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KARUK INDIAN MYTHS

By JOHN P. HARRINGTON
LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., May 27, 1931.

Sir: I have the honor to transmit herewith a manuscript entitled "Karuk Indian Myths," by John P. Harrington, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. Stirling, Chief.

Dr. C. G. Abbot,
Secretary of the Smithsonian Institution.
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INTRODUCTION

Indian myths are valuable as literature in direct proportion to the faithfulness to the old style Indian linguistic form in which they are told. Volumes of mythology distorted by being told loosely in English will be of only secondary usefulness in the future, when ethnology and mythology have become more exacting sciences. The only proper method for recording mythology is to obtain the services of a good mythologist and then to take down syllable by syllable in his own language, with unrestrained literary freedom, the story as he tells it, and as nearly as possible as he heard it from those a little farther back in the lines of elders.

These ideal conditions were fulfilled in the following series of texts. Caught exactly as naturally dictated by Mrs. Phoebe Maddux, Indian name 'Imk'ánva'n, meaning Wild Sunflower Greens G reater, 65-year-old full-blood Indian woman of the Karuk Tribe of northwestern California, they not only constitute Karuk as it is spoken and narrated, but Karuk literature, which when its syllables are analyzed and the exquisite force and balance of the elements appreciated, ranks well with the literature of any language.

The Karuk, whose name means "upriver" Indians, hold a stretch of the central course of the Klamath, the most like the Columbia River of any of California's streams. Along the banks of the central Klamath lived the Karuks, their villages of rows of well-built plank houses hugging the stream. Here they knew and named every rock and pool by the river, every gully and fallen tree upslope. With customs leaning on those of the downriver Indians, the Yuruk, and the somewhat more inaccessible Hupa, and with language on the other hand distantly related to that of the upriver Indians, the Shasta, neither of these relationships impressed the Karuk as it does the white investigator, and they regarded themselves as something quite sui generis, the one tribe who held the middle of the world and which followed rigidly the mandates of the Ikxareyavs, the Indians who lived in the country before the Karuk came and who have turned into
birds, beasts, rocks, and ceremonies. Karuk myths have as their
dramatis personae largely these same Ikxareyavs. The time that the
Karuk came into the country and that the Ikxareyavs withdrew is
imagined to be only a few generations ago, and those myths which
do not deal with this ancient Ikxareyav status of the world usher in
with no less imagination mythic animals that still exist; we cite for
example the story of the long snake at Šalváři (p. 7).

Every little detail of nature was apt to be explained by myth. Compare
the exquisite story of the little acorn cups which were the
hats of the girl acorns of the various species when they came through
the sky. The story of Long Snake is a classic. Witness how Long
Snake eggs attract money, even as dinosaur eggs. And witness Mr.
Snake crawling riverward with only the top hoop of the baby basket
sticking out of his mouth to tell of his awful deed. Robin's inordinate
appetite for madrone berries does not let him even spare his bride's
dress. The Indian who with characteristic love of toughening the
body tried to go naked on a cold spring day is brought to terms in the
evening by the wood-gathering girl whom he ridiculed in the morning
for packing fire. Two brothers, who are jeered at because of their
poverty when they go target shooting, acquire untold property when
one of them is swallowed and spit forth by a snake at a sacred moun-
tain lake. Bluejay, the characteristic doctor, is detected at first
sickening and then curing her patients; the old Indian story of the
fee running away with the doctor. Two girls come to apply for
marriage with the rich and gay Spring Salmon, but another man
passes himself off for a salmon and thereby plays a terrible trick on
Salmon and on the girls; this story is told to make girls beware of
strangers. Coyote and his boys try various kinds of magic at an
Orleans dance. Coyote and Lizard, the two most humanlike animals,
the former because of his mentality, the second because of his hands,
tell how humans shall be born. Even the yellow-bellied racer snake
was once a powerful Ikxareyav and slipped about in a vicious way
when he snakized. Redfish was also a victim of the fee-seeking
doctors. And last in the list we have the touching story of how two
Katimin maidens visited the far-off Indian heaven, piloted by Katimin
village's guardian spirit, 'Aňkrén, the Duck Hawk, who lives on
top of Sugarloaf Mountain.

Thanks are due to Mrs. Phoebe Maddux and other Indians who
have helped in the getting and preparation of these myths, and to
Mr. M. W. Stirling, Chief of the Bureau of American Ethnology, for
his interest and assistance.
PHONETIC KEY

VOWELS

Unnasalized vowels:
- a, a' =  'árā·ras, people.
- æ, æ' =  yā·hē, well!
- e, e' =  pehē·raha', tobacco.
- i, i' =  pihō·tē·tē·cas, old men.
- o, o' =  kohomayā·te kō', the right size.
- u, u' =  'ū·ʔ 'ukrā·m, out in the lake.

Nasalized vowel:
- a' =  hā', yes. The only word that has a nasalized vowel.

Diphthongs:
- ay, a'y =  'uvū·ray·vuti', he is going around.  'attāy, salmon eggs.  ta'y, much.
- oy, o'y =  hō'əy, where?
- uy, u'y =  'uyccā·rahiti', it is mixed.  'ū·y, mountain.

CONSONANTS

Laryngeal:
- ' =  as, stone.  'u'ā·mti', he is eating.  ? su', inside.  Ka'timī'n, Katimin.
- h'? =  háriñay, year.  'akrā·h, eel.

Radical:
- x, xx =  xas, then.  'u'ux, it is bitter.  'axxak, two.

Dorsal:
- k, kk =  kāři, then.  'u'ākkāti', it tastes.

Antedorsal:
- y'? =  yāv, good.

Frontal:
- t, tt =  tayāv, all right.  kunkupītti', they do that way.  'ittām, to-day.
- ə, ə? =  ōkkinkūnic, yellow.  yīθəa', one.
- s, ss =  sārum, pine roots.  'a'əs, water.  vássī', back (of body).
- c, cc =  tu'ycip, mountain.  'iccāha', water.

1 w is represented in this paper by v, with the result that there are no diphthongs having w or "u" as second element.
2 Does not occur long.
Frontal—Continued.

tc, ttc .............. tcō'ra, let us go. pihnftteic, old man.

r² ................. 'āra'ar, person.

n, nn .............. nu"u, we. 'ūnnuhītc, kidney.

Labial:

p, pp .............. pay, this. 'ippi', bone.

f, ff .............. fiothi', foot. 'iffuθ, behind.

v* ................. vūfa, it is. 'āvān, male, husband. 'iv, to die.

m, mm .............. ma'qθ, heavy. 'a·m'ma, salmon.

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Figure 1.—The Karuk phonems

DIACRITICALS

Length:

Unmarked: short

: long

Pitch:

' : high

: middle

': low

" : final atonic, lower than '

³ r does not begin words, or double.

⁴ Does not occur long.
Level and falling tones:
Unmarked: short or level
\(\wedge\) : high or middle falling
\(^{-}\) : low falling
\(^{-}\wedge\) : low falling atonic

Additional marks:
\(\wedge\) : inlaut form of
\(\wedge^{-}\) : inlaut form of
\(\wedge^{-}\wedge\) : inlaut form of
\(\wedge^{-}\wedge^{-}\) : indicating detached pronunciation of t.s and t.c
\(\wedge^{-}\wedge^{-}\wedge^{-}\) : indicating vowel nasalization

1. THE ACORN MAIDENS


Xás 'u'm Xânîşi\(^1\) pûv ïpî0 pamûxpáxân. Xas vâ' vûr u'â'sissip pamu'asípxâ'nahite.

Kâru 'u'm Xûnyâv \(^2\) pûvatâkkukanik pamûxpáxân. Xas vâ' vûr òòxû'nnânîk, 'u'â'vrînânîkite. Tô'pô'thànîk 'uma vûra nik.

Xas 'Axvâ'zî\(^3\) kîte 'u'm vûra tupîkya'nâyâ'tehânîk pamu'ápaxân. To'ptâkkukmârânîk.

Kâru 'u'm Xânpû:t \(^4\) 'u'm kâru yâ'mate tô'k'vûv pamu'xpáxân. Kârîxas Xûnyâv ñuppîr: "Kinikini nà'k' vûra xû'n'vay, nik'âtavâ nà' panunîpâxân takûkkî'llîppûx."

Kârîxas kunîvyî'çiprê'nîk. 'O'k yâ'sârâ'ëvî'hvè'nnê'n kunî'vûy'và'nnûhânîk. Kârîxas kunpîr: "Yâ'sârâ'î'n nu'k' kinpâttatihe'c." 'U'mkun kâr Ikxaré:yavshahanîk, 'û'mkun Pây'xânnu'vahîkam Vëk'xaré:yavshahanîk. Kûn'ásmîtcâktîhvanîk xas pamukun'ápaxâ'nnânk kun-pâvûpa\'-mînhvanîk pa'ô'k iôivî'hvè'nnê'n kunî'vûy'và'nnûhânîk. Vâ'kunkûphânîk Paxun'tâppan. Kinûmûyîhanîk 'Axvâ'zî Xânpû:t xâkka'n Xûnyâvî'yî'n, hî:yi 'û'mkun yâ'matecas pamûxpû'xpâxân. 'U'asîttu'và'nânîk. Vîrî 'û'm kunûmûyîhanîk. 'Arara'i'n pûv ïctâ'n'thâp 'Axvâ'zî. Kâru 'u'm Xânpû:t 'u'm kâru pu'amuayâ'hârâ karu vûra sâkri'vî. Vîrî 'û'mkun vûra pu'amuayâ'hârî, 'ikxûrâ'mûkûwânax paxû'n. Kâru Xûnâpû:t \(^{5}\) 'u'm vûra sâkri'v kâr ikrâv.  

