 'ha·ha·' háwesi mi," háťom.
5. han pó·mbokom ʔydawicé bá·ppajím nisená·ním myjá·títóm. han mysé ka·pemám ʔo·kóm wonó pajéltóm mysé hym wo·nodí. han myjá·títóm myjém pó·mboko.
6. han hedém ne·m pó·mboko bý·któm nisená·ním bá·ppajím kawdí, "ʔosí henymmén jo·tájwesi mi," háťom. haće ʔosí henymméntóm by·kyn.
7. haće weté pó·mbokom wo·nocé hapekójtóm nisená·ním, "ʔosí henýmaj my·m pína ni henymi·cé myjá·n wo·noj my·m," háťom. myjahaná·n bý·któm nes hedém ne·m pó·mboko ham wítte· bý·któm hedém ne·m pó·mboko nisená·ním.
8. han hunmowené·n kojmo ʔen wo·ntiméntóm myjá·m kawí jy·né·m kyjysý ʔen wo·ntiméntóm ne·m po·mbokdí. han myjá wo·ntín jo·tájtóm myjé·tóm nisená·né by·kyhým hojjám kawí.
9. my·m myjém.

42. Autumn Hunting

1. hojjám kawí nisená·ním saní pyjócokójtóm lamdí he·conotín. han sa pidokójtín hyké je·ní¹²¹ welké·tóm muktín sa·e·cé myjá·tín pidokójtóm bá·ppajdí.
2. han myjé·m sam bá·ppajdí hetantocé haće májdyk mysém pandakpé mysém sa· honna·ní he·coné·tóm. haće kuťím kapám bá·ppajím kyjysým he·coné·tóm sa hinna·ní.

10. That is the way (they) did in the early days. Those two old midwife women gave the name. That is what was done in the old days.

41. Moon

1. In the early days the old people told (the young fellows) to bathe four mornings at dawn, when the moon died (at new moon).
2. "If you don't do that you will be sluggish. You will be lazy. Sleep, that is all you will do; if you don't bathe, that is what you will be like," they said; "You just listen to me and bathe when the moon dies!" they said.
3. "When you bathe in this way your heart will feel good. And your body will be light," they said. "Four mornings you must bathe," they said.
4. "When the new moon comes you must face towards him and beat your breast and say, 'ha, ha,'" they said.
5. When the moon came all the Indians did like that. They ate whatever food they had, in their houses. That is what they did about the moon.
6. That Big Moon (May) was feared by the Indians all over the country, "Do not talk bad, (or) you will have bad luck," they said. (They) were afraid and did not talk bad.
7. But when the moon died, an Indian would follow it, "He talked bad, I heard (him) talking, that is why he has died," (they) said. For that reason we feared this Big Moon, the Indians feared only this one, Big Moon.
8. When they saw a rattlesnake while hunting around, they did not kill (it), when they saw that kind of creeping animal in the Big Moon, they did not kill. To kill that kind was bad luck, that was the Indians' fear in the early days.
9. That is that.

42. Autumn Hunting

1. In the early days the Indians built a big ring of fire. They made the fire blaze up, they fanned (it) with a grouse's wing¹²¹ so that (it) would burn greatly, and by so doing made (it) blaze up everywhere.
2. When that fire had closed up the whole way round, the men walked round inside the (ring of) fire, armed with bows. Deer, bear, and all kinds of animals went round in front of the fire.

3. haće sapwíjím čyjím májdyk mysém mý·tóm myjé wýkpáj myʔón myjá·títóm po·hóm lamí ʔekím lamí.
4. han myjá·tín sam wićopajicé ćówtóm ʔestodí bá·ppajím kyjysý. haće pala·lím bo·jé·m ky·hým ćó·tóm sadí.
5. haće kápicé wi·n to·kójtóm myjé pajéltóm ćo·n sadí kápicé. han jojé·n molín ʔekaltítóm kyjysý kútím kyjysý kapám kyjysý.
6. han hiwná·ním kyjysyní lumájtóm huslátóm.
7. han ʔamaký ćajjakkadí¹²² ká·tóm kan myjá·tín hyké je·ní welkétóm kan muktín saʔecé myjá·tín pé·npjaj sapwíjipaj satítóm myjá·n huslahahátóm.
8. han myjém kyjysyní tamashýtóm. mýtóm mysé hunmohóm topmením káwí tamashýʔen myjni ʔístóm tamasím lamí boje·ćeté ba·jiceté hym ća· bý·te sikosótóm tamasím lamí.
9. myjá·títóm nisená·ním hojjá cí·mí mysém.

43. Fishing with Poison

1. ʔokomením káwí sewím kuće pytowím tukém wonó hina·ní homá·tín me·menín ho· jáwtóm bá·ppajím nisená·ním sýktóm ho· loktín.
2. han ćotkójtóm my·m ho·. han má·tín kawná bohóptóm myjé káwdyktín.
3. han má·tín my·m momím tukená to·nótóm. han bá·ppajná·ni ʔocúsín my·m ho· jáwtóm my·m momná. han lebáklebáktóm ʔestoná ho·m ʔunoʔecé.
4. han myjá·títóm lamkyskysí. haće momím ćihələmtóm. haće pallám ʔyhístóm hipinná boʔohahátóm johisín. haće bý·te hatítóm ho· jawihí.
5. han ʔocúspájtóm momím ćatna·ndí hu·nunukpén. haće pallám kumín hećone·ćé ʔo·kití hećone·ćé ʔy·hahátóm hu·nunukní sam la·jí kopitín ʔocústóm. han mé·tóm po·hóm lamí pallá mijá·títóm pytowím tukém wonó ho· jawín.
6. han mysé me·menmám ʔelám kówtóm wo·nón hinne·n. haće myjné pi·pajín wí·tóm my·m wo·nóm pallá ʔokomením lamí myjá·tín mé·tóm pallá tajná·ním ʔekaltín myjni tamás ʔíswakýʔen.
7. han hedém kawná ʔu·tí wotujdáwtóm myjni. han tamashýtóm depajín ʔekalím pallaní.
8. han ba·jím momím sewí ʔunohoja·ćé majím ʔypíntóm. haće sewím ćatna·ndí kopitín ʔocústóm. han kokkoní bó·tóm my·m mají.
9. han momím lokoje·ćé sewí witte·pecé hatítóm myjé pajelín ʔístóm tamás.

¹²²ćaj-jakka-di < ćaj, 'different, other,' + jakka, 'like,' so literally, 'different-like,' i.e., 'another but similar.'

3. Three or four men shot that (i.e., one animal), all shooting at the same time, they did that all night and all day.
4. In that way they finished up all the animals in the middle, when the fire closed in. Cottontail, rabbit, grey-squirrel (and the like) burned up in the fire.
5. When (they) were cooked, (the Indians) picked (them) up, took (them) along, and ate (them) when (they) were cooked burning in the fire. They hauled (the game home), skinned (it), and dried the meat, deer meat and bear meat.
6. Then they celebrated on some of the meat.
7. Afterwards they did (it) again at a similar place, they fanned with a grouse's wing in the same way again so that (it) would burn greatly, that way they burned two or three times, and whenever they did that they always had a small time.
8. With that meat they wintered. That was their hunt in the autumn in order to provide for the winter, with that they lived all winter long, be it snow or rain; housewood was all they worked at all winter long.
9. So did the Indians do long ago—naked fellows.

43. Fishing with Poison

1. In the summertime when the river was dry and (they) could not catch with net in the deep holes whatever they did, they mixed in soaproot, all the Indians dug a lot of soaproot.
2. When they had done this, they mashed (it) up on the ground, mixing (it) full of dirt.
3. When that was done, they took (it) to that water-hole. They sat on all sides and mixed the soaproot into the water. They scooped (the water) so that the soaproot would go to the center.
4. They did that for a little longer (?). The water got colored. The fish went round and kept jumping up as they went round. Not till then did they quit mixing in the soaproot.
5. They sat by the edge of the water with nets on sticks. When the fish went round in a state of poisoning, (they) caught (them) with the nets as (they) rounded the end (of the waterhole); they lit a small fire and sat (there). They caught fish all night long; they treated several deep holes in this way with an admixture of soaproot.
6. What they did not catch floated around dead with white bellies (turned up). (They) swam after those dead fish and picked them up; all summer long the Westerners caught fish in this way and dried (them) in order to live through the winter on that.
7. Then they came to this country to barter acorn with that. They wintered eating dried fish with (acorn).
8. When the rain water set the river going, the salmon came. They lit a light and sat at the edge of the river. They hit the salmon with spears.
9. When the water was plentiful and filled the river, they quit and lived through the winter eating that.

10. myjé·tóm tajná·né ka·hám myjá·tín ?ístóm tajná·ním. my·m
myjé·m.

44. Big Snake¹²³

1. hojjám káwí nisená·ním hi·kí ?en tukwo·nohá·tóm banakám wikéí
bý·te čenón ?ydáwtóm sedejdkým ko·lná·n simná·n sedéjtóm.

2. han myjmením ?okomením káwí koj mó·m dó·tóm myhé. hače wenení
motín hym manají sijé·tóm hypywná·n lamkyskysná hukítóm. hače bó·ppajím
kyjysým koj mó·m pitčákám ?okopejpejím čajahapím we·nanám palím
?ydadáwtóm myhé ?ismadí.

3. hače pajeltítóm wítte·m pajelní čajký pajeltiménte wítte·m pajelní
pajeltítóm.

4. han wené motihahátóm. han myjém wenení jučú·tóm my·m koj mohé
do·mám ký·né. han wada·cé bý·te ?ysiptítóm myhé.

5. han huslá·tóm. han pajeltítóm myhé bó·ppajím pajelihí. han hu·sipín
helótítóm myhé bəhəpím wenení ?otatín.

6. han bý·te huslán pajeltítóm bó·ppajím pajelihí. myjá·títóm koj mó·m
do·cé.

7. han koj mó·m do·cé min min to·je·mám kope·tá pandaká čaj mysé
méjtóm min ?omitmám ko·sá bó·ppáj méjtóm čaj mysé mo·dá?omisín.
han myja·timenín min ?oseká· me?usán jo·tájtatajé·tóm.

8. myjé·tóm myjém hojjám káwí mukutín bý·któm my·m hi·kí
lokké·pajméntóm ?aná hi·kím. hače weté májdyke jo·tajtihí da·kán han
wəhəphahátóm. hače májdykym ?en jo·tájtóm hanke·nopáj myja·ná
nisená·ním bý·któm myjaký.¹²⁴

9. my·m my·m nisé hojjá bykmám ka·m bejdím wolé mysém ?ydawicé
wekawím myjém. my·m myjém hojjá ?emám ka·m.

45. Shooting Competition

1. hojjám káwí wenném pyjčá sələjí wi·n te·najé wi·typájtóm ma·čamí
pe·notó wi·typájtóm.¹²⁵ han konojé wi·typájtóm. han lumájtóm my·m
wenném sələjdi.

¹²³Bill Joe has never seen the Big Snake itself, but he has seen, not very far from Ione, its slimy track, as wide as a wagon road.

¹²⁴The validity of this rule has been proved over and over and can be substantiated with awful examples from our own time. For the special use of -tóm see note to text 32, paragraph 1.

¹²⁵wi·typaj, 'pick up (or out) and gather,' here used in the sense 'choose, and gather' in a group context as how do when they choose sides for a game; in text 32, paragraph

10. That was what the Westerners did, in that way the Westerners lived. That is that.

44. Big Snake¹²³

1. In the early days then an Indian saw the Big Snake, he would always have a fit and not wake up till daybreak when he would arrive, bloody from the nose and with a bleeding mouth.

2. A rattlesnake would bite him the following summer. (They) made (him) drink medicine, made a small house a little ways from the camp, and put (him) there. All sorts of animals, rattlesnake, lizard, horned toad, whip-snake, water snake, blue razor snake, each came to where he was staying.

3. (The Indians) fed (him) with one kind of food, they did not let (him) eat anything else but fed (him) with one kind of food.

4. They made (him) drink medicine regularly. They washed the scar of the rattlesnake bite with that medicine. They did not let him out until (he) had recovered.

5. Then they had a small time. They gave him all kinds of food. They took him out and made him sweat with all kinds of medicine.

6. Then only they held a small time and gave (him) all kinds of food. That is the way they did when the rattlesnake bit.

7. If a rattlesnake bites you, you must always give away to others what you were carrying, gun, bow (etc), and the clothes you had on you must give away to others to ward off evil from yourself. If you don't do that but try to keep your valuables, you will have bad luck all the time.

8. That was that; in the early days (they) were very much afraid of that Big Snake, there were not very many of the Big Snakes. But when (the Big Snake) wanted to give a man bad luck, (it) always appeared. When a man saw (that) he was unlucky all the time, that is why the Indians feared that kind.

9. That is what we used to fear in the old days; now after the white people have come, there are no more of those. That is what (they) used to see in the early days.

45. Shooting Competition

1. In the early days (the Indians) would choose a good, level place and pick out ten or twelve young fellows. Then they picked out girls. They had a big time at that good level place.

⁵ the same verb is used in the sense 'pick up and gather (bits of dismembered bodies into baskets).'

2. han pandakám wenneký méjtom my·m te·najé. han jo·bebewó·tom.¹²⁶
han jállémkastotowó·tom.¹²⁷
3. haće pe·ním sapwijím májdykym hodokyná·ním ?okitná ?ukójtóm ?olawé
bo·kitihí ?etatajkojín. haće wítte·m mý?ohojjátóm myhé ja jawí·n. haće
?amakým my?ón myhé ja jawí·tom bé·ppaj myjá·títóm.
4. han my·m májdyk mysém to·dáwtóm my·m ?olawí cýjpaj my?ón wonocé
to·dáwtóm jotypajín ?olawí. han pebá·tom, "homokým mý?ohojjá?aska,"
hátom. haće ja jawí·tom myjá·tín pebá·tom bé·ppajé.
5. han wonón jylykatowó·tom hodokynanná bedokójin. han pettukín
hedená bedokójtóm bé·ppajím. haće hede·dí ?ydikié ?esáktóm homóm
?innó je·woho.
6. han ?olawní wo·be·títóm. haće jawi·cé ?unótóm wítte·m hodokyná·ním
?okitná. haće čaj mysém my?oménte myhé tu·lé mysém bý·te·m mý?ótóm
čaj mysém my·cé ?ə·nibysán. han myhé tu·lé mysém wo·ntičé wennétóm.¹²⁸
7. han my·cé wo·ntičé bé·ppáj ?osekaní léktóm.¹²⁹ han satítóm myhé.
han jolí lepajín pállésím manajná wajótóm myhé sam bymí. han bomítóm
bé·ppáj.
8. han bé·ppajím te·najé myjá·títóm ma·kbé·n ja·tí sijé·n.
9. han konój mysé pajjohó wo·be·títóm. haće "wentín," pajjopé henátóm
jepím ne·m májdykym. haće henaće do·játóm májdyke ?ə·lawní howwotuní
do·játóm.¹³⁰
10. haće pajjotín cýjpaj pajjotín henátóm kan jepím ne·m májdykym.¹³¹
11. han myjá·títóm wítte·m pó·mbokom ?unocé myjá·tihahátóm cýjím
pó·mboko ká·tom myjé te·najé ja·tí sijé·n han konojé pajjo·pé sijé·n.
12. han te·najím pajjótóm ?amá myjá·tín ?esáktóm pajjohó.¹³² han čajdí
lumajicé mysém pajjokójtóm. han myjé pajjohó wonón cýjím ?okó kyjysý
pajelméntóm my·m te·najím my·m konojím mysé· ne· mysém huslán bý·te
pajeltítóm kyjysý.
13. han boméjtom myjdi, "sedejpém kylé mysé helwejméntóm," hátom,
"heják jepím ne·mením wekáwwesi mi," hátom, "my·m sedejpém jonoce min
hi·noméncé hinna·ní ?unotiméntóm my·m myjém," hátom.
14. haće myjé lapájtóm te·najím ne· mysé bo·mejihí.
15. han konojkyhé boméjtom, "sedejpén kyjysý paménwesi mi sedejpén."
han "ba bademénwesi¹³³ mi," hátom. han "májdyk mysé tujčákménwesi
mi," hátom. han "wadán bý·te hebykyn wonón tujčákweni mi min májdyke
myjá·n bý·te lamím kawí ?íswesi mi," hátom.

¹²⁶jo·be·be·wo·, literally, 'ordered to try severally by shooting.' The distributive element (the reduplication) belongs to 'try,' not to 'order.' This was outside the contest, merely to give the contestants an opportunity to get used to the bows issued.

¹²⁷jálləm, 'pass by shooting.'

¹²⁸The boys were shot at in turn to teach them to keep their nerve under fire and dodge the arrows—in other words to be brave men (for the function of the brave man, see notes to text 34).

¹²⁹lek, 'lay out (a corpse)'; this consisted in dressing it up with beads and shells and surrounding it with baskets and what other ?oseka were available (see text 48, paragraph 15).

¹³⁰For other instances of this lucrative practice see text 51.

¹³¹This is not very clear. What is meant is that these trials took place four times a

2. They gave those boys good bows. They told each of them to try shooting. They told (them) to compete with one another in shooting far.
3. Two or three men went to the far end to watch the arrows falling. One shot first, calling his name. The next one called his name as he shot, they all did that.
4. Those men brought the arrows, when (the boys) had shot four times, the men gathered up the arrows and brought them. They asked, "Who shot first?" they said. (Somebody) mentioned the name, and in this way (they) asked everyone.
5. Afterwards (they) told (the boys) to run a race to the other end. Then (they) all turned round and ran to this (end). When they got here, (one) knew which of them was the fastest.
6. Then (they) tested (the boys) with arrows. When his name was called, one went to the other end. Outsiders did not shoot, only his relatives shot lest the latter get angry if the outsiders should shoot (the boy). If his relatives killed (him) it was all right.¹²⁸
7. If (they) hit (him) and killed (him) everybody laid (him) out with valuables. Then they burned him. They scraped the ashes together and put his charred bones into a small basket. They buried it all.
8. They treated all the boys in this way, testing (them) and making brave men (of them).
9. Then they tested the girls in the dance. An old man would shout, "Pretty good!" to a dancer. When (he) shouted, (the dancer) paid the man with abalone shell and with beads.¹³⁰
10. (They) made (the girls) dance, four times (they) made (them) dance, and the old man shouted again.¹³¹
11. They did that (again) after a month had gone by, they always used to do that four months, they did that to make brave men of the boys and dancers of the girls.
12. The boys danced afterwards and in this way learned to dance. When there was a big time elsewhere they went to dance. When they had finished dancing, those boys and girls did not eat meat for four days, their parents gave a small time and did not let (them) eat meat till then.
13. They advised (them) there, "Do not fool with menstruating women!" they said, "You will be gone before you are an old man," they said, "If the smell of that blood reaches you and you smell (it); never let (a menstruating woman) walk in front (of you)! That is that," they said.
14. The boys heeded that, the advice of the old people.
15. Then (the old people) advised the girls in their turn, "You are not to eat meat while you menstruate! You are not to eat salt with your food!" they said. "You are not to sleep with men!" they said. "You are not to sleep with your man until you are well again and have bathed; you will live long only if you do that," they said.

¹³²For this special use of -*tóm* see note to text 32, paragraph 1.

¹³³*bade* < *ba*, 'salt,' + *de*, 'eat'; the word has now come to mean 'eat as a condiment' and may be used, for instance, of pepper.

16. haće myjé lapájtom konojím ne· mysé bomejihí.
 17. mýtóm hojjám kawí ne· mysém bomejím te·naje konojé lamí ?iswó·n.
 han ?əssəkəcé konobejím ?əssəkəcé jommysēm majdyke ?oseka·ni do·jan
 jomme·wo·tom. haće jommysēm májdykym jommé·tom.
 18. mýtóm hojjá nisená·né ka·hán. han my·m myjém hojjá ka·mám ka·m.

46. Andrew Jackson

1. hojjám kawí ?ándru jaksoním la·sisím ?ístóm ?iskohalá hamadí. han
 ?andrúm ha·bri·tím konobejé kylepétóm. han la·sysím mo·ná mysé kylepétóm
 mysém bé·ppáj ?ístóm ?iskohaladí.
 2. han myjná·n lahewtítóm la·sysím ?a·ndrú my kylé. haće mó·na mysém
 kylém ka·kójtóm. han kadíktómám twalamadí.
 3. han kylém pe·ním wodojtótótómató·j. haće la·sysím wapástómató·j
 mo·nám kylé.
 4. haće kələdávtom. han ?andre·sé, "jeppés min kójo·pý," hátómató·j.
 5. haće "wenném my·m," hátómató·j ?andrúm.
 6. han pəlləsi sijé·n jo·sejín lej·k tehodí han ?o·dó tawalín nu· tawním
 kawdí han myjá·tín sapwíjím táwsen dolá sijé·tomám. han bækná
 hukíttómám.
 7. haće ?andrúm kawí hudokójtómám wítte·m hódótím ?é·ka hudokójtómám.
 han myjdí ma·čamím ?ajnó ?isín kami·nodí kawím manají do·títómám my·m
 kylém mo·nám kylém.
 8. han bejdím ?isím myjdí.
 9. haće la·syským myhé kylé bonnótóm ha·pím pywdí saklentám hojdí
 wo·nótóm pa·fa·tín. han myjé hywwótóm pe·notóm ho·mám kawím ?unocé
 wo·nótóm la·sysím.
 10. han my te·m la·sysím kawá·ju bo·tapétóm wo·lesém jawí·n fred la·sýs
 hamám wo·nótóm plimusúm hojdí. haće my te·m kelsedí wo·nótóm čo·c
 tawní mé·dena·ndí.
 11. haće hedém ?andrúm my kylém su·siním čyjím hujé·m kawí ?unowé
 haćej heják weté wadá·m my·m pe·ním. han kylém pəlləsi sijé·n heják
 weté myjá·n jo·sejní pe·sopétóm my·m kylém. haće ?andrúm kuťé pokakám
 we·sepní pe·sojátóm wolosí sijé·n.
 12. han my·m pe·ním ?u·tí čuje·ní ?isín ko·pí ?asu·ká moké·pajmením.
 han kyjysý bý·te la·jí do·tihahám pa·ká. han myjá·tín ?isím my·m pe·ním
 lamím kawí bəkəsi pajelín čujé·.
 13. my·m myjém.

16. The girls heeded that, the advice of the old people.
17. That was the old people's advice long ago, when telling the boys and girls to live long. If a girl was flighty, they paid the doctor with valuables and told (him) to poison (her). Then the doctor poisoned (her).
18. That was what the Indians did long ago. That is what was done in the old days.

46. Andrew Jackson

1. Long ago Andrew Jackson and Lasus lived at what they call Skawhaller (?). Andrew was married to a halfbreed girl. Lasus married a Washo, they all lived at Skawhaller.
2. Lasus eloped with Andrew's wife from there. The Washo woman pursued (them). Apparently she caught up (with them) at Tuolumne.
3. The two women fought, they say. They say Lasus beat up the Washo woman.
4. Then (she) came back. They say, she said to Andrew, "Let's get even (with them), I'll marry you!"
5. Andrew is said to have said, "All right."
6. Then what with making baskets and selling them at Lake Tahoe, and prospecting for gold around New Town, it seems (they) made three thousand dollars. They apparently put (that) in the bank.
7. Then Andrew seems to have taken up land—a hundred acres he must have taken up. After staying there for ten years it seems that Washo woman bought a little land at Camino.
8. Now (they) are staying there.
9. This Lasus lost his wife at Hop Ranch near Sacramento, (she) died in childbed. Some eleven or twelve years after that Lasus died.
10. Then his son Lasus—the one the white people called Fred Lasus—was a rider of horses, he died near Plymouth. His son died at Kelsey, this side of George Town.
11. This Andrew and his wife Susan are eighty years old, I guess, they are still living those two. The woman is still making baskets, and in that way, by selling, that woman always has money. Andrew makes money tanning deer hides to make buckskin.
12. Those two live on acorn mush; coffee and sugar they do not drink much of. Of meat they regularly buy only a little beef. In that way those two live long, eating mush cold.
13. That is that.

