

Wolv

d v. l t ȧ, not much.
(Not as ~~big~~ big 298 has it).

Thomp

d v. " I, not much.
I short

On Chas 298

Wolv

l ȧ | k I, there are lots of
Dogs. ↖ ↗ both levelish

Thomp

l I | l t ȧ, there are lots of
? almost but not quite a
choking here coincident with
the end of the low tone.

Dogs, ~~big~~ jarg. hay v. l ȧ m m v k s.

On Chas 298

Wolv

ʃkʰ x'wɛ́, accustomed
↑ as in ~~that~~ Sap's market

Thomp
ʃkʰ x'wɛ́h, I like that way.
On Chas 299

Wolv

tʰi x v n, -to continue
(Doing something). Does not know
well.

Thomp

x v n̂ = over there. N. 1st syl.
On Chas. 299

Wolv

s'á ggwáé, in pieces.

Thomp

ʃá ggwáé, "you tear smthg up in
little pieces."

On chas 299.

Wolv

h'ó. yá. n'í t'a,

I'll fly

Thomp h'ó. yá. n'í t'a,

↑ from h'ó, now and
often has a little of the
' left despite the
lengthening.

now I'm g. to fly.

On chas 299

Wolv

dú.wa, will probably.
Does not know well,

Thomp

dú.wax, not that way, it aint
that way. or this is a Chetco word.

On Chas 299

P 1

Wolv

x'x'ná's - ná'f'x'e,
I paddle canoe. accentless

Thomp

x'x'ná'θ **EMPHATIC** ná'f'x'e,
I am paddling my canoe taking a ride

On Chas. 300

Wolr

ʔá: dʒən, he says

ʔhomp

ʔá: dʒən, he said it

also vs. hí: ʔá: dʒən, he said it
↑ accentless

On char. 301

Texts

Myths

Wolo

t₅[?] x dâ, a story.

Thonep

dâ h dâ, any story.

t₅[?] x dâ = story in some dif.

dialect, has heard this form

On chas 294

The ~~titles~~ ^{variable} titles of myths
are as ~~unstable~~ ^{variable} in exact wording
as the texts themselves are. ~~It~~
~~fact~~ a story was ~~often~~
largely never labeled at all
or was referred to by various
shortcut descriptions which ~~are~~
by some ~~not caught~~ did not catch on.

Thomp

The teller of those stories
was always seated in the
middle of the sack & told long
story in the dark. I wd then
fall asleep, to awake in the
morning sweating, since the
fire had been built up. My father
wd wake me up. I wd go outside
& seat myself above the sack
door, where warmth came up. It
was nice in the sack but cold
outside with nothing on ~~of~~ you.

Thomp

Thomp actually slept in the
suth. and used to like it when
real warm in there. Oh, how he
hated to get outside naked
in the cold.

Reference is to story collected
by C. Hart Merriam.

Thomp
I told Thomp Merriam's ~~story~~
Calif. lud. story about moon
coy. & lizard creating man.
Thomp n. this myth & n.
how man was created.

Thomp
Every bird was people
long ago.

Thomp
s x se y y x l ' a , god, til.
he who sends babies into this world.
Oed term.

Mythic beings

Norm

Big-snake is commonly called
t'a-yof, merely ~~in~~ any snake,
but the correct name of the
big-snake is θ^{\wedge} h_ovst' i.
Indians claim that these can
understand Indian language.

Thomp

$\tau\epsilon^{\wedge}$ x $\tau\tau^{\wedge}$ if, snake.
also knows the word $\tau\tau^{\wedge}$ x x $\tau\tau^{\wedge}$ x $\tau\tau^{\wedge}$
(ch. + splendid). (Oh yes, they
hear (= understand). They "hear" v they
understand "knows it." they are snake-chiefs.
They don't travel around much, they stay home
all the time. Imp. means he reclines in his house
all the time, does not go traveling
much, cause he is chief.

Thomp

ts' x₀ d₀ v. n n x, dwarf,
3 ft. high, but very strong, he
always grasps you and holds you
at arm's length — so that
you cannot grasp his genital
hair, which does not grow in front
as it does in humans, but
in the rear, at the base of his
crotch, for if you can grasp
his genital hair & hold it, you
can bring him to terms.

