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57. The Big Expedition

(Told by Herman James, September, 1958)

1. In the old days people lived at Méliat. They say that at that time the undersea people had landed there. They lived there together close by, having become acquainted with each other.

2. Then one time when they looked across [a canyon] there was something like a cloud of dust flowing along. Unexpectedly there were people coming—many. They had horses and everything—even their children were suspended on the horses, and food too. They were dragging along long poles fastened to the horses. Then in places such as where creeks flowed down, they made what are called 'bridges' and went across on them.

3. At first [the natives] thought they were few. Then when they came down the near face of the mountain [they saw that] there were many people with horses, dragging the poles along. They kept coming and coming. Now they approached where [the natives] lived. "They are apparently people of some kind," [the natives] were saying. Having become frightened, they went into the houses. With no one in plain sight, they watched [the expedition] while thinking that [the strangers] would kill them. Even the undersea people did the same—they had never seen anything like that before; nor had the Indians.

4. They came down like that—all in a row they came down—many—many—thousands. They were going along as if they would never come to an end. When they came close to where the undersea people were living, a few people straggled out and gave them some of what they [Indians and Russians] had to eat. They gave flour, being a raid. [The strangers] took it willingly—at that time. They gave it to a lot of them.

5. They went on and on—they are said to have been coming down for about half a day, as if the column would never cease. [The Indians] watched while they were coming down with everything, quivers and bows strapped across their chests. They kept going like that, like I described. Those things that they were dragging along they laid across the gulches and went across. They went on and on like that. Finally, after a long time, the column came to an end.

6. In two places guards were standing: one boss was at the head and another at the rear, wearing different clothes. The one in front was the leader. The rear one was a guard. For a long time they didn't finish filing by. For nearly a day they went by.

To the  
History  
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After that, after three or four days had passed, [some Indians] having gone northwards saw what they had given all poured out on the ground—it looked terrible. They hadn't known what it all was for. Everything they had received from the undersea people, all of the food, had been dumped out. They had apparently just left it there on the trail, as [the Indians] found it. When those people who had gone there returned, they told that the food they had given was all dumped. "Apparently they didn't eat that kind of food," they said. "They probably didn't know it was something to eat."

8. After the people had filed by like that, they didn't know what kind of people they were—neither the Indians nor the undersea people recognized them. Then they told about it and kept saying, "I wonder what they were."

9. It remained that way for a long time. No one ever knew. It still remained the same. After a while they wanted to find out. When they did so, the [Russians] said, "How come you don't know that the people you are asking about are your kind of people." "No, we don't recognize those people," said the Indians of those people. "I wonder where they belong and where they come from." But they hadn't asked when they came through where they had come from or what people they were. They had just watched frightened—they only asked too late when no one knew.

It stayed that way. This that my grandmother told me, she also saw herself. She said that when they came by she was terribly frightened. The undersea people were afraid too, and gave them food even though they didn't ask for it. This is also true what happened there. This is the end.

#### 58. The Last Vendetta

(Told by Herman James, September, 1858)

1. Now I am going to tell another story about enemies. They couldn't just let it be [unavenged] when a relative of theirs was killed by an enemy. Now one family lived at Métin and another at Forest Depths. It turned out that [those from Forest Depths] had killed one man from Métin while he was wandering around in the woods; they had shot him. That's the way they acted to stir up a kin group when they wanted opponents, when they wanted to kill people.

2. When [the dead man] did not show up for a while, [his relatives] went looking around in the woods where he had gone hunting deer. They didn't find him anywhere. After a while, when the body was decaying with vultures sitting on it, they found that person—their [kins]man who had been killed.

3. Although he was decayed, they picked him up in a litter, carried him off, and set him down at home. Notwithstanding [his condition], they prepared him, strung beads around his neck, and packed everything of his—all of his personal possessions—off to the woods on the following day in order to burn them up together. Having carried him to where they had piled up wood, they cast him up on it and threw all his things up there too: bow, quiver, and beads. Then they lit the fire. It burned him up.

4. The situation remained thus for a little while—at first they said nothing. Then one said, "Although we were enemies of that place, now we have become [greater] enemies." "Let us quit being enemies now," said several. "We can't call it quits; we'll get even with them yet," said the relatives. "Tomorrow let us go there where they live," they said. "You others [nonrelatives] come along with us." Accompanied by about four [nonrelatives], they set out for that place to battle the enemy.