\(^1\) Acorn of the black oak, \textit{Quercus kelloggii} Newb.  
\(^2\) Acorn of the tan oak, \textit{Lithocarpus densiflora} H. and A.  
\(^3\) Acorn of the post oak, \textit{Quercus garryana} Dougl.  
\(^4\) Acorn of the maul oak, \textit{Quercus chrysolepis} Liebm.  
\(^5\) Acorn of the yellow oak, \textit{Quercus vaginata} Sarg. 


1. The Acorn Maidens

Once acorns were Ikxareyavs. Then they told them: "Ye are going to go, ye must all have nice hats, ye must weave them." Then they started in to weave their hats. They said: "Ye must all wear good-looking hats." Then all at once they told them suddenly: "Ye would better go! Human is being raised."

Black Oak Acorn did not finish her hat. She picked up her big bowl basket.

And Tan Oak Acorn did not clean her hat [did not clean off the projecting straws from the inside]. She just wore it, she turned it wrong side out. She finished it.

But Post Oak Acorn just finished her hat out good. She cleaned it. Then Tan Oak Acorn said: "Would that I be the best acorn soup, though my hat is not cleaned!"

Then they went. They spilled [from the Heavens] into Human's place. Then they said: "Human will spoon us up." They were Ikxareyavs too, they were Heavenly Ikxareyavs. They shut their eyes and then they turned their faces into their hats when they came to this earth here. That is the way the Acorns did. Tan Oak Acorn wished bad luck toward Post Oak Acorn and Maul Oak Acorn, just because they had nice hats. She was jealous of them. They wished her to be black. Nobody likes to eat Post Oak Acorn. And Maul Oak Acorn does not taste good either, and is hard. They [Post Oak Acorn and Maul Oak Acorn] do not taste good, [their] soups are black. And Maul Oak Acorn is hard to pound.

They were all painted when they first spilled down. Black Oak Acorn was striped. When one picks it up on the ground it is still striped nowadays. It is still striped. She was striped all over, that girl was. But Tan Oak Acorn did not paint herself much, because she was mad, because "my hat is not finished."

When they spilled down, they turned their faces into their hats. And nowadays they still have their faces inside their hats.

5 Ct. pakunftvé:yrámníhánhnik, when they spilled in.

Tcavura pa'npay màhì't 'ùummü'sti pa'åfù. Yána va tukìtráhe'ñ. Yána vura 'ùm yå'mate po'kkú'ñamnhíva ' Apsun'åram'ma. Yána vura 'Apsun'ånammahate, mukin'ñà'stëhãnik. Vo'pìttihtìnik: "Vûrà 'ùm yåv, vûrà 'ùm yav pananikin'ñà'site pò'ótì-tëthànìk. 'ùm vura múspuk pédyù-k takunìxra'ám.

Tcavura pa'npay 'asiktàva:n tò-kvàr. Tak'ì-kte Pa'åpsun. Yó'ram 'ù'ù'åkkìri'vì, páhìt'teck 'u'åkkìèçàmnìhìva. Vûrà ta:y 'u'à'mtí', 'àma karu vur u'à'mtí', Pa'åpsun, puffìtìc;ë haru vura kun'àk'kìhi'ti. Vûrà tak'ì-kte Pa'åpsun. Tcavura pa'npay pamùhrò'h aëxì'te to'otì'nántì. Taxxàr ò'kri'; Pa'åpsun. Kùmàkkìe'tc, kùmàk-ke'tc Pa'åpsun, kùkkìm 'i'm'à:n kùmàkkìèçìtë. Yó'ram vur ò'k'riu. Pà'npay kùnìc takunìv'ha'. Tak'ìtchìruav. 'U'm vûrà tupìthà-n-vùtì pa'åvaha, pa'amvëvàxra 'ùm vùrà tupìhta'n-vùtì 'ìn'nà'ak.

Káru 'ùm pa'asiktàva:n 'ukrí: 'ìn'nà'ak, va vura xákka:n kun-'ùn Pa'åpsun, káru páxxì'te.

2. The Long Snake at Sa’aváři

Long ago a person did thus, a person of Sa’aváři, thought: "I'll go swimming." Then he got to the river's edge. Then he was looking around. Behold an egg was lying there on the sand. Then he thought: "What a nice-looking egg." He had heard for a long time what a Long Snake egg looks like, that that is the kind which is medicine, is luck. Then he picked it up. Then he carried it upslope to the living house. Then he put it on the bench above the ýořam, he put it in an Indian trunk. They claim that Indian belongings will come to the egg. He thought: "I think it is a Long Snake egg." He fixed it up good. He knew [that that was the kind], and he thought: "How good." He was winning a lot of money all the time, he was lucky.

Then after a while one morning he looked at the egg. Behold it was hatched out. Behold there was sitting in there [in the Indian trunk] a baby snake. Behold a little snake, that was his pet. He used to say: "He is good, he is good, my pet," when he was gambling. That [snake] was his money whenever they bet on the other side.

Then after a while he bought a woman. The snake was already getting big. It was coiled on the ýořam bench, coiled up in an Indian trunk. It ate lots of food, salmon too, they fed it deer meat too. That snake was already getting big. Then after a while his wife gave birth to a baby. The snake lived there a long time. The snake was getting bigger all the time, every day it was bigger. It lived in the ýořam. After a while they got to hate it. It was getting too big. It helped itself to the food, to the dried salmon in the house it helped itself.

And the woman lived in the house, she stayed in there with that snake, and the baby too.

Then one morning the little girl was asleep, she was asleep in the baby basket, and the woman thought: "I'll go and get water." The baby was asleep. Then she stood [the baby basket] up by the fireplace. Then she went. The man was in the sweathouse. She hurried along fast, she hurried. All at once it was like there was a noise, she had not got back yet, she was coming back close below the house. Then she did thus [glanced] down river direction. Then behold the snake was going downslope. Behold only its [the baby's] head hoop [the top hoop of the baby basket] was sticking out of its [the snake's] mouth. Then there was a booming noise heard afar as it jumped into the river, down slope of Sa’aváři. The woman ran downslope. She thought: "Maybe it [the baby] fell back out by the river." It made a big booming sound as it jumped in. It was that it swallowed that baby. That was the last of it, it went to its

6 A place a little down river of Ishipishrihak.
home in the river. It was getting big. And it could have eaten up all the people in the house. They had made a pet out of it, out of that Long Snake.

3. Robin Pecks the Madrone Berries Off His Bride’s Dress

‘Ukni‘. ‘Atahářiva kun’éra;rahití‘.

‘U’m vúra va; kitc ‘ukupitti‘ pó’phikiri’hvuti‘ te; pákpa; k ‘ikmahátera;am. Tcavura pá;napay kuinnitus‘: “Té;co;mkiráp.” Xás ‘uvó;nsip, ‘ikmahátera;am vúra, xás ‘u’ihivrik, xás ’uppíp: “Fá;t kuma yáffus?” Xás ‘uppíp: “Xanvátyáffus.” Xás ‘uppíp: “Pú;hařa, kamipvárami.”


Tcavúra kúkkúm ‘axmáy k’úkkúm ‘ár utnú;npni’. Kúkkúm kuniippé‘r: “Té;co;m kíráp.” ‘Ukvi’títhí. Xás kúkkúm ‘uppíp: “Fá;t kuma yáffus?” “Ipayyáf-


The announcing man answers this.
3. Robin Pecks the Madrone Berries Off His Bride's Dress

Ukni. Once upon a time they were living.

He was just doing that way all the time, sweating himself, Robin, in the sweathouse. Then after a while they told him: "Someone has come to marry you." Then he [Robin] got up, he was inside and answered, then he said: "What kind of a dress?" Then he [the announcer] said: "A clam dress." Then he [Robin] said: "No; let her go home."

He went back to sleep again. Again somebody all at once looked in through the sweathouse hatchway. Then he [the announcer] said again: "Someone has come to marry you." Then he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "An abalone dress." "No; let her go home." 8 "All right. Let her go home."

Then later again all at once somebody looked in. Again he [the announcer] said: "Someone has come to marry you." He was sleeping. Then again he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "A Digger pine nut dress." "Let her go home." He went back to sleep again.

Then all at once again somebody told him, looking in, again some one told him: "Some one has come to marry you." Then he [Robin] said: "What kind of a dress?" "A juniper seed dress." "No; let her go home."

Again all at once somebody looked in. They told him: "Somebody has come to marry you." "What kind of a dress?" Then he [the announcer] said: "A disk-bead dress." "No; let her go home." "All right."