Norm.

I try to ask Norm the name
of the 1st people, and he
gives h₀ n₀ d₀ - d₀ n₀ e.
Perhaps he does not understand me.

Thomp

n₀ x₀ n₀ x₀ s₀ h - d₀ n₀ h₀ e.
(=ground) Thomp says this means 1st
= x₀ d₀ d₀ a₀ n n x. Both of these
terms are used in Head-of-C Lang
for the 1st people. The 2nd word
he ts. is story-people. Both are
equivs. of Karuk 'i k x a n e₀ y a v.
When I ask him what he calls
Very impt. story, he gives: ① s₀ h₀ d₀ x₀ ②
x₀ d₀ d₀ a₀ n n x. This last word means
long ago.

Laney

Coon was in a boat out fishing. There were ~~2~~ 3 altogether in that boat. River-otter + mink. Mink was the capt + handled the paddle behind. R-o held the fishline, and coon held the pitch light. and they got into trouble + they did not reach shore when he ought to, and the pitchwood burnt down + he burnt his hands + rubs his eyes + it make that mark on his face.

Thomp

The sun's home is in the
l., and he goes ~~into~~
underground to get back home from where he sets.
Coy said: It is light
perpetually where sun lives
(never gets dark there). there is no dark-of-the-moon there. the sun might be 10 people, the kids said.

"Chum." stands for Chumash.

Jenny:
Sun just like it has children
sometimes around it that is a sign
that it is g. to be storming.
(bapt for Chum.)

Thomp

Coy. said. When it is
sunrise, it makes daylight all
over this world including under
the water, & underground.

Imp.

①

Jenny:
When we ask about an eclipse,
says it is called 'Tf. d. & Th. x. u. t'.
Everybody holler and shake a
coon skin.

The reason for this is in the following
story: The coon was crying when
the sun dropt on this earth.
The sun was heavy and hot. Some people
were coming along. This is why the coon
is always as if crying, has a black
mark on his eyes. And pretty soon coon
rubbed black on his hands and went over and
pickt up the sun and raised it slow.
Two times he lifted the sun and set it
down again, and the third time he
lifted it and threw it upward and it
stuck in the sky. "Don't think I laugh,
I am worry'ng because I am in darkness
now," the coon said.

Thomp

Myths.

Thomp

A man lay on the beach & waves came at low tide, ~~and~~ the chief of the kind of birds called 'kndyaf' ^{is snowwhite.} ~~was~~ ^{found on birds} that man gashed his body at many places & lay on the beach, blood was all over his body. that man lay there bec he wanted to catch an 'kndyaf'. the waves came & pushed him & one of those birds came & beheld him. He went back, & notified, & soon 15 or 20 'kndyaf' came. these birds brought with them buckets for fetching water & all.

parapernalia or utensils. Pretty ⁽²⁾ soon raven came to near the man, but neither he nor any of the 'kndyaf' were allowed to touch that dead man until the 'kndyaf' chief (who was white as snow) & his wife came. this chief notified Raven that Raven of peck the eyes out of the deadman. Raven edged around the man & looked the deadman in the face - whereupon the deadman moved his eyes. Raven went away, & notified the chief: no good, ^{that dead-ones} ~~he~~ removed his eye. Ye come! (these birds were

people as they came). Let me (3)
go! they said. "All right. 3
men went over there & were
about to take his eye out, whereupon
suddenly the man grabbed the
chief. It was just like thunder
from the sky. The chief
hollered: "Ye keep still! Then
he said to the man: "You've got
me. What do you want. I have
a daughter, I have all kinds of
money. How much money do
you want, how do you want
it. The man said how much.
All right, I'll take
you go & go back, I'll take

you along with me. (to (4)
heaven or wherever those
stay, they were birds, not
birds now). You got me, but
I'll take you along with me.
I've got a daughter. That's what
you wanted money. The man
did not deny it, that chief knew
without the man saying. "How
ye everybody go home." He
took the man with him.

He walk up - just like
a bird, they see lots of houses,
and chief's house in middle.
Some 5 houses this side, some

five houses that side. ^(C) chief
have right in the middle the
chief said: this is my house now.
He opened the door. Oh, a
fine house. Just earth for
floor, everything nice: and
yellowhammer feathers on
everything — on arrows & bows.
The chief said: Here's your
husband I have got for you.
The daughter was married right
there, she had to become
married.