47. Bill Joe's First Wife

1. woksotú my kylé hollémpájtóm na·s. hahasé "kylé mysé dakábe ma·m," háťom nisa·ká.
2. haće "ha·n," háťom na·s.
3. haće "nik jepím ųydawicé we·jdá·wes ni," háťom my jepím wote·ká ųi·ćokwene·ćé ká·ťom.
4. han na·ským hiksidi wake·lúťom na·s. haće pi·tím¹³⁴ ųydawicé my kylém wejdá·ťomám.
5. haće nisa·kadí ųydáwtóm my·m woksotúm. han peba·ťom nisa·ká, "nik kylém wejdá·a nik kylé mysé da·káma·matoj," háťom.
6. haće "ha·n," haťom, "na·s dakám na·s kylé mysé," háťom na·s.
7. han "wítte·m májdykym pe·só mi méjbe nik han bilím wítte·m májdykym pe·só." han "pé·nim hujé·m mejmá·mće nik masím pe·né ųekójwes ni," háťom.
8. haće méjťom na·s pe·ním hujé·m pe·só wítte·m májdykym pe·só ćokón. hahasé ųukójťom ųekójín.
9. han pe·ním pó·mboko ųydawmenicé helú·n ųukójťom ni palla·maná. han pe·ním sapwijím tuminkú ųisín kélédáwtóm ni hiksidi. han ųetóm ni ųelikím kylepećé. han hosé·m mé·ťomám lajkyhé. haće "ni· do·tihím kylém hóde ųelik," háťom ni.
10. hase "hosém kylepém myhé," háťom.
11. haće ni· ųə·nín, "wo·ntí·s ni myhé," háťom ni. han helle·lúm hyná ųunón wala·sú pitóťom ni. han sijé·ťom na·s ųélike kan sapwijná motukpetín han tuké woholín. han sisikní bələwtóm na·s myjé ma·dəkdəkná.
12. han ųukójťom na·s my·m nisená·né pywná. han ųydikín, "hesí ká·en nik kylé mé·akani," háťom, "ni ųedawí ni myhé," háťom ni.
13. hase "to·kójmením mi myhé hesná¹³⁵ weté," háťom.
14. haće my·m wala·suní syní bo·sán batájtóm ni. haće sisikí botopín kujé·m pottó·ná bomíťom momná.
15. haće my·m ųeliké my kylém, "ųukójpy," háťom, "ųypí," háťom.
16. haće ųeliké kan mé·ťom na·s hosé wodój·en. hahasé hosé my nem ųypinín, "ma·tiwá to·kójwá mimá· kylé," háťom. haće tókkójťom na·s hosé. han to·kójťom na·s nisá ųismám la·nćuná.
17. han go·dní japém nisená·ním te·bejím wodojtótopé mysém te·bejím pa·ká pittáťom myjdi hamám ló·ťom nik kan my·m kylé. haće "pe·só ųekójís ni hu·kená pisto·lá do·ťen," háťom ni.
18. hase ųelikím, "kiwra·nćuná nik kylé to·kójwes ni." haće "lahewtín mý·to·dábene," háťom.
19. haće ni·, "he," háťom ni.
20. haće ųi·f mejkintajám bo·sím májdykym ųotóm wonó satiwó·ťom nik ųisto·wí. han "sihəjnohahábene kylé," háťom. han "henymtóbene," háťom

¹³⁴Pete was Woksotu's white name.¹³⁵hesna. The explanation of this expression lies in the use of -na in the sense of

47. Bill Joe's First Wife

1. We two ran after woksotu's wife. (She) said to us, "Do you want women?"
2. We said, "Yes."
3. Then (she) said, "I will tell my husband when he comes," her husband was going around shearing sheep.
4. We were buckaroos at Hick's. When Pete¹³⁴ came, his wife evidently told (him).
5. Then that woksotu came to our place. He asked us, "My wife told me that you fellows want women," he said.
6. We said, "Yes, we want women," we said.
7. "You, you must give me twenty dollars, and Bill twenty. If you give me forty dollars, I will go and get my sisters-in-law," he said.
8. We gave (him) forty, twenty dollars each. Then he went to get (the girls).
9. When (he) had not come after two months, I got tired and went to Forest Home. After staying two or three weeks I came back to Hick's. I found Alec married. It seemed Jose had taken the little one. Then I said, "Alec, where is the woman I bought?"
10. (He) said, "Jose has taken her."
11. Then I got angry and I said, "I will kill him." I went to the smithy and melted some lead. Then Alec and I made (a contrivance) which we gave three points, and (in which) we bored a hole. Then we tied that to the wrist with a strap.
12. Then we went to the camp of those Indians. When we got there, I said, "What did you take my wife for? I have come to get her," I said.
13. Then (he) said, "You are not going to take her along at any price!"
14. I tried to hit (his) forehead with that lead, but missed. It broke the strap and fell into the tule grass and the water.
15. Then that wife of Alec's said, "Come along, let's go!" she said.
16. Then Alec and I caught Jose to beat him up. Then Jose's mother came up, "Let (him) go and take your woman!" she said. We let go our grip on Jose. We took (the woman) to the ranch where we were staying.
17. Then an Indian boy called Gordon, a prize-fighter boy, milked cows there, he stole that woman from me again. I said, "I will go to the boss to get money to buy a pistol."
18. Alec (said), "I will take my wife to Q-Ranch, then when you elope (with your girl) you can take (her) there," he said.
19. I said, "All right."
20. Then Eaf McIntyre, the boss, told me to make a fire in the stove every morning. He said, "You must go and wake up the woman every morning." Then he said, "(Then) you can talk."

21. haće "he·," háťom ni. han wítte·m ʔotó henyntótóm ni, "ʔamakým sa·waludí lahéwbá·s," háťom ni.
22. hase "homá·tín," háťom.
23. haće "ni· kawá·jú sijapé jowá·wes ni ba·ndí," háťom ni. han "'sa·waludí ʔukó·jwes ni palla·maná,' háwes ni min jepé we·jdá·n," háťom ni. han "myjná·n tu·lé kæmpná ʔukó·jín tú·jwes ni," háťom ni. haće "klejstej·šoním bo·ná·n ʔetata·jwes ni min," háťom ni. han "min jepé 'sijatíp nik my·m bilí kawá·jú bo·tátós' háwesi mi," háťom ni.
24. han sa·walúm kaj ʔukó·jťom ni tu·lé kæmpná. han banaká ʔetata·j·kó·jťom ni my·m bo·dí. han myjná bý·te byno·nún ʔí·stóm ni. hase ʔypíntóm bedokó·jťín kawá·jú. han ʔydáwťom níkdí. haće "ʔydáwkani," háťom ni.
25. hase "ha·n ʔydáw ni," háťom.
26. haće ʔukó·jťom na·s. han klejstej·šondí ʔydawín kaje·ttá cí·sí sa·diní do·títóm na·s hinsé·ʔen. han pakaním pe·ndí ʔydawín pajéltóm na·s. han myjdí ʔisín ʔokóm tawa·jí ʔukó·jťom na·s ʔydáwťom na·s ʔeliké hydí. han my ʔetím ʔí·stómám hydí he·bý. haće pe·ní tú·jhasé ʔydáwťom ʔelikím.
27. han myjé ʔamá sapwijím čyjím ʔokó ʔí·shasé ʔydáwťom go·dním. han "hesí ká·be mi hede·dí bi·l," háťom ník.
28. haće "ník kyledí ʔisím ni," háťom ni.
29. hase "wo·nóm týním majdykýbe mi," háťom.
30. haće jodó·jʔen ník ká·cé pisto·laní čolí wó·ťom ni. hase ʔəskələwóťom. haće ni· kawá·jú boťán ʔukó·jťom ni.
31. haće myjé wítte·m pe·ním kawí ʔeméntóm ni myhé. han wítte·m ʔokó hiks·bildí ʔočíktótóm na·s.
32. hase "la·jí mó bene ʔyjé," háťom ník. haće hapenótóm ni mo·juná. haće pé·npaj motítóm ník. haće ni·kým pé·npaj motítóm ni kojón. han myjá·tín móťom na·s.
33. hahasé hinipypýjťom my·m ka·pém. han ʔukó·jpy ni· hyná," háťom, "ník min kawá·jú hukít hede·dí pajní ʔukó·jpy," háťom. han wítte·m wotejá čokó do·títóm na·s my·m wítte· do·tín han ni· wítte· háťom na·s.
34. han ʔukó·jťom na·s. haće ʔokóm bonnótóm. han kylýmťom. han mohahawe·jé·ťom na·s.
35. han hy pytodawhasé mətəwtəwnótóm ník bəhəpí ká·kanótóm ník. haće ʔə·níťom ni. han bedokó·jwo·nón ta·plám kulalí bendáptóm ni. han wəkə·tín hipinná kəpidokó·jín bentəsťom ni ʔestodí. han myjé hotótnón čolí wó·ťom ni.
36. hase ʔəskələwó·n tuké ʔohúpmíťomám. haće ni· wokíťom ni. han wekawťóm ni my·m ta·plá wətəsín myhé· honí ká·bé·n wokithaháťom¹³⁶ ni.
37. han ʔamám ʔesí so·dokó·jín so·to·kó·jťom ni mysé hyná. hase ʔelikím ja·wekó·jťom. haće to·míťom ni. han lussusatítóm ni wi·ʔon kawná.
38. "homokým wodó·jka," háťom ʔelikím.
39. haće "wo·lesém wo·ntijaťáj myhé," háťom ni.

¹³⁶The habitative element is here put on 'hit' while in English it would be combined with 'feel,' but the sum total is, of course, the same. The idea is that he wanted to beat him within an inch of his life, but not to kill him.

21. I said, "Yes." Then one morning I talked to (her), "Let us run away next Saturday!" I said.

22. (She) said, "How?"

23. I said, "I will leave my horse saddled in the barn." I said, "I will tell your husband, I will say, 'I am going to Forest Home on Saturday.'" Then I said, "From there I will go and spend the night at Tule Camp." I said, "I will watch for you from the Clay Station Road." I said, "You are to say to your husband, 'Put a saddle on that Bill's horse for me, I want to go riding.'"

24. Then Saturday evening I went to Tule Camp. At dawn I went to watch at that road. I stayed there only looking that way. Then (she) came, making the horse run. She came to where I was. I said, "So you came, eh?"

25. Then (she) said, "Yes, I have come."

26. We went. When we got to Clay Station we bought crackers and cheese and sardines for dinner. When we came to Two Springs we ate. We stayed there till the sun went west, then we went and came to Alec's house. It seemed his elder sister was alone in the house. When we had been there two nights, Alec arrived.

27. When we had been there three or four days after that, Gordon came. "What are you doing here, Bill?" he said to me.

28. I said, "I am staying with my wife."

29. Then (he) said, "Are you a dead, stinking man?"

30. When (he) was going to hit me with his fist, I knocked (him) over the head with the pistol. (He) tumbled over. I got on my horse and went.

31. I did not see him for one or two years after that. Then we met one day at Hicksville.

32. (He) said to me, "Come along and have a little drink!" I went along to the saloon. (He) treated me to two drinks. Then I got even with him and treated (him) to two drinks. That is the way we drank.

33. That fellow got kind of half drunk. Then he said to me, "Let's go to my house! Put up your horse here, and let's go on foot," he said. Then we bought a bottle each, he buying one, and I one.

34. Then we went. The sun went down. It became dark. We drank every once in a while as we went along.

35. When we had nearly got to the house, (he) cursed me all up and down. I got angry. I ran over and kicked off (a piece of) a board fence. I stood (it) against (the fence?), jumped up in the air, and broke (it) in the middle with my foot. Then I dragged that over and hit (his) head (with it).

36. (He) tumbled over and apparently got his head into a hole. Then I beat (him). I broke that board to bits, I kept hitting (him), feeling his heart with my hand every little while.

37. Afterwards I got (him) on my back and packed (him) to their house. Alec opened the door. I brought (him) in. I dumped (him) on the floor.

38. "Who beat (him) up?" said Alec.

39. I said, "Some white man has nearly killed him."

40. han tújtóm ni myjdi. han ?otó ?əddətnótom ni my·m ka·pé. han pisto·lá husíptóm ni ?etatftóm ni, "hedejé ?ebé mi," háfóm ni.
41. hase "ha·n," háfóm.
42. hače "hede·ní wo·ntiná· ni min da·kán," háfóm ni. han "hede·nán kannó wodojtotoméne nik," háfóm ni. han "?amaký hede·ní ká·wes ni min," háfóm, "ni kylepép má·tín tukmením ni," háfóm ni. han ?ukójtóm ni.
43. hače myjé pe·nímbó·m pe·nýjím kawím ?ukójtóm. hače pyjytypéto·m my·m ka·pém kylekutóm sapwijé. han totojka ne·títo·m my·m kylém lo·kojé·.
44. hače ?eliké my kylém wo·nóto·m. hače my·m go·dné kan jo·sejtíkójtóm my·m kylé totojka saklentaná.
45. hače ?elikím čukkelewín kələdávto·mám le·lotní. han my·m kylé mokyspapájtómám, "min jepím bé·ppáj jo·sejín huta·cúm myjdi," háfómatoj.
46. hače kylém hontówtómatoj. han "da·kmením ni myhé to·kój nik lo·kfutná," háfómatoj. hače ?elikím to·kójtómatoj.
47. hače go·dinkým ?ydawín ?opéjtómatoj hydí. han lo·kfutná ?ukójín heséjtómatoj myjdi. hače kylém "kannó dakmením ni min," háfómatoj.
48. hače ?elikím kawím manají do·tín hyján myjná to·kójtómatoj my·m kylé. han hanke·nopáj ?elikím huta·tučé ?en bočolhahátómatoj ?alowaní go·dné.
49. han wýkpaj my·m sewí hojdi jakám hojdi ?očiktotón wo·ntíto·matoj ?elikím. han le·loté bo·ná hukítto·matoj. han waje·ntém wotejapení wí?opájto·matoj. hače "le·lotím wo·ntimám go·dné," háfómatoj.
50. han lo·kojé pyjytypén wo·nój my·m kylém ?elikidi. han my·m pyjytým witte·m weté ?isménte wo·nój wittehé ?o·tomobilém wo·ntí· kannóm te·bejé.
51. hače my kylé hojjadím ka·m sapwijím ?isím witte·m ma·wyký pyjytypém te·bejím fraenk ham myhé. han wilí hamám witte· te·pém ?æ·ní hamám týmbo pyjytypém wo·lesé jeppém my·m.
52. my·m mysém.

48. Chief and his Faithless Wife

1. hu·kúm pə·jám hinkojé my té·to·m hinkojím wole·sé papelí sájtó·matoj hinkojím hesí hamám papelí.¹³⁷ mysém motosím mysém holám mysém mysém tu·lekutóm hu·k myséto·m mysém bé·ppajím my·m papelí sijé·to·mám.
2. han my·m pə·jám húktóm my tem wo·nočé. han kylepéto·m. han palla·muldí hypywpéto·m ?o·dó tawhalín. han myjná·n palla·maná nénkójtóm. han palla·maná·n čajní mysé tawnná mo·kó·kójtóm palla·mulná.
3. han witte·m ?okó mysém huta·cúto·mám sapwijím májdykym pe·ním kylém wítte·m. hače hu·kúm májdyke mu·ktín huta·cúto·mám. hače tújtómám. hače hedém májdykyn kylén ham pe·ním huta·cuké·pajméto·mám. han my·m pe·ním ?yčéjtotočé čenóto·matoj hu·kúm.

¹³⁷The 'paper' referred to is one of the treaties with the government.

40. I slept there. In the morning I went to have a peep at that fellow. I took out my pistol and showed (him), "Do you see this?" I said.
41. (He) said, "Yes."
42. "If I had wanted to, I could have killed you with this," I said. "Don't you fight my any more after this," I said. "Next time I treat you with this!" I said. "Keep the woman, never mind, I don't care!" I said. Then I went away.
43. Seven or eight years went by after that. That fellow and his wife had three children. That woman raised lots of chickens.
44. Then Alec's wife died. (Alec) went with that Gordon to sell that woman's chickens in Sacramento. It seems Alec slipped away and came back by rail.
45. He must have told that woman a lie; I am told he said, "Your husband has sold them all and is drunk there."
46. They say the woman got angry. She said, "I don't like him, take me to Lockfoot!" I am told. Then they say, Alec took (her there).
47. When Gordon arrived he missed (her), it is said. He went to Lockfoot and came across (them) there, it is said. The woman said, "I don't want you any more," it is said.
48. It is said Alec bought a little land, built a house, and took the woman there. Whenever Gordon saw Alec drunk, they say he hit (him) on the head with a brick-bat.
49. Once when (they) met near that river and the bridge, Alec killed (him), it is said. Then he threw a bottle of whiskey alongside, it is said. I am told he said, "The train must have killed Gordon."
50. That woman died with Alec, having given birth to many children. Of those children not one is living, an automobile killed one, the last boy.
51. Of his first wife's, three are living, one, a boy they call Frank, has five children. The one called Willie has one son, and the one called Annie has six children, she is married to a white man.
52. That is them.

48. Chief and his Faithless Wife

1. Chief Pə·ja was Hinkoj's son, Hinkoj is said to have signed a white man's paper, some kind of a paper.¹³⁷ He and Motos and Hola and their relatives (friends?) were chiefs, and it seems they all made that paper.
2. That Pə·ja was chief when his father died. He married. He had a camp at Michigan Bar, prospecting for gold. He moved from there to Forest Home. He used to go regularly from Forest Home to drink at the Chinatown at Michigan Bar.
3. One day three of them must have been drunk, two men and one woman. (They) must have got the chief very drunk. It seems (he) slept. This man and woman were apparently not very drunk. While those two were copulating, it is said the chief woke up.

58. Dead Man Wakes up and Lives with Bear

1. hojjám kawí májdykym lamí wamajín han čy·kyn wo·nótomatoj ?okóm ta·wají wo·nótomatoj. hače jy·hylím myký hipinnanná hukítomatoj ?otó·satí?en.

2. han ?otó wə·knón ?eméntomatoj kapá pají bý·te ?étomatoj. han hejto·kójtomatoj. han séwdi ?étomatoj mysá·satín tujmá máydyke pajín kapá pajín ha ?étomatoj myjná·n mé?enna. han hejto·né·tomatoj. han lamná hejto·kójín ?eméntomatoj bo·notítomatoj.

3. han kələdáwtomatoj ma·čamí pe·notóm ?okó homá· ?isín kələdáwtomatoj. han hyná·n lamméndi ?očusičé ?étomatoj.

4. han "?ypajmenwá nik, ?ypajmenwá nik," hátomatoj. han pajelmén·tomatoj wítte·m ho·pajéltomatoj wítte·m ?okó wýkpaj bennón myjdi tuj wýkpaj bennón myjdi tuj ha·wejé·tomatoj.

5. han jamanná ?ukójtomatoj. han jamandí kapám lokojehé kan ?ístomatoj.

6. han nisená·nim my·bojé·kojičé, "hunmopiním," hátomatoj, "?u·jwá," hátomatoj. han ?ekalím kutí to·kojhahátomatoj nisená·ne pywná. han myjá·n lemán wo·nótomatoj my·m ka·pém. my·m myjém.

59. Bill Kills Holla

1. týmbo·m májdyk mysém pi·mení jankójtóm ne·s pe·ncyjím ?okó janín kasíptóm ne·s. hahesé do·játóm niseké wítte·m pe·só ?opajín tawháltóm ne·s ?ukój?en ka·hesé, "la·jí kačákpajwa nik," hátom hu·kúm májdykym. hače kačákpájtóm ne·s.

2. hahesé motítóm niseké wajnní. hače mosakán tútom ne·s wítte·m čə·kpé. han ?unótóm ne·s mejičé niseké. han myjé mowejé·n sóltóm ne·s.

3. hače lammenná ?unohesé, "nik wodojmenná·mi," hátom nik nik kédém. han kajé·tom nik. hače jodójtóm ni hiní. hače kotdokojin bokítóm. han ?otodokojín ?ypíntóm kan. hače jodójtóm ni kan.

4. hasé mý·tom nik kiwnanná·n ?u·dé·m. hače ?əskələwó·tomám ni túkwo·nosé bedokójtómam mysém. han jowá·tomám nik wo·nóm pisín.

5. han nik ?ejím wo·nóm ni·kawa·jú hykələdáwtóm. hače píntóm ni kawa·júm ?ypiničé. hače ?oto·sé by·jé·m ?ysíptóm hedém pynná·n. hače wítte·m panituní hedená·ni kačilín wítte·kiwná·ndi kačilín ni·kami·sá wičapín dú·tom ni myjé la·jí wennétóm ni.

6. han ?o·wí·tom ni. han ča·kiwnanná ?újtóm ni. han ?ydawičé ?ysipín, "my·p nik," hátom ni.

58. Dead Man Wakes up and Lives with Bear

1. Long ago a man was sick for a long time, then he got poor and died, he died when the sun was in the West. (They) put (him) on top of a brush pile to burn (him) in the morning.
2. In the morning when they went to look, they did not see (him), they only saw a bear's tracks. They tracked (it). They saw where the two of them had camped and had a fire at the river, they saw tracks of man and bear (going) the other way from there. They tracked around. They tracked a long way but did not see (them), lost (them).
3. They came back, after about ten or twelve days they came back. They saw (him) sitting not far from the house.
4. (He) said, "Do not come near me, do not come near me!" He did not eat, he ate one soaproot a day, he would take one step and then sleep, that way he kept travelling along.
5. Then he went to the mountains. In the mountains he stayed with a lot of bears.
6. Then, when the Indians were going out to shoot, he said, "(They) are coming hunting, hide!" he said. He was always bringing dried deer(-meat) to the Indians' camp. Living in this way that fellow eventually died. That is that.

59. Bill Kills Holla

1. Six men of us went to pick grapes, after eight days of picking we were through. (The boss) paid us, we worked for a dollar a day; when we were going to go, the boss said, "Help me a little!" We helped (him).
2. Then he gave us drinks of wine. Liking the taste, we asked for a jug full. We went when (he) gave it to us. We sang, drinking as we went along.
3. We had not gone very far when my brother-in-law said to me, "You cannot lick me." He pushed me with his hand. I hit him in the eye with my fist. (He) fell down on his back. Then he got up and came again. I hit (him) with my fist again.
4. Then u·de· shot me from behind. I must have tumbled over, and they must have run off while I was unconscious. They must have left me thinking (I was) dead.
5. My late elder brother brought back my horse. I heard the horse coming. When I got up, the wind came out from this wound (the bullet went right through the body). I stopped up (the wound) with one handkerchief on this side and one behind, I tore up my shirt and tied that on, then I felt a little better.
6. I selected a stone. I hid behind a tree. When (he) came, I came out and said, "Shoot me!"

7. hasé "ʔypajké ty ʔukojpý," hátóm nik. haće ʔukójtóm na·s.
8. han bo·dí, "ʔucús ʔejí," hátóm ni. han kawa·júm pe·ní ʔestoná ʔydá·tóm ni. han myhé pete·nú mé·tóm ni wítte·kyná·nim má·ni mé·tóm ni myhé pantolo·ldí. han wijékwijéktóm ni pete·nú.
9. haće ʔempillákwopytó·tóm. haće wí·dá·tóm ni myhé. han kájé·ltóm ni pisto·lá. haće ʔypajín bedokojtín jowá·tóm nik myjdí.
10. haće ni· kawa·júm lahéwtóm nik. haće pajní ʔukójtóm ni myjná·n. han sulu·ndí ʔydawín wiski do·títóm ni. han ni· pywná ʔukojménte mysé pywná ʔukójtóm ni.
11. hasé nik ʔo·sím wo·nóm sedejí ʔetán by·sóm jepím nehé we·jda·pájtóm. haće jepím ne·m wó·tóm. haće "wo·mén wenné weté ka·m," ni hátóm ni jepím nehé.
12. han ʔístóm ni myjdí po·hóm lamí banákná ʔokití. han nik to·mé wejda·nó·tóm ni, "čajná ʔunóbene wala·súm bó·by min ni· kope·tá pisto·lá ʔekó·jwes ni bejdím," hátóm ni.
13. han ʔunó·tóm ni hollá hyná. han "ču·jé mej nik kotó," hátóm ni hollá my kylé. hasé méjtóm nik. haće mon wonón, "ʔysipménbene pa·pá ne·s te·najím honbe·to·tohé·s ʔysipménce wo·ntíwes ni min," hátóm ni.
14. han ʔekójtóm ni ni· kope·tán pisto·lán ha·čá·lí ki·loké hyná. hasé nik kamím lu·sém ni· sedejí ʔen wejda·kójtóm nik kaká ni· hyná.
15. haće káləkójtóm ni my·m nisená·ne hypywná. han myjé ʔydikpytón kope·tá hipinná sydokojín henátóm ni.
16. hasé pe·npysipí husipín čam myký mé·ʔennanná·n hinmáktóm nik. haće weté ʔypájtóm ni. han čajná kájé·tóm ni my·m kope·tám simí.
17. hasé "moletí· nik mi kedé," hátóm nik. han "kattəkəsén wadá·ʔas ni," hátóm nik, "my·ja·táj ni min," hátóm.
18. haće "homá·n kattəkménaskani," hátóm ni.
19. hasé "waje·nté ʔenós kedé," hátóm. han ʔujná ʔunó·tóm myjdí myhé kope·tá jowá·n to·píntóm my·m wiskí wotejapé.
20. haće nik kakám wo·nóm ʔydáwtóm. han my·ʔótóm li·blení. han "wo·ntiwá homá·n helwejtóbe me·m," hátóm.
21. haće hedém ʔujná bomitín husíptóm myhé kope·tá. haće nik kakám ča kiwnanná ʔunó·tóm. haće čolní ʔə·ʔə·jé·ʔé·tóm ni. hasé ʔysíptóm. han myným ʔysipicé my·ʔótóm hedém. han wa·ké·kojtítóm hondalím má·no. han nikná pettújtóm my·ʔón wonón.
22. han myhé ni· sypajumám má·noni kattéktóm ni. hasé dojín mý·tóm myhé kujsokké·pajdí. haće kotdokojín bokíttóm.
23. haće holám ʔypinín my·m kope·tá mé·tóm. haće cúmdi mý·tóm ni pisto·lahí. hasé be·ʔún bokíttóm.
24. haće nik kakám bedokojwo·píntóm cóldi my·ʔén ka·cé čajná kájé·tóm ni pisto·lá. hasé wehapypytóm. han týmbopáj my·ʔótóm, "ma·típ wo·ntfs," kájə·sé pisto·lá čajná.
25. haće nik ʔetím ʔypinín, "wo·ntíp nik," hátóm, "nik jepé wo·ntí· mi," hátóm. haće my·sán pisto·lám simím wə·má·kpáj·tóm čolí. han čolí·m po bý·te jepéttóm. haće ʔəskələwó·tóm. haće be·míttóm hyná.