One man [at the place they were going to] was an expert shot. The arrow he shot never missed; it always hit the mark. Those approaching that place were a little afraid of him, as they prepared to attack. While still walking some distance off, they asked that man if he was going to help the people they were going after. "No," he said. "I'm not in it. I'm not going to participate." When he had answered so, they said, "OK" and approached that place.

5. [The one they were after] turned out to be hidden in the house; he wasn't walking around outside. "Where is he?" they asked while standing off in the distance. Having aimed their bows and arrows, they stood ready. "He's not here," said a woman at first. "He hasn't come here," they said. "We know he's there anyway," said the attackers.

7. After a while the enemy man said, "I'll just let them kill me," and was about to go out, but the woman blocked the door with her body. For a long time [the attackers] didn't shoot, they just stood holding [their weapons], watching ready to aim. The woman stood protecting him. Fearing to shoot the woman, they didn't shoot at first but waited alert.

8. After a while, when the woman got a little tired, when she left a small gap, [an attacker] shot with one arrow. [The man] fell back into

the house. He lay there like that. "Don't shoot any more. You have jodded up my whole house. Don't come here nor shoot anymore," said the woman still standing there at the door. The leader still wanted to drag him out. "No, go back home," the woman still said—the men [aside], seeing the many weapons, were too afraid to say [what she said].

9. Then the youngest brother said, "Let's go home. He will still die even though he was shot with only one arrow." Saying, "All right," they went off a ways. When they finished killing a man like that, they stood in a group and gave a victory cheer. That was their way when fighting an enemy. They did that when completing the mission.

10. At that time an undersea boy with a gun had been riding around on a horse. From where he was sitting on his mount he saw them cheering, standing huddled together. The undersea boy said that he wanted to shoot one—he had said that he wanted to shoot several. But he just let it be.

11. Then the Indians, having slung their bows and put their arrows in their quivers, returned home. They set off to go back to Metlak. They lived there. "Let this now be the end," said the old people in council. "We aren't going to kill any more; we aren't going to be enemies with Indians any more. Now we'll just live peacefully. Battling enemies comes out to be a bad deal—people keep dying."

12. Into what we call a 'cross-house' [= church] some people drifted. Some people drifted into the church belonging to the undersea people. Thereafter there was no more killing of people—what was called enemy-killing.

13. My grandmother told this, saying that she herself saw and heard it. From where they were living, men set out and killed a man. Then my grandmother said, "Thereafter the Indians didn't kill each other. They lived peacefully." This is true. This, too, really happened. They really did it. They really killed people at first. They battled the ones they called enemies. When one of their own relatives was killed they remembered it for a long time; they couldn't forget it until they had killed back. Only when killing that man could they quit satisfied. But after that time they all stopped doing that, said my grandmother. She told me that this is also a true event that she saw herself. This is the end.

59. Hunting Sea Otter and Farming  
(Told by Herman James, September, 1958)

1. I am going to tell about what the undersea people did. When they first came up, they lived at Metani. They lived there a long time.

2. After a while, it turned out that they had sailed out and found a land up north.<sup>29</sup> After sailing a while they arrived during what we call leading-out time (early spring); the land was already starting to warm up. When they had been traveling for six months, they sailed south from there. Sailing along, they were long overdue. They must have found what we call otter—otter skin is valuable; they sell one skin for a lot. When they arrived back they told about it—their own people, the undersea people—the Indians didn't know about that yet.

3. After a while they filled a slightly larger boat with everything—food, guns, ammunition. Having gotten everything ready, they sailed off at pine-ole time (summer). They sailed for a while—it was perhaps one month that they were sailing towards that place. At that time the ships moved around by sail only. There were no motors at that time operating to propel boats.

4. Then they sailed up to that place. That land in the north was a wild place. We Indians called it Ice Country (Alaska). After staying a while, they sailed southward. They were transporting south many skins—many otter skins. They say it was six months before they showed up.

5. Once in a while they ran out of food; they saw hard times. Many times that happened to them but they didn't listen (profit from their mistakes). They sailed off for long periods and sold those skins. Loading up the boats, they sent them off to some other place. When they sold (the skins) they made quite a lot of money. Other things they didn't do much. They only did that work. They went collecting in the north.

6. One time many young men sailed out in two boats. Still others had already sailed on ahead. One (of the two boats) sailed off after them. That one didn't find the others but the second one did sail up to the north to the Ice Country. Nowadays that has become a big town (Sitka). But at that time it was wild country; there was no one there—only a lot of wild animals.