They cook acorns, dry elk
meat, everything they eat. The chief.

and his wife ate together ^(C)
with the man. This was maybe
in heaven — a fine place.
That fellow stayed there ~~was~~
one month. The ^{ad3 of} man flew
around as a bird where
the aged f. & m were crying
for that man, whom they
seemed lost. They reported
this of grief to the chief —
maybe the old couple die?
What are you to do about it?

"I am going to send him
home for a visit," the chief said.
If the chief could get the man down

to the ground, the man ⁽¹⁷⁾
walk home.

they had to pack (carry)
that man down to the ground, then
the man walkt home. Oh
everybody was glad to see him.
He stayed there 2 mos., then
he told the people: "Now if
I have to go back, my wife is
lonesome for me. I live up there
with those people. They are not
birds - its people, not birds."

~~My wife says~~
they are rich people, much
food, many things. My wife has
2 or 3 sea-otter skins that she

sleeps on. You must not ⁽¹⁸⁾
cry any more. ~~Don't cry~~
~~Don't cry~~ He told
his mother esp.: "Don't cry
any more, just eat what you
have." "We are all right
now," the old folks said, "we
know you are alive, you
not die, all right, they said."

He climbed back home,
his wife gave him power to do
it, nobody knows how he
traveled?

that was the last - maybe
he come back again, maybe not,
they knew where he is, he

had talked to them, no use ⁽⁹⁾ to
come back any more, all
through.

we call the place they
stay 'kndz' of 'w' h m' e',
↑
raised

flicker-staying-place

But in the name of the
man nor of what village.
But it was an inv. & in the
beach of the U. S. the kids
were training all the time, &
he trained to get that
flickers' chief.

Lucy

Wholly vs. that that big white-headed
bird is the boss of all birds.
Hummingbird wanted to go to heaven,
but only the ~~flicker~~ ^{flicker} is fly
to heaven & back. Hummingbird
hid in one of his armpits & so made
the trip without ^{it}... knowing
anything about it. ~~It~~ fails to recall name
of humming-bird.

Thomp says this word means feathers
but it is not the name of a
bird sp. at all.

Thomp ~~he~~ says he never heard the
above story about humbird going to
heaven in white-head eagle's armpit.
But cp. Carm.

Thom

①

A man had 2 wives. One
was little & the other was
ca. (big w/kr. woman) & the other

other was frog woman.
Frog was a good looking woman.
they

these 2 women were jealous
of each other. One day
the w/kr woman went to the
top of a tree & brought down
nice firewood & put it on
the fire, but it did not
burn - frog w/kr sat
away from the fire & did not
look at her.

the man came back from the
w/kr: what is the matter?
"It won't burn." But the frog
woman ~~made no answer.~~
didn't say nothing.

The man thereupon went out
& got dry firewood himself.
& started the fire. The
frog woman was afraid she
couldn't keep this from
burning. The w/kr w/kr got
over to cook.

The next morning there was
snow about 2 ft. Awful cold.
Frog woman then packed driftwood
But w/kr woman has packed nice

wood. But she did not start ⁽³⁾
fire. She as she spoke
to frog. Frog said:
"I have to burn my ^{own} wood."
"I don't let you start fire."
Frog w. w. press on the fire
the other w. started

"What's the matter. Well
you never burn my wood the
frog now started a good
fire with her own wood. Both
were happy now. It was the
frog who had been doing it
all the time. The man came
in from the south and they had
a warm house + a nice breakfast

ready for him. They all ⁽⁴⁾
spoke nice to one another.
"I don't want my wife to
go to the top of the tree for
nothing, & to get nice
wood, she might fall down
& kill herself," the man
said. All were happy now.

Thompson

The Inds were having a good time at the mouth of ~~a~~ big ck., catching lots of salmon, there was a big camp there. And some were drying fish. Lots of young people had come there during the last few days. ~~Even~~ Someone hollered on the mt yonder, the people answered, then again the people and all the time.