7. (He) said to me, "Get on (your horse), brother, let us go!" Then he went
8. On the road I said, "I want to make water, elder brother." I got down between the horses. I grabbed his bridle, and with the other hand I caught hold of his trousers. Then I jerked the bridle.
9. (He) nearly fell backwards. I pulled him down. I fumbled (on him) for the pistol. (He) got on (his horse) and made (it) run leaving me there.
10. Then my horse ran away from me. I went away from there on foot. I got to a saloon and bought whiskey. I did not go to my own camp but to theirs.
11. When my late stepson saw the blood, he told an old blind man. The old man cried. I said to the old man, "Do not cry, I am all right."
12. I stayed there all night until dawn. I went to tell my elder paternal uncle, "You go away, or the bullets might hit you, I am going after my gun and pistol now," I said.
13. I went to Holla's house. I said to Holla's wife, "Give me some acorn soup, grandmother!" (She) gave me (some). When I had finished drinking, I said, "You must not go out, grandfather, we young fellows are going to try one another, if you go out I will kill you."
14. I went to Charley Kellogg's house after my gun and pistol. When my niece, Lucy, saw my blood, she went to my house to tell my uncle.
15. I went back to those Indians' camp. When I was almost there, I stuck the gun up in the air and shouted.
16. (My brother-in-law) took out a double-barreled (gun) and aimed at me from the other side of a wood pile. I went up to (him) all the same. I pushed away the mouth of that gun.
17. (He) said to me, "You scared me, brother-in-law. I nearly touched (the trigger)," (he) said to me, "I nearly shot you," (he) said. "Why did you not touch (the trigger)?" I said.
19. (He) said, "I will go and get whiskey, brother-in-law." He went inside, leaving his gun there, and brought that bottle of whiskey.
20. My late uncle came. He shot with a rifle. He said, "Kill (him), why do you fellows play with (him)?"
21. This (man) (the brother-in-law) ran inside and took out his gun. My uncle went behind a tree. I motioned with my head. (He) came out. When he came out, this (man) shot at once. He spread (the shot) all over (his) breast. After he had shot he turned to me.
22. I touched (the trigger) on my (gun), which was already pointed at him. (It) went off and shot him right in the neck. (He) fell down on his back.
23. Holla came and grabbed that gun. Then I shot (him) in the abdomen with the pistol. (He) fell down on all fours.
24. My uncle came running, when he was going to shoot (Holla) in the head I pushed the pistol away. (He) stuttered (with anger). He shot six times; "Let go, I want to kill (him)," (he said) when I pushed the pistol away.
25. Then my elder sister came, "Kill me!" she said, "You killed my husband," she said. In the attempt to shoot (her) the mouth of the pistol hit against (her) head. It only scraped some skin off the head. (She) tumbled over. (She) crawled into the house.

26. haće nik kylém wo·nóm ?ypinín wó·tóm. haće li·blém papakní kjujsokó kiwnándi bó·tóm ni. han "də·p," háťom ni, "wo·tibýs min," háťom ni. hasé dé·tóm.

27. haće wo·le·sém májdykym ?ydáwtóm, "hesí má·be me·m hede·dí," háťom wo·lesém. haće myhé· kapo·tadí me·n donto·nótóm ni. han he·ťátóm ni wo·nóm májdyke. han "wo·nóp," bejdím háťom ni myhé, "loktín henýmwesi mi ?esakám ni," háťom ni. han "bejdím wo·nóp," háťom ni.

28. hasé wa·wán, "ma·típ nik wejda·ménwes ni," háťom. haće ?ukojťítóm ni. hasé bedokóťítóm. han wejda·mentóm hesí weté my·m ka·pém.

29. haće ?ysipín ?ydawín ?očfťóm ni my·m ka·pé, "?etaké hede·dí wo·noná·mi," háťom ni hančo·kná·ni papém kutčí ?etatín. han "?yje·ké ?unopý," háťom, "ni monopý," háťom ni.

30. haće "wítte·m pe·só mej nik ?unóp mi," háťom, "?unóda·kmením ni," háťom.

31. haće he·bý ?unótóm ni. han móťom ni.

32. han myjé ?onó hypwyná ?unótóm ni lo·kojé·m pe·só wi·?ótóm ni lo·já mysé pa·kaltén do·ján. han kawa·júm týmbo·n ni kawim manajín ni·pe·sóm manajín ha wi·?ótóm ni do·ján lo·já mysé sapwíjím čy·jím ?okó henymťítóm nik pele·súm hydí. han myjé ?onó ?ysíptťítóm nik. my·m myjém.

60. Football Squabble

1. wýkpaj lumájťóm ne·s tó·nkojodí poskóm lumajihí.

2. han wítte·m kaj čyjím watahá ka·tótóm ne·s sika·luná. han sika·lú čowisé sa·wó wokíťítóm.

3. haće haléťom ni my·m sa·wó, "pe·llalí wokíťihí da·kám ni my·m sa·woná," háťom my·m májdykym.

4. haće haléťom ni kan my·m pe·llalí. hasé "čyjlalí janís my·m pe·llalín sawó·n haná," háťom.

5. han haléťom ni kan myjé. han nisé·tawa·kúm ka·to·hó wonotín pe·soná ka·tótóm ne·s. hahe·sé ?okóm bonnopytótóm sapwíjipaj ma·čamím pe·só haléťom ni. han bəkké·tóm ne·s.

6. han kajpéťom ne·s. han kajpén wonohe·sé, "helajpý," háťom nik.

7. haće "?ə·," háťom ni. han helajtotótóm ne·s po·hóm lamí banákna ?okití. han myhé· ?oséka·m má·no čówtóm ni.

8. hasé "lummutotopý," háťom ?amakým ?okó. haće lummutotótóm na·s my·m ka·pém sapwíjipaj ma·čamím májdyk mysé ka·péťom. haće ni·?ojse·tóm ?o·ka·péťom ni májdyk mysé.

9. han ni·májdyk mysé wejda·pájťom ni, "muťtín lummuménte he·mentín lummúbe·m," háťom ni, "hojjahám ?okó," háťom ni myjá·tín boméjťom ni ni·májdyk mysé.

26. My late wife came crying. I hit (her) with the butt of the rifle at the back of (her) neck. "Laugh!" I said, "or I will kill you," I said. (She) laughed.

27. Then a white man came, "What are you fellows doing here?" he said. I took hold of his coat and led him over. I showed (him) the dead man. "Die now!" I said to him, "You will talk a lot, I know," I said. "Die now!" I said.

28. (He) whimpered, "Let go of me, I will not tell," (he) said. I let (him) go. (He) ran. That fellow really did not tell anything.

29. When I was coming out (of prison) I met that fellow, "Look, you could have died here," I said, showing (him) a double-edged knife. "Come on, let us go," I said, "Let us drink," I said.

30. "Give me a dollar, and you go!" he said, "I do not want to go," (he) said.

31. I went alone. I drank.

32. After that I went to the camp, I threw away lots of money paying the lawyers. Six horses, my little land, my little money, all that I threw away paying the lawyers, (they) tried me for three or four days at the court house. After that (they) let me get out. That is that.

60. Football Squabble

1. One time we had big time at to·nkojo (Jimmison Place), ball-game big time.

2. One evening four of us played cards together for cigarettes. When I had won all the cigarettes he put up a flint.

3. I won that flint, that man said, "I want to put up twenty-five cents against that flint."

4. Again I won that twenty-five cents. "I bet fifty cents against the twenty-five cents and the flint," he said.

5. Again I won that. Then, having finished our tobacco game, we played for money. Towards sundown I had won thirty dollars. Then we stopped.

6. We had supper. When we had finished supper, he said to me, "Let us play handgame."

7. I said "All right." We played handgame all night till daylight. I won all his belongings.

8. The next day he said, "Let us play football." We played football, that fellow had thirty men. I had only sixteen men.

9. I told my men, "Don't play too hard, play easy," I said, "The first day," I said, that way I advised my men.

10. han "ʔotó hadapóm lummúbe·s," háťom, "bejdím wokittipé," háťom.
11. haće "ʔə," háťom ni.
12. "hodoná bedoťojín hedená bedoťojín han halé·s na·s," háťom, "ma·ćamím hujé·m pe·só wokittíťom ne·s." han ćeda·mėnte bedoťojťom ne·s myjém ʔotó. han haléťom niseké mysém. han pajjótóm. haće ʔetátóm ne·s ne·s halemejín.
13. han ćedá·n wonón ká·ťom ne·s kan. han ʔokóm lamí haleméjťom ne·s myhé· ʔoseká·m ká· haledýťom we bonnopajín. haće tújťom ne·s bəkkén.
14. haće myjém ʔotó myhé· májdyk mysém lu·lí pají ky·ťťom. haće muťtín wokittíťom ni myjém ʔotó, "ká·be·m beji," ʔettín háťom ni ni· májdyk mysé. haće bedoťojín henán ʔokkýs lummúťom.
15. han hodoná·nim nokdí, "wyww," háťom, "kiwráncó," háťom.
16. han "wokittip hankenó," háťom ni.
17. hasé hedená hykəlapíntóm. han "wyww," háťom, "kiwráncó," háťom. han ma·wýkpaj týmbopaj myjá·ťíťom hodoná·nim májdyk mysém pají ky·ťtín wóskátwáskátlokíťťom.
18. haće mysé hu·ké my nem poskó mé·ťom. haće "weté to·nowá to·nowá," háťom ni ni· májdyk mysé.
19. haće "wyww wyww," háťom to·nón.
20. haće my·m májdykym "nik nem mej ni· poskó," háťom.
21. haće "haléj ni min," háťom ni. han "menekyhé weté lapajmėnte na·s ká·m na·s hedé·," háťom ni. han "haléj ni min," háťom ni. hasé henym·mėntóm. haće hatíťom ni. han "kannó ka·toméne·s ni min kan," háťom ni.
22. han we·lá ba·kítwó·ťom ni kawná. han "mimé· somle·lúm wonó hukítwá mimeké hinnanná," háťom ni. han pe·sóm somle·lúm pe dimín ʔestodí dəkené·ťom ni. han myjné ćýjlal bý·te wi·ówi·ótóm ni. han myjá·ťtín bojótóm ni mysé.
23. hasé ky·pétóm me·n pe·só hodoná·nim te·najím ʔəníťom mysé hu·ké, "hesi weté halemėnte pají ky·ťtím ni," háťom myhé. han "ʔamakým ka·to·mėnce minná·nwes ne·s," háťom nik.
24. haće "kannó ka·tomením ni myhé kan," háťom ni, "majdykmením my·m," háťom ni, "myhé henymí mé·ʔumením," háťom ni, "menekyhé weté lapajmėnte na·s ka·tó·s na·s," háťom. haće my nem myhé poskó me·će hatíťom ni.
25. han myjé ʔonó watahá he·lají lummuhú ka·tomėntóm ni hatíťom ni myhé, "watahá ka·topý," háťom nik han, "helajtopy," háťom lumajím ʔo·nodí hesejín nik. haće weté lapajmėntóm ni. han myjé ʔonó hátíťom ni myhé.
26. han myjé ʔamaký ćajkým májdyke kan lummutotótóm na·s. haće nik kakám wo·nóm nisé hojjamám ʔokó myhé pají benpóltóm lummubo·sán. haće heleméjťom ni. haće ni· he·nté mysém halemejhesé, "wajní do·ťíp," háťom, "mopé," háťom. haće sapwijím galoné me·mepém watiním manáj witte·pé do·ťíťom ni.
27. hasé wítte·m nisená·nim, "mos mej nik," háťom lokmení hinipypyjín. haće méjťom ni. han henymťótóm ni májdyke. hasé my·m májdykym ćaj mysé motíťom. han dyttijaťáťomám.

10. He said, "Let us play early in the morning, let us make our bets now," he said.

11. I said, "All right."

12. "We win by running over there and back," he said; we put up two hundred dollars. We ran before breakfast that morning. They won from us. They danced. We, the losers, looked on.

13. After breakfast we did it again. We lost all day right till sundown, he won back all his former belongings. Then we stopped and slept.

14. The next morning his men had sore legs and feet. That morning I put up a great deal, "Go for it now!" I said to my men. They played hard, running and shouting.

15. (When they got to) the other end (of the field) they said, "wyww, Qu Rancho!"

16. Then I said, "Put up all of it."

17. They brought back (the ball) to this (end). They said, "wyww, Qu Rancho!" They did this five or six times, the men of the other party all limped with sore feet.

18. The mother of their captain took (their) ball. All the same I said to my men, "Carry (our ball) along, carry (it) along!"

19. "wyww, wyww!" they said carrying (the ball) along.

20. That man said, "My mother took my ball."

21. "I won from you," I said. "We two are managing this without taking directions from anybody else," I said. "I won from you," I said. (He) said nothing. Then I quit. I said, "I will not play with you any more."

22. I ordered a canvas spread out on the ground. I said, "Put your hats down in front of you!" I stood in the middle holding a hat full of money. I kept throwing fifty cents at a time. In that way I distributed (the money) to them.

23. (They) were happy (at) getting money; the boys of the other party were angry with their captain, "I have won nothing and I have got sore feet," (they) said to him. "If you play another (game) we will be on your side," they said to me.

24. "I am not playing with him again," I said, "He is not a man," I said, "He does not keep his word," I said, he said, "We two will play without listening to anybody else." When his mother took his ball, I quit.

25. Since then, I did not play cards or handgame or football, I finished with him, "Let us play cards," he said to me, "Let us play handgame," he said at every big time where he came across me. But I never accepted. Since then I quit him.

26. The next (game after) that I played with another man. My late uncle hurt his foot on the first day, trying to play. I lost. When we lost, my fellows said, "Buy some wine, let us drink!" I bought a little three gallon barrel with a handle, full (of wine).

27. One Indian, who was a little dizzy, said, "I want to drink, give me (some)!" I gave (it to him). I was talking to a man. That man was giving drinks to others. He must have had it nearly drunk up.

28. haće jodokonnótom ni myhé watiní lo·n. hasé čajkým májdykym hondalí jodójtóm nik. haće ?iskitín bokftóm ni. han ne·tiké·pajín ?ənítóm ni. han dəkədokojín myhé nik jodojpé wo·sán watajisé watiním ?unón čajkyhé bó·tom cólí.

29. haće ni·tulé májdykym, "wo·ntí·mi ?unóp," hátóm. haće ni·kawa·jú boťán bedokójtítóm ni. han pajním ?unójúm bo·m manají boke·kittítóm ni. han kale·tá bo·m hećokójtóm lamdí. haće halétóm ni mysé hedé· ?unón. han sewí hodoná·ndi ?újtóm ni.

30. hasé ?ydawín he·llémfóm nik týmbo·m májdyk mysém kawa·jupé mysém. haće ?okóm bonnótom. haće hedém lamí ?isín kələdadáwťóm pínťóm ni henýmweje·cé, "?okemdí ?ukojićé čajná wélmam ne·s," hátóm, "wadá·to·kojí my·m," hátóm.

31. han keleléťóm bejí. haće ?enótom ni ni·kawa·jú, "wíttehé hesejín wodojtotówes ni han pe·nićé mý?owes ni mynýmkán," hátóm ni ni·honní. han ?úkojtóm ni ni·hypywná.

32. han myjé ?onó bý·kťóm nik nisená·nim. han kannó "wodojtotomenwá myhé," hátóm, "?osím manajím," my·m hátóm. haće menekým weté wodojtotoméntóm nik.

33. han kylé mysém weté bý·kťóm nik nik ?en bedokójtóm kylé mysém.

34. han wýkpaj ?aju·ndí ?očkťóm nik sapwijím mym májdyk mysém, "wodojtotoda·kábe mi," hátóm nik, "ha·n," hátóm ni ?o·hudokojín. han bó·tom ni ćakanwá. han bedokójtóm ni. han jowá·tom ni mysé. han ?ukójtóm ni ni·hypywná wadá·to·kójtóm ni. han my·m myjém.

61. Transformation of Animals

1. hojjám kawí majím kawí hipinná·ni joné·tomatoj. han wýkpaj, "sewná ?ukójpé," hátomatoj. haće sewná ?ukojín sewí ?ymítpytoćé ?olém ja·páj·tomatoj. haće ću·nótomatoj. han ?ó·tomatoj. han myjé ?onó maj ?o·ham myjé bejdím weté jawí·n.

2. han hedém hanpajím ?awántomatoj momí bomitín. han potpotóm helú?omisín palá·lťomatoj. han kojmo·m helú?omisín hiléwťomatoj. han ho·toťím palím sewná ?ukojín kowó·tomatoj.

3. han nisená·ním ka·m pyjytý lok mysém ?e·jewejín ?olé kuť há·tomatoj pyjytyhé tukusán. han myjá·n ?ehahawa·ký?en pyjytým ?yne·cé.

4. han myjá·m kyjysý ?e·ťomatoj hənćəpím papakná potpotón ćolná palá·l·tomatoj. han my·m ka·pém ?éťomatoj kan kojmo· ćolná hi·ləwín bukná kojmo·ćé, "tićýk," haće hi·ləwím pisín kětpájťomatoj. haće mý·ťomatoj ćoldí.

5. hasán ?é·ťomatoj myjé myjá·matoj bəhəpím kyjysým helú?omisín. han myjá ?éťóm ni wýkpaj pittataká bukná paťa·kán ćolím pittatáktóm.

28. I took the barrel away from him and knocked him down. Another man hit me on the breast. I fell down in a sitting position. I was very angry. I got on my feet and tried to hit the man who had hit me, when I missed (him) the barrel went on and hit another on the head.

29. A man, who was related to me, said, "You killed (him), get away!" I jumped on my horse and made (it) run. I made it go down a steep footpath. The wagon road made a big detour. I beat them by going by this (path). I hid on the other side of the river.

30. Six mounted men came and passed by me. The sun went down. After staying a long time, these (people) came drifting back, I heard (them) talking along, "He must have gone to Mt. Oakum and we looked for him in the wrong place," (they) said, "He got away alive," (they said).

31. Then it was quiet. I went to get my horse, "If I come across one I will fight with (him), but if there are two I will shoot at once," I said to myself. I went to my camp.

32. Since then, the Indians were afraid of me. "Do not fight with him again!" (they) said, "He is a bad boy," (they) said. Nobody fought with me.

33. Even the women were afraid of me, when they saw me, the women ran.

34. Once at lone three of those men met me, "Do you want to fight?" they said to me, "Yes," I said, picking up a stone. I hit (one on the) jaw. Then I ran. I left them. I went to my camp, I got away alive. That is that.

61. Transformation of Animals

1. In the early time the salmon were on top of the earth. One time they said, "Let us go to the river." (They) went to the river, and when (they) had nearly gone into it, Coyote hollered at (them). (They) disappeared. They turned into stone. Since then that is called salmon stone even now.

2. This quail fell into the water and became Turtle. The frog, being tired of himself, turned into Cottontail. The rattlesnake, being tired of himself, became Ground Squirrel. The bullsnake and the blue-razor snake became Eel when they went to the river.

3. Dead people who had many children would look back and turn into Coyote or Deer, because they loved their children. That was so that they could see the children go about once in a while.

4. Həncəp saw that kind of animal, it was frog at the end and cottontail at the head. That fellow also saw a rattlesnake that was ground squirrel at the head and rattlesnake at the tail and said "tičyk," he sneaked up to (it) thinking it was a ground squirrel. (He) shot (it) in the head.

5. He saw that; that is the way they say all animals are when they get tired of themselves. I saw that kind once, a mesembryanthemum that was water-dog at the tail and mesembryanthemum at the head.

6. haće nik tyné túfom ni, "teppé ʔypiké ʔetábene," háfom ni, "paťa·kán ka·m pittatákmám," háfom ni. han wícatfom na·s ʔe·táʔen, hahasé pitta·táktfom čolná. han nisá· pittatakám ja·nihím ka· waʔótom na·s wisəsín.
7. han myjá ʔétfom na·s tynékan wakajmén hydí. my·m myjém.

62. Water People

1. hojjám kawí kylém pe·ním čupjawené·fomatof. han pí·tó sykwené·fomatof sewdí.
2. han ʔétfomatof paťám wo·cé pinín ʔypajnoťomatof. haće lajtiménte wo·fomatof bæhəpná welwohístomatof my ne. han henáťomatof. haće wonoménte wo·fomatof paťám mukťín.
3. haće wítte·m, "mićitíp," háťomatof. han mićitićé čobópčobópťomatof. han bykakajkójbykakajkójhaháťomatof.
4. han lemmán to·jé·fomatof kylé momná. han witte·kým kylém me·cé hancoké hototijé·fomatof. han momí humitićé tokkójťomatof witte·kým. haće ʔukójťomatof wo·wejé·n.
5. han hypýwdi ʔydawićé, "hesí má·kani," háťomatof.
6. "paťám humití momná," háťomatof kylém ja jawí·n, "hancoké humit·jataʔas nisaká meʔuseté hototijéʔas nisaká hancoké," háťomatof.
7. han myjé ʔojse·tóm ʔokó ʔisín hinsíptomatof. haće to·kójín satíťomatof lókpáj myjá·tíťomatof my·m momím tukedí myjé ʔesakménťomatof my·m kylém pe·ním. haće my·m paťám myjá·tíťomatof my·m pe·né.
8. han myjé lokojé·m kawim ʔunoćé kutto·ním májdykym hunmowené·kój·fomatof. han palá bæhəpí ʔéʔen hollempajín sewí ʔyjé·fomatof jamanná.
9. hasán ʔé·fomatof kylém wosaKatím tujićé. han wosaKán la·jí kattók·fomatof. haće čenóťomatof kylém. han "homoná·n ʔydáwkani," háťomatof.
10. haće "hunmowené·n ka·m ni," háťomatof, "ʔokkystín wosaKám ni min," háťomatof májdykym.
11. haće "wosaKábe nik mi," háťomatof kylém.
12. "ha·n," háťomatof májdykym.
13. haće dəkədokójín má·di mé·fomatof. han momná donto·jé·fomatof. han humitťomatof. han boméjťomatof, "dokoním majením¹⁶⁰ ni susulím majením ni, 'háwesi mi," háťomatof.
14. han ʔydáwťomatof hondí lokojehedí to·díktomatof hondí. haće pebá·fomatof wítte·m ʔestodí dəkəne·tín. haće pylylý sido·dó mysém bo·kanné·n.
15. haće "he·s mysébe mi," háťomatof.
16. "dokoním majením ni susulím majením ni," háťomatof.

¹⁶⁰majen is the title of a chief's wife. It is not explained how a man could come by this title.

6. I called my younger brother, "Come here and look, t'eppe!" I said, "A former waterdog turning into mesembryanthemum, it seems," I said. We pulled (it) in two to look (at it). (It) was mesembryanthemum at the head. We threw away the mesembryanthemum we had picked, we did not like (it).
7. My younger brother and I saw that kind at Buckeye Valley. That is that.

62. Water People

1. Long ago two women were picking basket sticks. They were digging around for roots at the river.
2. They saw a baby crying, and when they heard (that) they went up to (it). (It) cried very much, and (they) looked everywhere for its mother. (They) shouted. The baby cried incessantly.
3. One of them said, "Let it suck!" When she let it suck it made sucking noises. It kept blinking sleepily.
4. At length it took the woman along to the water. When the other woman took a hold, it dragged both along. When it took (the woman) into the water, the other one let go her hold. (She) went away crying.
5. When she got to the camp, (they) said, "What is the matter with you?"
6. "A baby took (her) into the water," said the woman giving the name. "(It) nearly took both of us in when I held on, (it) dragged us both," (she) said.
7. Then, having stayed sixteen days after that, (she) came up in the water. Then (they) carried (her) away and burned her; this sort of thing had been done many times at that water hole; the two women did not know that. Then that baby did this to those two.
8. When many years had passed (after) that, a hunter went to hunt around. He walked upstream along the river keeping near to get a chance to see all the fish.
9. He saw a pretty woman asleep. Falling in love with (her) he touched (her) a little with his hand. The woman woke up. She said, "Where do you come from?"
10. "I am hunting around," (he) said, "I like you very much," said the man.
11. "Do you like me?" said the woman.
12. "Yes," said the man.
13. Then (she) got up and took (him) by the hand. She led (him) to the water. She took (him) in. She advised (him), "You must say: 'I am the wire grass queen, I am the water riffle queen,'" she said.
14. (They) arrived at the deep, where there were many (people), she brought (him) to the deep. One questioned (him) making (him) stand in the middle. People holding round stones were ready to hit (him).
15. (The questioner) said, "Of what people are you?"
16. "I am wire grass queen, I am the water riffle queen," (he) said.

17. haće "nisé· nisená·nmam mi," háťomatoj. haće my·m pylylý wi·ťomatoj mysém, "pajeltiwá myhé," háťomatoj myjdiť íťomatoj pe·ním sapwijím pó·mboko.