7. The other was absent for a long time; it turned out to be lost; it had sailed a little off course. They set out to search for it and unex-

<sup>29</sup>Herman James was under the impression that the undersea people came to Fort Ross first and then discovered Alaska from there rather than the reverse, true sequence.

secretly found it way off somewhere else. [The lost ship] accompanied the others now; when they sailed off, they followed. They landed over there. They were starving, having run out of food. For a while, for a week perhaps, they had been starving. Some had become very weak; only a few of the stronger ones could walk around.

8. When the two [crews] had landed there, rested a while, became a little stronger, then they went out hunting. They found a lot [of sea otter]; they are said to have killed quite a few in one day—about twenty or thirty. Some of the men skinned them, dried them, put them in sacks, and loaded them in the boats. There were many, about two or three hundred skins, when they returned. That is what they did.

9. They did that for a long time. With that money they lived there—the undersea people. They didn't grow anything; they didn't even keep cattle. They only did that one thing. With that they made money for food to eat and clothes to wear and food to feed their wives and children. They did that for a long time.

10. After a while it got so that they couldn't sail up there because of the ice. They say that in that country the ice was like houses floating around, it was so cold. It was like mountains rising from the sea. Once in a while when a boat was bumped by one, it was smashed to pieces. When that happened the people drowned and froze stiff from the cold. One time when that must have happened to a boat, the undersea people—there were perhaps twenty in the boat—were all drowned. They were never found, never heard from again; they were never to return again.

11. They still didn't listen but still sailed off to gather and shoot the marm [otter], and, having loaded up the boats with them, sail off to their home—which was Métis. One time, after a while, as I said before, the route where they were accustomed to sailing up turned out to be closed off by ice rearing up like mountains. It was blocked where they usually went, it having really begun to turn cold. It got so that they couldn't return; there was no way to sail forward. When that happened, they said, "Let's go back; it's too hard for us to break a way through," and, having turned around, they started back. When they were sailing along the way, they too ran out of food—the food ran short. Starving, they sailed along.

12. When they didn't show up from there, the other undersea people from Métis set out to search; they already knew what had happened to them when they didn't show up for so long. Now they set sail. They found [the lost ship] when it had sailed about half way back. Some of the men had already died—starved—only the few stronger ones were

sailing the ship. The ship that had sailed out from Météni was carrying a lot of food, for they had known the others would be starving. They gave them a lot of food. After a while the others [rescuers] took over the operation of the ship, letting them relax and just live on the boat while being fed. They became stronger. They sailed along. They sailed in without anything. They had just turned back on the way without otter skins. They didn't catch even one.

13. They say that it was on the last trip that that happened to them. "Let's quit. We can't sail up there any more," they said to the commander. At first the commander didn't agree. "It's true," they said. "These sick people are sick from starvation," said one [captain of the expedition]. While speaking he announced that he wasn't going to sail off any more. The commander then said, "We'll find something else [to do]."

14. Then they sold the skins and got a lot of money for them. With that they bought what they could grow for food [seeds], because they couldn't sail off northwards any more. With that they bought wheat to plant where the fields stretch out at Mélini. The whole land was covered; that was their business now. By growing they learned how to grow the food, all the things they ate. They lived there a long time. That was the only way they prospered.

15. Other people didn't do that work that they had discovered—of valuable otter skins. When they sold those, everywhere they prepared clothes—made expensive coats. Poor people, however, couldn't buy them; they were so expensive then. But they made their own coats, everything for their women and for the children. They sewed them for wearing in winter. That's what they say they did, realizing they couldn't get them any more, couldn't find otter skins any more.

16. This too is true; this too my grandmother saw and told about. She had remembered well everything they did. Then she told it to me. I have remembered it for a long time. It was sixty-five years ago that my grandmother told me that. I still remember it and have told it true. She also said that it was true about how they first landed, and made money for food to eat, and did those things. This is all.



## 60. Grain Foods

[Told by Herman James, September, 1958]

1. My grandfather told me this too about what the undersea people did. What I am going to tell about now is how they ground their flour when they raised and gathered wheat.

2. Where the land lies stretched out, where all the land is at Mētini, they raised wheat which blanketed the land. When it was ripe everywhere, then the people, by hand, cut it down, tied it up, and laid it there. Then, in a sea lion skin, they dragged it to their houses.

3. They had made a big place there, with the earth packed down hard by wetting—there they threw down what they had tied up. Next they drove horses down there. The person who drove the horses around there in a circle was one man who took turns with various others. When it was that way [threshed], when it had become food alone, they put it in sacks. While loading it in sacks, they hauled it off in stages to where their storehouse was. They filled that place up with lots—many sacks.