0224

the one who hollered was ⁽²⁾ running hitherward

k k k k d k k k k
Quail was coming. Quail charged & speared with his topknot & one man now, the best man they had. Some women had run away before quail killed one by one the whole crowd. They were shooting with arrows. They say quail had only one rib — arrows w/

glance of. He cleaned up ⁽³⁾
all the people. Only one man
got away. So lots of women
saved - lots of women ran
away. He killed 30 or 40.

Next day the survivors
watched they felt quail was
to come back. The corpses
they placed together preparatory
to carrying them home. ~~they~~
The quail hollered. Now
nobody answered. Instead, they
were all in readiness. The old
people said: ye all get vady

eye caught hold of his horn
on foot or anywhere, throw ye
him down, do anything. Quail
dodged & dodged & had already
killed about $\frac{1}{2}$ of them. Those
that caught hold of him were
not stout enough. Lots of dif.
humans locked at his horn
& finally his horn came up -
now this the human who
caught him armed only with
a knife said: I'll go with
him (Quail) to Quail's home.
He did not carry arrows -
just a knife was all he had.

that man tied himself out. ⁽⁵⁾
that Quail, ~~then~~ they
tied his legs to the Quail
& they tied his neck to
the Quail. Now ye let
go, boys! he said. Now he
went. He was pretty scared.
He ran ran all he co
(even baby quails run fast).
He ran in the brush &
everywhere, ~~then~~ he
go through the man had
to lower his (human) head

Joan to go through the ⁽⁶⁾
brush. Quail ran all that
day, all night & all
the next day. He ran about
4 days. He was running
north — there was no
timber in those 5 ten
times. The rider just wanted
to know where his horse
— he knew where quail
was circling, he never
failed to know where Quail
was going. Quail has no
home he just pat Joan by the
tail for 2 or 3 brief periods.

and quail running back ⁽⁷⁾ towards
that man's home - he did not
run much now, he had
gotten tired. He thought he
could get that man off when
he started but that man
was still on him. Then he
jumped off by ~~the~~ close to his
home - he knew where it is,
you see - (I don't know why
he didn't kill him but
he didn't). So the man got
home. The boys untied his
legs, & his neck, & he walked
off. ~~So~~ he said: ~~the~~ that

one has no home, he never
stopped nowhere, he night &
day runs, he said.

Thomp
One ~~was~~ man was making ^①
~~about~~
a boat - he was a k'xumásdan
man who went across the
Coq. R. mouth to work making
a canoe. It was in June -
lots of salmonberries. (lots of sb
grow in that country). He
was making boat, he had an
elk horn chisel, his boat
was ~~pretty~~ near finished. He
~~heard~~ ^{heard} a woman holler on a
side hill. ~~He~~ after a little
he heard her holler again. Well,
he had to answer - he
thought a woman lost. He ansd

hí. Then a 3rd time ^②
he ansd. again. He heard the
bush parting. He was using
elk horn chisel & a wooden
hammer. Then 50 yds. away
- he knew it wasnt people
who wd holler that way. Finally
he answered - he thot: But
can it do but answer. He
ansd. He saw a person
coming. Tall. She had
wings on. He had thot it
was a woman. He lost
it. ~~It~~ was not a woman. ~~She~~
He saw a man standing

beside the boat. He put his ⁽³⁾ horn down & jumped at him. He dodged. He missed him. Then the fellow came close to that big (dead) tree, the fellow stuck into that tree. He pulled back. He lost his horn. He then turned around. He faced the man. Then he turned to flee. He went home. He had lost his power when he lost his horn. The man went over & chiseled out that ~~bar~~ embedded horn. He had charged at the man 3 times but each time he dodged & thus saved himself.

The man took the horn ⁽⁴⁾ home. But he didn't show it to anybody. He put it away nice. It was just as sharp as flint. He had it laying back on his mesa, but as he charged he brot it forward & it stuck one person after another with it, he ~~ed~~ ^{kill} ~~stick~~ about 100 people in an hour.