18. haće myhé tu·lé mysém ōpéjťomatoj. han bəhəpna wéľťomatoj. han ōemenín honwa·nóťomatoj.

19. haće wítte·m ōokó ōydáwťomatoj, "do·sihím kyjysý pajelménbene," háťomatoj momím nisená·ním. haće myjá·n kəłəkóťomatoj do sihím kyjysý pajelménťomatoj.

20. han myjé ōamaký wítte·m pó·mboko ōisín kəłəkóťomatoj myhé tú·le wəkojín. hasán do·sihím kyjysý pajelisán wo·nóťomatoj. my·m myjém.

63. Mt. Diablo

1. hojjám kawi myjdiť¹⁶¹ ōebéjťomatoj sukkú. han ō· nynín ne·m ō· kanoćé lohaháťomatoj sukkúm pyjytý.

2. han myjahanán sukkú jamán ham myjé bejdím weté nisená·ním myjdiť me·béjťomatoj sukkú hojjám kawi wole·sém ōydaweceté wennekým sukkúťom hojjá kutto·ním sukkúm lokojé·m ōə·ləwní howokní do·titotóťom sukkú hojjá.

3. han myjé ōamám kawi wole·sém ōydawín sukkú lokó to·dáwťomatoj.

4. my·m jamandí ōysiť ōéťomatoj nisená·ním komownanná·n jamaná ōələminnohóm jakkahá·ťomatoj ōymitín myjná ōokóm wonó bonnopytó.

5. han nisená·ním wejda·tótomatoj. han kétpajkóťomatoj ōotatón. han ōéťomatoj ōokóm tawají ōydawicé ōymítkojín. han myhé· kawa·júm myhé si·jám pete·núm jupíľťomatoj. han myhé· hiním pokećykým jakká·ťomatoj.

6. haće bý·kťomatoj nisená·ním myhé. han bejdím weté nisená·ním by·kým my·m jamaní.

7. haće myjé bejí jakkám kawi¹⁶² wole·sém májdykym nisená·ne pánjol mysé wojó·ťomatoj lokojé pe·sopém májdykym ma·wykým pe·só ōopajtín do·játomatoj wítte· me·će.

8. han myjém panjolím májdyke humítťomatoj my·m jawló hamám májdykym my·m jamanná. han boméjťomatoj. han méjťomatoj lija·tá pa·kám pom kúkú. han kəłəsiptíťomatoj.

9. han "kawná hototijé·wesi mi," háťomatoj. han "myjá·tín myjná watamítwesi mi my·m pa·ká," háťomatoj. han "me·n tūním kúkú bəłəwwesi mi," háťomatoj, "ćy·jí ma·wyký mé·bene wítte·m ōokó," háťomatoj, "loktín me·ménte," háťomatoj.

¹⁶¹myjdi, i.e., at Mt. Diablo.

¹⁶²bejí jakkám kawi, literally, 'now like time,' i.e., '(it seems) not long ago.'

17. "You must be of our people," said (the questioner). They threw away those round stones, "Give him something to eat!" said (the questioner); there (he) stayed for two or three months.

18. His relatives missed (him). They looked for (him) everywhere. When they did not find (him) they gave it up.

19. One day (he) came, "Do not eat roast meat!" said the water people. Keeping to that he went back and did not eat roast meat.

20. The next time (after) that he stayed one month and went back to see his relatives. He died because he ate roast meat. That is that.

63. Mt. Diablo

1. In the early time (they) saw dogs for the first time there. They rolled a big stone, and when (the grown dogs) ran after (it), they used to steal puppies.

2. Hence the Indians call that "Dog Mountain" even now, there they caught dogs for the first time in the early days before the white man came; those were good dogs, long ago, hunting dogs; they bought dogs from one another for many abalone shells and beads, in the old days.

3. In later years the white man came and brought lots of dogs.

4. On that mountain the Indians saw a devil, it always looked as if (he) was going across the mountain from the south side, when (he) went in there every day near sundown.

5. The Indians talked about (it). As they did not believe one another, they went to sneak up to (the devil's habitat). They saw (him) arrive and go in when the sun was west. His horse and his saddle and bridle glittered. His eyes were like stars.

6. The Indians feared him. Even now the Indians are afraid of that mountain.

7. Not long ago a white man, a man with lots of money, hired Indians and Mexicans and paid (them) five dollars each when (they) caught one (piece of wild cattle).

8. The above-mentioned devil took that Mexican man into that mountain. He taught (him). He gave (him) a reata, a rawhide rope. Then he let (him) go back out.

9. He said, "You must drag (it) on the ground. That way you drive that cattle in there," he said. "You catch (the cattle) and tie (them) with a short rope," he said, "You may catch four or five a day," he said, "But not a whole lot!" he said.

10. haće hiwn·nkým wake·nú mysém káné·n wítte· me pe·ní me há·totoj helu·tín káné·n. han "homá·tín mé·be mi kawa·jumi·ní,"¹⁶³ há·totoj.

11. haće my·m májdykym, "diabló kópém ni," há·totoj, "hodóm jamandí ?isím my·m," há·totoj.

12. han myjaná·n pánjol mysém mónte diáblo ham myjé. han nisená·nim sukkú jamán ham myjé.

13. wýkpaj nisená·ním májdykym kylekutóm kowí·m kawá·jú kawa·jupém pé·nim my·m jamaní hehejnótotoj bo·m mana·jí. han mysá· cí· boda·tí·totoj. han lamná ?ukójín ?opéjtotoj. han kələkójtotoj májdykym kylé ?istín welkójdykyn my·m cí·.

14. han my·m jamandí ?ydíktotoj. haće májdykym myhé· kawájúm jakká dydyký kawajupém boké·kittítotoj jamanná·n. han "hesí welíbe mi," há·totoj.

15. haće "ni· cí·m bodá·mám haće weldawím ni."

16. haće "hedejébe min cí·m," há·totoj.

17. haće "my·m myjém," há·totoj.

18. haće "me," há·totoj mejín. haće "homoná ?ukójíbe mi," há·totoj.

19. haće "lumajkójím ni," há·totoj.

20. haće méjtotoj pe·llalí. han "myjé wokittíbene he·lajín," há·totoj.

21. haće lumajím pywdí ?ydikín wokittítotoj my·m pe·llalí. han halé·totoj lumajím ?onodí cówtotoj my·m májdykym my·m pe·llalní.

22. haće nisená·ním wejda·tótotoj myhé, "hesím jəhəpí to·né·m my·m májdykym jəhəppém my·m," há·totoj, "kannó helajmenwá myhé," há·totoj. han myhé kannó helajmentotoj bə·ppajím býktotoj myhé.

23. haće my kylém pebá·totoj, "hesí to·ne·ménce ká·be hesím jəhəpí," há·totoj kylém.

24. haće wejda·pájtotoj, "hojjá ?ydawmentóbehás pe·ním sapwijím kawím ?ukójí," há·totoj, "myjmén nisá· cí· boda·timéntóbehás," há·totoj. haće "bo·dí jowá·tom ni min." han "kələkójtóm ni welkójín," há·totoj. hasé "my·m jamandí ?ydikisé kowí kawa·jupém májdykym boké·kítpájtóm nik."

25. han "'hesí welíbe mi,' há·tóm nik."

26. han "'cí· boda·tín weldýkđaw ni, há·totoj."

27. haće "'hedé·be myjém,' há·totoj my·m."¹⁶⁴

28. haće "'he· my·m myjém,' há·totoj."¹⁶⁴

29. haće "'homoná ?ukójíbe mi,' há·totoj my·m."¹⁶⁴

30. "haće méjtóm nik myjmén pe·llalí," há·totoj my kylé wejda·n. haće "myjém pe·llalní cówím ni hedém nisená·né myjé jəhəppém ni," há·totoj.¹⁶⁴

31. han "bonnoménbene my·m pe·llalí myjé bonnón wo·nówesi mi," há·totoj. haće bonnótotoj my·m pe·llalí. han wo·nótotoj my·m májdykym.

¹⁶³kawa·ju·mi·-ni < kawa·ju < Sp. caballo + -mi·, a verbal suffix, 'lack,' + -ni, a nominal suffix forming the instrumental.

¹⁶⁴há·totoj—this is some extraordinary form of indirect speech in which the dramatic personae retain their direct speech while the teller is blotted out completely, so that we really get the story as it would have been retold by the listener (the wife). Note the use of the third person pronoun for the devil and no pronoun for the teller himself. See also text 54, paragraph 4.

10. The rest of the cowboys, who went around after (the cattle), used to catch one or two, tiring (them) out by pursuit. They said, "How do you catch (them) without a horse?" That man said, "I have the devil for friend, he lives in the mountain over there," he said.

12. Hence the Mexicans call that Mt. Diablo. The Indians call it Dog Mountain.

13. Once an Indian man and his wife passed by that mountain on a small path, mounted two on a white horse. They dropped their blanket. After they had gone a good distance they missed (it). The man left the woman there and went back, going back to look for that blanket.

14. He came to that mountain. A man mounted on a horse exactly like his horse was riding steeply down from the mountain. He said, "What are you looking for?"

15. "My blanket appears to have fallen off, and so I come to look for (it)."

16. "Is this your blanket?" said (the stranger).

17. "That is the one," said (the Indian).

18. "Take (it)!" said (the stranger) and gave (it to him). Then (he) said, "Where are you going?"

19. (The Indian) said, "I am going to big time."

20. (The stranger) gave (him) two bits. He said, "You must put that up when you play handgame."

21. When (the Indian) came to the camp of the big time, he put up that two bits. That man won at every big time, he won everything with that two bits.

22. The Indians talked about him, "That man carries some kind of luck around with him, he is lucky," they said, "Don't play handgame with him any more!" they said. They did not play handgame with him any more, they were all afraid of him.

23. His wife asked, "If you are carrying something, does (it) cause some kind of luck?" said the woman.

24. (He) told (her), "Long ago, did we not come two or three years ago?" he said, "Did we not lose our blanket that time?" he said. "Then I left you on the road. I went back to look." he said. "When I got to that mountain a man on a white horse came riding steeply down towards me."

25. "He said to me, 'What are you looking for?'"

26. "I have dropped my blanket and I come back to look for (it)," (he) said.

27. He said, "Is this it?"

28. "Yes, that is the one," (he) said.

29. Then he said, "Where are you going?"

30. "That time (he) gave me two bits," (he) said, telling his wife. "With that two bits I clean out these Indians, I have that for luck," he said.

31. (The devil) had said, "You must not lose that two bits. If you lose that you will die." (He) lost that two bits. Then that man died.

32. haće my kylém, "my·m ʔysím májdykym lodykýcé homa·cé pe·llalí bonnón wo·nój hedém," háťomatoj, "myjé jəhəppén ká·ťom my·m ʔysím májdyke mejmám pe·só sukkú jamandí," háťomatoj my·m kylém. my·m myjém.

64. Unfaithful Wife

1. hojjám káwí ʔolém hu·kúm lumájťomatoj. haće bé·ppajím kawná·n ʔydadáwťomatoj. han pajjótťomatoj hánke·nóm.
2. haće wítte·m te·bejím lotťomatoj¹⁶⁵ kylé. haće solín pebá·ťomatoj hu·kúm, "mēnem̄ mānājē kȳlē lo_ka mēnem̄ mānājē kȳlē lo_ka," háťomatoj.
3. "nik̄ loj̄ pā nik̄ loj̄ pa," háťomatoj ʔa·kám.*
4. haće bé·ppajé tůťomatoj wítte·ná hu·kúm. han pebá·ťomatoj, "ʔeʔáke·m homokým homoná to·noćé," háťomatoj.
5. haće wítte·m, "ni· ʔéʔa ni," háťomatoj.
6. "homoná ʔyjéʔaka," háťomatoj hu·kúm.
7. haće "komów ʔyjéʔaj," háťomatoj.
8. haće hu·kúm wenneké·pajím pandaká ʔolawí mejín, "kakojké wo·ntfbene hanćoké bodíkin," háťomatoj.
9. haće pe·ním ʔokó ʔyné·n kələdáwťomatoj bonotín. han wítte·m pe·ním káwí ʔunóťomatoj myjé lotín.
10. haće mykaním hu·kúm lumájťomatoj kan. haće my·m ka·pém májdykym ćajkým kylé kan lumajdáwťomatoj. haće hedém májdykym pebá·ťomatoj myhé, "hóde my·m kylém min to·kójťomám," háťomatoj.
11. haće "wo·nóťom my·m," háťomatoj.
12. haće "wo·nóp bejdím," háťomatoj hinmakán ʔo·lawní pandakní. han mý·ťomatoj ʔeladí ʔamaký· honí peťodí mý·ťomatoj. haće wo·nóťomatoj.
13. haće myhé· to·dawmám kylé pebá·ťomatoj, "homá·n wo·nóťobe my·m kylém wejdáp," háťomatoj.
14. haće "wo·nomením ʔisím my·m kylém," háťomatoj.
15. han "wi·to·kój nik," háťomatoj.
16. haće wi·to·kójťomatoj my·m kylém. han to·díťomatoj mysé· ʔismadí. haće hykələdáwťomatoj májdykym my·m kylé.
17. haće husláťomatoj hu·kúm. haće pebá·ťomatoj hu·ké my·m hykələ·dawín. haće hu·kúm, "ʔosím my·m kylém," háťomatoj, "ćajkým ʔostí·si my·m myjá·n wo·ntfíp," háťomatoj.
18. haće wo·ntfťomatoj. my·m myjém hanćoké wo·ntfín.

¹⁶⁵lotťomatoj, literally, 'let steal.'

*The hyphens are used here as in Uldall's original MS to represent pitch levels. The raised hyphen is for approximate pitch 3; the lowered hyphen for pitch 1.

32. His wife said, "Because that devil man took (it) back or because something (else) happened, this one lost the two bits and died. He used to have that for luck, the money the devil man had given (him) at Mt. Diablo," said that woman. That is that.

64. Unfaithful Wife

1. Long ago Chief Coyote had big time. (They) came from all over the country. They all danced.
2. One youth had his wife stolen. The chief sang a question: "Which boy's wife has been stolen?—Which boy's wife has been stolen?" he kept saying.
3. "I have been robbed, I have been robbed, grandfather," said Crow.
4. Then the chief called everyone to one place. He asked, "Have you seen anyone taking (her) off anywhere?" he said.
5. One said, "I saw!"
6. "Where did (he) go to?" said the chief.
7. (This person) said, "(He) went south."
8. Then the chief gave (Crow) a very fine bow and arrows and said, "Go after (them)! You must kill them both when you catch up with (them)!"
9. After going around for two days (Crow) came back having lost (track of them). He went for one or two years after being robbed.
10. The same chief gave big time again. The man who had done (that) came to big time with another woman. This man asked him, "Where is that woman you carried off?" he said.
11. (The robber) said, "She died."
12. (Crow) said, "Die now!" and aimed with bow and arrow. He shot (him) in the belly, and the next one he shot straight in (his) heart. (The robber) died.
13. (Crow) asked the woman he had brought, "Why did that woman die? Explain!" he said.
14. (She) said, "That woman is not dead, she lives."
15. (He) said, "Take me along!"
16. That woman took (him) along. She took (him) to their home. The man brought that woman back.
17. The chief gave a small time. When he brought (her) back, he asked the chief. The chief said, "That woman is bad, and she will make others bad, so kill her!" he said.
18. (Crow) killed (her). That is that, killing both.

65. Bill is Shot from Tree

1. wýkpaj lumajkójtóm ni bam momná. han heséjtóm ni nik ko kylé.
han ?esaktotótóm nas myhé kan.
2. han jamanná ?ukójhá·tóm nas to·netotón hankenóm lumajdí myjá·tóm
na·s ?očiktotón.
3. hasan wýkpaj bam momdí ?étóm ni myhé lumajdí, "y·jé ?yné·tokojpý,"
há·tóm ni, "jamanná," há·tóm ni, "ypínweskani."
4. hasé "ha·n," há·tóm.
5. ha·cé ?ukójtóm na·s jamanná ?yné·tokojín. han jamandí ?ydawhasé,
"jopé dakám ni hedé·," há·tóm ča·ná ?etán.
6. "unopajís," há·tóm ni. han ?unótóm ni my·m ča· kutčipén.
7. han wəkəlín ka·sé mətəw·tóm nik. han byki·tusán ?étóm ni pe·npysipím
kope·taní sypi·nú·tóm hinmakán nik. ha·cé ?émpillakwó·tóm ni. han hedém
synó bo hodokým synó bo ha·we·jé·n kawdí bokitín túkkéstóm ni.
8. han ?étóm ni myhé bedokojicé. han ni·pisto·lá me·sán bipikméntóm
ni. hasé ?ukójtóm my·m. han lamí wo·ko·jusé ?oto·títóm nik my·m kylém.
9. ha·cé "hesná·n wo·ntijata·be nik my·m májdykym," há·tóm ni. hasé
"pe·ním pó·mbokom jakká kylepém nik my·m," há·tóm, "myjná·n ká·če·j
?u·sín," há·tóm.
10. ha·cé "homá·n we·jda·ménaska nik mi," há·tóm ni. ha·cé my·m
wala·súm ky·ttiméntóm nik. han wondahá bý·tem ky·ttítóm nik. ha·cé
dəkədokojín ?yjé·tóm ni.
11. han ni·kawá·jú sijátóm ni. han ?ypajín, "hedé· ?onó hatím ni min,"
há·tóm ni my·m kylé. hasé wó·tóm my·m kylém, "we·jda·ménče wenne·?as·
ná·j," há·tóm ni, "etata·jomisná· ni we·jda·ménče," há·tóm ni.
12. han "hatím ni min kannomením¹⁶⁶ ni min," há·tóm ni my·jé ?onó henym·
toméntóm ni myhé hedém ho·jdi ?ymítóm nik týmbo·m wala·súm wole·sém
bəksát ham my·já· týmbo·m ho·jdi. haweté jedəmméntóm nik bymí wakdí
mý·tóm nik my·jém ni·ho·jdi ?isím he·já·k weté.
13. han my·jé ?onó ?újtóm nik my·m nisená·ním bé·ppajím lumajdí nik ?en
kétkój ?ujhahátóm bo·dí ?en nik bedokojhahátóm.
14. ha·cé wýkpaj my·m wo·lesém tawnná·n héntawn há·tóm my·jé myjná·n
?ukójin ?očíktóm ni my·m ka·pé pajní ?yje·cé. hasé ?en nik ?e·sakán nik
bedokójtóm. ha·cé ni·kawá·jú bedokojtín bo·títóm ni.
15. hasé "wo·ntíp nik ma·tín," há·tóm.
16. "wo·ntimením ni min," há·tóm ni, "my·m kylé ho·jdi wo·ntijata·tóm nik
mi my·m my·jém we·jda·cé to·ko·jmená· ni myhé. ha·cé to·ne·pétóm¹⁶⁷ ni
myhé kylepé·?emenčeté my·jé ?ybykysán to·kójtóm ni myhé my·jém ?okó.
hasé mý·tóm nik mi. han ?e·nimením ni min," há·tóm ni. han "wo·ntihí
da·kán wo·ntiná· ni min be·jdim," há·tóm ni pisto·lá ?etatín. han "domne·mén
nik kannó," há·tóm ni, "me moké la·jí," há·tóm ni wiskím wote·japé mejín.

¹⁶⁶kanno-men-i-m < kanno, adv., 'any more,' + -men, verbal negative suffix, + -m, present tense; a verbalization of an adverb.

¹⁶⁷to·ne·pe·tom, to·ne·, 'take around,' is nominalized by the agentive suffix -pe, which is then verbalized by the distant past suffix -tóm.

65. Bill is Shot from Tree

1. Once I went to big time at Shingle Spring. I happened to meet my sweetheart. We knew each other, she and I.
2. We always used to go out in the hills and take each other for a walk at every big time; that is the way we were when we met each other.
3. Once at Shingle Spring I saw her at a big time, "Come on, let's go out and take a walk together!" I said, "Out in the hills!" I said, "Are you coming?"
4. (She) said, "Yes."
5. We went out in the hills to take a walk together. When we got out in the hills (she) said, "I want green pine nuts, these ones"—looking up in a tree.
6. "I will climb up there," I said. I climbed that tree, armed with a knife.
7. While I was cutting (off pine nuts, somebody) cursed me. When I tried to look down I saw: (a man) was pointing at me with a double-barreled gun, aiming at me. I fell over backwards. I kept falling from this branch to that and fell down on the ground stunned.
8. I saw him run. I tried to grab my pistol but had not the strength. Then he went away. When I had lain a long time that woman helped me up.
9. I said, "What did that man nearly kill me for?" (She) said, "He has had me for about two months, maybe that is why (he) did it, out of jealousy," (she) said.
10. I said, "Why did you not tell me?" That bullet had not hurt me. It was only the falling down that had hurt me. I got up and went.
11. I saddled my horse. I mounted, and I said to that woman, "After this I am through with you!" The woman cried, "If you had told (me) it would have been all right," I said, "I would have looked after myself if you had told (me)," I said.
12. "I am through with you, and I won't have anything to do with you any more!" I said, and after that I did not talk to her; in this thigh six bullets went into me, the white people call that kind "buckshot," six, in the thigh! But it did not break any bones, it hit me in the flesh, and it is still in my thigh.
13. After that that Indian avoided me, at every big time he always sneaked away and hid when he saw me, and when he saw me on the road he always ran away.
14. Once I was going from that white man's town—they called that Hangtown; I was going from there and met that fellow going along on foot. When he saw me and recognized me he ran. I spurred my horse and headed (him) off.
15. (He) said, "All right, kill me!"
16. "I am not going to kill you," I said, "It was that woman's fault you nearly killed me, if she had told that time I would not have taken her out. I used to 'go with' her before you were married, and so being used to that I took her out that day. Then you shot me. I am not angry with you," I said. "If I wanted to kill you I could have killed you now," I said, showing (him) a pistol. "Don't avoid me any more!" I said, "Here, take a little drink!" I said and handed (him) a bottle of whiskey.

17. hasé moteté·tóm "wej ?ukójké ty ?ə·nimením ni min," hátom ni.
hasé də·n ky·pétóm ?ukójtítóm ni myhé. haseté by·któm nik hánke·nopáj.
han myjám má·no wo·nótóm by·kín nik hánke·nopáj.

18. my·m myjé ká·mám ká·m hojjá.

66. Bad Luck Family

1. hojjám káwí kylém ne·n jepím ne·n ham pe·ní te·pétómató. han my·m
pe·ním kylé mysé dá·któmató kylepé?en. han čajkým pywdí donojuím lók-
tómatoj. haće myjná hýmyje·kójtómatoj my·m pe·ním.

2. han bo·dí mysaká hinnaní bedokojweje·tómatoj bo·jé·m manajuím. haće
"me·pý," hátomatoj. han kadokójtómatoj.

3. han kadokojín sylátómatoj pají ča·dí witte·kým. han myjná·n kələkój-
tómatoj. han jommy·sé mysém sikosótómatoj wenení sapwijuím pó·mbokom
jakká. haće wadá·tómatoj.

4. han ?ukójtómatoj kan. haće kojmo·m dó·tómatoj. haće wo·nótómatoj.
haće satín bomítómatoj.

5. haće myjém witte·m káwím jakkám ?unocé jepím ne·m wa welkójtómatoj.
han ne·m kanám hojdí ?yné·tómatoj. han hettəpəpín kananá bələminnó-
tómatoj. han sewím kawná ?ukojín myjdi ?obóltómatoj kújsokó.

6. haće my te·m pajhejné·tómatoj. hasán ?étómatoj myhé bələminnomám
ká· han sewím hojná welkójtómatoj. han ?étómatoj wo·nó. han to·kójín
satín bomítómatoj.

7. han myjém witte·m káwím jakkám ?unocé kylém ne·m ?u·tí se·wené-
tómatoj. haće kapá ?očikićé kapám wo·ntítómatoj kylém nehé my te·m
?opejín welkójtómatoj ?otó ?ydaawmenićé. han ?étómatoj kapá wo·ntimá.
han to·kójín satín bomítómatoj.

8. haće myjé ?amakým káwí kylepekójtómatoj my·m ká·pém hebý ?isihí
honkelé·n. han čajkým májdyke holləmpajmám kylé kylepétómatoj. haće
my·m májdykym wo·ntítómatoj myhé kylená·n.

9. han my·m myjém mysé jo·tájím ká·m.

17. (He) pretended to drink, "Well, you can go, brother, I am not angry with you," I said. Then I laughed and felt happy and let him go. But (he) was afraid of me all the time. And so he died, always in fear of me.

18. Those are the things that were done long ago.

66. Bad Luck Family

1. Long ago an old man and an old woman had two sons. Those two wanted women they could marry. There were lots of girls at another camp. Those two went there on a visit.

2. On the road a little rabbit was running in front of those two. (They) said, "Let us catch (it)!" They pursued (it).

3. On the pursuit one of them got a splinter into his foot on a tree. He went back from there. The doctors labored with medicine for about three months. (He) recovered.

4. Then he went again. A rattlesnake bit (him). (He) died. (They) burned and buried (him).

5. When about a year had gone after that, the old man went to look for mushrooms. He was walking around close to a big bluff. He stumbled and fell over the bluff. He fell to the riverside and broke his neck.