Then again all at once somebody looked in, and said: "Somebody again has come to marry you." Then he [Robin] said: "What kind of a dress?" Then he said: "An olivella dress." "No; let her go home." "All right, let her go home."

Then again all at once somebody looked in again, and said: "Somebody has come to marry you. Wake up!" Then he [Robin] said: "What kind of a dress?" Then he [the announcer] said: "A madrone-berry dress, a red dress." Then he [Robin] got up. "All right. That is all I am thinking: I want my wife to have a madrone-berry dress." Then he went out. He went back to the living house; he saw his bride was in the house. He kept pecking off of her dress. He was eating her dress. Then he ate off all the madrone berries from his wife's dress. Then he flew up. Robin then flew up. Robin did this.

Robin still eats it, Robin still is fond of it, madrone berries.

Thus ends the story. Spring up early, Spring Caconite. Shine early, Spring Salmon, hither upriver. My back is straight.

8 The announcing man answers this.
How the Girl Got Even With the Man Who Made Fun at Her Packing Fire

K'a:n tu'arihra: 'ifapp'it 'ipputta'ce, 'ahup 'utturant'i 'u'a'hti ka'fu.9 'Āxmay y'u:m 'ar u'arihra'. Xás 'uyhayarihic, xas 'ūmm'ursti'. 'Ā' vári kunic 'u'ē'thi pamu'akkavákki.10 Xas 'uppip: "Fāt kumā'ti pe'ā'hti'? Xas ' uppip: "'Aθēi:k nā'rti". "'Æ", pikvā'hvā'hvā'ñate 'uktahā'kū'ti, hum kip 'ār u'ē'hti, hūm kāru 'ārēi:k 'u'ī'tihe'ce. Na: 'Amē'kyā'rā:m tanivāram. 'Āma tō'ppāx 'Amē'kyā'rā:m'. "Ukṣā'hīt', vūrā 'ukṣā'hīt', 'utākkānti po'ā'hti'. Xas 'u'arihro'ov. Xas pa'asikta'va:n 'u:m kāru márūk u'arihra'. 'Ahup tō'tū'far.

Tcāvura má'mvānnihite tu'āhu'. Xas 'ā' uturā'ttī'. "Yānava tceil 'upaθihe'ce, tupikxanampāyā'tchā'. Xas ' uppip: "'I", kir upāshri, 'i', kir ukyūttunī.11 Xas tō'kyvay pa'āhup. Ta'ittam 'uparā'mvā'he'zūn 'upaθā'vātsūru'. Tcavura pā'npyay to'kyūttunī, tahē'mpur,12 kē'te to'kyūttunī tahē'mpur. 'Akha:m tō'kyvay pa'ifappi't, pa'āhup 'ukyā'ttihirak 'āhkā:m tō'kyvāy. Xas uxxus: "Kū-mate tēvānnihite xas ik nipvānnihīhe'ce." Va: vūrā kīte xūs 'u'iru'vo-ti pa'āvansa. 'Uxviphānnīc': "Hī' ip tanatākkavat? Ta'ip 'up-pāt: 'Kū-mate; te 'ō-k ni'ippahoe vic, tuvākkiir.' "Uxxus: "Mīnīk 'aτa tceil u'ippake'ce." Xas 'uptūn'nisip. Nāsakan vārī to'kyūttunī. Xas 'u'āhō'ttī. Kūkku:m vūrā vo'pā'shīp pa'a'h, po'pvō'n'ni, vūrā vo'a'hti 'āssipak. Karu pa'ahup 'utūnti'.

Tcimaxmay mu'īffuθ 'uxxak. 'Āmay 'uhyiy: "Tceil ihyārihic, matē' nūt'te'phi'." Xás 'uyhayarihic. Xas 'uppip: "Tcimī yāv nē'kyāv, tceilī 'a'h ik'yāv. Tanipp'meav.13 Xas 'ūksa; pa'asikta-

9 Or: 'u'a'hti k'a'fu.
10 With the base of it held forward, as a rich man does.
11 She was just hoping it would rain or snow, so that the man would feel good and cold as punishment for having laughed at her for packing fire.
12 Lit., snow meal. That kind of snow piles up quickly.
13 The man was wearing only his arrowwood armor to keep him warm, and it was late and cold. But the same man would have started out again naked the next day, the narrator commented. Kūkku:m vūra va: 'fattak 'uvā'rame'ce po'stipp'ha'ak. Kūkku:m vūra hōy vūrav uvā'rāmē'ce 'in'a:mkam. Puxay vūra tē'rahe'cara, nīk ataka xā's tāpp'meav. Va: vūrā kūkku:m 'u'kuphe'ce, va: vūrā kūkku:m 'ukupavā'rā 'uvā'he'ce 'tēkipāte. Vūrā 'u:m kūnun kuxūtī yav panukupē'fuyūkkāhi'. Pufā't vūra 'tn fāt kin̄a'vā'cēp papi'e posa va'ā'ras: He will go some place again when coming. He will go some place again the next morning. He will not stop for that, though he nearly got frozen to death. He will do it again that way, will go around again that way, naked. They used to think it was good to go around that way. Nothing could make those old-time Indians wear clothes.
4. HOW THE GIRL GOT EVEN WITH THE MAN WHO MADE FUN AT HER PACKING FIRE

The girl was walking up to Iputtate; she was going for wood, and she was packing along fire at the same time. Then all at once she saw somebody down river coming in upslope direction. Then he stopped; he looked. He was packing his quiver holding it high up. Then he said: "What are you packing fire for?" Then she said: "I am cold. " What, the quail is already hollering, and nobody is carrying fire, nobody will feel cold. [He was laughing as he said this.] I am going up to Amekyaram. They are catching salmon already at Amekyaram." He was laughing, he was just laughing, he was making fun of her packing fire. Then he went on upriver. Then the woman too went on upslope. She was going to get wood.

Then she walked upslope a little way. Then she looked up in the air. "Behold it is going to rain. It is all clouded over." Then she thought: "Oh, I wish it would rain; oh, I wish it would snow." Then she made the wood. Then she was chipping off dry fir bark with a wedge. Then after a while it was snowing, dry snow; it was snowing a big fall of dry snow. The girl made a big fire there, where she was making the wood. Then she thought: "Just a little later now and I will go downslope." All she could think about was that man. She was mad at him because "Why did he laugh at me? That fellow said: 'I will be passing through here on my way back this

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14 Meaning in the middle of the river.
15 Gesture to show him exposing the different parts of his body in turn to the fire.
16 The former rancheria at the Knudsen place.
evening, at sundown.” She thought: “I guess he is about coming back.” Then she put the load on her back. The snow was up to her ankles. She was walking along. She carried the fire back again as she went back downslope; she was carrying it in her bowl basket. And she had the wood, too, on her back.

Then all at once there was a noise behind her. All at once she hollered: “Stop, I want to talk with you.” Then she stopped.

Then he said: “Do something good for me, make a fire for me. I am cold.” Then the woman laughed. Then she said: “The quail is hollering; nobody ever feels cold. Nobody feels cold. You are not cold, I think you are telling a story.” “Make a fire for me. I am carrying here in my hand a head-cut of a salmon. Make me a fire for that. I am carrying here in my hand a head-cut of a salmon.” “No!” “I have here a pair of hair club bands with woodpecker scalps on it.” Then she said: “No!” “Well then, I will give you my quiver, and all that is inside of it, all that I will give you.” “No!” “I will give you my fishery, Ickecatcip.” “No!” “I am carrying inside here a flint knife.” “No!” “Well then, my armor, I will give you my armor then.” “No!” “Well then, let me marry you then, you can make a slave out of me.” “Well then, I will make a fire.” Then she made a fire, a fire. Then he warmed himself. Then he was all right, he warmed himself thoroughly.

Then they went home, to Xavnamnihite, to the woman’s house. She had him live for her, they were going to live at her house. She was happy, she was laughing all the time. Then they got home. That is what Xavnamnihite-woman did.

5. Two Brothers Go Target Shooting


Teimí yi:y nú márúk nuppá:tvaré*ce, hó:y vúrava uttárónvahá*kk, kó:va tana'ahárá*sm." 


17 Or: kipikxáram.
18 Or: 'uíf.
k' papú:ltc kunímussahiti viri va; vura kun'k'ananipáyá'tchá pakun'ppáhó'ti'ë. 19

Viri vó'kúpitú tayi'núsítc kunîppahu'nu, tcavura kó'vúra kuní-k'ananipáyá'tchá pavura kó' kumá'tcvi'ív, 'iktakatákkaheën, 20 kúrat, 'atevík'a'c'm, 22 vákka'ri, 23 kó'vúra kumá'tcvi'ív va; vúra kuní-kyaná-nipáyá'tchá, pavura kó' kumamáhtcvi'ív. Tapukúnic 'ahó'tiháp, takun'îpeë'ek. 'Umuk'îtemahite kunipkve'eri-hvutíhañik, pekun'ipపా'ño'híhañik. Vâ; kumá'îi'í páttay 'atevív kuní-k'kâ't, pamit va; kun'nahárá'm'mát, pamit va; kinípp'erat: "Pu'ó'k 'icriv'e'cáp 'ukhí-ríppúxsà'," 'Axakvuhvuhásà'nva va; kó' kunsárúk pakun'íppak. Pakun'íhó'ti, patapukunní-k'ká'phà'c'k, pektakatákkaheën, pakú-rát, karu vura pe'ktakatákkaheën, 24 pamukunní'tóvá'ykvâm 'ateví-vít'n xas tákúna'x, 25 kó'va 'icki't pakun'íhó'ti'ë.