His chief came around, he knew that there was smthing wrong. He the man had ~~the~~ the horn wrapt & at ~~the~~ his foot. He told his visiting chief the whole story of his encounter & said: Youd have to have

a tree like that, he can't (5)
pull it back, & on 5 steps he'll
get you, you can't run away
from it, you have to face him, &
if you can judge, it is all
right. I dodged him 4 times,
then the 5th time ~~he~~ I
dodged, & his horn stuck
into that old fir tree, rotten
tree

Now he told his boss. Well,
the boss told ~~me~~ him, I'll give
you 200 dollars. No I won't
& let you have it. It is right

here - you can keep it. (6)
I handed it to his chief. ^{the chief} He
wanted to buy a woman with
it. ~~He bought~~ He had 3
wives already, he wanted to
buy another. He bought
one from the Coos-Umpqua.
He they had to ~~bring~~ bring
the woman to him. That's the
way he did.

nobody knows what he did
with that horn. Maybe he sold
to somebody - nobody knows
the Coos are a lousy. watch it
for that kind of people after

that. good hand to run (7)
that quail. No difference
from that quail, he said,
2 wings, not much feathers.
~~lots of times that~~

①
through
they say that where they get
ind. money the people's mouths
are merely a small hole, it
must be worse than sugar sweet
their meat, they get in a bay
there, low tide they swim they get
it, it comes in 5" diam bundles,
they bring it into the house, thereupon
they bake it whereupon it becomes
white, every door these shells are
piled ~~into~~ up, they do not use
the shells, they merely throw them
out, and when they throw aside
those shells they become broken and that

is where the poorer shorter kind
of money comes from — originally
all are long fine ones.

When I ask him how to say
Ind. money, he says 'ts' & 't'
't's' - 'ts' & 'ddæ', my Ind.-money.

They also call it
'dannæ' - 'ts' & 'ddæ', lit. Ind.-money.

Thomp

The Jews all went after
supper to the swh & lay down
& slept there nice & warm. There
was 1 boy about 5 yrs. old
A man went outdoors to piss
& he heard a woman crying
not far off. He went back into the
swh. & he told an old man
& an old man went to the
door of the swh. & struck his head
out. & sure enough he heard
a woman crying not far
outside & those in the swh
were panic stricken, for
they felt it was a dead person.

So the old man sent to (2)
the cookhouse for the 5 yr. old
boy, & brought the boy back
to the sath and the old man
held him there by the sath
door, & told the boy: Your
(-ts'enne?)
grm. is crying out there, go
there & tell her to blow her
nose into your hand. The innocent
goofy 5-yr-old went right over
to grm. & told her
there & told his grandma, & she
blew 2 big bird-moneys (2
dentalia) into his hand. The boy
brought those back to the sath. Then
they sent the boy back to bed, in
the cookhouse.

Then they sent one man (5)
out from the sath telling him
to take the 2 big dentalia
(one from each noshit) out
into the woods and find a
place described as 1 ft x 2 ft x
where a ~~stick~~ stick has rolled
away leaving a deep hole in the
ground and put moss in that
hole, & lay the 2 dentalia on
it & then lay moss on nice
to let the bird money lay
eggs & breed - there were lots
of people and the only safe
way was to hide the dentalia.

Nobody went around there, (4)
cause nobody knew anything about
what they were doing. One old
man had to go there all the time,
he was training himself all
the time, that's why they had him
go there. He went there the next
morning and he found that each
one of the young ones had had 1 young
pulled. How to pull them
y-ones, leaving the young old ones
there. He ~~look~~ did not take these 2
to the sack but took & placed
them in the hand of the old chief.

0234

The old chief laid them in (5)
a basketry-pan and set them
way up

5 times he went & got
after 5 times & they no longer
lay eggs. So they got 10.
They call them milk-yak.
Lots of money was that boy.
That 5 you old boy's ~~was~~
mother was living his father was
dead.

The chief of the old man told
the boy: ~~you~~ don't you touch your
gam, you just hold your hand out
& she will blow her sno. in your hand.

When that ~~to~~ 5 yr old boy ⁽⁶⁾
grew up, his mother bought that
boy a first wife, and in 5
years he had 5 wives. That's
how his grm. helped him.