6. His son followed (his) track around. He found the place where he had fallen over. He went to look near the river. He found the body. He took (it) away and burned and buried (it).

7. When about a year had gone after that, the old woman was picking up acorns. When (she) met a bear, the bear killed the old woman; her son missed (her) and went to look for (her) when (she) did not come in the morning. He found what the bear had killed. He took (the remains) away and burned and buried (them).

8. The next year after that, that fellow went to get married, he felt lonesome staying alone. He married a woman another man had cast his eyes on. That man killed him because of the woman.

9. That is that, the bad luck they used to have.

4. han my·m májdyke me·n ʔo· kado·dón myjdi japámjapámín hiní jupústómám. haće myhé wa·dahám ʔo·noná bysótóm.

5. han myjá·n my·m kylé hypywná to·kojín pajdi du·n ča·ná hinki·tutín waḡástómám kylé. haće wo·nopytočé hatín pýltómám kúkú. haće kylém pe·ním tuminkú wamájtóm.

6. haće palla·maná·n hu·mitná nénkójtóm. han kumí sijé·tom my·m hu·kúm myjdi.

7. haće wítte· po·pétóm hu·kúm myjdi. haće my·m konobejím hywalím kawí ʔunočé nisená·ním te·bejím he·ltý japé méjtóm my pohé hu·kúm wote·ká mehejpém te·bejé. haće kylepén hu·kedí ʔístóm my·m te·bejím. han ʔokomením kawí tilu·kú wu·ʔúpnam miši·ndí tawháltóm my·m te·bejím.

8. haće hedém hu·ké my kylém bedokojwéne·tom huta·čuwené·n. han ʔydawičé waḡashahátóm hu·kúm. haće weté pinménťóm kylém. haće waḡasménťóm bejí kannó. han "min da·kmám ʔo·nó mowené·p," háťóm.

9. haće ʔyné·n mowene·maná·n ʔydawín pe·só to·dawahátóm ma·čamní pe·ním hujé·m pe·só to·dawahátóm ʔydawín hu·ké me·jhahátóm. han wýkpaj wítte·m májdykyn mawykým pe·só to·dawahátóm.

10. haće ʔə·niménťóm hu·kúm my·m pe·soní lumajhahátóm hu·kúm. haće lumajím ʔo·nó wítte·m wo·nó pé·nim wo·nohahátóm huta·čún wo·ntotón pánjol mysém wiskí do·titičé¹³⁸ mo·n hanke·nopajké·pajím lumajdi wo·ntotótóm.

11. haće putačikná¹³⁹ lumajkójtóm ne·s hu·ké hapekójtóm ne·s te·najím. han lumajím wonočé kəlapíntóm ne·s. han julém tawndí ʔydáwtóm ne·s ʔokóm ʔestobó. han honkítťóm ne·s kawá·jú si·jabodá·n.

12. hačesé pe·só husipín nisená·ním kylém nehé méjtóm nisé pajelí do·tiwó·n. haće kylém ne·m ʔekójtóm. han hu·teldí ma·wajmá do·tťómám. han to·dawín méjtóm niseké. haće pajéltóm ne·s.

13. han ne·s hatihešé pajéltóm hu·kúm. han wýkpaj kujnón ʔəskəlewó·tom. han čú·kkátóm. haće bəkəsím momní simpapaktťóm ne·s. han myhé waká kəkátátťóm ne·s. hačesé honsipmėnte wo·nótóm.

14. haće te·najím wejda·kójtóm my kylé hu·mitná. haće ʔydáwtóm nisená·nim lo·kojé·m hu·mitná·n.

15. haće ča·m ʔekalím ča·jojé·tom ne·s kawá·juní hototijé·n. han satťóm ne·s my·m hu·ké howwo·tuní ʔə·ləwní kapám poní lekén. han sačé pəlləsní myhé ʔosekám má·noní satťóm ne·s myhená wi·mimittín.

16. han pe·só wa·míťóm saná ʔosím pe·ncyjím hóndot dolá. haće wo·lesém ʔetátóm. haće myjém jolím bykysičé momní bykystín lepájtóm my·m jolí pəlləsná mokololóm pələsná. han to·kojín bomíťóm ʔokewekdí.

17. haće pe·ním po·hó tujičé lesíptómám. han hopná to·nón wate·janí jučú·ťómám. han my·m pe·só mé·ťómám. han myhé bymím ka momím to·kójtómám hopdí my·m pyčadí wekáwtóm my·m nisé hu·kúm.

¹³⁸Owing to the pre-prohibition rule against selling liquor to Indians, a white man had to be used as messenger.

¹³⁹putačik was near Oleta in Amador County.

4. He grabbed that man and kept beating with a stone he held in his hand, and apparently smashed (the man's) eye. (The man) was blind to the end of his life.

5. Having done that, (the chief) took that woman to camp, tied (her) by the foot to a tree, hoisted (her) up, and apparently whipped the woman. When (she) was nearly dead, (he) seems to have quit and untied the rope. The woman was sick for two weeks.

6. Then (the chief) moved from Forest Home to Popcorn Hill. That chief made a roundhouse there.

7. The chief had one daughter there. When that girl was fifteen years old, the chief gave his daughter to an Indian boy called he-lty, a sheep-boy. When he married, that boy stayed with the chief. In the summer that boy worked at a wheat-thrashing machine.

8. This chief's wife ran around and was drunk all over the place. When (she) came home, the chief always whipped (her). Even then the woman would not listen. So then (he) did not whip (her) any more. He said, "You can drink all around to your heart's content!"

9. (She) went around, and when she came from where she had been drinking, she always brought money, she always brought fifty dollars, and when she came, she always gave (the money) to the chief. Once in a while she brought twenty-five dollars.

10. The chief was not angry, he always made big time with that money. At every big time, one or two always died, they got drunk and killed one another; the Mexicans buying whiskey for (them),¹³⁸ they drank all the time at the big time, and so killed one another.

11. We went to Putačik for a big time, we young fellows accompanied the chief. When the big time was over, we came back. We came to Plymouth in the middle of the day. We rested and unsaddled the horses.

12. (The chief) took out some money and gave (it) to an old Indian woman, telling her to buy food for us. The old woman went to get (the food). Apparently she bought what was left over at the hotel. She brought (it) and gave (it) to us. We ate.

13. When we finished, the chief ate. He swallowed once and then tumbled over. He stretched out. We washed his face with cold water. We rubbed his body with our hands. (He) died without coming to.

14. A boy went to Popcorn Hill to tell his wife. A lot of Indians came from Popcorn Hill.

15. We hauled dry wood with horses. We burned that chief, laying (him) out with beads and shells and bearskins. When (the fire) was burning, we kept throwing in all his valuables to him with baskets, and burning them.

16. We poured money into the fire, about eight hundred dollars. A white man looked on. When the ashes cooled, (they) cooled the ashes with water and scraped them together into a round basket. They took (it) to Pokerville and buried (it).

17. After two nights (it) seems to have been scraped out. Then (it) must have been taken to the creek and washed out in a pan. Apparently the money was taken. The water must have taken his dead bones, at that place in the creek he disappeared, our chief.

18. haće my pohé čajkým májdykym ló·tomám he·ltý. haće tawhalwene·će¹⁴⁰ han tawhálto·dawín pe·só to·dawín my petihedí ?ydáwtóm. haće "jeppém myjdí," hátom my petí·m.
19. haće bé·ppajím pe·só my pe·tihé mejín ?ukójtóm ?aju·nná lokmení tojé·n. han pe·ní sapwijí tujín ?ajunná·n kələdawín loklodí ?étómám bo·dí huta·tuće hula·núm my·m my·m kylé lopém.
20. han ?očusín solické wo·lesé ?a·pelím ča sykəlín wa·sisípmana ?unón ?ettím kyskysím synó to·pinín čolí wo·kítómám.
21. haće ?attóm bedokojís haće he·ltým, " ?ypí wo·ntibýs min káčákpáj nik," hátomatoj.
22. haće wo·kitín lokmení wo·noće bo·ná·n čajná nynijé·tomám bo·m čatna·ndím potto·ná.
23. han hypywná ?ukójtómatoj, "sapwijím ?okó ?ysicé bý·te we·jdá·bene," hátomatoj ?attó.
24. han my kylé, "min jebé wo·ntí·ni," hátomatoj.
25. haće lapajméntómatoj kylém, "homá·tín wo·ntiná·kani myjá·m bysəsəsím," hátomatoj, "min pajdí hudokojín ča·m papakná wo·ná·j min my·m," hátomatoj. han "kannón kawná wudupná·j min," hátomatoj.
26. haće " ?yjé ?ukójpý," hátomatoj he·ltým kylé. han ?ukójtómatoj my·m pe·ním kutčí to·jé·n. han ?ydikičé la·jí honpíntómatoj. haće ?o·nodí me·n kiwná wisə·lén so·toló pekáltómatoj. haće kylém wa·wá·tomatoj.
27. haće "wa·mén min so·toló pekálbýs min," hátomatoj he·ltým. haće hatítómatoj wa·wihí. han kələkójtómatoj hyná. han myjé ?onó wentín ?istóm.
28. han hu·kúm wo·noće lumajméntóm kannó. haće wo·notítóm kumí myjé ?onó wekawím myjdí nisená·ním kaním ?is mysém čajná ?ukukójtóm ma·čamín penčyjím kawím ?ukojín he·ltým wo·noće čaka·nysydí.
29. han hu·mitná to·kojín bomítóm myjdí my kylém wo·nohojjátóm. haće čajký kylepén wo·noj myjdí. my·m myjém wekawí mysém.

49. Marriage

1. hojjá nisená·ním jahəhənná¹⁴¹ pajjótóm ne·m lumajdí po·hó. han myjdí te·najím konojím pajjótóm jahəhənnám pajjohó.

¹⁴⁰tawhalwene·će. The -će form is used, though the subject is the same as that of the other verbs in the sentence, to denote another plane of activity, 'in the period when he was working around'—which, incidentally, means that he worked on neighboring farms.

¹⁴¹'Love dance' is the informant's English name for the dance. The etymology of jahəhənnám is not known.

18. It seems another man stole his daughter from he·lty. While (he·lty) was working around, (one day) he came from work with money and arrived at his mother-in-law's. His mother-in-law said, "(She) is living with a man over there."

19. (He) gave all the money to his mother-in-law and went to Ione without taking much with him. He stayed two or three nights, and coming back from Ione it seems he saw hula·nu—that is the one who stole that woman—drunk in the road by Q-Ranch.

20. While (hula·nu) sat there singing, he went to where the cuttings from a white man's apple trees had been thrown out, brought a strong, solid branch, and apparently banged (hula·nu) over the head.

21. They say, when Otto tried to run away, he·lty said, "Come here, or I will kill you! Give me a hand!"

22. (He) hit (hula·nu) a little, and when (the latter) died, it seems he rolled (him) off the road into the grass by the side of the road.

23. Then he went home, and he said to Otto, "You must not tell till after three days," it is said.

24. They say, he said to his wife, "I have killed your lover."

25. The woman did not believe (him), it is said; "How could you have killed (him), a little bit of a thing like you!" she said, "He could lift you up by the leg and dash you against the butt of a tree," she said. "He could finish up by flinging you on the ground," she said, it is said.

26. he·lty is reported to have said to the woman, "Come along, let us go!" It is said those two went, taking a knife along. When (they) got there, they say (hula·nu) was breathing a little. (he·lty) grasped (him) by the hair, pulled back, and cut (his) throat, it is said. The woman cried, it is said.

27. They say he·lty said, "Stop crying! or I will cut your throat for you!" Then (she) stopped crying, it is said. (They) went back to the house, it is said. Ever since that time they got on well.

28. After the chief died there was no more big time. (They) let the round-house decay, and since then there are no more Indians there, those who were still staying there all went away eight or ten years after when he·lty died at Ione.

29. They took (him) to Popcorn Hill and buried (him) there; his wife died first. (He) married another one and died there. That is that; they are gone.

49. Marriage

1. In the early days the Indians danced the "lovedance" at a great big time at night. There the young men and the girls danced the "lovedance."

2. han myjdi hollémpajtotótóm.¹⁴² han myjá·n kylepétóm tujtototi?en weté ?ə·ləwní howwo·tuní me·jtótótóm ne· mysém kylé my ten májdyke my ten ha mysém.
3. han bəhəpím pajelní wotujtótóm májdykym kyjysý to·kókójtóm. haće kylená·n ?u·tím baťi to·kókójtóm myjá·títóm witte·m káwím jakká.¹⁴³
4. han bý·te ?oskoním, jepím ne·m,¹⁴⁴ pe·ním henýmóm, "tujtotóbo ?ypajtotipý," háťóm.
5. han kyjysý lokti ké·pajín wo·ntítóm te·najím my kom mysém johejpájtóm myhé tu·lé mysém. han kylé mysekým julújtóm ?u·tí. han my·m konobejé tu·lé mysém kylé mysém kačákpájtóm.
6. han bé·ppaj ?ydawtotótóm¹⁴⁵ kylé mysém ču·jé hómóm loktín. haće hedesém kyjysý to·dáwtóm loktín. han my·m ču·jení kyjysyní depajín husláťóm.
7. haće bý·te tujtotótóm pe·ním ?okó sapwijím ?okó ?istóm myjdi ču·jé de·n kyjysý pajelín.
8. haće my·m te·bejé my nen my ten ham ?ukójín, "?isbene haté la·jí," háťóm my te·hé, "?edawtahé·s min weté," háťóm, "lamkyskysdi ?isménče bý·te," háťóm.
9. han jepím ne·m kyjysý to·dáwtóm myhé tu·lé mysém hunmotičé. haće hedém kylé my nem mysém julújtóm kan ?u·tí. han kələkocijé my·m baťi toje·títóm.
10. haće hedém te·bejé my tem to·kójtóm my te·m kylekutó myhé pywná. han myjdi lammén ?isicé kylé my tem my nem wə·kdáwtóm ?u·tím baťi tojé·n. han ?ydawicé pajeltítóm.
11. han mynýmkán kələkójtóm ka·čé wástóm, "?isbene haté kyjysý la·jí hunmotibo min manajím," háťóm. haće ?istóm lamkyskysí myjá·títóm hanke·nopáj hedená·n ?ukójín kyjysý to·kójtóm hodoná·n ?ydawín ?u·tím baťi to·dawaháťóm.
12. han paťapecé husláťóm. han kylém konnajičé kylená·ndi mysekým mysé ne· mysém wo·nohó ja méjtóm.
13. han májdykym manajičé majdykná·ndi mysé wo·nohó ja méjtóm.
14. myjá·títóm nisená·ním mýtóm wennetín kylekutohóm bó·ppajím nisená·ním wentín we·jda·tótóm, "wentí· mysém," háťóm, "wentín kylekuto·tím," háťóm, "myjá·tín bý·te lamí ?istotótóm," háťóm, "my·m wenném," háťóm, "myjá·tihím."
15. bonojyipe mysém konojím jo·mením káwí jo·m wu·tutpén toľilláťóm toľillán banák čyjím po·hó solín. haće konojím ?o·čusín sujé·ťóm te·najím soličé kumdí ká·ťóm myjé.

¹⁴²hollempay means 'stick around (something or somebody) with a view to obtaining' (cf. text 62, paragraph 8).

¹⁴³Note that the division of labor is carried through even before marriage: flour from the woman's side, meat from the man's.

¹⁴⁴?oskon, 'old man,' is not used in Bill Joe's native dialect but belongs to Auburn speech. Having used the word by mistake he corrects it to jepím ne·m.

¹⁴⁵?ydaw-toto. Note the use of the reciprocal suffix with an intransitive verb. The idea behind this use is that of the two groups of relatives meeting: the man's and the woman's.

2. There they singled each other out. When this happened to them, they married, but before the old people let (them) sleep together, the woman's father and the man's father exchanged gifts of shells and beads.
3. They exchanged all kinds of food; the man continually brought meat. From the woman ('s side they) regularly brought acorn flour, they kept that up for about a year.¹⁴³
4. Not till then did the two old men talk, "Let (them) sleep together, let's let (them) get together!" they said.
5. Then the young man killed a great deal of game; his friends and his relatives joined him. Then the woman on their side pounded acorn. Then the girl's female relatives helped.
6. They all came together, the women cooked a lot of mush. Then these (i.e., the man's family) brought a lot of meat. They celebrated, eating the meat with the mush.
7. Not till then did (the young couple) sleep together; (the guests) stayed there for two or three days eating mush and meat.
8. When the young man's father and mother were going away, they said to their son, "You can stay a little while until we come back for you," they said, "Not till you have stayed a little longer," they said.
9. Then the old man brought meat, his relatives hunting for (him). This girl's mother and her women pounded acorn again. When (the man's parents) went back, they (the woman's family) made (them) take that flour along.
10. Then this young man's father took his son and his wife to his camp. When (they) had been there a little while, the woman's father and mother came on a visit bringing acorn flour. When (they) came, (the man's family) fed (them).
11. When (they) made as if to go back at once, they restrained (them), "You must stay for a while and let the boy hunt a little meat for you!" they said. (The girl's family) stayed longer; they did that all the time, when they went away from here, they brought meat away, and when they came from over there, they always brought acorn flour.
12. When (the girl) had a baby, they celebrated. If it was a girl, those on the woman's side gave (her) the name of their dead parents.
13. If it was a boy, they gave (him) the name of the dead on the man's side.
14. That is the way the Indians did, that was a proper wedding, all the Indians talked well of (it), "They have done well," they said, "They get (them) married right," they said, "That is the only way they stay together long," they said, "It is good to do like that," they said.
15. In the springtime girls with sticks in their ears and wreaths of flowers sang the folilla for four nights until dawn. Then the girls sat moving their bodies from side to side while the boys sang; this was done in the roundhouse.

16. han myjdi tujtotótom kylekutótom myjdi. han da·kmenín jowá·tom mynýmkán. han da·kpe·m ?ispájtóm.

17. han kyjysý hunmóni mé·jtóm my te my ne. han pe·ním sapwijím te·najím kylé myjdi me·n kačákpajtotótom hunmohó hunmohó bonó mysém mə·jšk mysém ká·tom jo·wahá tuj weté.

18. hače ne· mysém ?ə·níťom konojé my tem my nem ?ə·níťom. han ?oseká· wartatantón jommy·sé wo·ntiwó·tom my·m ?osím te·najé mə·jšk weté konojé ?yčejda·čé¹⁴⁶ ?ə·níťom ne· mysém.

19. han konojé wentín ?iswó·tom myjá·tín, "tujménbene čaj mysé kannó jommy·sé mysém wo·nti·si min ?əssəkménče," háťom ne· mysém bomejín konojé, "menekým weté kylepeméni·si miň ?əssəkménče," haťom, "jommy·sé mysém lamí ?istiménwesi min," háťom.

20. hače wentín ?isťom konojím ne· mysé bo·mejihí lapajín bý·te. han ne· mysé bo·mejihí lapajmenín lamí ?isméňťom.

21. myjáťom myjém myjá·tín kylekutohóm wenneké·pajméňťom ne· mysém hənəptón bý·te wenneťom ne· mysém te·bejím konobejím kylekutotičé bý·te wenneťom lamí ?isťom bá·ppáj tu·lekutón.

22. hojjám kawí hu·k mysé bý·ten kuttó·n mysé bý·ten ham pe·ním kylepehaháťom ?əšəwkutó bý·te. han ne·m hu·kúm sapwijí kylepehaháťom pe·né ?estodi tujín witte·hé benkó·tom pajdi watta·tón tujičé.

23. han ?ekí witte·hé jamanná to·kojhaháťom. han ?amakým ?okó čajkyhé to·kójtóm jamanná. han kannón kylém nehé to·kójtóm jamanná.

24. han myjá·tičé by·té wentín pajéľťom mysém. han witte·hé jamanná to·kojmeničé ?əwwi·tótóm. han wentín čeda·mén wentín kajpemén haháťom hontówin ?əwwi·tón.

25. hače hu·kúm májdykym, "myja·menwá hə·býs miké," háťom. hače hatíťom ?əwwi·tohó.

26. hače my·m konojé my nem, "májdyk mysém wekawičé ka·m jakkán witte·m májdyke ló·tom me·m myjá·ten ?əwwi·tó·ten mimé· da·kahám my·m wentín ?iswá," háťom. han "myjá·n ?əwwi·totatajemé·mče jowá·wesi miké hače bomfy·ti·si me·m menekým kylepeménwesi miké hadá kylém ne·m me·m," háťom. "myja·ménte wentín ?iswá mimé· májdyke wentín pajeltiwá," myjá·tom kylém ne·m bomejín mysé myhé· konojé.

27. mýťom my·m sapwijí kylepehém. hače wentín ?isťom. han my·m hu·kúm lumajičé my·m kylém sapwijím tokístóm myjá·ten kylepén ká·tom lokó myjá·tom my·m hojjám kawí hu·k mysém. my·m myjém.

28. wenneké·pajím hunmopém te·bejé kylé méjťom ne· mysém jepím ne·m pe·ní konobején hančoké mé·jtóm my·m hunmopém te·bejé. hače hančoké kylepéťom.

29. han mé·úťom my·m te·bejé myhé hydí my·m jepím ne·m čajná ?ukojtí·ménte. mýťom my·m hu·kmením májdykym lokó kylepehém hunmo·honán kyjysý pajéľ·ten méjťom myhé konojé jepím ne·m. myjá·tín kylepéťom hunmopém májdyk bý·tem.

¹⁴⁶?yčejda < ?ycej, 'seduce,' + -da, deprivative suffix. The idea is that the seduction of the girls constituted an injury to their parents.

16. There they slept with each other and mated. If one did not like (the girl), one left (her) right away. The ones who liked (their girls) stayed with (them).

17. He hunted meat and gave to her father and her mother. When two or three boys had taken women there, they helped one another to hunt, those who did not know how to hunt, and the lazy ones, they were the ones who left (the girls) even though they had slept (with them).

18. The old people were angry, the girl's father and mother were angry. They pooled their valuables and ordered a doctor to kill those bad fellows, with whom the old people were angry for having seduced the girls on them, though they (the boys) were lazy.

19. They told the girls to behave, "You must not go sleeping with all and sundry any more, the doctors will kill you if you are flighty!" said the old people advising the girls, "Nobody is going to marry you if you are flighty," they said, "The doctors won't let you live long!" they said.

20. The girls only lived well by heeding the old people's advice. If they did not heed the old people's advice, they did not live long.

21. That was that, marrying in that way was not very good, it was only good when the old people agreed, it was only good when the old people married off the boy and the girl, (then they) lived long, and there was good fellowship with everybody.

22. In the early days it was only chiefs and hunters that had two wives, and then always sisters. A big chief usually had three wives and slept between two while he put his feet on (the third) one, who slept lying crosswise at the foot end.

23. In the daytime he always took one along to the mountains. The next day he took another one to the mountains. Lastly he took the old woman to the mountains.

24. Only when (he) did that, did they eat good. If (he) omitted to take one to the mountains, (she) grumbled. (They) had a poor breakfast and a poor supper whenever (the women) got angry and growled.

25. The chief said, "Don't be like that, or I will leave you!" Then (they) quit growling.

26. The mother of those girls said, "You steal one man from one another as if there were no men in the world, all you want is to be like that and to grumble. Behave!" She said, "If you are that way and grumble all the time, he will leave you, then you will be sorry! Nobody is going to marry you, you are already old women. Don't be like that, but behave and feed your man well!" thus the old woman giving advice to her girls.

27. That was that marrying three. (They) lived well. When that chief gave a big time, those three women cooked, that is why (he) married so many; that is how the chiefs were in the old days. That is that.

28. The old people gave a very good hunter a wife, and if an old man had two girls, he gave them both to that hunter. (He) married both of them.

29. That old man kept the boy in his house and did not let (him) go away. That was that, a non-chief having several wives because of hunting, the old man gave him the girls in order to eat meat. Only a hunter married in that way.

30. haće my·m té·bejé my tem my nem to·dávťom ?oseká. han mé·jťom my·m konobejím pe·né my te. haće p'alləsi kapám po mé·jťom wotujín my·m ?oseká. ?ə·ləwí howwokó.

31. myjá·tíťom myjé ka·n. my·m my·m hu·kmením májdyke pe·ním kylepéhém. my·m myjém.

50. Stories of Old Chiefs

1. widəkém hú·kťom mi·menekdí.¹⁴⁷ han mó·na mysé tu·lepéťom my·m. haće lumajín te·najé po·my·wó·ťom kuťí.

2. haće kuťé bo·dí ča·dí hipindí ?ístom bo· hipinná·ndi wítte·m hede·dí ?isín wítte·m lamkyskysdí ?isín myjá·ťom ma·wykým týmbo·m májdyk mysém. han kuťím po·hó ?yje·cé mý·ťom myjdí myjá·tín po·hóm lamí wo·ntíťom mawyký týmbo wo·ntíťom wítte·m po·hó. han wýkpaj lokojé· wo·ntihaháťom.

3. han myjní lumájťom. haće ?osa·púm májdykym pe·ním tokíšťom kylém jakkáťom ?osa·púm pe·ním tokisín widəkém lumajicé my·m pe·ním tokíšťom kylé mysé kan.