Viri pakun'ípmâ, vura pakó'kumá'tcvi'ív pakun'íphátí. Paara'r pakunípmáhavrik, yánavá kunúavátí pavura kó' kuniafráx karu vura pavura kó' kumámmaën. Vura kuníppkú'ypírin pakun'íppak, kura kunuxúthanhík pakké'te 'u:'m hó'y 'if 'u'ip'ppaco'ëc.

Xas 'imm'â:ukam 'axmáy tá:y pa'ara'r kunivyíhuk. Xas kuníp'r: "Takí-k'kâ'kkúpap íôtit." Puxay fuhi'c'hap payá'v tuparamsíp. Xas kuníp'r: "Tcém'." Karixas kunísti'tvána'ë. Viri kuna vura taxánnahícite pavura kó' kumá'u'p muvássihk'âm to'krít'tu', pé-e-pük. 26

Hinupa vúra va; tečmihe'c kukku'm 'im'mán takin'ã'k'kúp pe'gítit. 'Im'mán kúkku'm yíökúm kuniittárrúktí'. Hinupa pay vúra va; tečmi kínakúpó'ttíhe'c pe'gítit. 'Iöö'cya'ë vura kó'vúra suppa'kuníč-tvánà'ti'. Teavura pâ'npyay yíötha pamuküníkrívra'c'm vura tóxyar pamukúnu'p, pakunkó'khi'tí. Páy k'ú' káru 'ú'm 'upítti: "Yaax'k vúra na; nitecsíttite'c'ëc. Vâ; kán; tó'vova pamú'u'p, pamukuníkrívra'c'm patipáha'ës. 'Aftáram. Pavura kó' pa'ú'ttíhár, pavura kó' kumá'u'ë. Teavura vó; kó'vúra yíte:te'c kunikyá'sipáyá'tchá pa'ara'ra'ë'p, pakunkó'khi'tí. 'Im'mán kúkku'm yíök kumá'n takun-
The two brothers heard the target shooting. "Let us target shoot," they said, "let us target shoot." Then they went. They ate no breakfast. They went to target shoot.

Then they got there. They had just started to target shoot. They looked on at them for a long time. Then all at once of them [the target shooters] came over, to where they [the two boys] were standing. Then he said: "What can such poor fellows have come down for? One who has no woodpecker scalp headband on does not target shoot here. They do not come to us here if they have no woodpecker scalp headband on. When we are all with woodpecker scalp headbands on, it is then that we target shoot." "Yes," the oldest one then said, "Let us go, let us go back."

Then they [the two boys] went back home. Then the older one burst into tears. Then they got back to their living house upriver. He was crying yet. "It was so bad what they told us."

Then he said: "I have heard of it before, that anybody will get rich if he wants to, bathing in the lake, in the Lake of the Place where the Person Eats Himself." After 10 nights he felt so ashamed, he still was crying, he was so ashamed. Then he said, he went in the living house and then he said: "We are going to go a long way, we are going to go to bathe a long way upslope, I do not care if we die anywhere, I am so ashamed."

Then when morning came, then they went. Then he said: "You must be watching for me." They took nothing but acorns along.
Then they went, they traveled. Then they were far; they walked far. Then when they got up on top of the ridge, behold down slope the lake was lying. Then (from the ridge) down there they saw the lake. They reached there. And it was this way, black, that the lake was lying. Black it was lying. The younger brother was afraid of that lake. Then the older one said: “I am not going to be afraid of it.” Then he said: “Come on, you must stay here. You must stay here five nights. Though it be that you do not see me any more, you must stay here. I’ll come back.”

Then he jumped into the lake. When he jumped in, then the water rose. It boiled up riled when he jumped in. Then the younger one ran from there. Then the younger brother was just waiting there. “For five nights you must be looking for me beside the lake,” that is what he had told his younger brother. He was steadily looking for him.

Then when it was about to be five dawns, then in the early morning when one could first see, he went to look beside the lake. He was looking for his brother. Behold that water had already gone down, when he got there. Behold there were lots of pieces of wood [lying] there on the shore of the lake. The water had already raised again before he got there.27 He was about to skirt the lake, when behold he was lying there among the driftwood sticks. Behold he was lying there, like one dead he was lying there. Then he went toward him. Behold he was still alive, when he touched him. Then he went to get acorn soup, the younger brother did, he went to get the acorn soup at his camping place. Then he poured it in his brother’s mouth. Then he spoke, he spoke to his brother, he said: “I have come back, I have come back from inside the belly of a Long Snake.” Then he spooned it up, the acorn soup, the older brother did.28 He said: “I am hungry.” They stayed there all day. Then they passed the night there again. They were both packing bowguns.

Then when morning came they said: “Let’s go, let’s go home.” Then they were traveling not so far along yet, when behold a white deer was standing there. Then they shot him. Then again they walked a little way farther homeward, when behold there was standing there a black deer. Then they shot him too. Then again they walked a little way farther homeward, when behold there was standing a red deer. Then again they walked a little way farther homeward, when behold a gray deer was standing. All kinds of colored deers they killed as they were traveling along.

27 Lit., ahead of him.

28 He was using a new basket and a new spoon, that had never been used, which he had brought along for the purpose.
Then they did this way when they traveled a little farther homeward, killed all kinds of birds, western pileated woodpecker, California woodpecker, California condor, southern bald eagle, all kinds of birds they killed, all kinds of mountain birds. It was as if they could not walk, they were so heavy on them. Every little way they camped overnight as they traveled homeward. They were killing so many birds, because they had got ashamed, because they had been told: "You fellows must not target shoot here without woodpecker scalp headbands on." Two deerskin dance outfits they brought when they came home. When they were traveling along, when they did not shoot one western pileated woodpecker, California woodpecker, or western pileated woodpecker, in front of them the birds [hawks] killed them; they [the youths] were so lucky.

When they reached home they were packing all kinds of birds on their backs. When the people saw them coming, behold they were packing all kinds of woodpecker scalps and all kinds of skins. They were just surprised when they came back, they did not think that the older one would return. Then the next day a lot of people came there. Then they said: "They have come to challenge you two fellows to gamble at Indian cards with them." They would not believe that they had come back from a long way. Then they [the youths] said: "All right." Then they started in to gamble. Then after a while there was all kinds of property piled behind him [the older brother], money.

Then they started in to gamble at Indian cards every day. Different people were coming to gamble every day. They started in challenging them at Indian cards. For a winter, every day, they were playing Indian cards. Then after a while one house of theirs got filled with property, through their winning. Another fellow would say: "I can beat him." He would pack his things [his stakes] there, to the house of the brothers, at Aftaram. All kinds of flint blades, all kinds of belongings. They [the youths] got together the things, as they were winning. Every day different people challenged them. Different ones said in turn: "I can beat him." They would not believe that he had been a long way. But nothing ever did beat him [the older brother]. Even woman outfits they were betting. Then two living houses were full of the Indian things. They were winning so much that two houses got filled with Indian things.

Then the next year they went down river direction again to target shoot. Their headbands were solid woodpecker scarlet. They [the target shooters] never spoke to them [the youths], they felt ashamed of themselves for having told them: "You fellows will not shoot here without woodpecker scalp headbands on." It was not a big place, Aftaram; it was a small rancheria. Two houses only were standing when I saw it and one sweathouse. And they say that the people
there are all extinct. They all died off, they were all rich people subsequent to these youths. They two were old when they died, those two.

My deceased mother had seen two condor plumes, condor plumes from that time, that had been the two youths' condor plumes. And I myself saw two old rich men, Aftaram old men.

That is what the Aftaram youths did. Their mother was crying for them, she thought: "One will not return."

6. Bluejay Doctors Chipmunk

'Sukni'. 'Atahari'vina kun'ara rahitiha'nik.

'U'm karu vura k:a'n 'ukri; katcak'a tcite. Katcak'a tc 'u'm vura 'apuruv'anhnik. 'E'm kyaru'hanik. Xas pa'akara tu'uppurahâ'ak tukûhi-te'va. Xas vax; tukupav'ennahâ pamûva's 'amta;p tumûtku", 'u'm vura 'amta:p kite tupiyvûrûkva"n, kiri kunxus xara tô-kkûha', pûya vax; patuštiv 'ara tuv'o'nûrik. To'xxus: "Kûrama takanapikkâ'ûrik." Pûyava kari iy tômmâhâvrik. Katcakâ tc tâkkâ'rim. Xas takunîppê'or: "Nûpikki's'ârûkti." Vîri 'amta 'ik 'u'ihivrike'c, kô'va kâ'ri'm. Kûrama i河道kxaram tu'âpuruvâ'nhâ 'î'kyam.