Don & Lou ^{used for plans} was our place ⁽¹⁾
— my father's & my grf's
place, on the Ump River, about
 $\frac{1}{4}$ m. up slope (not up) there
lived a grm. with her 2
grandsons (her son & her
son-in-law had died). Quite lots
of people lived at do. There
was a man who had 2
daughters living with him, his
wife had died, living with her
from the do cash. The
daughters said they were
dig camas there at the foot
of the hill, it was springtime
he snowing in spells, the noone

cd get at those 2 girls alone (3)
there was always a bunch of
women around them. Camas roots
in March are only 3" long &
white - just like Ind. money,
these were poor girls & they
fixed themselves up with camas
having 3 or 4 of these, tail up,
hanging on upper lip from nose
septum & more in their hair. Their
father looked on them & pitied
them that they had to use
this camas only (instead of
real Ind. money).

A woman from afar
stigmatized them & saw they
were camas-tails & tattered about

The 2 girls told their father (3)
We were stigmatized & the woman
took in that we were wearing
camas. g.v. & t.f. 'I. l.k.',
camas-tail. In early springtime
the women dig the wet ground
& get this immature camas.

Then the father dreamed,
he felt bad about it, he slept in
the south, the girls slept in the
cookhouse all the time. (but their
man accosted him in the south:
What's the matter with you, I
feel bad all the time, you are
not sick, you want Ind. money?
You must do just what I tell you.

Do exactly as I told you, Tom. ⁽⁴⁾
you clean out your house,
you leave the smokehole way
open, never matter if it rains
in, have the girls clean
the whole house, then close the
ground level JF door, & extinguish
the fire - you do not want to have
any fire at all. You Big-snake
is coming, he has all sorts
of money. Everybody laugh
at your daughters with their
camas-tails, we are sort
of sorry, that's why we are helping.

So that day they cleaned up, ⁽⁵⁾
they told him then to send
his girls to stay at another house.
Another man said: We'll take
care of them. they are old enough
to take care of themselves, they
will ~~take~~ get a little wood &
will take some food down with
them. You have to stay in your
house sitting in the corner, holding
your string bow without arrows.
You will feel that big snake
come in, he'll touch you maybe
but don't get scared
about 10 p.m. he heard
something coming ~~xxxxxx~~ - coming

from the river. He heard (6)
the tail come in thru the
smoke hole first, in 15 or 20
mins. the whole ~~of~~ big snake
was all inside, the man could feel
his cold body, and then when
he is all inside, you suddenly
cut your boosting and the
snapping / twisting will cut
into the big snake's body. He
did so, and immediately the
big snake went out through
the smoke hole, just showering
bird-money all about the house.
It was getting daylight. How is
"daylight" so quick! He felt

0238

while it was still dark. (7)
He could feel bird money here
& there on the floor. That
morning the 2 girls returned.
They picked up outdoors 2
big k's & l's.
and filled a big 2
mæddâ, the 2 daughters
were picking up bird money
outdoors just like rats
all the way from the house
to the river. That night
the girls slept, so they were
glad. Now we are not g. to wear

camas-tails, we are 78 ⑤
wear ind. money hayó.
Clean it up good, the
father said. Clean yer hair
out, ye ~~hair~~ - clean
each other. He fixed up
a big bodyfront spangé, &
ind. money from nose, &
put ind. money on yon
hair, they did not think of
eat, they swam, they fixed.
up their bodies nice. That
day they went to dig camas.
A woman close to notice
them, the girls knew she was
coming to notice them, though

she made out not to be ⑥
noticing them. The woman
noticed that the girls had
the real money now. Every body
was ~~not~~ coming close to those
girls now.

The girls returned to women
did not ~~dig~~ dig much camas,
they ~~as~~ had been mainly watching
cash. shinging up still more
ind. money for those of girls.

~~The chief now invited~~
the man now invited the
chief to come to visit him
at his house. The chief & his