4. han te·najé ?eko·jwó·ťom mó·na mysé lumajdaw?eće. haće mó·na mysém ?ydawín kyjysý to·dávťom ?u·tiná wotujdawín.

5. han kələkojicé hedém kawím nisená·ním wi·to·kó·jťom myjá·tíťom widəkém my·m mó·na mysé.

6. haće myhé tu·lé wodopťom háťom. han my·m wodopťim hettá·ťom hedém kawí my·m we·jda·dá·ťom bəhəpí hedená·n to·simín komów we·jda·wo·kó·jťom. han newi·čedí ?ydikín kələťom. han we·jdawo·dávťom kan.

7. haće ?esáktom nisená·ním bəhəpdím ho·mahá. han myjá·ťom ?oko·mením lamí. han tamasićé bý·te ?ístom mime·nekdí.

8. han widəkém wo·noće wítte·m kawím jakká ?isín wo·nóťom wodopťim.

9. haće mysé kumím ka satíťom nisená·ním. han kutbadí bomíťom myhé satín wonón.

10. haće my kamím hənčəpím hú·kťom kutbadí. han kumí sijé·ťom. han my kakám wo·nó hějpájťom.

11. han myjé ?amá pajjohó lumájťom. haće nisená·ním bəhəpná·n ?ydávťom myjdí pa·kám pe·ní wo·nticé johe·lúťom. haće myjé ?amaký sapwijí wodojhaháťom haće bý·te jəhəpťom nisená·né.

12. han myjá·tín hú·kťom my·m kutbadí.

13. haće my nem kylém ne·ké·pajťom mawykým hujé·m kawí ?ələmtóćej my·m kylém nem. han my·m kylém ne·m wo·nóťom wítte·m ?otó.

14. haće kahoní ?ekó·jťom my·m pala·sabíl hamaná. han ?amakým ?okó to·dávťom kahoní ?okóm ta·wají.

¹⁴⁷mi·menek was an Indian village in Eldorado County.

30. That boy's father and mother brought valuables. They gave that to the father of those two girls. (He) gave baskets and bear skins in exchange for those valuables, shells, and beads.

31. That is the way that was done. That is that, non-chief having two wives. That is that.

50. Stories of Old Chiefs

1. Widək was chief at Mi·menek. He was very friendly with the Washos. When (he) had big time, he ordered the young men to hunt deer at night.

2. (They) stayed on the deer's runway, up in the trees above the runway, one here, one further along, five or six men were placed in this way. When the deer travelled at night, they shot (them) there, and in this way they killed all night long, they killed five or six in a night. Once in a while they killed a good many.

3. They had big time on that. Two berdaches cooked, the two berdaches were like women as they cooked when Widək had big time, those two cooked with the women.

4. (He) ordered some young fellows to go and fetch the Washos, so that they might come to the big time. When the Washos came, they brought meat, which they came to exchange for acorn.

5. When they went back, Indians from this country escorted them, that is the way Widək treated the Washo.

6. A relative of his was called Wodop'. That Wodop' travelled across this country and told everything from here, north and south he told on the way. When he came to Jackson Valley, he turned back. He arrived again on his tale-bearing tour.

7. Then the Indians knew what was happening everywhere. (He) did that all summer. Only in the winter he stayed at Mi·menek.

8. When Widək died, Wodop' lived for about a year and then died.

9. The Indians burned what had been their roundhouse. They buried him at Telegraph Flat after the burning.

10. Then his nephew Həncəp was chief at Telegraph Flat. He made a roundhouse. He held a mourning ceremony over his dead uncle.

11. After that he gave a dancing big time. Indians came from everywhere, when two beeves were killed there, they did not have enough. On following occasions (they) always killed three, only then did it reach out for the Indians.

12. In this way he was chief at Telegraph Flat.

13. His mother was a very old woman, I guess that old woman was over a hundred years old. That old woman died one morning.

14. (He) went to what is called Placerville to get a coffin. The next day he brought the coffin when the sun was west.

15. haće my·m kahonná hukífen ká·cé henýmťom my·m wo·nohóm. haće "homokým čuje·ní joťokťábe nik ma·m," háťom.

16. haće "henýmím hedém wo·nohóm," háťom my po· mysém.

17. haće "simpapaktiwá wadá·céj my·m," háťom.

18. haće simpapaktíťom. han pajeltíťom. haće čyjím kawi ?ístom han bý·te wo·nóťom bejí. haće mé?úťom my·m kahoní hamaná bomíťom. haće hé·jpájťom myhé pé·npaj sapwíjpaj.

19. haće my nem wo·noće ju·mhujná ?ydáwťom myhé kumí jowá·n. han tylimmulď wo·lé mysé čerikí mysedí šeldinedí ?ístom my· wo·nój my·m. haće my kylém myjďí wo·nój kan.

20. haće kutbadí menekým weté ?isméňťom. haće satíťom my·m kumí bá·ppáj wo·noće my wekawím bejí nisená·ním kutbadí bá·ppajím hu·k mysém wo·noće wítte·m myhé tu·lém wítte·m weté ?ismením. my·m myjém.

51. Woman Chief

1. hu·kúm wo·noće majén háťom my kyle. han my jepé my ?ejí my jepé my tyné jeppéťom. haće my jepím wo·nóm tynmi·cé ?ejimi·cé my kamé jeppéťom.

2. han lumájťom. han ?oseká·m ma·nó kapám po ?ə·ləwí howokó pəlləsí jótom patčá čulím patčá ?ə·ləwím patčá hintykittíťom ča·ná lumajdáv mysém ?eta?eće. han ne· mysém myjé ?en henáťom.

3. han my·m majené ?ettím májdykym ?apto·hístom. haće čajkým májdykym my jepé ?apto·hístom majené tu·lé mysém myjďičé bá·ppajé ?apto·hístom lumajdáv mysém mysém ?apto·hisihí wo·noće čaj mysém ?ydáwťom kan.

4. han jepím ne·m májdykym henáťom kan. han myjá·tín ?apto·hístom kan bejdím ?ydáv mysém. haće majením do·játom bá·ppajé howokní howwotuní ?ə·ləwní. han pajeltíťom.

5. haće ?okóm ta·wají ?ydáwťom kan čaj mysém. han myjá·tín jepím ne·m májdykym henáťom kan. han myjá·tín ?apto·hístom kan majené bá·ppajé myjá·tíťom majené tu·lé mysé má·no. han pajeltíťom mysé.

6. han banaká jodá·ťom my·m ?oseká·. han hukikíťom bá·ppají my jepím wo·noće ne· mysém henýmťom lokmení ?oseká· sitapajwó·n myjé ?etatín ká·ťom my·m lumajďí, "wenném my·m la·jí sitapáj?amám," háťom.

7. han lokmeničé čaj mysém mejdadáwťom ?oseká· kapám po pəlləsí ?ə·ləwí mejdadáwťom majené sijé·n lokmení ?oseka·peće myjátíťom.

15. When (they) were going to put (her) into that coffin, the corpse talked. (She) said, "Which of you two is dabbing me with mush?"
16. Her daughters said, "This dead person is talking!"
17. (The chief?) said, "Wash her face! Maybe she is alive."
18. (They) washed her face. Then they fed (her). (She) lived for four years and did not die till then. (They) kept that coffin and buried (her) in that. (They) held mourning ceremonies for her two or three times.
19. When his mother died, (the chief) came to Slough House and left his roundhouse. He stayed with White people and Cherokees at Sheldon, and there he has died. His wife has died there too.
20. Then nobody lived at Telegraph Flat. That roundhouse was burned when they all died, there are no Indians there now, at Telegraph Flat; after all the chiefs died there is not one of their relatives alive. That is that.

51. Woman Chief

1. When the chief died, his wife was called queen. (She) married her husband's elder brother or his younger brother. If her late husband had neither a younger nor an elder brother, (she) married his nephew.
2. Then she made big time. She hung up all the valuables on a tree, bear skins, shells, beads, baskets, woodpecker-head belts, belts of white beads, belts of abalone shell, for those who came to the big time, to see. The old people shouted at the sight of that.
3. A strong man carried that woman chief around on his back. Another man carried her husband around on his back, and if the woman chief's relatives were there, those who had come to the big time carried them all around on their backs, and when they had finished carrying, new people arrived afresh.
4. Then an old man shouted again. Those who had arrived now, carried on their backs anew. The woman chief paid them all with wampum beads and small beads and abalone shell. Then she fed (them).
5. When the sun was in the west, others arrived again. In the same way an old man shouted again. In the same way they carried on their backs again, the woman chief and everybody, in this way they treated the woman chief's relatives, the whole bunch of them. Then (she) fed them.
6. At dawn she took down those valuables. She put it all away piece by piece; when her husband died the old people had spoken and told (her) to keep a little of the valuables, and that was what she displayed at that big time, "That is good, she has evidently kept a little," (people) said.
7. If there was not much, other people were continually coming to give valuables, bear skins, baskets, shells, they kept coming to give at the making

8. han ne· mysém bá·ppaj mähəpítótóm. han "majénbo my·m," háťóm, "pajeltí·s niseké my·m lumajín," háťóm, "wentín ?etatajín wentín sitapajín hábes myhé," háťóm, "my·m myjém," háťóm.

9. haće lumajpétóm my·m kylém majením. han myhé· bejím májdykym myhé káwna·ndítóm wojo·pétóm myhé we hunmowó·n ča hyjwó·n myjétóm bejím májdykym majené wojó·m. han my·m majením wo·noće bý·te hú·kťóm my·m.

10. my jepím hu·kúm wo·noće jolpetín hym manají sije·títóm myhé. haće myjdí ?ístóm týmbo·m pó·mboko čajím konobejím pajéltinonótóm myjná po·hó bý·te lokmení ?ysiptihahátóm. han ?ekí ?ysiptiméntóm.

11. han týmbo·m pó·mboko ?isicé husíptóm myjná·n. han sewná to·kójín hebyktín simpapaktítóm.

12. han "jepébene dakán mi," háťóm ne· mysém. han boméjťóm, "wenném májdyke bý·te wi·n jepéwesi mi," háťóm. han "wentín ?íswesi mi," háťóm.

13. haće jepéťóm. han my·m bejím májdykym wo·noće my·m majené bý·kťóm bəhəp mysém ne· mysém kylepemenwó·ťóm te·najé. haće weté majéntóm myhé· wa·dám ?okitná.

14. myjá·n pajeltíťóm nisená·né majením. han myjé ?onó jepéménte wo·nótóm majením.

15. haće bejím hu·ké sijé·ťóm wenneké·paj honpém májdyke bý·te bəhəp mysém tu·lepétóm májdyke. han ne· mysém boméjťóm myhé wentín. haće myjá·cé hú·kťóm my·m bá·ppajim nisená·ním henymicé mähəpitoćé.

16. mýťóm my·m bejím hu·kúm sijehém myjá·títóm ne· mysém hojjá. my·m myjém.

52. Aletta—Chief's Dance

1. hojjám káwí hu·k mysé bý·tem pajjótóm ?ale·tá bá·ppajím hu·k mysém ?ydwawtotótóm myjé pajjó·en. han ?owowní lu·lí katpétóm. han ji·ní jakbá katpétóm. han mysé ?oseká·m wennekyké·pají lehupájtóm.

2. han pajjótóm ?ekí pyjčadí. han kyjysý pajelménte ba bademénte čy·jím ?okó pajjón bý·te pajéltóm kyjysý ba.

3. han mysém pajjóćé ne· mysém kylém ne· mysém jepím ne· mysém sukolpajín henátóm, "mej nik min ?oseká·m má·no," háťóm. haće la·jí howwo·tú ?ə·ləwí mejhahátóm.

4. haće čajkým ?ypinín myjá·tín henátóm kan. haće kylém ne· mysém ?ypinín hiní sukolpájtóm. han "min ?oseká·m má·no mej nik kam te·," háťóm. haće la·jní do·játóm my·m hená mysé.

8. The old people all agreed. They said, "Let her be woman chief, she will feed us when she makes big time," they said, "We will look after her and take care of her!" they said, "That is that," they said.

9. Then that woman, the woman chief, gave big times. Her new man was below her, (she) had him for servant and could just tell him to hunt or to gather wood, that was the new man, the woman chief's servant. Only if the woman chief died, he became chief.

10. When her husband, the chief, died, (she) was tarred, and a small house was made for her. (She) lived there for six months, another girl regularly went there to give (her) food, and only at night (she) was allowed to go out a little. In the daytime (she) was not allowed to go out.

11. When (she) had stayed there for six months, (they) took (her) out of there. They took (her) to the river and made (her) bathe and washed (her) face.

12. The old people said, "You can marry if you want to." They gave advice, "You are to choose and marry only a good man!" they said. They said, "You are to lead a good life!"

13. Then (she) married. If that new man died, they were all afraid of that woman chief, and the old people told the young men not to marry (her). Nevertheless she was woman chief till the end of her life.

14. That is why the woman chief fed the Indians. After that the woman chief died without marrying.

15. (They) created a new chief, only a man with a really good heart, and a man all of them were on good terms with. The old people gave him good advice. When this was the case, he was chief, if all the Indians agreed when they talked (it over).

16. That was that creating a new chief, that is how the old ones did long ago. That is that.

52. Aletta—Chief's Dance

1. In the early days only the chiefs danced the ale-ta, all the chiefs came together to dance that. They painted their legs with chalk. They painted their faces with red clay. They put on their very best valuables.

2. They danced in the daytime and out of doors. They ate no meat and took no salt with their food; only after dancing for four days did they eat meat and salt.

3. When they danced, the old people, the old women and the old men, pointed at (them) and shouted, "Give me all your valuables!" they said. (They) always gave (them) a few beads and shells.

4. When more people came they shouted that way too. The old women approached and pointed at the eyes (of the chiefs). They said, "Give me all your valuables, my nephew, my son!" He paid those who shouted, a little.

5. han my·m hu·kúm sapwijé cy·jé pyjytýpecé bæ·ppajé henátom my·m hu·k mysém bá·ppáj pyjytýpecé bá·ppajé henátom myja·títom myjé pajjocé hedém kawím jo·mením kawdí ká·tóm myjé hedém kumdí kasipín hodokým hu·ké kumná pajjokójtóm myjá·tóm hu·k mysé ?ismám pywná.

6. han bá·ppajdí kasipín bý·te lumájtóm my·m lillikím pajjohó jommy·sé mysé bý·tem pajjótóm lillikí. mýtóm mysé lumajihím jo·mením kawí bý·te.¹⁴⁸

7. kawí ?ysipí ne·s han ky·pén ká·tóm myjé mýtóm mysé ka·hám jo·m kawdí. my·m myjém.

53. Play and Education

1. hojjám kawí nisená·ním pyjytým lajdí hojjátóm bo·ne·pehé ne· mysém boméjtóm bæhəpím bo·nehé ?u·tím se·hé komím pa·tajihí¹⁴⁹ julujihí.

2. haće myjé lapajín hy·tótóm. han hym pyjytý sijé·tóm. han "kylekutopý," háťom. han pe·n bý·tem ?istóm my·m hym pyjytýdí.

3. haće májdykym pyjytým hunmowené·kójtóm. haće kýlem pyjytým julújtóm. han cú·jé sijé·tóm likopí. haće májdykym pyjytým hunmón to·dávťom ča·m kapumí bo·je·péťom.

4. haće kylém pyjytým, "my·m likopím cú·jé de·ké," háťom.

5. han "wej bonnój tujpý," háťom.

6. haće "banakáj," háťom ločmení tujín. han "likopím cú·jé pajelpý ka·ké," háťom. han pajelteté·tóm.

7. han sewná ?ukójtóm májdykym pyjytým pallá ka·kójtóm. han bakka·lí jaskələwín wikələlən ?ydávťom. haće kylém likopím cú·jé méjtóm. haće "doske bakka·lí," háťom. haće dosteté·tóm my·m bakka·lí. haće pajelte·té·tóm.

8. han ne·kyskysicé kojó sije·títóm patajín ha. han májdykym pyjyťyhé pandaká sije·títóm ne· mysém. haće bæhəpím kyjysým pyjytý mý·tóm my·m pandakní.

9. haće kylém pyjytým mysé hym wononá ?ekojín to·dávťom cú·jé. haće my·m kyjysým pyjytý májdykym pyjyťyhé wo·ntimá do·sín depájtóm bojtón mysé hym pyjytýdí.

10. myjá·tín ne·pajťotón ?ybyktótóm kylekutohahátóm ne· mysém kylekuto·wó·tóm ?ybyktotočé myjá·tín kylekutótóm wítte·m pywdí ?is mysém.

11. haće ne· mysém ?oseká· mejtótótóm myjá·títóm pyjyťyhé wítte·m pywdí ?is mysé ne·cé, "wenném my·m la·jdí ?ybyktótóm kylepébo má·típ," háťom.

¹⁴⁸For the war dance see also text 32.

¹⁴⁹bəhəp-i-m bo·nehe etc. The connective -m shows that these expressions are syntactic compounds and not verbal nouns with their objects.

5. If that chief had three or four children, (the old people) shouted at all of them; if all the chiefs had children, they shouted at all of them; that is the way they did when that was danced, in this country they did that in the spring; when they had finished at this roundhouse, they went to dance at the roundhouse of the chief over there, and so to (all) the camps where the chiefs lived.

6. Only when they had finished everywhere they celebrated the "war-dance," only the doctors danced the "war-dance." That was their celebration, only in the spring.¹⁴⁸

7. We had finished the year, and so felt good and did that; that was what they did in the flower-time. That is that.

53. Play and Education

1. In the early days Indian children began early to make themselves useful, the old people taught (them how) to gather all sorts of things, to pick up acorns, to beat seeds, to pound.

2. In conformity with that, (the children) played house. They made a little house. (The boy) said, "Let us two marry!" Then only two stayed in that little house.

3. The little man went out hunting. The little woman pounded. She made mush out of mud. The little man came home from the hunt, he had some bark for a rabbit.

4. The little woman said, "Eat that mud mush!"

5. (He) said, "Well, (the sun) has gone down, let us sleep!"

6. (She) said, "It is dawn," after sleeping a little. Then she said, "Let us eat mud mush, come on!" (They) pretended to eat.

7. The little man went to the river in pursuit of fish. He came carrying some leaves strung on string. The woman gave (him) mud mush. (He) said, "Roast the leaves!" (She) pretended to roast those leaves. (They) pretended to eat.

8. When (the children) grew older, (the grown-ups) made (them) a pack-basket and a seed beater. The grown people made a bow for the little man. (He) shot all kinds of small animals with that bow.

9. The little woman went to their homes to get mush, and brought (it) to (the playhouse). (They) roasted the small game that the little man had killed, and ate (that) with (the mush), sharing (the food) in their little house.

10. When they grew up together in this way and got used to each other, they usually married, the old people told (them) to marry, when (they) were used to each other; in this way those married who lived in the same camp.

11. Then the parents gave each other valuables, that is the way they treated children, who lived in the same camp, when (they) grew up, "That is good, let (them) marry, (they) got used to each other when they were small, go ahead!" they said

12. haće kylém konojé my tem jeppébo má·típ ?ybyktótóm my·m pe·ním la·jdí háťom sapwijím čyjím pyjytým myjá·tín kylekutótóm hytosán pesak·totón. mýtóm myjém.

13. haće boméjťom ne· mysém te·bejé hunmohó, "by·jé makkitín byje·ná ?yjé·ťom hunmón."

14. han "jamanná ?ələmsipín ?očúswesi mi bəhəpná byné?en," háťom. han "bəhəpím kyjysý ?en čajdí hečo·kojfn byje·ná ?yjé·n kétpájwesi mi," háťom.

15. haće "myjá·tín kétpájín ča· kiwnanná·n ?o· kiwnanná·n lammenná·n mý·wesi mi," háťom. haće "pəkkəsí syjín honí peťoná mý?ówesi mi," háťom. haménče "?olawím pəkkəsí kawnándi bomítwesi," háťom.

16. han "ky·hyký ča·ná hipinná kawnanké·pajná ?unówesi mi." han "mý?ówesi mi kawnanké·pajná·n ky·hý čí·čidí mý·wesi mi," háťom. han "kawná bo?očé kawí bokitečeté bedokójwesi mi," háťom. han "myným·kán bokitičé bukdí hudokójwesi mi," háťom. han "wudúpwesi mi," háťom.

17. han "hiləwký· myhé· tukenanná·n kétpájwesi mi," háťom. haménče "min ?en tukená bedokojičé ?očikín bendójwesi mi," háťom. han "bý·te bukdí hudokojín wudúpwesi mi kawná," háťom.

18. han "hanpají bəhəpím je·pém kyjysý myjé mý·wesi mi kə·nə·ní,"¹⁵⁰ háťom. myjá·ťom bomejín te·najé.

19. haće kylé mysekýhé ne· mysém kylém ne· mysém boméjťom konobejé, "wentín sitapajín jeppé·si mi"¹⁵¹ ?osí henymménte," háťom, "hunmón to·dawíčé myny·mán pajeltí·si mi," háťom, "myným·kán julújmyným·kán julújha·háwesi mi ču·jé wekawtiménte," háťom.

20. han "komí julujín tu· sijé?esi mi," háťom, "myjni mopaj?ečé hunmón to·dawín," háťom. han "?osí henymménte wentín henymtó·si mi," háťom.

21. han "po·hó tujín polojtoméntóm," háťom, "polojtoménce honpu·sipín ?ə·nfn wodójwesi min," háťom.

22. my·m my·m kylé mysekým bo·mejihím myjá·tín boméjťom konojkyhé. haće wentín tokisín pajeltťóm my jeþé. my·m myjém hojjám kawí ka·mám ka·m.

54. Women's Mouth-Fight

1. hojjám kawí nisená·ním kylé mysém ?əwwi·tótóm wítte·m ?okó pé·ním ?okó ?əwwi·tótóm mətəwtəwnototótóm bəhəpí ka·ka·nototótóm¹⁵² mətəwtəwnón.

2. haće hiwná·ním pintaanótóm. han boméjťom, "myjá·p myjá·p," háťom.

¹⁵⁰ kə·nən. See note to text 39, paragraph 3.

¹⁵¹ wentin sitapajin jeppé·si mi, literally, 'well taking-care-of will-man-have you.'

¹⁵² ka·ka·nototótóm. The etymology and proper meaning of this word are not clear, although its general sense in this connection is evident. It may be a compound of ka·, 'to do', and nototó in which case it means 'went to do repeatedly to each other'.

12. The girl's father said, "Let (them) marry, do that! Those two got used to each other when they were small"; three (!) or four children married in this way, loving each other from playing house. That was that.

13. The old people taught the boys to hunt, "Always find the wind, when you are hunting, and always walk into the wind!"

14. They said, "When you get on top of a hill, you must sit there so that you can look all around." They said, "If you see any game, you must go way round and sneak up against the wind."

15. "When you have sneaked up in this way, you must shoot at close range from behind a tree or a stone. If you aim at the elbow you will shoot straight to the heart," they said. "The arrow will go in beneath the elbow," they said.

16. "A grey squirrel up in a tree you must go right under. You must shoot from right under, you must shoot grey squirrel in the ribs," they said. "If he jumps to the ground you must run before he falls on the ground," they said. "When (he) falls, you must pick (him) up by the tail at once," they said. "You must dash (him against the tree)," they said.

17. "The ground squirrel you must sneak up to from the side where his hole is," they said. "When (he) sees you and runs for his hole, you must intercept (him) and kick (him)," they said. "Not till then you pick (him) up by the tail and dash (him) on the ground," they said.

18. "Quail and all birds you must shoot with the cross arrow," they said. That is how the boys were taught.

19. As to the women, the old people, the old women, taught the girls, "You must take good care of your husband and not talk bad," they said, "When (he) comes home from hunting, you must feed (him) right away," they said, "You must always pound at once and not let the mush give out," they said.

20. "You must pound seeds and make flour, so that (he) can drink that with (his food) when he comes home from hunting," they said. "You must not talk bad but talk good to (him)," they said.

21. "When you sleep at night, don't ever play (with him)," they said, "If you play, (he) will gradually get mad and beat you," they said.

22. That is that, the women's teaching on their part, that is the way they taught the girls. (They) cooked and fed their husbands well. That is what was done in the old days.

54. Women's Mouth-Fight

1. In the early days Indian women would quarrel, they quarreled for one or two days and cursed each other all up and down.

2. The rest listened. They gave advice, "Say this!" and "Say that!" they said.

or—more likely, it seems to me—it may be compounded of *ka(·)*, 'pursue,' and *-no*, in which case it means 'pursued each other repeatedly' in a figurative sense. The fact that the verb has an object, *bəhəpi*, does not, in Nisenan preclude the latter interpretation. The informant translated the sentence: 'cursed each other all they could think of.'

3. han myja·cé wítte·m kylém wo·cé bý·te hatfóm bomý?omisín wó·tóm bəhəpí ká·ká·no·cé myjá·tóm wítte·m pywdí ?is mysém kylé mysém majdykná·ntón ká·tóm ?u·stotón my jepé ká·cé hesejín.

4. han čaj mysém wejda·cé ká·tóm myjé wejda·pé to·píntóm. han mosip·totótóm, "hedém wejda·a nik ?é?amatoj mima·ká," há·tóm myjaná·n ?əwwi·tótóm.