Xas pamupîmate 'ara:rahitihasan 'umkun vura yûv kunkupa'âra:rahiti. 'Ike'a kite 'upâ'tôpîprivitî Katcakâ tc múppîmate.

Teîmaxmay yî huku'ha. K:a'n Katcakâ tc 'ukri; ê7'em. Xas Katcakâ tc kunpîkkya"r. Ta'îttam Katcakkâ tc 'uvâsmâ'hvâhê'ë'n. Katcakâ tc 'u'm:

Song by the Bluejay

Kâ'y kay kinè'
Pâtas kay kinè. 29

ur hitiha'n 'û'rihtî po'vâsmâ'hvûti pamupâkkuri, yî ò umâsva u'árihcrf'hvûti':

Song by the Bluejay

"'Appuro'n, 30
'A'ppuro'n."

Kas 'u'arári'hkynâhâ'. Hînupa pay 'u'm vura Katcakâ tc'tî'n kin-apûnkôttî'. Kûrama 'u'm Katcakâ tc 'uppîtî takun'âppur kårûma 'u'm vur ur'âppuntî'. Ta'îttam kun'iccavsipré'he'n 'athôxuntâppan th'a'attiv. Ta'îttam 'u'arári'hkynâhê'ë'n. Ta'îttam 'upv'ârammahê'n katcakâ tcite, 'uppâ'ticû'pré'hê'n pa'athôxuntâppan.

Xas kükku'm 'ûpkû'hpâ' (± mahnûvanate). Xas kükku'm Katcakâ tc kunpîkkya"r. Kükku'm kun'iccavsi 'athôxuntâppan th'a'attiv. Kârixas Katcakâ tc 'uvâsmâ'hvâ' xas 'upâttûmkâ'. Kük-

29 No meaning to the words.
30 But prose 'âppurö'ë'n.
ku;m vura 'upáttúmkâ'. Vura kâ'n 'arâttánva tu'ús'ur Katekâ-teite. "U;m vura 'arára'in kunuxsënti kiri 'á'pun 'úyró-hriv," Katekâ-te uppîp. Kâruma 'u;m vura pó'xxútis: "Kiri 'á'pun 'úyró-hriv." Tupîccupi pa'áráttá'úvâ pâtu'ús'ur. Ta'íttam 'u'arára-hk'ánhe'nn. Katekâ-te to'pívâram, tô'pát'tícip 'áoiéxuntâppan 'iísâ'áttiv. Tu'arárihk'ánhâ.

Te'maxmây k'íkkû'm 'apkû'hpa', pattuáffip pa'áoiéxuntâppan kûkkû'm kâri tô'pkû'hpa'. Xas yîô uppîp: "Teçìmi yî; vûra nusúf-sînhâñ." Ta'íttam 'uvâ'râmâhè'nn. Ta'íttam 'upîkkâ'râhè; Xan-putcînnícê'ñâte. 'U;m kâru 'ê'è'm. Xas 'u'âhu" xas 'uhè'er, xas 'uvásmâ'hvâ'.

**Song by the Humming Bird**

"Katcakâ-teitic muvë'nîcîçvâ, 'U;m 'inuvê'."

'Uxxútis: "Kiri kana'îcîcîçvîcîp 'áoiéxuntâppan." Xas kun'â'pûn'mà Katekâ-te 'u;m vûra mûvë'nîcîçvâ'. 'U;m vûr uxxútis: "Kiri kana'îcîcîçvîcîp 'áoiéxuntâppan." Xas vûra takun'îxvîphû'îcî. Takun'îpûnmà Katekâ-te 'appurû-và'ë'nîcî.


6. Bluejay Doctors Chipmunk

Ukni. Once upon a time they were living.

Bluejay was living there too. Bluejay was a devil. She was a sucking doctor, too. Whenever she deviled anybody she would make believe she was sick. Then the way that she did was that she put ashes on her blanket, just put ashes on, so they would think she had been sick a long time, whenever she heard somebody coming in. She thought: "They are coming to get me." Then she would groan. Bluejay was awfully sick. Then they told her: "We have come to get you." She would hardly answer, she was so sick. But all night she was deviling outside.

The ones living close to Bluejay were living good. Laughter was heard all the time close to Bluejay.

Then all at once one [of these neighbors] got sick. There lived Bluejay, a doctor. Then they went to get Bluejay for a doctor. Then Bluejay danced. Bluejay:
Song by the Bluejay

Ká'y kay kiné.
Pátas kay kiné.31

dancing a doctress dance, she was starting all the time a different song, she sang another song, she was singing:

Song by the Bluejay

"Devil,
Devil."

Then he got all right. It was that Bluejay was deviling him. Bluejay was saying somebody was deviling him, but she was deviling him herself. Then they paid her for doctor service a pack basket full of hazelnuts. Then he got well. Then Bluejay went home, packing off the hazelnuts.

Then he got sick again. Then they summoned Bluejay again. Then he again paid her a pack basket full of hazelnuts. Then Bluejay doctored him and sucked him. She sucked him again. Bluejay took the pain off of him. "People are wishing that she lie on the ground [sick]," Bluejay said. And it was she herself who was wishing: "May she lie on the ground [sick]." She showed it the pain, held on palm of her hand. Then he got all right. Bluejay went home, packing along a load of hazelnuts. He got well.

Then he got sick again; every time just as soon as she ate up the hazelnuts, then he got sick again. Then one of them said: "Let us get a doctor from a long ways off." Then he went. Then he got Hummingbird for a doctor. She was a doctor too. Then she came, then she took a smoke, then she danced. She thought: "I want to get some more hazelnuts."

Song by the Hummingbird

"Bluejay did that,
She (did that)."

Then they knew that Bluejay was doing it. She was thinking: "I want to eat some more hazelnuts." Then they were all mad when they found it out. They were mad at Bluejay. They knew Bluejay was a devil.

Bluejay was a devil. Bluejay did thus. She was deviling Chipmunk all the time. Thus ends the story. Shine early, Spring almon, hither upriver. My back is straight. Spring up early, spring Cacomite.

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31 No meaning to the words.
7. Two Girls Apply for Marriage with Spring Salmon

'Ukni'. 'Ata háriva kun'àrá-ráhitiha'nik.
Va: kunkupitéti pamukun'ív trimmed, ata hóy u'ipanhivó'hiti pamukuntáxyé'm.32 'A&t 34 meu'ívó-vó'ik'am 'u'm 'axra 'úksà-pka'u'.
Va: ñicc Kunipóvóvákurá'nnáti pamarukkan'é'tcas,34 pamuktakatakahe-nkinnássítie. Karu 'áxak va: káñ mupp'míte uvúnni pe'krív-rá'm,35 yi00a Púxxa:k36 mukrivrá'm karu yi00a 'Ihe-ráhá-mvá'ñ.37 'U:mkun 'áxak vura ká-nnímitcács pakunkupaúr'iíahiti'. 'U:mkun 'áxak vura ká-nnímitcasha'nik. 'A't 'u'm vura pe'k'reyevé'cï pháníik.

Teavura p'anpay kárúk áxak kuniruváarakkenik ifáppí'tca', 'A&t kunso'mkirurukti'. Vura ník takinípp'ë-ránik Pa'a't mukrivrá'm umússahiti'.

Xas patcimik'unú'mé'canik, xas káñ Ihe-ráhá-mvá'ñ kunikmári-hivívakíí.38 Vura u'm yá'mitcás pa'ífappticá. Xas yi00 up'p, panf'nannahíte: "Teimi nupatánvé'cï, núppipi: 'Hóy vári. Pa'a't úkri'i'".39 Karixas kunkatpávic. Karixas up'p: "Mán cura va: kummáhe'c, súa f'm axra 'úksà'pku ivó'ýy'ik'am. Teimi maté-ó'k vura kí'rín'ni, xas ik kari ku'írurváttakrahé'e.40 Va: u'm yav pe'kxur vari xas ik ku'ú'mmahakik. Karixas u'm u'íppahu' pa'ípa kunikmárihivrikat, uparatánmahpa. Xas káñ kó'mahíc kun'ínníc.

Karixas kun'áhu". Karixas kun'iruváttakra pe'nirahíram. Xas kúkkú'm yi00a panf'nannahite up'p: "Máva 6'ó'k, máva 6'ó'k Pá'â' mukrivrá'm. Máv axra 'úksà'pku'. Xas f'mná'k kuniruvó'n fu'ruk. Yánava 6'kri". Yánava taprárahak ukú'mnamniha. Hínupu u'm yi00uk u'ávarahén 41 pataprára, yi00uk kumé'kívra'm, 'A:

32 Taxyé'm, old word equivalent to 'ívív-hk'ám. They claim that a wide and cleanly kept bare plot in front of a living house is the only way one can tell if a man is a Ya-sá'ta or rich person. The myth make frequent mention of these nicely kept yards.
33 'Añt, name in the myths of 'icyá'ñt, Spring Salmon.
34 Lit., upslope big one, by-name for 'iktakatákkáhe'ñ (so called because he hollers tak tak), western pileated woodpecker, Phlaeotomus pileatus vicinus Bangs.
35 The living houses of these two men were just down river from Spring Salmon's living house, in the same row. This row of house lay where John Pepper's hogpen is now, in the down-river part of Katimin rancheria.
36 Púxxa'k, Pacific nighthawk, Chordeiles minor hesperis Grinnell
37 'Ihe-ráhá-mvá'ñ, Nuttall's poorwill, Phalaenoptilus nuttalli nuttallii (Audubon).
38 Or: kunikmárihivírik.
39 Or: vári pókri 'Añt.
40 Into the rancheria, into the house row.
41 He had gone to get it. Ct. tu'ávar, he went to get it.