4. In order to make it turn into flour, they had something that spun around for them in the wind—they called it a "flour grinder." When they got ready to grind with that, they poured [the wheat] down in there to be ground, while tossing the sacks up that they did all day long. Then they filled the sacks with flour, and hauling it away as before, they piled it up in a building. There was a lot for them to eat in winter.

5. Once, while a woman was walking around there, she happened to get too close while the wind was turning [the grindstone]. At that time, women's hair was long. [The woman's hair] got caught and turned with it. The woman, too, was spun around, all of her hair was chewed off, and she was thrown off dead.

6. They picked her up, carried her home, and cremated her; at that time they still cremated. That is the way it happened; the flour grinder snared the woman and she died.

7. They also used to tell that the Indians in their different fashion also gathered grain when it was ripe by taking a tightly woven packing basket and knocking [the grain] so that it would fall into that. When they filled [the baskets] they too would store that at their houses. They too [had] a lot, a lot like that for winter, and pinele too.

8. Then they found out; they saw how they, the undersea people, stored their own kind of food. At that time, the Indians didn't yet know much about flour. Later on, when [the Russians] had lived there a while,

[the Indians] ate flour too. And they also still ate phosphate in their own way.

9. This has been a true story that our grandmother used to tell me, one that she saw herself—at that time when she saw those things, she was still a young woman. When she had grown old, she told me that true story. That is what I have told, the true story that our grandmother told. This is all.

#### 61. The Wife-Beater

(Told by Herman James, September, 1958)

1. This that I am about to tell about was also at Méfiri. This my grandmother also told me—it, too, is true. People lived there, in the manner I have described.

2. One time there was a man and an Indian woman living there together. Once, early in the morning, he arose cranky. He growled at his wife. He got noisier and noisier, and suddenly grabbing an axe, he cut her head with it.

3. At that time, the undersea people already lived there. They already had a sheriff then. And when they told him, he led him [the husband] away. He was shut up at a place where a little house was standing. They locked him up for about one week.

4. Then, in the woods, they cut off small lizard switches to whip him with. They brought them to the settlement. They laid them there.

5. Then, leading the man out, they made him stand at a certain place. So that he couldn't run away, they had tied his hands, tied his feet, and stood him up. Next they started in to whip him. When one [switch] wore out, they took another, and thus whipped him for half a day. He fell down unconscious. Then they carried him home.

6. Unexpectedly he became conscious. After a while he recovered. When he had recovered, he told what had happened to him. He said that that was the only thing that could tame him. After they whipped him, he said that he started to think of good, righteous things. Intending to tell about that, he caused the people to assemble and spoke. "Don't ever want to try that," he said. "I am telling you that I could only stand going through that because I am strong," he said.

7. That woman left the man. They separated. Then they lived there like that. For a long time the man was alone. The woman, too, was

alone. She didn't want to stay with him any more.

8. This is what was told to me. It, too, is true. This is all.

### 62. The Suicide of a Wife

(Told by Herman James, September, 1958)

1. This, too, my grandmother told me of what she saw herself. That was at a time when the undersea people had come up [from the ocean].

2. One time, a woman arose early in the morning. That Indian woman was married to an undersea man. They had been quarrelling with each other. The man walked out saying, "If I find you here at home, I will kill you." Then he left to go to work.

3. When she had finished eating, she gave food to her children, went into the bedroom, and put on her good, new clothes.

4. "Where are you going, Mother?" said her oldest girl. She replied, "I am going to walk over to coastal cliff for a little while. "Let me go along, Mother," said [the girl]. "No," she said at first. But still, when she left, when she had gone some distance, [the child] followed. When [the mother] reached her destination, [the child] came closer to her mother. She stopped at the top of the coastal cliff.

5. "What are you going to do?" she asked her mother. "I am going to die today," she replied to her daughter. "No," said the daughter. "Who would take care of us?" "Your father growled at me so much that I can't go home any more," [the mother] said.

6. Then the child grabbed her dress. When she did so, [the mother] didn't listen. After a while, she suddenly threw herself way down onto the gravel beach. When that happened, when she threw herself down, the child let go.

7. Then she ran home and told. The others came, carried her up, and laid her down over at her house. The next day they buried her—at that time they already buried people [no longer cremated them].

8. Then her husband arrived home and she wasn't there. Subsequently they locked him up as a prisoner—the undersea people did. One week later, they took him out, led him off a little way from the houses, and arrived at the place where they used to whip people. Then they whipped him; they whipped him for almost a whole day. When they did so, he fainted and fell to the ground. He didn't regain consciousness; he died. Then they buried him.