5. ha·cé májdyk mysém we pintaanótóm. henymménte kylé mysém ?əwwi·to·cé májdyk mysém henymméntóm. ne·m kylé mysém ká·tóm myjé konojím ?əwwi·tonéntóm myjé·tóm hojjám káwí majdykná·ntón. my·m myjém.

55. Bill Joe is Forced to Confront Gun

1. hojjám káwí wo·lesé tawhaltítóm ni. han dolanahá·f dej¹⁵³ pa·kaltétóm nik wítte·m ?okó wo·lesém.

2. ha·cé po·čulajím ?okóm wítte·m ?okóm¹⁵⁴ hejá·któm. ha·cé bana·ká, "ni·pe·só ?ekojím," ni há·tóm ni.

3. hasé nik ?ejím wo·nóm, "?ukojménbene ?ajunná," há·tóm nik.

4. ha·cé weté ?ukójtóm ni. han myjém po·hó huta·cú mysém ló·któm. han ča·lí wesé wodójtóm wotejaní syní wó·tóm.

5. ha·cé myjé ?amá wó·tóm ni kojó·n. ha·cé ?elik blú·m héptóm¹⁵⁵ nik. ha·cé wodójtótóm wokfítóm ni ča·ní. ha·cé "bedokojpý wo·ntí·mi," há·tóm ?elik blú·m.

6. ha·cé my·m nisená·ním wadá·tómám. ha·cé "menekým wodójka min," há·tómatoj.

7. ha·cé "bilím wodóji nik," há·tómatoj.

8. han to·dáwtóm myhé hu·mitdí. ha·cé kylé mysém heným·tóm. ha·cé čile·nú japém májdykym, "husíp·wá myhé pyjčaná," há·tóm. ha·cé nik ?ejím wo·nóm husíp·tóm nik.¹⁵⁶

9. ha·cé ?ysipwasisé, "pinmením mi," há·tóm.

10. ha·cé husipín nik kahonná ?iskitwó·tóm nik. ha·cé nik ?etím pe·né ?estodí ?ocústóm ni.

11. hasé ?ypíntóm my·m čile·núm pe·npysipín kope·tapén. ha·cé nik kysém nik kakám wo·nóm nik ?ejím wo·nóm han nik kaká my tyním mysém bá·ppáj kope·taní sypa·jú·tóm myhé. han "my·p ?íntá majdykýbe mi," há·tóm.¹⁵⁷

¹⁵³dolanaha·f dej < Eng. 'dollar and a half a day.'

¹⁵⁴Note this construction and the form of the loan word po·čulaj, 'Fourth of July.'

¹⁵⁵heptóm < Eng. 'help' + -tóm. This kind of broken Nisenan, which is very common nowadays, is extremely rare in Bill Joe's stories.

3. When this (i.e., the quarrel) happened, they did not stop until one woman cried, (she) cried because she was sorry for herself over all the things (the other one) said (to her); that is the way the women did who lived in the same camp, they fought about men, (one) being jealous if she had come across (the other one) carrying on with her husband.

4. If others had told (about it) she (also) did that and brought along the bearer of the tale. They brought witnesses against each other, "This one told me that (she) saw you two!" she would say; that is the sort of thing they quarreled about.

5. The men just listened without talking when the women quarreled, the men did not talk. Grown women did that, girls did not quarrel; that was the fighting about men in the early days. That is that.

55. Bill Joe is Forced to Confront Gun

1. Long ago I worked for a white man. The white man paid me a dollar and a half a day.

2. It was the day before the Fourth of July. At dawn I said, "I am going over to get my money."

3. My late elder brother said to me, "You must not go to Ione!"

4. But I went all the same. That night there were lots of drunken fellows. They were beating up Charley West, and hit him in the forehead with a bottle.

5. After that I struck, to balance things. Alec Blue helped me. During the fight I knocked down (a man) with a stick. Alec Blue said, "You have killed (him), let us run!"

6. That Indian was evidently alive. It is said (they) said, "Who beat you up?"

7. (He) is said to have said, "Billy has beaten me up."

8. Then (they) brought him to Popcorn Hill. The women talked. A man called *çile·nu* said, "Take him outside!" My late elder brother took me out.¹⁵⁶

9. When I protested against going out, (he) said, "You did not listen (when I told you not to go to Ione)."

10. (He) took me out and told me to sit down on a box. I sat between my two elder sisters.

11. Then that *çile·nu* came up with a double-barreled gun. My father's younger brother and my mother's brother, who is now dead, and my late elder brother and my maternal uncle's younger brother, they were all aiming at him with guns. They said, "Shoot!—and let us see if you are a man!"¹⁵⁷

¹⁵⁶This is not very explicit. One must imagine Bill sitting in the house with his family while the friends of the injured man are outside clamoring to have Bill delivered into their hands for just punishment.

¹⁵⁷The idea is: you have a right to revenge yourself on Bill, who has got himself into this against our orders; but if you shoot our relative we shoot you.

12. haće mysé ?e·dá·n kələnótóm.
 13. haće "jətəsí· mi ?olí wi·m ni hedé·," háťóm ník ?etím.
 14. haće čajkým ?ypíntóm siwjá háťóm myhé. haće "wo·nóm ni bejí," háťóm, "ni my·m wo·ntím ník," háťóm ni kapí wí?oweje·cé.¹⁵⁸ han bejí bomfítítóm. han wíkatín ?ypíntóm.
 15. han "my·p my·ké," háťóm hedesém. haće mysé ?e·dá·n ?olylykítóm mé?enná kələnótóm, "?ə· májdykmám mi my·j mi," háťóm, "myhé ?olí wi·m."
 16. "ni háťóm, 'myjá·byménce ?ukojmén,' hasé pinména mi," háťóm.
 17. haće myjém po·hó ?ukójtóm ni julená. han juledí wítte·m káwí ?isín kəlédáwtóm ni. hasé wo·ntijatátóm ník kəlédawisé kan kylé mysé ?estoná ?unótóm ni. haće my·m kylé mysé ?estoná·n jodójtóm ni ?o·ní. han bedokójtóm ni.
 18. han my·m čakansyná·n ?ydáwtóm ni hu·mitdí ník ?ejím wo·nodí. han wejdáťóm ni myhé, "heják weté wo·ntiná·honím ník my·m ko·ní mysém," háťóm ni. hasé "?ukojím ni," háťóm ni.
 19. hasé "?ukojké," háťóm ník. haće "?ydawménte ?ísbene lamí," háťóm. haće ?ístóm ni juledí han julená·n ník kakaná ?ukójtóm ni jo·mitná. han myjdí ?ístóm ni. han my·m myjém.

56. Bill's Mother is Poisoned by Doctors

1. hojjám káwí pyťátóm¹⁵⁹ niseké. han myjá·n niseké pyťátómam. haće wo·nótóm ník nem ?u·tí julujín čujé sijé·n wonón myjém po·hó wo·nótóm. han ník kaká my kylém wo·nótóm ?amakým ?okó. han ník ?ejím wo·nótóm hukúm si·jehém.
 2. haće ník papám hollám wéľťóm be·né·n. han ?é·ťóm. han čajná to·kójtóm pyssý hy·hyní wičonótóm hypywí. haće weté wo·nótóm.
 3. haće čajná nenkójtóm ne·s. han kannó kələkójméntóm ne·s my·m pyjčajná ?osí ?osejbysán. myjé ?onó menekým wete ?ypajméntóm my·m pyjčá. han myjé ?onó heják weté ?ypajmením ne·s my·m pyjčá.
 4. ká·jdí ká·ťóm myjé wo·lesém jawí·n Finn Ranch myjé. nisená·nim jommy·sé mysém ?óstóm hojjám káwí. han bé·ppaj wo·nój mysém ba pajeltičé. han wekáwim mysém wítte·m weté ?ismením. my·m myjém.

¹⁵⁸kap-i < Eng. 'cap.'

¹⁵⁹pyťa was a wholesale poisoning effected by placing the poison a short distance from the camp on the side of the prevailing wind, so that the deadly fumes were carried over the camp every time the wind blew. The spider's web put around the camp was supposed to be an effective barrier. Unfortunately all knowledge of the poisons has died out with the doctors.

12. When (he) saw them he went back.
13. Then my elder sister said, "You have broken bones, I am picking up the brains here!"
14. Another fellow came up, siwja they called him. I said, "I die now! He is going to kill me!" I said, as (he) threw away the cap on the way. He put in a new one. He cocked (the gun) and came up.
15. These fellows said, "Shoot, shoot!" When (he) saw them, he hung his head and went back to the other side; "Oh, you are evidently a man, you have shot!" (they) said to him, "I am picking up the brains!" I said.
16. "When I said, 'Don't go, so that this won't happen to you!' you did not listen!" (my elder brother) said to me.
17. That night I went to Plymouth. After staying a year in Plymouth I came back. (They) nearly killed me again when I came back, I went in the center of (a crowd of) women. From among the women I hit (them) with stones. Then I ran away.
18. From Ione I came to my late elder brother's at Popcorn Hill. I told him, "Even now those Miwoks want to kill me," I said. I said, "I am going."
19. Then (he) said to me, "All right, go!" (He) said, "You must stay away for a long time and not come here!" I stayed at Plymouth, then from Plymouth I went to Nashville, to my mother's brother. I stayed there. That is that.

56. Bill's Mother is Poisoned by Doctors

1. Long ago we were poisoned. That way we must have been poisoned. My mother died, after pounding acorns and making acorn soup she died that night. My uncle's wife died next day. My elder brother died, who was to be made chief.
2. My grandfather Holla crawled around on all fours looking for (the poison). He found (it). He took it away and surrounded the camp with spider web. (They) died all the same.
3. Then we moved away. We never went back to that place lest something bad should happen to us. Since then nobody went near that place. Since then, even now, we do not go near that place.
4. (They) did that at Kay, what white people call Finn Ranch. The Indian doctors were bad in olden times. They all died when they were given salt to eat. None of them, not one lives. That is that.

57. Bill Gives up Smoking

1. hojjá panmótom ni loktín ma·čamín čy·jím kawi ?unón hojjátom ni panmohó. han weléktom ni kan tawa·kú.
2. han pe·ním hujé·m kawi ?unón kylepétom ni wenneké·pajím kylé bəhəpí ka·pém kylé to·kispé ?u·tí julujpé ?u·tí julujín ču·jé sijé·tom. haće kyjysynf depajín jímto ni.
3. han my·m kylém, "tawa·kú tyním mi," hátom nik, "wentín pajelmením ni myjé tynín," hátom, "čajdí tújbene ká·p," hátom nik čajdí sijé·tom tújju, "mom myjdi tújbene," hátom.
4. haće myjdi tújto ni. han wentín tujménte hontakójtom ni. han ?ə·nítom ni.
5. han ?otó· čedá·n wonón ni· kawa·júm wonó to·píntom ni kawa·jú hyná·n. han motítom ni mo·tijuná. haće pe·sipdí dəkené·tom my·m kylém. haće tútom ni myhé. han "da·kmenín nik wejdáp," hátom, "ni bəhəpí ?i·pákás min," hátom ni.
6. hasé "da·kám ni min jepím ne·," hátom, "?ə·nimén," hátom, "wa·majín ká·m ni tynín tawa·kú min wakám má·nom tawa·kú tyním," hátom. han "helopméncé myjém tynín tawa·kú tyním mi," hátom.
7. haće hatítom ni panmokó wə·ləkəhá. han ni· ?alaltemám kawná wa?ótom ni ni· ma·česí tawa·kú papelí. han ?alalteátom ni pé·npaj sapwíjpa hečonón sýken ká·tom ni ?okkystín bewítom ni panmó?en haweté bonótom ni my·m pyjá.
8. myjé ?onó panmoméntom ni. han myjém ?osím ma·čamín čyjímbo·m kawi ?unón. han hyssýtom ni myjmén wítte·m hódot ?an sevntifájv myjá pesaltétom ni. han panmohó wonón pé·nim hódotim pe·ním hujé· pesaltétom ni. bəhəpím sudaká pajelméntom ni myjmén.
9. kaj tawál to·dávto ni. han ni· kawa·júm wonó pajeltítom ni. han kajpenótom ni. han kajpén wonón tujnótom ni. hasán ?émentom ni my·m tújjum manají. han káwdi we tújto ni sapa·tupém má·no mukujé·m kapo·tá čí·n.
10. hasé kylém ?ypíntom, "tújbene ?ypí," hátom nik. haće weté tujteté·tom ni. hasé masáptom nik. haće ?ə·nín henymménte tújto ni.
11. haće ?amakým ?okó ?alaltekójtom ni. han kaj tawál to·dávto ni. han ni· kawajúm wonó hukítom ni. han kajpétom ni.
12. han kajpén wonosé nikdí "tújbene ka·p tújjudí," hátom. han hapepinín nik, "čí·m wonó ?osíp," hátom nik.
13. haće ?osíptom ni. han tukítčakačé nik ?okkystín ky·pétom ni. han dimpajín nik, "?ə·nimén," hacé ky·pétom ni.
14. han myjé ?onó panmoméntom ni. han hedém ?okó panmomením ni kannó.
15. ma·wýkpáj kylepétom ni ma·wýkým kylé mysé. han my·m wo·nočé kannó kylepemením ni wenném kylém wo·nočé bə·ppajím ni· kylé mysépe·maná·n wenném kylétom my·m wajé·nte sajdá bəhəpí moméntom my·m. my·m myjém.

57. Bill Gives up Smoking

1. Long ago I smoked a great deal, I started smoking when I was fourteen years old. I also chewed tobacco.
2. When I was forty years old I married a very good woman, a woman who could do everything, cook and pound acorns, when she pounded acorns she made acorn soup. Eating meat with (that) I had belly full.
3. That woman said to me, "You stink of tobacco, I cannot eat well when I smell that," she said, "You must sleep somewhere else," she said to me, (she) made a bed elsewhere (i.e., away from the usual bed), "You sleep there!" she said, pointing to it.
4. I slept there. Not sleeping very well, I brooded. I was angry.
5. In the morning after breakfast I brought my horses from the stable. I watered them at the trough. That woman stood at the door. Then I called her. "If you do not want me, say (so)!" I said, "I will divide everything with you," I said.
6. "I want you, old man," (she) said, "Do not be angry," (she) said, "I am getting sick with smelling tobacco, all your body smells of tobacco," (she) said. "When you sweat and that smells, you smell of tobacco," (she) said.
7. Then I quit smoking and chewing. I threw my matches, tobacco, and papers in my plow furrow. I plowed it over; when I had made two or three rounds I was going to dig it up but I had lost the place.
8. Since then I did not smoke. That is about nineteen years ago. I was light that time, I weighed one hundred seventy-five (pounds). When I stopped smoking I weighed two hundred forty (pounds). I ate nothing sweet then.
9. I came back from work in the evening. I fed my horses. Then I went to have supper. After supper I went over to sleep. I did not see that little bed. I just slept on the floor with shoes and everything on pulling a big coat over me.
10. Then the woman came, "Come on and sleep!" (she) said to me. But I pretended to sleep. (She) pleaded with me. Being angry, I slept and said nothing.
11. The next day I went to plow. I came back from work in the evening. I put away my horses. I had supper.
12. When I had finished supper, (she) said, "Come on and sleep with me in the bed." Going after me (she) said to me, "Take (your) clothes off!"
13. I took (them) off. When she lay down with me, I felt pretty good. When she hugged me and said, "Do not be angry!" I felt good.
14. Since then I did not smoke. To this day I do not smoke.
15. I married five times, five women. After she died I have not married again, after the good woman died; of all the women I have had she was the best woman, she did not drink whiskey and cider and all that. That is that.

67. The Cleanso Family

1. hojjám káwí majkín my ?etín ham enna·ní jankójtómatóy kademmaná·n.¹⁶⁸
2. han sewdí ?yne·cé kə·jím jeséjtómatóy. han mé·tómatóy. han wa·sán to·kójtómatóy komowím kawná sukkú jamaní komowím kawná.
3. haće myjdi čyjím kawim jakká ?ístómatóy. han bəhəpím pajelí lajlajín hujokokójtómatóy. han lahewín my·m pajelí me·n ?ukójtómatóy.
4. han sukkú jamaní notowná·ni ?ypíntómatóy. han momdí ?ydáwtómatóy. han kujé·m pottó wakkají sijé·tómatóy. han my·m wakkajní hettátómatóy. han wonón hinmftidykín sewí ?ypíntómatóy. han wítte·m sewí ?unón my·m kademmán séw·cej myjém písín ko·sóm sewí ?unótómatóy.
5. haće kapá· hiním towáktowáktómatóy pó·mbokkanodí.
6. myjé·m banak ča· ?unowótómatóy my·m manajé. haće ?unótómatóy manajím ča· hipinná. han étómatóy ča·m labisłkko·jućé, "e·m ni ča·m wonóm labisłkko·jućé myćej nisé· sewím," háťómatóy.
7. haće ?yda·n ?yjé·tómatóy. han ?yjé·n ma·wykým týmbo·m ?okóm jakká ?yjé·tómatóy wýkpaj po·hó ?yje·há·tómatóy. han ?ydiťómatóy mysé· sewdí. han kademná peťóná ?yjé·tómatóy sewím hojdi.
8. han henanáťómatóy hypywná. haće hypywpé mysém pinín, "homokým henám," háťómatóy.
9. haće wakkajní hutťá·tómatóy. haće ?esakán mysé· tu·lé mysém wótómatóy. han hiwná·ním dá·tómatóy.
10. han huslátómatóy. han hanócók my·m ?etikutóm ta·wéjtómatóy myjá·tín henýmťómatóy my·m pe·ním ta·wejin myjé ?esáťómatóy čyjím káwí ?isín myjá·n henýmťómatóy myjé.
11. han bejím káwí wo·nój majkím. han my ?etikým wo·nótómatóy hojjám káwí ma·čamní ma·wykým hujé·n¹⁶⁹ hokapé wo·nótóm my·m kademmadí bo·mitihím my·m. han my ?etikyhé pusu·nedí bomftómatóy saklentá tosimná·ndí wollockóm sewín kademmán sewín ha ?estodí pusu·nedí.
12. han my ?əsəwím čyjím hujé·m káwí ?əlləmím ?isím heják weté. han to·m klinso·m wo·nój myjém tu·lém čyjím hujé·m ?ajnó myjé ?əlləmín wo·nój.
13. han wekawím bejí nisená·ním pusu·nén kademmán ha·dí lokojém nisená·ním wekawí myjdi ham wítte·m pame·lám ?isím myjdi. my·m myjém.

¹⁶⁸This Mike Cleanso became one of the richest chiefs around. He once displayed sixteen bearskins, and he had two or three trunks full of beads and shells. The name Cleanso, klinso·, comes from grimšo·, Grimshaw.

¹⁶⁹ma·čamni ma·wykym hujé· means 110, but in his English version the informant said 90, so that is probably what he meant. He was somewhat shaky in the higher numerals, which were probably never in general use. Nowadays the Indians generally use English loan words, cf. faiv hondot ən fifti dola da·kam ni (text 70, paragraph 16).

67. The Cleanso Family

1. Long ago Mike and his elder sister went to pick blackberries from kademma (Whittenbrook Ranch close to Sacramento).¹⁶⁸

2. While they were going around at the river, the enemy happened to come across (them). They caught (them). They kidnaped (them) and took (them) to the south country, the country south of Mt. Diablo.

3. (They) stayed there about four years. (She) kept taking all kinds of food away and hiding it, little by little. When (they) ran away, (they) took that food and went.

4. They came on the east side of Mt. Diablo. Then they came to the water. They made a boat out of tule. They crossed with that boat. Afterwards they put (it) back in the water and came to a river. Going up one river and thinking that it might be the American River, they went up the Cosumnes.

5. A bear's eyes shone in the moonlight.

6. That morning (she) told the boy to climb a tree. The boy climbed to the top of the tree. He saw trees stretching in a black line, "I see trees stretching in a black line, that may be our river," he said.

7. (He) got down and (they) went on. They went along for about five or six days, once in a while they went at night. Then they came to their river. They went straight towards kademma along the river.

8. They shouted and shouted (across) to the camp. The people in the camp heard (it), "Somebody is shouting," they said.

9. (They) took (them) across in a boat. When their relatives recognized (them) they cried. Others laughed.

10. They had a small time. Both he and his elder sister talked the Lower Country language (a Miwok dialect), they talked that way, those two, they knew that after staying (there) for four years, therefore they talked that.

11. Mike died not long ago. His elder sister died long ago, over one hundred ten (years old) she died, she is buried at kademma. (He) buried his elder sister at pusu·ne, on the south side of Sacramento, between the Sacramento and American Rivers, at pusu·ne.

12. His younger sister is over eighty years and is still living. Tom Cleanso of that family died, he died over eighty years (old).

13. The Indians at pusu·ne and kademma are gone now, the many Indians there are gone, Pamela is the only one living there. That is that.

68. Woman Kidnapped by Washo

1. hedém káwdí mo·ná mysém te·bejím ?yné·tómatoj. haće hedém káwím konobejím wosáktómatoj myhé. haće wa·sán to·kójtómatoj mysé· kawná. han myjdí mé?útómatoj myhé pe·ním káwím jakká.

2. haće wítte·m ?okó lahéwómatoj mysé· pywí kə·ləjín. han tujweje·tómatoj ?ydawín satin tuj satin tuj ha·weje·tómatoj.

3. han myhé· kannóm tujmadí satítómatoj muktín. han po·hóm ?estó éenótómatoj. han ?étómatoj kapám cípicé. han pí·lú me·n éumná ?opa·jutítómatoj. haće pídokójtómatoj butujím. haće wa·wapém bedokótómatoj kapám. han dy· bačalapwené·tómatoj wa·wpém.

4. haće konobejím myjdí ?istómatoj banačná. han ?otó· ?ukójtómatoj mysé pywná. han myjdí ?ydikín wejdá·tómatoj, "kapá satí· ni," háťómatoj, "wa·wpém bedokojín dy·m tytdí moťéťasi," háťómatoj.

5. haće my ?ejím my tyním pajto·né·kójtómatoj. han ?étómatoj my·m kapá· bedokojmám pají. han hejto·kójtómatoj. han ?étómatoj wo·nó. han to·kójtómatoj hypywná. han myjém kyjysyní lumájtómatoj ky·pén konobejím kə·lədawićé.

6. han pebá·tómatoj my tem my nem, "homoná wa·sán to·kójtóbe min," háťómatoj.

7. "notajdíj jamaní mé?ennanná to·kójtóm nik," háťómatoj. "haće kə·ləjín lahéwa ni," háťómatoj. "han myjá·n ?idawí ni kə·ləjín," háťómatoj.

8. my·m myhé ká·mám ká·m.

69. Indian Boy Hanged for Stealing Gold¹⁷⁰

1. hojjám káwí nisená·ním hypýwóm ?oke·mím jamaní tosinná·ndí wo·lesém Mt. Oakum ham myjé.

2. han myjé tosinná·ndí sewdíj kaná pu·lakám kaná ham myjé han wo·lesém Buck's Bar ham myjé myjém sewí nisená·ním wo·lesém ?o·dó tawáťóm.

3. haće ?okém jamaní tajná·ndí wo·lesém pe·ním sampajím hym manají hypéťóm. han myjná·n sewná tawalkokójtóm ?okóm wonó.

4. han mysá hym pe·si·putín nisená·ním te·bejím hunmowené·n my·m hym manajná ?unó ?okón pajél?en. han pajelín wonón myjá·m pajeljuná ?e pe·ním kostalpém wolosím kostalpém ?o·dó han pe·són ha kowím pe·só. han me·n myhé· wo·lsaná jonón to·kój.

¹⁷⁰The chief grammatical interest of this story lies in the absence of the usual tense-suffix from paragraph 4 to the end. As this form does not seem to differ in meaning

68. Woman Kidnapped by Washo

1. There was a Washo fellow travelling around this country. A girl from this country loved him. (He) kidnaped (her) and took (her) to their country. He kept her there for about two years.

2. One day (she) ran away from their camp, feeling homesick. She camped on the way, every (night) when she came to (a camping place) she made a fire and slept, in that way she went along.

3. At her last camp she made a big fire. In the middle of the night she woke up. She saw a bear warming himself. (She) grabbed a burning stick and thrust (it) against (his) belly. The hair blazed up. The bear ran away howling. He ran around, crashing through the brush, howling away.

4. The girl stayed there until dawn. In the morning she went to their camp. There she told, "I have burned a bear," she said, "He ran away howling, and then in the thick brush he stopped howling," she said.

5. Her elder brother and her younger brother went to track around. They saw the tracks where the bear had run. They followed the tracks. They found the dead (bear). They took (him) to camp. With that meat they gave a big time, being happy because the girl came back.

6. Her father and her mother asked, "Where did (he) take you to when he kidnaped you?" they said.

7. "(He) took me beyond the mountains in the east," (she) said. "I ran away because I was homesick," she said. "That is why I have come, because I was homesick," she said.

8. That is what she had done.

69. Indian Boy Hanged for Stealing Gold

1. Long ago the Indians had a camp on the north side of the oke-m mountain, the white people call that Mt. Oakum.

2. The bluff by the river at the north side of that, (they) call that pu-lak' Bluff, and the white people call that Buck's Bar, in that river Indians and white men prospected for gold.