Kupānnakanakanana. Ihē’tahā’mva’n ’ukūphā’n nik, karo Puxa’k- kite. Teē’mya’tc ‘ik vúr Icyā’t ‘imcfīnna’vie. Nanivāsī vūrav k’inīyā’as5tc. Teē’mya’tc ‘ik vūra ‘Atāytekkkinate ‘ī’ūnūprave5ec.

7. Two Girls Apply for Marriage with Spring Salmon

Ukni. They were living there.

They fixed their yards so that one could not see the end of their yards. In front of Spring Salmon’s house there was a dead tree leaning. The Western Pileated Woodpeckers just kept walking up lutteringly, his Western Pileated Woodpecker pets. And there were two living houses standing near by, one Pacific Nighthawk’s and one Nuttall’s Poorwill’s living house. They were making a poor living, those two. Those two were poor people. But Spring Salmon lived ich.

Then after a while two girls came down from upriver, to apply for marriage with Spring Salmon. They had been told what Spring Salmon’s house looked like.

Then when they were about to arrive, they met Nuttall’s Poorwill. They were nice-looking girls. Then one of them said, the youngest one: “Let’s ask him, let’s say: ‘Where does Spring Salmon live?’” Then they asked him. Then he said: “Ye will see there is a dead

42 He was singing by himself to amuse himself, as he sprawled on he tule mat.
43 Meaning to clean out, using mouth, tongue, hands, or in any way.
44 Man’s interjection of glad surprise.
45 Referring to dividing the catch of salmon.
46 Short cut for teō’ra numūsān.
47 Lit., was touching.
tree sitting outside in front of the house. Ye stay here a while and then go in there. It will be good if you get there toward evening.” Then he went back, the one that they had met, he turned back. Then they sat down there for a while.

Then they traveled. Then they entered the rancheria. Then the younger one said: “Here it is, here is Spring Salmon’s living house. Here is the dead tree leaning.” Then they went inside the living house. He was there. He was sitting on a tule mat. It was that he had gone to another place to get that tule mat, to another living house, to Spring Salmon’s living house. He was sitting there. He was singing for fun. Then they put the [boiling] stones in the fire. Then all at once they hollered outside: “Pacific Nighthawk, come and clean out the wooden plate.” “Ah, ye stay here. They hollered to me, they are telling me: ‘Come and divide it.’ Only then they will touch it, after I get through dividing it.” Then he sprang out of the house. Then the girl applicants talked together. Then one girl said: “I heard them tell him: ‘Come and clean out the wooden plate.’ Let’s go and see.” Then the other one said: “I think we have made a mistake. I do not think this is the Spring Salmon.” Behold he was licking off the stones, the salmon boiling stones. Then he ate up the pieces of salmon meat on the ground. Then he cleaned out the wooden plate. Then all at once there was talking, all at once somebody said: “Ah, who was bothering my pets? Look here, it is leaning outside of Pacific Nighthawk’s house. See, he took my tule mat out too.” Then one [of the girls] said: “Yes, Let’s run off. I am ashamed. I already said: ‘We made a mistake.’ Let’s go.” Then they ran home from there. They went home. They could still hear them quarreling, when they were some ways off.


8. Coyote Attends a Flower Dance at Orleans

‘Ukní.

Xas Pihnéffítc Panámnik: k u’ihúkkáráñik, u: Masuh'árahaniík Pihnéffítc. Xas va: káñ kárim ukupavénnáháñik. Ma’á va yúruk 'ukviriupáñik. Xas kunáharamanik.


48 Coyote sings before he puts the ashes on himself. There is a coyote song with which the singer rubs ashes on his body for protection so that his enemies will not kill him.
8. COYOTE ATTENDS A FLOWER DANCE AT ORLEANS

Then Coyote went to attend a flower dance at Orleans, he was a Salmon River person, Coyote was. Then he did not do right there. Then he ran down river. Then they followed him.

Then he ran as far as Martins Ferry. Behold he saw a sweathouse standing there. Then he jumped inside of it there. He thought: "Let me lie down here, in the sweathouse." Now ashes were his medicine. So he rubbed ashes all over himself. Then he said: "Let me lie down like an old man."

A while afterwards all at once there was a sound of people walking. They were the ones that were following him (they were already on the roof). Then all at once some one looked in. Then they thought it was an old man. Then he made believe he could not understand. "Would that they think he can not understand." He answered as if he was sick, groaningly. Then they said: "Let's travel; it is some old man."

Kupannakanaka. Coyote did that, he bathed with ashes.

9. COYOTE AND LIZARD ORDAIN DETAILS ABOUT CHILDBIRTH AND BABIES

Xas 'U;m vura Pihné-fítc píccítc 'pxxxítc 'ukyá'-tihánik, píccítc 'axítc 'ukyánik. Xas 'uppá-ník: "Yášlára 'U;m káru vura va; 'axítc 'ukupé-kyá'-hitihé"nc."

Xas pakuntú phína'tihánik, hút 'át o-kupíttítc Yášlára. Xas yó 'uppípc: "Vúra kunvutnú-stíte;e pa'asíktáva"zn, kuné'bericuk títe;e vicván. Xas Pihné-fítc 'uppípc: "Pú'-haíra. Va; 'U;m putáy-hé;cará pa'ará"nr. 'If tcé'mya;tc 'uppá-tcúrtíte;e pamuhro ha támí ta'y ukváarárat." Xas kóc-vura kunipípc: "Hút 'ata po'kupa'áhó'-hitihé"nc?" Xas ká-kkum kunípípc: "'Apmánakam kamá-hó-tíhi." Xas Pihné-fítc 'uppípc: "Pú'-haíra. Va; 'U;m pú'-haíra." Xas 'uppípc: "Xá'títk 'ifiuókam 'U;m vur u'áhó'-tí paxxítc." Xas tće-mútítc 'uppípc: "Há', va; 'U;m yáv." Xas 'uppípc Pihné-'fítc: "Yó 'asíktáva'nhé"nc, 'ifiuó 'uparamá-he;e 'avansa'. Virí va; vura kunkupíttíte;e. 'Asíktáva'ñ fyccará-rashe;e vúra." Xas Tće-mútítc 'uppípc: "Va; yáv." "Ná'ník nik-

49 Through the táruppakam, the roof hatchway.
yā'vic pamútti'ik, pa'avansáxxi'te pamútti'ik, karu pamufùthi musi'c k'aru vura nikyā'vic. Picc'te 'u'íftíhëc pamútti'ik karu pamufùthi', pakari vari vura 'iccaha kúnic kárhíec.'

Kunsippunvuthihanik hú't 'ata kó-hec paxxí'te. "Po'iftamynu-vaha'ak pa'askitav'au vúra kár 'u'tímtíhec,' va; kúnipp'á'nik. "Víri va; po'iftamynuytíha'ak, va; kari vur 'u'tímtíhec pakkê'vři'kéa'. 'Úma vúra píric 'utá:ytíhec,' 'Úma vúra píric kunipácánkírë-vie pe'kxaré'yav. 'Úma vúra píric 'utá:ytíhec.' 'Uppírichítheec.

'Ú:mu vúra va; pa'avansáxxi'ttítecas va; vúra kink'upa'úmma'hití: "Xay kú'yúkar patteí'mú'te." Káru payé'nipahvúhíticas kinippênti: "Va; mik'pun'á'van patteí'mú'te."

Xas panínámite kárhíec'ak, va; takunippë're po'kví'thíthi, po'kví-thännícti hú'ri 'úksá'hí 'ikví-thař, xas takunip'p: "Va; Patcrmu'tc 'uykvíthännícti, Teí'mú'te 'in kunippênti: 'íkeçá'hí, 'íkeçá'hí. Karu hári takunippër: 'ixrán.' Va; takuníp'p: "Teí'mú'te 'in kunippênti: 'ixrán, 'ixrán, 'ixrán, 'ixrán,' po'kví'thíthá'hák patxcitéca'ánannahá'te.

Víri po'kví'tháraha'ak, po'xaráattiha'ak, takunippër: "Teí'mú'te 'in kúnyímtcúktcêkì'ti.'"