2 wives came & visited. (10)
The man had made ready
a big k'w'ell. Full of
dried money to present to the
chief. Oh the chief kind of
hollered: "Well, this
is all right, my boy, anybody
like you do shd keep quiet.
Now you did well to give me
this dried money, I'll go home
now. He went home, &
his wives. One of his wives
packed the big k'w'ell.
What is he packing, what
is he packing, ejaculated
people of the big town as they

passed through. (11)
Lots came to the chief's
house. How come? What have
you got?" That is, man
has had luck. He has gotten
dried money. He gave some
to me bec. I am chief. Then
everybody went to that
man's house, & each got
a parcel of dried money to take
home. The chief bought a
girl with some of the money
& then called the man to him.
"I present you with a wife"
he said to the widower
he got a new wife, stepmother

to the 2 girls. ~~the~~ (12)
Now the man was most happy.
You are g. to be the chief,
he told him as he presented
the wife. Have you got
enough string ~~the~~ for stringing
all the chd. - money? That
man settled down like a chief.
~~Before~~ now - before one year he had
5 wives. That was all he wanted,
he did not want anymore, and
the daughters married rich men.
When I ask about the grm.
with the 2 girls,
says ~~the~~ the 2 girls
do not marry them for those
were their relations.

0241

Thump

Panther married a deer-woman.
Panther's bro was ~~the~~ the wildcat.
(Panther's ~~of~~ 'se' 're'). This
weat was kind of young. Weat
used to go out hunting & wd
come back without deer, & his bro
wd never ask him anything - his
bro knew he had killed none.
Panther's deer. ~~of~~ wife
continually used to dig
the kind of camas called
gufft - 'se - so easy to
cook you. know. Panther did
not hurt - he was sickly. But
one day Panther went to
hunt & went out into the mts

to hunt but did not see one track. On the way back he came past the ~~at~~ guffth-'se patch & on behalf from the brush his deer-wife shitting in the basket, then she shook the basket & had it full of guffth-'se.

Panther was sure his wife had shit in the basket.

Now his wife went back home packing the pack basketful of guffth-'se. Panther then later came home - Oh he was mad. Now she cooked the camas & handed some to Panther and also

to P's yerd weat to eat. (3)
But P. never forgot what he had seen. "She shit into the basket a little while ago, & I'm not g to eat it" P said to himself. You know' her shit is kind of round, same appearance as guffth-'se. Finally weat was eating his fill. Finally P. remarked to weat: How would you like to be filling up on deershit?
Deerwoman gave P. one glance - she realized she was suspected.

That night Deerswoman (4)
gave Panther one mean yank
on his belly (in those times
people of course wore no clothes)
and immediately left the
house, nevermore came back. & got
sick now, his belly was gone.
Wcat helped his bro, he got
water. I want fresh meat, P. said.
Panther told him: you go this way,
if you cant find anything, you go
this way, if you cant kill nothing
you go this way. Oh wcat
was glad, thinking now his bro
was to eat. Suddenly a
person with a big butcherknife

stept out: What did you kill
my deer for, you get out of
here. As wcat glanced backward
he saw a second black man with
a big butcherknife coming, angry.
Wcat had to get out, there was
nothing else for him to do. He
had to come back & tell his
bro nothing. He was afraid to
tell how the 2 men had
intercepted this. Wcat repeated
this same thing 2 or 3
times. Always one of these
a red fellow, & the other a
black man.

Finally Wcat confessed ⁽¹⁶⁾
Panther. Those fellows took
it away. He cried. Pan answered:
Why did you not tell me
long ago. P went out with
Wcat - P ~~we~~ went right
into the house where those
2 men lived. One was the
red waterdog ~~the~~ his
tail was his knife, the other
was the fly. (ts'a.kk'el
= redwaterdog), + ~~the~~ ~~big~~ ~~black~~ ~~colored~~ fly).
P went right into the house &

summoned the 2. Who is ⁽¹⁷⁾
the fellow that has the big knife?
And who is the black fellow?
One side the grub of black fly
was always good meat but
on the other side black fly
always shitted on his meat.
- These 2 had 3 or 4
carcasses of deer in the house,
P + W.S. took them away
home. Wdog + big fly were
people at that time. Both
had to pack that meat into the
house - one side good his
meat, one time shitted on. P
tried the two: Does Naei don't ye

do this anymore, you don't
you scare what anymore!

They gave up their meat,
they were scared, you know,
when they knew when P &
we got mad they will kill
em quick.

To get his stomach back was
all that P wanted.

We did not go hunting,
he had to take care of his
bro, they had meat now,
they did not need to hunt.