9. This is also a true event that was told to me. [My grandmother] really saw it herself. This is all.

## 63. Two Undersea Youths Freeze to Death

(Told by Herman James, September, 1958)

1. This, too, is a true story that I am about to tell. My grandmother told this. Undersea youths were living there growing up. The Russians had landed a little earlier, and having lived there for ten years, the children had become big.

2. One time, when the winter rains were falling, [two youths] said that they would go hunting birds—what are named 'black birds' (= coot). It was at Shonka. Among the piled up driftwood, they had been accustomed to gathering coots [killed in the storms]. They set out for that place, having heard that many were there. They traveled along towards there for a long time. Having done so, they camped.

3. The next day they went towards the place where they customnally gathered the birds. High water was flowing at Shonka. They found many birds and gathered them—all day long they gathered them. Their clothes got soaked all the way through. At first they didn't realize it, while they were wandering around in the wet. Suddenly, when dusk arrived, rain fell again—it rained heavily so that even their bodies were soaked.

4. "Let's climb up out," said one. "All right," said [the other]. When they had got themselves a little way up out from there, unexpectedly their bodies felt numb, they said. When they had gone on a little bit, they sat down leaning against a rock. There they sat. After a while, it got so that they couldn't get up—their legs felt rather heavy. When it had become evening, the rains fell harder and harder.

5. They sat there like that at first. Many coots were lying there in the sacks they had been packing around. Then one said, "I wonder how it would be if we stuffed the feathers against our bodies." Perhaps if we did that, it would warm us up," said the older one. "Let's try it," he said. Taking the coots up out of the sack, they plucked them and stuffed them inside their clothes. They stuffed that way.

6. The rain pelted down steadily. There wasn't a dry spot on their bodies—they were all soaking wet. They sat there like that. They stuffed like that. The feathers having got wet, they never warmed up. They really began to freeze stiff when the middle of the night came. At the stroke of twelve it got so that they couldn't talk. Then, probably at one o'clock, one suddenly just died, fell over and lay there, having frozen stiff from the great cold. The other one must have died soon afterwards.

7. When they didn't show up for a long time, the undersea people said, "I wonder why the boys haven't come back." They looked everywhere; even over where the Indians were living [apart from the Russian settlement]. There was nothing. They didn't find anything. "They must still be way off to the south," they said. "Let's go search."

8. At that time the undersea people rode around on horses. In the evening they rode off towards Shohka with four horses. It was far from there. They rode along. They found where [the youths] had been first—where they had collected coats. Saying, "Where could they have gone?" they looked around there for a long time. They didn't find them.

9. Then, suddenly, one person, on seeing them leaning against a rock, said, "There they are." He must have thought they were alive, seeing them at a distance at first. When they rode up towards there, suddenly they were lying there dead, frozen stiff from the bitter cold. They had become rigid like a stick.

10. Having put both of them up on horses, they led them off homeward. Then they set them down at home. Unexpectedly [to their mothers] they set down those dead youths. Their mothers looked pitiful—they felt sad. Subsequently they stayed there for a while.

11. Because of that, the Indians said that cold was a terrible thing. Even if he wore a lot of clothes, a person would die if he got drenched in the rain. "When the body's blood grows cold, one becomes numb," said the Indians. They [Indians] wore a bear skin underneath so that the cold could not get in. Even the rain couldn't penetrate that bear skin or panther skin—or the buckskin that they wore in summer time. That's why the Indians never sickened from the great cold, even when the rain beat against them. [The Russians] asked why it didn't happen to them [the Indians]. Then they told the undersea people.

12. This that my grandmother told me is also true: she saw it herself. She also saw when they buried them in the ground. Before they buried them, they had borne them into the church. Having prepared them, they set the two youths down into the ground. This is what she told me she herself saw—saw with her own eyes—this is also true. That's the way she told me the story. I know a lot of the true stories that she told me. This is the end.

## 64. Tales of Fort Ross

(Told by Herman James, September, 1958)

1. This, too, my grandmother told me. She also really saw this herself. I am going to tell about the land at Matim. They lived there. Where they originated, where our ancestors originated, at Matim, is the place where they first lived. They lived there for a long time.

2. Then, unexpectedly, they detected something white sailing on the water. It later proved to be a boat, but they didn't know what it was—the Indians hadn't seen anything like that before. Then it came closer and closer, and unexpectedly it landed, and it proved to be a boat. They turned out to be the undersea people—we Indians named those people that.