Yakún Teí'mú'te 'upa'ñími: "Na; yá'sá'ara muyusíttañate niy- teáxtcê-xtíhecc.' 'Ikmahátera'm pakunteú phimá'tählá'nik, yá'sá'ara teim u'mínnírihecc,' va; kári pakunteú phimá'tählá'nik. Payè'm vúra va; 'ikmahátera'má'vahakam 'utapfhrvuti teí'mú'te. 'Úeúxkó'ttí, va; kumá'yí' la; ká'ñ 'utapfhrvuti, 'ímnínânhité. Kémá'te kós Pateí'mú'te, ta púff'a te'kmahátera'm. Tapukínma'htïhára Patteí'mú'te pa'arári'k, 'Asarakvári'k kítc takun'úrá'há hití payvähi'm. 'Árá'ñ t kunâ'mvancati.' 'Árá'ñk tapu'arará'hítihâp payvähi'm.

9. Coyote and Lizard Ordain Details About Childbirth and Babies

It was Coyote who first made a baby. Then Coyote said: "Human will make a baby the same way."

They were talking in the sweathouse what Human is going to do. And one said: "They ought to cut a woman open, they ought to take the baby out of her belly. Then Coyote said: "No. There won't be many people. How quick he will lose his wife, though he paid so much for her." Then they all said: "How will he [the baby] travel through?" Then some said: "Let him come out of her mouth." Then Coyote said: "No. That won't do." Then Coyote said: "Let the baby come out behind." Then Lizard said: "Yes; that's good."

Then Coyote said: "One will be a female, and the next will be born a male. That's the way they will do. The female will be mixed with them." Then Lizard said: "That's good." "I am going to make the boy's hands, and his feet; and his penis too, I am going to
make. His hands and his feet will grow first of all, when he is water yet [when he is earliest embryo].

They measured what size a baby was to be. "If it grows over this, the woman will die," they said. "If it is growing beyond this, the mother will die." There will be some herb medicine. The Ikxa-reyavs will leave some herb medicine. There will be lots of herb medicine. Human will have herb medicine.

They instructed the boys that way: "Ye must not kill Lizard.” And they told the little girls: "Lizard is your husband."

And it [the baby] is small yet, they [the lizards] tell it when it is asleep, when the baby is dreaming about something sometimes it laughs when asleep, and then people say: "It is dreaming about Lizard; Lizards are telling it: ‘Laugh, laugh.’ And sometimes Lizards tell it: ‘Cry,’ ” And people say: "Lizards are telling it: ‘Cry, cry, cry, cry,’ " when the little baby is asleep.

When it is asleep, when it cries, they tell it: "The Lizards are pinching the baby.”

Lizard said it: “I will be bothering Human’s little baby.” They were talking in the sweathouse, that Human is going to come, they were talking about it. And today Lizard likes it on top of the sweathouse. He hugs his chest toward it repeatedly [with raising and lowering motion toward the sweathouse roof board]. That’s why he likes it there, because it is warm. It is too bad for the lizards, that there are no more sweathouses. We never see lizards any more in the Indian rancherias, they only live in rocky places now. They do not stay around the rancherias any more now.

10. HOW WESTERN YELLOW-BELLIED RACER WAS TRANSFORMED

'Uknî’. 'Ata háriva kun'árá; ráhitihăúnik.50 Xás yîthəa 'i'm 'uvô'-nnûpûk. Xás uxxus: “Tî'kká'fork kanvăraki.” Kârixas yî'mnûsitc tu'ahu". Têimaxmay hû tu'rî'n, márik utâppitera51. Xás yûrû kûn utâppiterûp. Xas káru kun 'utâppitleró'ov. Xas sáru kun utâppitcâk. Xas 'asîcûruk sâ 'utâppitc'â. "'E", 'if 'ó'k 'asayâ'matc 'u'dâ'n'îv." Xas 'u'è'ttcîp, pa'as, pa'asayâ'matc. Xas xâra vûr 'u'è-thìun pa'as. Xas'â'pun 'upáàúc. Xas uxxus: “Tîmaté 'kanpû'tyînkâ'chî’ páy pa'asayâ'mâcâk, vûrû 'ûzm 'â'mâcâk pa'as.” Xas 'upûtûîn k'âtc. "Tîmaté 'kanipînイスナスmatâchî’. Yî'é-hâh. 'Amayâ'îccâ. Tî'páy kîte xas kumatêcítc kuna 'apûtûîk'â'tchî’. Xás kükku'm 'upînイスナスmatâchî'. "'È", 'a'f ún upâkkat." Vo-kûphâ'nîk. 'Aspummunnukîte xas 'upârihi-rihanik vâ; vura ka'n, 'asîcûruk 'utâppitc'â'nîk.

50 Or: hiti?  
51 An old word equivalent to 'utânnû'nna2a, he slipped in upslope iprecation.
Kupánnakanakana. Tcë'mya̦tc 'ik vúr Icyá-t 'imč-nná-rúc. Nanivássi vúráv e'kinyá`tc. Tcë'mya̦tc 'ik vúr'a Atáytcukukenatc i'únnûprave`tc.

10. HOW WESTERN YELLOW-BELLIED RACER WAS TRANSFORMED

Ukni. They were living [there]. Then one went outside the house. He thought: "Let me go upstream." Then he went a short way. Then behold he slipped in upslope direction. Then he slipped in downriver direction. Then he slipped in upriver direction. Then he slipped in downslope direction. Then he slipped in under a rock. "Oh, what a nice looking rock lying here." Then he picked it up, that rock, that pretty rock. Then he packed that rock around. Then he set it down on the ground again. Then he thought: "Let me do just a little bit of job on this nice rock, it looks so nice." Then he did just a little bit of job on it "Let me taste it by sticking out my tongue. Well. It tastes good. Let me do a little bit more of job on it." Then he tasted it again by sticking out his tongue. "Oh, it tastes like manure." He did thus. Then he turned into 'apsunmunnuki̦c snake sp. right there, he went in under the overhanging rocks.

Kupánnakanakana. Shine early, Spring Salmon, hither upriver My back is straight. Grow early, Spring Cacomite.

11. BLUEJAY AND BULLHEAD DOCTOR REDFISH

'Ukni. 'Ata háriva kun'árá-ráhitihá́ník. Katcakà'tcîtc 'u:m 'apurúvá-nhá́ník, patūxxusáha:k tēči k'ám kühi', va: vúra tó:kkúhá'.

Tcavúra pá:nnapay ýiθ̄oa vúr uyíkkīha, vúr pūxxwítc uyíkkīha 'asiktáva`sn, 'arstá:nvá tó:kké:n íovayá`sk. Xas 'áxxak pa'ẽma ⁶ 'upíkkav. Xas vura 'áxxak 'fn vúra xus kun'ú:m. Ta'íttam kun vás má-hváhè `sn. Katcakà'tcîtc yiθ̄umásv u'arihicī-hvút̄i'.

Song by the Bluejay

Ká:y kay kiné:
Pátas kay kiné. ⁶⁶

Xas taxánnahīcîtc Xánkí:jt kun u'árihīc pamūvásmá-hvátı́.

⁵²A person in the rancheria. The person who got sick was the Redfish, stunted variety of Oncorhynchus nerka.
⁵³Equivalent to the more common 'ukkúha', he was sick.
⁵⁴This is what they always say when a person is being deviled. Instead of 'íovayá`sk also 'íová-y may be used.
⁶⁶The two doctors were Bluejay and Bullhead. They doctored her, both dancing together.
⁶⁶Onomatopoetic, otherwise without meaning.
Song by the Bullhead

Yéhehe hanahé
'Átepu's kanapíceavisí prínl. 57

Pu'ya xú kunkupá'óm'mahánik, Teüppítce. Xas 'u'aráří'hk'ánhá'. Xas Katcaká-tecite 'uppíp: "Xúric vúra 'u'm kana'íceavisí." Xarixas Katcaká-tecite 'u'm vura 'i'sá'átiv takuní'ceavisí xúric, o'pá'ttícíp. Xas Xánkit xúppíp: "'Átepu's napíceavisí." Xas 'ic vít 'úpeceavisí pamútepu'ns. 58 Vura va; 'úxxak 'í'n páxxus uná'nmútí', Katcaká-tecite Xánki xákka"n. Pa'asiktaváñ 'u'm íra táy muffúrichaniik, karu kě-te'ánik pamútepu'ns, kě-te múte-úr'shánik, Katcaká-tecite 'u'm vúra 'u'á'púnmutihišúnik. "Maník va; a'ákkihe"c.' Katcaká-tecite 'u'm vura hitíha'n ávaha kité po'píttí aná'ceavisí, 'ávaha kité.

Tevára pánpra k'úkkúm úpkú'hpá'. Xas kúkkúm vura 'áxxak úpíkk'ay. Xus tákunú'um. Va; vura kúkkúm kunkupapatúm-o'ha'. Xas kúkkúm vúra va; k'ó' kínáńki pà'émeca'. Kúkkúm vura Katcaká-tecite künáák ísa'átiv xúric. Kúkkúm 'ík vúra Xánkit te'óppíp: "Pamítepu's napíceavisí." Xas vura 'u'm taní-namitce 'ússá'm pamútepu'ns.