0245

Now P dreamt & he sent ^(P)
his bro to ~~be sure~~ hunt. P.
dreamed - your belly is
over there the other side of
that mt, there are 300 or
400 deer over there, they
are playing with your stomach,
throwing it back & forth. The
deer were constantly mentioning

P. & P's bro, were always
saying: there is a meat right
there, there is a meat right there.
The we left at 5 o'clock
to that place. He went to the

top of the mt. when we (10)
heard a noise like thunder.
200 deers were playing
with P's 2 (26. 13ae)
(prob. milt). We watcht.
We came sneaking down slope
& finally got in the tree
where the pancreas stuck,
in a little tree, we got
it with light great speed &
ran upward. The deers came
just rushing, they came hitting
the tree base with their feet &
they broke their legs right there.
The deers lay down (like a vast
army)

all around that tree (11)
with they knew he was a q. to
get out of there. After a
long time we broke a little
stick, all the deers suddenly
sprang & their feet. Then all
went to sleep again. A hour
later a twig dropt. all sprang
to their feet again. After a
while all the deers were
asleep. The cat came
down & killed a nearby deer
& put him on his back and
slowly went up slope, his
back pancreas was tied with himself
as to be sure not to lose it

It was a small deer, not ⁽¹²⁾ a big
deer that he was packing

We got home, his bro
was lying sick. I got it.
You'd better get up, & get
swim, for you have to
put it back. The P did this
& while P was still wet
that little man put his
pancreas back & pounded it
in good. It was just daylight.
At ~~at~~ daylight the deer
got up over there, no
pancreas, they dispersed,
they were not to come back

0247

any more. They went afar. ⁽¹³⁾
And everybody hunted
from then on. No deer. The
deer is being punished like
people thus. The P ^{& we} went down

to a nearby kind town to
find out what they'd do.
no more deer, everybody starved.
It happened that day some
there. "I have some around
here & no deer in the country,
but I have seen in a dream
where the deer are. They
had to stay there overnight.
Some of the people had already

died. Some cook an ⁽¹⁴⁾ old
deer bone, making a weak
soup. Finally one man
said. Coy says he saw where
the deer are, let's try it,
maybe they are there. ~~It~~
all went to sleep in the
mtn, at hardly walk, the
panther at hardly walk,
starved all weak & thin.
Well, ~~to dream~~ one man
dreamt in the middle of the
night & another again near
morning, crying out. The
midnight dreamer cried out

0248

(= trad. f. p. l. (x) m. l.)
"Spotted me!" whereupon ⁽¹⁵⁾ Coy
~~that~~ started hitting him with
his fist on his thorax.
"I don't say I hit me -
you pretty much kill me,
I said: Spotted me!" ^{Coy said:} ~~there~~
The deer is just a little way
from here, what odds. Had they
are playing with a deer-heart
just as they were playing with
the pancreas of Panther. One man
now, the son of the man whose
house the assembling was in,
went, not taking along an arrow

of anything, because he (16)
did not believe what Coy said.
(But he told the truth). But
the deer were there, & playing
with smthg round, a bundle,
in an open place. They
slung smthg this way, they
wd all run in a body, not one
wd ^{lay} stay behind, this yman
went right near to where he saw
the "heart" drop, the yman
seized it & ran, he was a
good man at running
young. He soon got home.

0249

That y man who got the (17)
deer heart was g to call
the deer. ~~So~~ he lollered
for the deer. Everybody felt
relieved when they heard of
the multitude of deer over there
& had hunted all over the country
& had seen no deer.
Well, they fixt a spot,
where deer can come & get
his heart. Then he lollered
to loud: Deer, ye come &
get your heart! I've
got yer heart here, ye come
& get it. Then a hum, deer

were coming now, across the (18)
ck. all the deer came close,
looking around kind of gentle
like. They waited till 15
or 20 got inside when they
shut the door. when they
cut their throats, the people
were starved for deer. they
kept the heart they did not
want to give up the heart
till they were thru with
getting deer.

then the next morning
again. He killed 1 deer,
we come & get yer hearts.

and the deer came again. (19)
had to come. and they
admitted 15 or 20 again,
full house. They killed
them. Everywhere they
notified: come ye & get
deer meat. all got deer
meat.

people were cooking deer
meat, many cooking outdoors,
people ate you know, big
encampment. Coy had
dreamed where. Coy & now
merely sat down & ate.
about 1 mo they kept this up.