3. Having landed, they built their houses close to where the Indians were. After staying for a while, they got acquainted with them. They stayed with them. The Indians started to work for them. They lived there quite a while; having lived there for fifty years, they returned home.

4. Then the white people [literally 'miracles'] arrived. They, the white people, took over the land where all the Indians had been living. But the Indians still stayed.

5. Then they put them [the Indians] to work. The womenfolk, too, worked for the wives of the white men. My grandmother washed clothes for a white woman there in her house. They lived there a long time.

6. Then many white men arrived on horseback. But the boss [owner of the ranch] watched them closely. At first they could only ride up secretly. Then one time two white men rode up to where a mother and her daughter were, and there they halted.

7. [The mother and child] couldn't get out; [the men] were blocking the door of the house [with the horses' bodies]. My mother's younger sister happened to be there at that time. She crawled out underneath [the horses] and ran off over to her home and told her mother, my grandmother.

8. Meanwhile the mother was trying to protect the child from those two. When she did so, they bent her up, they stabbed her with their spurs so that she was unable to get up. Then, grabbing the girl's hair, they wrapped it around the saddle horn, and dragged her off, dragged her across [a ravine].

9. At that time my grandmother worked inside the house for the white woman and happened to see that from there. Having gone outside, she yelled from there. She screamed for a long time.

10. The white man dragging the child wanted to shoot [the screaming woman]. "She must be a tough woman," he said. "I'm going to shoot her." The other one dissuaded him, "Don't shoot; that's a lady."

11. After a while they let [the child] drop and released her. Then the child ran off. Over at her home she arrived running. Now they stayed there inside.

12. When she had recovered, they moved in closer, next to the boss. That white man guarded them there, driving [strangers] away from there at first. They were too afraid of him to ride up to there.

13. When he had lived there for a while, [the boss] led his Indians off to dig gold—he had discovered gold at a place in the south. It took three weeks to go there. Then they arrived where the gold was.

14. At that time, they didn't dig, they dipped the gold out from under the water, poured it out in a certain place and gathered it up. Then, having loaded it all into sacks, they lifted it up onto a mule and returned. It took three more weeks to come back—tired out.

15. Then they set it down—set the gold down over at Melini. Having done so, they spread it out to take the dampness off. Then [the boss] had the Indians guard it, knowing that Indians wouldn't steal it—they wouldn't put even one [nugget] in their pockets. They just guarded it.

16. Then he slipped it off southwards to his home. When he had done so, when he had gotten everything ready, having lived there a long time, he returned, sailing away. Having sold everything, all of his cattle, having become rich, he returned home [to South America].

17. My grandmother still lived there at Melini. I remember that [the wife of the former ranch owner] came from there and visited my grandmother. She must have remembered her [my grandmother] for quite a while.

18. Then my mother and grandmother [moved] from there and lived at a place named Much Gravel. I was there too. I grew up there. We lived there.

19. This is a story she told me of the old days. It, too, is a true happening that she saw herself. This is all.

## 65. A Lynching

(Told by Herman James, September, 1958)

1. This that I am about to tell is also a true story. My grandmother told it; she really saw it herself.

2. At one time people lived at Flattop Hook. A lot of people lived there. Two young men from there killed a white man. The white people found out what happened. They accused them. They searched far and wide trying to find them somewhere.

3. One time, [the Indians] were playing the grass game in the evening when the white men arrived. They had hidden them there—they were sitting on top of them. That time they weren't found. The next day [the whites] came again and this time they found them in plain sight. One ran off. They chased him but couldn't catch up.

4. Then the older brother, thinking that they had captured his younger brother, went on his own to the white people's place. Consequently they caught him. Then, when the younger brother found that out, he also went up on his own to where the white people were.

5. On the next day, having found a rope, they hung them there from the branch of a tree. The following day both were hanging up high. While they were hanging there like that, the chief sheriff arrived and said, "How did it come about that you just hanged them like animals without permission?" They didn't answer.

6. After they had been hanging like that for a long time, the Indians—their children—let them down and cremated them.

7. Afterwards, another Indian having heard about it, said that he intended to kill white people too, saying that he wanted to get even with them for killing his relatives and for having hanged them. Then he began; he killed one and said that he intended to keep doing that, that he intended to keep killing as long as he lived. Then he fell sick. He couldn't walk around any more—he got so that he couldn't kill people.

8. It remained that way. They stayed there. After living there for a long time, they went to a place named Chihónaw and lived there too; they stayed there. They lived there for a long time. At that time [about 1850], the white people became numerous so that they [the Indians] couldn't kill any more [in revenge]—they were watched too closely after that.