3. On the west side of Mt. Oakum two white men had their home in a small log cabin. From there they used to go to work at the river every day.

4. The door of their house being left open, an Indian boy who was hunting around, felt hungry and went to that house to eat. When he had finished eating he saw two buckskin sacks full of gold, and silver money on that table. He took (it), put (it) in his pocket, and went off with (it).

from the normal one with a tense-suffix, it is perhaps permissible to interpret the phenomenon as merely a stylistic trick (cf. text 64, paragraph 14).

5. haće májdykym pe·ním tawalto·dawín ?opéj pe·só ?o·dó. han pájto·kój my·m nisená·né pají. han nisená·né pywdí pájto·dfk. han ?e watahá·ka·toćé kostalpém ?o·dó nynko·jutín.

6. han wo·lesém myjdí me· myhé. han pe·só hanke·nó me·dýk. haweté to·kój myhé ?o·kémím jamaní tajná·ndim loklóm manajná.

7. han wo·lesém jotypajtotó. han wonón nisená·ním hu·k mysé bé·ppajé tu myjná·n. han ?okóm lamí myhé mé?ú myjdí wítte·m hu·ké ?etatajín. han sapwijnahám jakkaće kúk ?ələwtí.

8. haće ?ydáwa my·m hu·kúm. haće nisená·ním, "min ?etatajím bodokójtíwesi manajé wasnóp ha."

9. haće ?unó my·m hu·kúm ?estoná. han wo·lewejín heným, "káptin hi ses lówas hi ses hémas hi ses 'hæŋ him əp,'" ha.

10. haće "gid əp," ha mu·lá. haće wikkəkəldokój hipinná bedokójtín.

11. haće bé·ppajím nisená·ním hossá wo·n. han wo·noće bəkələdá·tí. han mej nisená·né. haće nisená·ním wo·nohó to·kójín satí.

12. han myjé ?onó nisená·ním bəhəpí wo·leseká ?ykpemén wəlkətmén, "myjá·tí·s niseké me·n," ha.

13. haće hu·k mysém pedawín, "bəhəpí me·da·menwá ?ykpemenwá myjá·tí·s mimeké me·n," ha, "čajím májdykym my·m wo·lesém nisé· tu·lemením," ha, "hesí weté bomy·ménte bodokójtí·s mimeké," ha.

14. han bé·ppajím hu·k mysém myjé petajé. han mysém myjé wejda·tó lumajím ?o·nodí. han mukujé·tín bý·któm nisená·ním wo·lesé hojjá. my·m myjé ka·mám ka·m ?óstóm wo·lesém hojjá ?o·dó tawál mysém.

15. han bejí ?ydáw mysém kylé mysém to·dáwtóm wo·lesém kylé mysé mysekým wenné myseký·tóm bəhəpím pajelí méjítóm niseké mysé hyná ?unohesé. han myjéítóm hojjá ?osím wo·lesém ?o·dó tawál mysém. han ?amaký ?ydáw mysém wennéítóm wo·lesém kylepém myjéítóm hojjá ka·mám ka·m.

16. my·m bodokójtín wo·noće myjé ?amá wítte·m kawím jakkám ?unocé kúfí hunmowene·sán ?étómató ?o·dó hopdí myjém hojdí kúfí wo·ntíítómató. han myjé ?omittí?en welwohístómató ?a·. hasán ?étómató hedém ?o·dó. han ?omittiménte to·kójítómató kúfí.

17. han hypywdí to·dikín tu·lé mysé wejda·pájítómató, "hedém ?o·dóm la·jmením ?otó·paj ?ukójbé·s," háítómató.

18. han myjém banaká ?ukójtómató wem májdyk mysém kylé mysé ?istín. han bé·ppáj lokové ?o·dó to·dáwtómató. han tawnná to·kójítómató wotujkójín má·wykpaj týmbo·paj myjém tawnná mykán mysém.

19. haće wo·lesém we·jda·tótómató, "my·m nisená·ním homoná·n ?o·dó loktín to·dawím," háítómató te·ntapém májdykym.

20. haće my·m wo·lesém we·jda·tótómató my·m sewdí tawál mysém, "?etátájbé·s my·m nisená·né homoná ?ukukójibe," háítómató.

5. When the two men came home from work they missed the gold and the money. They followed that Indian's tracks. They tracked (him) to the Indian's camp. They saw (him) playing cards and putting down sackfuls of gold.

6. The white men took him right there. They took back all the money. But they took him all the same to a little valley on the west side of Mt. Oakum.

7. The white men gathered. From there, afterwards, they summoned all the Indian chiefs. They kept him there all day, waiting for one chief. When it was about three o'clock, they put a rope around (his) neck.

8. At length, that chief arrived. The Indians said, "(They) are waiting for you, they are going to hang the boy, go and prevent (it)!"

9. That chief went in the center (of the group of people). He talked, speaking white language, "Captain he says, Lowas he says, Hemas he says, 'Hang him up!'" he said.

10. (The white people) said to the mule, "Get up!" (The mule) pulled (him) up by the rope and hanged (him). All the Indians hollered and cried. When (he) was dead, (they) let (him) back down. They gave (him) to the Indians. The Indians took the body along and burned (it).

12. After that the Indians did not burgle or steal anything belonging to white people, "That is the way (they) will treat us if they catch (us)," they said.

13. When the chiefs made speeches they said, "Do not take anything from (them), do not steal from (them), (they) will treat you that way if they catch (you)! Those white men are different men, they are not our relatives," they said, "(They) will hang you without mercy!" they said.

14. All the chiefs preached that. They talked about that at every big time. The Indians were very much afraid of the whites in the early days. That is what was done, the whites were bad in the old days, those who prospected for gold.

15. Those who have come now brought women along, white women, those ones were good, they gave us all kinds of food when we went to their houses. That was bad whites in the early days, those who prospected for gold. Those who came next were good whites, married people, that was how it was in the old days.

16. About a year after that hanging (an Indian boy) found gold in a creek while he was hunting a deer, he killed the deer near that. He looked around for a tree to hang it on. He saw this gold. He took the deer along instead of hanging it up.

17. When he brought (it) in to camp he told his relatives, "There is a lot of this gold, let us go tomorrow!" he said.

18. That morning at dawn they went, only the men, they left the women. They all brought a lot of gold. They took (it) to town to exchange (it), five or six times to that town, the same fellows.

19. The white men talked about (it), "Those Indians bring in a lot of gold from somewhere," said the storekeeper.

20. Those white men talked about (it), those who worked on that river, "Let us watch those Indians, where is it they are always going?" they said.

21. han ʔétomatoj ʔukojicé my·m ka·pé mysém pajto·kójtomatoj wo·lesém myjá·n. han jamanná·n ʔetatajtomatoj mysém tawalicé. han ʔokóm tawají tawal to·kójtomatoj my·m nisená·ním. haće mysé hetujnón ʔétomatoj ʔo·dó.

22. han wó·le mysém jotypajtotón ʔúkojtomatoj myjná. haće nisená·ním tawálkojisán ʔétomatoj wo·lesé myjdí. han domijé·tomatoj, "my·m my·m ka·pé mysém my·m manajé bodokojtipé, "mysém hátomatoj.

23. myjá·tín lótomatoj my·m wo·lesém mysé tawálju. han wo·lesém jawí·n ʔíndjən dígin ham myjé. han myjdí tawním la·jí wo·lesém sijé·n sahá sijé·n han momím lokoje·ní jymmatítomatoj wítte·m májdykym pajná ʔymíttomatoj jamanná.

24. han hedém wonój bejí tawním wetém wonóm bejdím wítte·m ʔo·m te·ntapém myjdí čájni mysém. han ʔíndjən dígin ham myjé bejdím weté.

25. my·m mysé ka·mám ka·m hojjá wo·nón wekawí myjé ka·pé mysém nisená·ním wítte·m weté ʔismením bejdím. my·m myjém.

70. Murder of Bill's Wife¹⁷¹

1. hedém kylém wo·lesé haem delí jeppéhojjátóm. han pe·ní manajpétóm májdykym manajín kylém konnajín ha.

2. han jepím ne·m májdyktóm my·m hæ·m de·lím. han wamájtom me·musí. han lo·wástóm. han hospildí wo·nótóm.

3. haće čajkyhé jeppétóm kylém. han pe·ní manajpétóm kan májdykym manajín kylém konnajín ha.

4. han my·m majdyké jowá·n nik jeppétóm. han čy·jí pyjytypétóm na·s kylém konnajím pe·nín májdykym manajím pe·nín ha. han wo·nój mysém bə·ppáj wítte·m pe·nčyjí manajpén wo·nój. han wítte·kým pe·ní manajpén wo·nój. han májdykym manajím pe·ním ne·ménte wo·nój.

5. han my·m haem de·lí my pohé máendi de·l hátóm jésəwej de·l hátóm manajé. han my·m pe·né my kotóm musu·ridí wo·nón bəhəphəpnó jowa·pájtomám pe·só ten táwsen dolá do·m hy tawndí musu·ridí.

6. han hedém konobejím máendim, "rajttíp nik kysé," hátóm, "fajv hóndot ən fífti dolá dakám ni," hátóm, "nik kotó jo·wahám pe·só myjdí ʔisímaťoj nik jowa·tihím."

7. haće rajttítóm ni my kakaná jékəb si· de·l hamaná. haće ʔydáwtóm papelím pe·sóm.

¹⁷¹The essential truth of this story is vouched for by a white man who knew Bill Joe in those days. This man also told me that in accordance with old Nisenan custom Bill wanted to chop up Acorn Jack's body with an axe, and was restrained only with great difficulty.

21. They saw those fellows go, the white men tracked (them) that way. From the hills they watched them at work. When the sun was in the west the Indians went back from work. (The white men) went past them in the opposite direction and found the gold.
22. The whites gathered and went there. When the Indians tried to go to work they found the whites there. They sneaked away, "That is those fellows, those who hanged that boy!" they said.
23. That way those white men stole their prospecting place. The whites name that Indian Digging. The white men made a small town there and a ditch, and then they placer-mined with a lot of water and went twenty feet into the mountain.
24. This is over now, even the town is dead now, only one keeps a store there, a Chinaman. That is still called Indian Digging.
25. That is what they did long ago, those fellows are dead and gone, there is not one of the Indians alive now. That is that.

70. Murder of Bill's Wife

1. This woman married a white man first, Ham Dale. She had two children, a boy and a girl.
2. That Ham Dale was an old man. He got sick with rheumatism. He was crippled. He died in hospital.
3. Then the woman married another. She had two children again, a boy and a girl.
4. She left that man and married me. We had four children, two girls and two boys. They have all died, one died after having eight children. One has died after having two children. The two boys died without growing up.
5. That Ham Dale's daughter was called Mandy Dale, the boy was called Jesseway Dale. The grandmother of those two died in Missouri, and apparently left everything to (them), money, and a ten-thousand-dollar house in a town in Missouri.
6. This girl Mandy said, "Write for me, stepfather, I want five hundred and fifty dollars," she said, "The money my grandmother left is said to be there, left for me."
7. I wrote for (her) to her uncle, who was called Jacob C. Dale. The check came.

8. haće ʔekó·n ʔæk háťom nik kamé. han my·m kylepétom hedém ma·ndé. han mé·ťomám my·m papelí. han wotúťomám pe·soná. han hydí to·dawín kyle mysé ʔetatťomám my·m pe·só. han my·m kylé mejménte watahá sapwijím pó·mbokom jakká ka·tón heleméťomám bá·ppají hesí weté do·timénte.

9. haće ni· tawhalín mysé pajeltťom ni ma·čamím káwí tawhaltťom ni ʔe· di ʔa·net ba·m momdí.

10. hasé my·m ʔé·kon čekém wamáťom pe·só halemejín. haće wo·lesem jommy·sé ʔekýtdawwó·ťom ni. han "sejibe sejí monóbe mi," háťom ni. haće "hywalím pe·só," háťom. haće do·jáťom ni.

11. hasé nik kylém honťowťom, "ʔetawá myjé," háťom, "hukitwo·ména mi ʔosím fffti dolá ʔetá myjé," háťom.

12. haće ʔo·dó tawháltom na·s ʔe· di ʔanét myhé kan jamaním manají méʔenna·ndí ni· hyná·n. haće ča·lém ʔosím hywwo·tóm káwí ʔukóťócej. han nik po·m pe·nímbo·m káwí ʔunón ʔiskú·lkóťom. han sa·dedém ʔokó ʔístom.

13. haće my·m ʔé·kon če·kém ʔə·níťomám myjém ʔokó.

14. han mýʔoʔóťom myjdí hántə mysém hánke·nopáj. haće "mýʔohó pin weté my·m hunmowené· mysém ká·cej," háťom ni.

15. hasé ʔe· di ʔanetím, "kylé mysé wa·wihí piní ni min hy peťodí," háťom, "ʔíntá wə·knopý," háťom. haće ʔunóťom na·s.

16. han ʔočíťom na·s nik pohé bedokojícé, "nik nen nik ʔetín ha wo·ntí," háťom.

17. haće ʔe· di ʔanetím, "ʔunomén wo·ntí·si min," háťom.

18. "ʔunóm ni má·tín nik kylé ʔehé da·kám ni," háťom ni.

19. haće "heják ni· kope·tá mejís min," háťom.

20. han myhé kope·tá méťom nik winčestó. haće ʔunóťom ni hyná. hasé my·m jamaní hipinná ʔunóťom ʔetáʔen nik myjná·n. haće ʔéťom ni nik kylém kotdokoťin nynko·juće wo·nó. han ʔunón ʔéťom ni konobeťim čatpekítin nynko·juće. han myhém hojdí nynko·júťom paťám manajím pe·ním pó·mboko ʔunóm məsəwí jepéťomám myhé wala·súm.

21. haće "ʔujdí ʔíscej," háťom ni. han pe·sipí hi·nnání bedokojwo·nóťom ni. hasán nik hi·nnanná ʔéťom ni nynko·juće my·m ka·pém wo·ntíʔomís·ťomám hondaldí mý·ʔomístomám. han wala·súm jekeléwtoméntomám.

22. haće henáťom ni ʔe· di ʔa·neté, "ʔypí wo·ntíʔomísmám my·m ka·pém," háťom ni. hasé ʔypíntom ʔa·netím. haće kylém pe·né bý·te hudokojín ʔujná humíťom na·s. han my·m ʔé·kon če·ké mykandí nynko·jutťom na·s me·ménte.

23. han ká·lte mysé wejda·kóťom ni. hasé ʔydáwťom wo·lesém lokóm ʔydáwťom.

24. han pe·ním ʔokó meʔún bomíťom ni mysé bá·ppajé. myjá·tíťom myjdí ʔé·kon čekém wo·ntíťom nik kylé. my·m myjém.

8. (They) called my nephew Acorn Jack. He was married to this Mandy. He must have taken that paper. He must have exchanged (it) for money. It seems he brought that money home and showed it to the women. He did not give that woman any but played cards for about three months and apparently lost everything without buying anything.
9. Then I, I worked and fed them, ten years I worked for J. D. Anette at Shingle Spring.
10. That Acorn Jack got sick what with losing money. I called in the white doctor to examine (him). I said, "How much is it? How much do you charge?" (He) said, "Fifteen dollars." I paid.
11. My wife got angry, "Look at that!" she said, "You did not tell (him) to put by some fifty or a hundred dollars, look at that!" she said.
12. J. D. Anette and I prospected for gold on the opposite side of a little hill from my house. Charley was perhaps about eleven years old. My seven-year-old daughter went to school. On Saturday she stayed at home.
13. That Acorn Jack must have been angry that day.
14. There were hunters shooting there all the time. I said, "(I seem to) hear shooting but maybe it is those hunters."
15. J. D. Anette said, "I have heard women crying right over at your house, let us go and see!" he said. We went.
16. We met my daughter running, "(He) has killed my mother and my elder sister!" (she) said.
17. J. D. Anette said, "Don't go, (he) will kill you!"
18. "Never mind, I am going, I want to see my wife!" I said.
19. Then (he) said, "Wait, I will give you my gun!"
20. He gave me his gun, a Winchester. I went to the house. (He) went to the top of that hill to watch me from there. I saw my wife lying on her back, dead. Going (on) I saw the girl lying on her side. Close to her lay the little two-month-old baby, his bullet had apparently grazed (its) chin.
21. I said, "Maybe (he) is inside." I ran past the doorway. I saw that fellow lying in front of me, he had evidently killed himself, shot himself in the breast. The bullet had apparently not gone through.
22. I shouted to J. D. Anette, "Come, that fellow has evidently killed himself!" I said. Anette came. We picked up only the two women and took (them) inside. We did not take that Acorn Jack but let him lie in the same place.
23. Then I went to tell the police. A lot of white men arrived.
24. After keeping (them) for two days I buried them all. That is what Acorn Jack did there, he killed my wife. That is that.

71. Mexican Murders

1. hojjám káwí ?ístóm ne·s hakalí·ttudí pánjol mysém májdyke kedepétóm ni myjmén nik ?etí kylepétóm my·m nik ?etím wó·le mysém májdykem jeppéhojjátóm.

2. han kylém konnajé manajpétómám.¹⁷² han myjém konnajím hywalím káwí cýjni?alím káwí ?unótocej. haće májdyk mysém myhé wosakán loktatajé·tóm nisé·pywdí.

3. han wítte·m panjolím májdykym pe·ní pisto·lapém koki·mba háfóm myhé jawí·n lo·pé mysém majdýktóm my·m. hamám májdykym hanke·nóm ?okó ?ydáwtóm. haće nik kedém pajelwo·cé, " ?okmením ni," háfóm.

4. haće wítte·m ?okó nik kedém sa·dedém ?okó tawnná·n ?ydáwtóm hini·pypyjín, "santijám múkwa·jín ?enóp," háfóm nik. haće ?unón to·píntóm ni mukujé. hasé te·boldí sýkdá·jtóm kutcí mukuje·ní. haće "santijá pajélbene ?yjé," háfóm koki·mbá.

5. haće "nukméním ni han ?okmením ni kan," háfóm koki·mbám.

6. haće nik kedém, "hesí da·kán ?ydadáwbe mi nik kylé nik po·hé homojém ?innó da·kán ?ydadáwbe," mi háfóm. han dəkədəkójtóm ?ə·nín. han myhé·pe·npsipím kope·tá ?enótóm ?ujná. han "sijé·s ni min bejdím," háfóm.

7. haće bedokójtóm my·m májdykym pe·ní pisto·lapém. haće wítte·m pisto·lám bodá·tóm. han ?unón čajkým panjolím její·m nehé·hy bomítfóm. han ja·wećikomístóm. ?ujnanná·n.

8. haće nik kedém wićodómítfóm ja·wé. han myhé kope·tá wəkətín ja·wém hojná. han la·cí to·nón wokóltóm my·m ja·wé.

9. haće wa·wá·tóm májdykym sypa·jućé, "no·no·amí·go," haćeté 'dojjój' hatítóm my·m.

10. han wonón kəlepíntóm hyná. han pánjol mysé jotypajwohístóm. han my·m hyná·n mysém husíptóm myhé. han to·nón ?o·dó bó·be·mám ka·m tukená wi·míttóm. han lefátóm. han myjdí ?isím my·m ka·pém heják weté.

11. han my·m májdyk mysém wejda·ménwototótóm my·m bomít mysém nik kedé ?ystým hóndot ja·tím jakkadí. han my·m myjém nik kedém wo·nóm kandilá·rio bohórke háfóm myhé.¹⁷⁴

12. han ?ypém mykandí huta·ćútóm májdyk mysém lokojé·m wítte·m wake·rú ?amá·nto háfóm bé·ppajím ?esakám myhé plesəntəním káwím nisená·ním lísjan mysé¹⁷⁵ hamám pe·ním panjolím májdyke kan wodójtótóm. han panjolím májdykym wodójtóm ?amá·nto huta·ćuké·pajicé. haće nynkó·júttóm ?oto·ménte ?ypekkandí tújtóm.

13. han ?okóm ta·wají čenótóm. han myhé jakbá ka·bebé?omisín, "homokým wodójka nik," háfóm.

¹⁷²manajpetómam—the inferential because he figures out the age of the girl by comparison with his own age at the time.

¹⁷³Add 'when this Mexican was there' to the end of this paragraph.

¹⁷⁴It is not very clear how the late brother-in-law and his burial-place come into this; probably the old man got mixed up himself.

¹⁷⁵lisjan (myse) is the Nisenan name of the Pleasanton Indians.

71. Mexican Murders

1. Long ago we were staying at Jacalitto, I had a Mexican for brother-in-law at that time, he was married to my elder sister, my elder sister had a white husband first.

2. It seems she had given birth to a little girl. That girl was maybe fifteen or fourteen years old. Since men loved her, there were always lots of them at our camp.

3. One Mexican fellow, a two-gun man by the name of Coquimba, he was a thief. This man came every day. When my brother-in-law was told to eat, he said, "I am not hungry!"¹⁷³

4. One day, a Saturday, my brother-in-law came from town kind of half drunk, "Go get a watermelon, pick out a big one!" he said to me. I went and brought a big one. (He) sliced (it) on the table with a big knife. (He) said to Coquimba, "Come on, have some watermelon!"

5. Coquimba said, "I don't like (it), and I am not hungry either."

6. My brother-in-law said, "What do you want, since you are always coming here?—my wife or my daughter, which of them do you want that you are always coming here?" He got up, angry. He went inside to get his double-barreled gun. He said, "I'll fix you now!"

7. Then that two-gun man ran. One pistol fell down. On his flight he ran into the house of another Mexican, an old man. He locked himself in from the inside.

8. My brother-in-law could not get the door open. Then he stood his gun near the door. He fetched an axe and chopped through the door.

9. The man howled when (he) aimed at (him), but although (he) said, "No, no, amigo!" the other one let (his gun) say "bang."

10. Afterwards he came back to the house. He went around gathering the Mexicans. They took him out of that house. They took (him) to a place where (they) had been digging for gold, and threw (him) into a hole. They scraped (some dirt) over (him). There that fellow rests to this day.

11. Then those men, those that buried (him), told one another not to tell; my brother-in-law's burying place is about a hundred yards (from there?). That is that, my late brother-in-law, (they) called him Candelario Bojorqué.¹⁷⁴

12. Also, at the same place a lot of men were drunk, one buckaroo (they) called Amanto, everybody knows him, a Pleasanton country Indian, this fellow was fighting with two Mexicans. The Mexican hit Amanto when (the latter) was very drunk. (Amanto) lay there, and without getting up he also slept there.

13. When the sun was west, he woke up. Then, feeling his face with his hand, he said, "Who hit me?"

14. haće "my·m my·m májdykym," háťom ni heťán.
15. "my·m wodój?aska nik," háťom.
16. haće "ha·n," háťom ni.
17. "wenném my·m," háťom. han myhé· kawá·jú sijadykťom. han myhé· kapám pantolo·lí benmítťom. han ?espe·lá benmítťom. han kawá·jú pete·nú ?omittítťom. han boťán bedokojťťom muktín. han bəkəlapintítťom.
18. han my·m májdyke kujsokdí wikəpkójtťom lija·taní. han bedokojťťom ča·m manajím wyspylýmlym jakkáťom kawá·jú ?amaná·ndí. han bəkəlapintín to·dávťom bedokojťín. han myhé· lija·tá ?osíptťom, "he· kawró·n," háťom. han ?ukójtťom mysé· pywná.
19. haće ká·lte mysém pele·súťom dú·ťom. haće my ?ejín my tynín ham pe·ním hapekójtťom myhé tukún ma·čamím kawí ?opajtťom. han ta·wajná wí?óťom san kwintín hamaná.
20. haće mysé hu·kúm husíptťom mysé pe·ním kawí ?isićé ĵim má·tn háťom mysé hu·ké.
21. han myjé· kələsipín ma·wykým ?ajným jakká ?isićé hesú·s ?oli·vás hamám wo·ntítťom myhé kle· ste·šén hamadí huta·čuće kale·tám to·je·júm wole·sém síngl tri· ham myjé myja·ní cólí wokítťomám myhé. han pe·ním ?okó ?isín wo·nóťom du·mémentom my·m hesu·sé we ?ukojťťom. my·m myjém ka·mám ka·m.

14. "It was that man," I said, pointing (him) out.

15. "Did he hit me?" (he) said.

16. I said, "Yes."

17. "All right," (he) said. He put the saddle on his horse again. He put on his bearskin chaps. He put on spurs. He put the bridle on the horse. Then he got on and made (the horse) gallop. He galloped back again.

18. He lassoed that man by the neck with his reata. He set the horse at a gallop, (the Mexican) spun round behind the horse like a piece of wood. Then he brought (him) back at a gallop. He took off his reata, "he, goat!" he said. Then he went to their camp.

19. The police arrested (him) and tied (him) up. His elder brother and his younger brother went with him out of love, they were given ten years each. (They) were sent west to what is called San Quentin.

20. Their boss got them out when they had been there two years, their boss was called Jim Martin.

21. About five years after they got out, a fellow called Jesus Olivas killed him at Clay Station, as it is called, while (he) was drunk, it seems he hit him with the carrier of a wagon, the whites call that "singletree." After living two days (he) died; that Jesus was not tied up, (they) just let (him) go. That is that, what has been done.