Tevára pánpra yíó kún 'úppíkk'av pa'á'ë'm. 59 Xas uppíp: "Teém có;'ó pëppíkk'atvi Pakatcaká-tecite. Katcaká-tecite 'u'm vura mu'ápurú'n 'úpsí'nvúti'. 'U'm vúra Katcaká-tecí'n 'í'apunkó'tiháp. 'U'm íra harivuravava patupíkfr tek'áhá:k pamú'ávaha', va; kari tí'ápurap. 'U'm vúra Xánkit xákka'n kuxú'shítí'." Vúra 'u'm Teüppíte tu'á'pún'má pa'í'n kumá'púnkótí'. Hínupa páy 'u'm Katcaká-tecite Xánki xákka'n kuxú'shítí'.

Pu'ya; 'u'mkun kunkúphá'ník, Katcaká-tecite Xánki xáká'ñ, va; kunkúphá'ník. Katcaká-tecite 'u'm káru vura mahrá'ínhánik. Karu Xánki't 'u' mahrává'nñáí hó k'aru. Hínupa 'u'm fppité pakukúhitihanhaník. Katcaká-tecite 'í'n kumá'púnkó'tí'. Xas 'u'm va; kumá'íí payváhím níínamite pamútepu's Teüppíte, ë's vúra pufa'Ít pamútepu'ns.

Kupánanakana. Teé-mya'te 'ík vúra Icyá't 'ime'ínná'vic. anivássi vúraav e'kíniyá"te. Teé-mya'te 'ík vúra 'Atáyteukkinate únnúprave"c.

57 The last line means: "Pay me some more gut strings."
58 This is why the bullhead has lots of these strings while the redish has only a few.
59 Who this doctor was is not known.
60 They see what kind of pain is in one while they shut their eyes as ey dance.
11. Bluejay and Bullhead Doctor Redfish

Ukni. They were living [there].

Bluejay was a devil, whenever the Bluejay wanted anyone to get sick, he [that person] would get sick.

Then later on somebody got sick, got very sick, a woman, pain was shaking in her breast. Then she sent for two doctors. Then both doctored her. They danced the doctor dance. Bluejay kept changing the song.

Song by the Bluejay

Ká' y kay kiné
Pátas kay kiné. 61

Then after a while Bullhead started in to sing her doctoring song.

Song by the Bullhead

Yéhehe hanahé
'Átepu's kanapicavsf-prni. 62

That is the way they doctored her, Redfish. Then she got all right. Then Bluejay said: "Pay me in shelled acorns." Then they paid Bluejay a pack basket full of shelled acorns; she packed it home. Then Bullhead said: "Feed me with gut strings." Then she [Redfish] fed him half of her gut strings. They were both doctoring her. Bluejay along with Bullhead. That woman had lots of shelled acorns and she had a big bunch of gut strings [inside of her], her gut strings were big, and Bluejay knew that. "She will pay me that. Bluejay always wanted to be paid in just food, just in food.

Then later on she got sick again. Then she sent for both of them again. They treated her. They just doctored the same as they had before. Then they paid them again the same kind. They paid Bluejay a pack basket full of shelled acorns. And Bullhead said again: "Feed me with your gut strings." Then she [Redfish] had only a little of them left.

Then after a while she sent for another doctor. Then she [the new doctor] said: "You must quit hiring that Bluejay. She is in with Bullhead. Bluejay acts like she did not know her own devil work. Bluejay is the one deviling you. Whenever Bluejay's food gives out, then she will devile you." Then Redfish knew who was deviling her. The fact was that Bluejay and Bullhead were in together.

That is the way that Bluejay did along with Bullhead, that is the way they did. And Bluejay was a diagnosing doctor. And Bullhead.

61 Onomatopoetic, otherwise without meaning.
62 The last line means: "Pay me some more gut strings."
The two youths lived at Yuxtuyrup, place name, by the river bank at the upriver end of Katimin rancheria. They lived there not in ikväahirak, in mythic times, but long ago in human times, of which period the old word 'uhyanàt' ppaś is used.

These youths were just raised that way, good and secretly; they were little seen, but spent their time in hunting, practicing dances, and other pursuits of rich people.

Or: tanupuyà'härähà. This was frequently said when crying.

This was the old mourning practice; the bereft stole away to sit on he ground by the grave in the early morning. The old Indians told he younger ones not to cry in the evenings or nights; that no one ever died for feeling bad for dead people, and that these two girls made it this way, so that nobody ever will die of grief. (See p. 33, fn.)

'Àïkrë'ən, diminutive 'Àïknë'tchaña meaning he who dwells above, name of the mythic Duck Hawk who lives on top of Sugarloaf Mountain, patron of Katimin rancheria. (See p. 2, and p. 32, fn.)

It was the custom to keep and to pack about, when traveling, entire cannon bones of the deer. They were regarded as natural marrow cases, and the marrow was extracted only as used. It was an old expression that this marrow rubbed in well all over the body makes the traveler feel as if he has bones in him, makes him cease to be tired. It was also the girls' blanket against the cold on their long journey. Because the girls and A'ikren used it this way is why people use it now.
The Indians have the pretty belief that A'ikren, when he leaves his home on top of Sugarloaf Mountain, migrates to the Indian Heaven, returning the next season. He just made a special trip to conduct the girls there.

Also púva kunic y100 ikvéariháp, it was like they had not passed one night. This experience of the girls was often referred to by the Indians to convey the day like impression which long visits away from home make after one's return, just as we say "the visit seems like a dream."

They liked the 'ixtí-vha', fun, of the Indian Heaven country. Pavura kó; kúma'rhvána', po'rhváná'tí, they are dancing all kinds of dances.

This was to be the reviving food, the smearing of which around the mouth would make a dead man revive.
kunippâ'nik: "Xšt hâ'tva 'ukupé'vuyxâ'hâ'ha munuyâ'ha'ra, vûra puva; 'ahvâkkiré'câ'. Vûra 'u'm 'ukkuhé"c, xas ik upuyâ'-hâ'rahe"c." 'UhyanaâŒppâ'rahâûik: "Vûra pu'ivé'câ', xâ't 'uovuy-xâ'ha munuyâ'ha'ra, 'uxussé'c uma vûra nîk tâni'îv, kuna vura pu'ivé'câ'." 77

12. TWO KATIMIN MAIDENS VISIT THE INDIAN HEAVEN

They were living there at Yuxtuyp, two youths. Nobody saw those youths much. Behold they saw them every year when they went stepping around [with flint blades in front of the deerskin dancers]. They were just raised that way. They were steppers around. That is the way they were raised. It was then that those youths were seen.

Then behold both died. And they both had girl sweethearts. They thought: "We are dying, too." All that they did was to cry. Every morning they sat down by the graveyard, the water coming out of their eyes.

Then after a while all at once a person sat down by them there, as they were crying there by the graveyard. Behold it was A'ikren. Then he said: "Ye would better quit crying. I know where your sweethearts are. I will take you there. Ye make 10 maple bast dresses. It is a long way where we are going to travel through. And ye must take with you deer cannon bone marrow. They will be your bones, when ye rub it on yourselves." Then they said: "We are through, let's go." Then they all went. Then the strands of their dresses got all pulled out [by the brush], it was so brushy where they were traveling through. Every once in a while they put on another dress, and again it all pulled out. And all that they were painting themselves with was that deer cannon bone marrow.

Then when a long way along, A'ikren said: "We are about to get there. Ye will see what they used to do; they do the same yet, they have the same fun yet, stepping around [before the deerskin dancers], they have the same fun yet."

Then they got there. It was getting dark. Behold the deerskin-dance row. Then after a while behold the whistle sounded. The youths were sitting at both ends, at both ends of the deerskin dance. Then they [the girls] tried to touch them, their sweethearts. They disappeared there. Whenever they were just about to touch them,

77 When a person is dying, the old people say: "Pu'ivé'câ', va; kunippâ'nik pi'êp 'uhyanââŒppar, xâ't munuyâ'ha'ra 'uovuyxâ'ha'." 'He is not going to die, they [the two girls who went to the land of the dead] said it long ago; it is old-time talk; I do not care how bad he feels for his dead one." Pi'êp 'uhyanââŒppar refers to an early tale of human times, in contrast to pikvâhahîrâk, in mythic times, in the times of the Ikxareyavs.
they disappeared. Then A'ikren said: "It is well. I am going home. I will come back for ye." Then they said: "It is well." Then he went home.

Then behold he came back again. They felt like they had only stayed one night, so it seemed to them. Behold they had been there one year. They did not want to leave. Then the people told them: "Ye must go back. It is not time yet for ye to come here. Ye did not die yet." Then the people told them: "Ye take along some heavenly salmon backbone meat. Then nobody will die any more, when ye carry it there. When first he dies, before they bury him, ye shall smear about his mouth the backbone meat of salmon." Then they brought it in [into this middle place]. Then they did that, smeared it around the mouth, and he resuscitated. For a time people did not die. There was no death for a time. Then after a while it gave out. Behold when there got to be no more salmon backbone meat again, then again at intervals they were dying, when there was no more of the salmon backbone meat. They [the two girls] are the ones that said it: "I do not care how bad one feels over his dead one; he will never die for that. When he gets sick, then he will die." It is talk of long ago: "One will not die, I do not care how bad he feels for his dead one, he will think that he is going to die but he will not die."