9. This, too, is a true story that my grandmother told. She saw it herself. She said that she could never forget it. When she recounted it to me, she also told me that I should also tell my children, that which I have told her. She told me a true story. This also the end.



## 66. When the End of the World Was Forecast (1872)

[Told by Herman James, September, 1958]

1. This that I am about to tell was told to me as really having happened to our grandmother. At that time they were living at Mélin.

Others were living at Abaloneville. A lot of people were living there.

2. One time a stranger arrived. Having arrived at Abaloneville, he told them a story. He told the people the world was coming to an end. He got them frightened. Thereupon they told the people at Mélin too. "We have heard our world is coming to an end," they said.

3. Everything of theirs—the good things [beads, baskets, etc.]—that stranger was collecting. It turned out that he had come from Water Edge; it turned out that he had intended to deceive them—to make them go there.

4. One week after then, having got ready, they set out; they descended to Hiwálmú and camped there. From there they would travel on a long journey. Now they set out. Four weeks they traveled toward there. Many times they camped along the way, but they carried insufficient food along. They had prepared for their use only the food that they could pack themselves. After a long time they arrived way over at a place called Water Edge. When they arrived there they did not recognize anybody.

5. When they first arrived there they were given food. But to their surprise it turned out that they were given fish mush. However they, the people from here at Abaloneville, didn't eat that kind. Some of them couldn't get it down. After they had put only one spoonful in their mouths they couldn't eat it. That's just the way it was. They, the people from Abaloneville, gave back what they couldn't eat. Then, unexpectedly, they were given something other than that kind of mush. They probably stayed there one month.

6. Unexpectedly it turned out that one man—the same [deceiver] as before, had said to the white people, "They intend to fight you here; they came to fight you." The white people had believed that. About one week later the white people arrived. It turned out that they intended to kill them, to kill those who had come from Abaloneville. They made them all stand in a row. Then they prepared to aim their guns. There were many who had come with guns—about a hundred. "Aren't you ready yet?" [some soldiers] said. "to shoot them?"

7. At that time my grandmother lived at Mélin under the protection of a white man. She had departed [from Fort Ross] with a paper. On

the paper she was carrying around the white man said that he was responsible for them. She was asking, "Which one is the commander?" They told her while they were preparing to shoot them. In about half an hour they would have killed them. Then she walked towards him; one man went up with her to show the commander the paper. She handed over the paper. He looked at it for a while. Suddenly he raised a white flag. "Don't shoot," he said. [The soldiers] laid their guns on the ground. "Go home," he said. "These Indians are apparently under the protection of a white man." Then [the soldiers] returned. They left for the place they had come from. "We have been deceived," said the people who had come from Abaloneville. They had stayed there a long time before they found that out. "[The false prophet] apparently intended to kill us," they were saying, talking to each other.

8. Now they were falling sick from hunger. After having worked [for supplies] to come back this way they alternated traveling along and working and picking up small amounts of food. They took the same long journey as before but a lot longer time traveling—there were so many old people along that they couldn't travel fast. They camped at short intervals along the way. Way over at a place called Under the Mountain there was no road at that time, only a path to walk on—very steep. There is where they went.

9. At that time my mother was fifteen years old—so she had said  
ling me about it. She said that she remembered all the things she saw. She also told me [the following incident].

10. Returning, they traveled along and camped at Kawachsono on the top of a hill. An old woman was tired out; she had got so she couldn't walk. When she tried to arise in the morning as they were departing, she couldn't get up. She just lay there. Failing [to get her up], her relatives just left her there and went off.

11. After a long time they came over and camped again where they had camped before at Hiwaimu. That's close to Abaloneville. From there, on the next day, they went up. That old person was still left way back there along the trail, lying as before. When the people arrived home, the others asked, "What happened to the old lady?" The relatives said that they had left her—said that they had left her along the way. But afterwards, even after they arrived home, they didn't go back looking for her; they just let it be that way.

12. One time when some men had gone by where the sick person had been left, they found some bones lying. Vultures had apparently eaten her; only the bones remained. When [the men] had returned from there they told about their finding human bones. The relatives said nothing. They didn't bury her; they had just gone off.

13. When they had lived there a long time, one man named Kristowa came a prophet. He explained to them, "The world isn't going to end; if the world were coming to an end it wouldn't end only here, it would end everywhere. No one can deceive us any more. I know that now; that's what I'm telling you." When various others had become prophets, they likewise didn't believe the other [false prophet]. Every prophet said, "If the world ends, not just one place will be destroyed, but the whole extent of the earth will end. When the prophets said that, I heard it too. I was about fifteen years old at that time.

14. They lived there like that. Everyone grew older—different children, present day ones. The one protecting them [State government] gave land to the Indians. Across [the canyon] at a place called Huckleberry Heights, they were given land. That was in 1921. I know; at that time I was big. Having torn down their dance house, they dragged only the center pole over to where they were given land. Having erected it, they built a new dance house. It stands there now.

15. In there we hear true words when the prophets talk to us. After this no one can deceive us. We live on. When we children grew up some of us found that out. Our mothers and mother's mothers instruct us. We learn that for long periods. I for one still remember those things to the present. Today the Indians are still living there. A few of us Indians are left. This is what our elders told me—what happened to them at that time. This is the end.

#### 67. A Fishing Experience

(Told by Herman James, September, 1956)

1. This, too, that I am going to tell about, is something we did while living at Abaloneville—going fishing and hunting for food to eat. At that time white food wasn't plentiful—in my youth.

2. The following is how we made harpoons at that time. I too knew [how to do] that. Three nails were fastened together and the one [in the middle] was sharpened on the point. They called where [the two side nails] were fastened, ears. [The harpoon head] was wrapped with cord, smeared with pitch, and smoothed off with a hot rock. A cord was

Key to Map of Kashaya Territory  
and Places Mentioned in the Texts

Kashaya name	English translation or transliteration
1. q'a-wá'h	Rivernmouth, Gualala
2. se'te lon	On a Bush
3. q'owá'al	Mussel Rise
4. p'ó'ó'á'ya q'a'tbe	Pecháya's Rock
5. máhíá' q'a'tbel	Foot-Touching Rocks
6. t'ó'ó'ó'che'ma'caá' II	Tontó'che'machalls
7. sú'lo'che'tomá' II	Condor's Hoost
8. dá'ná'ka	Danaka
9. kábá' má' II	Madrone Beach
10. hóm'ch'wá'	Hómch'wá'
11. t'á'bat'á' wí	Much Gravel
12. q'a'tbe sá'há' wí'ná'	Flat-top Rock
13. chí'tó'naw	Chí'ónaw
14. só'lme'twéy	Sólmewéy
15. t'é'te'ma'koney	Té'makoney
16. má'tí'tí'ni	Má'tí'ni
17. tó'hq'a	Shohka
18. w'é'p'í'na'má'chey	Seepí'na'má'chey
19. q'á'te s'í'í'í'	Forest Depths
20. p'ó'hmo w'í'sá'	Polono Rise
21. q'á'te hó'ow	Timber Edge
22. t'á'ca' s'í'nd' cawá' II	Human Skull Sitting
23. sú'p'á'tou á'na'á'	Huckleberry Heights, Cattle of the Reservation
24. yuhq'a	Snowspring or Ice-spring
25. só'k'á'ya wí	Condor's Crest
26. t'í'no' wí	Dusty Place
27. t'á'p'á'hq'a	Wild Goose Spring
28. t'á'q'á'le' wí	Elderberry Place
29. má'há'h'e	England
30. q'á'te' ró'ma'yat	Tree Sitting
31. c'á'há'hq'a	Rush Spring
32. q'á't'í'la	Shore Trail
33. t'á'dá'á'idí'	Fern Dip
34. mé'y'fere' há'í'wá' II	Where Scallops Lie
35. wá'hq'a	Wahka
36. dá'ká'lat	Abaloneville
37. p'ó' tó'l	Potol, On Magnus's
38. ká't'e' c'á'wá'q'a'	Whale Crawling Up
39. má't'á'wá'	Má't'á'
40. sá'há'mo' m'í't'wá' II	Hollow Log Lying
41. má'hq'á'bel	Má'hq'á'bel
42. h'á'u' wá'	Potato Place
43. t'á'nná'	Tsunno
44. má'hmo	Má'hmo
45. ká'h'tó'mán	Ká'h'tó'mán
46. hí'wá'h'mu'	Hí'wá'h'mu'
47. q'á'wá'h'cá'nná'	Ká'wá'h'cá'nná'
48. p'á't'á'wá'wá'ni	Pé'té'wá'ni
49. dá'na' yá'	Under the Mountains (two miles west of Los Lomas; not on the map)
50. t'á'hq'a' t'á'ho	Hot Springs (Skaggs Springs; not on the map)
51. q'á'í'le	Ká'te--Healdsburg (not on the map)
52. t'á'hq'a' p'á'ku'	Water Edge (on Clear Lake; not on the map)