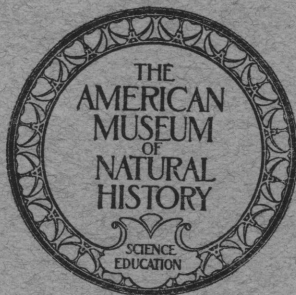


ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM OF NATURAL HISTORY

VOLUME XXXIV, PART I

NAVAJO TEXTS

BY PLINY EARLE GODDARD



BY ORDER OF THE TRUSTEES
OF
THE AMERICAN MUSEUM OF NATURAL HISTORY
NEW YORK CITY
1933

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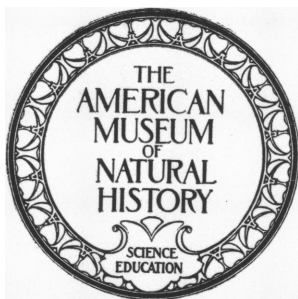
- I. Navajo Texts. By Pliny Earle Goddard. Pp. 1-179. 1933. Price \$1.75.
- II. (In press.)

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PLINY EARLE GODDARD
In Memoriam

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INTRODUCTION

Posthumous works are always unfair, unfair to author and unfair to editor. When writing the author always makes mental reservations about the finished product which no editor can supply. The editor realizes his deficiencies and the best he can do is to choose between two interpretations. He fears that the one he selects may not have been the author's final choice, but has no alternative. He can rarely fill in gaps left by queries. This is particularly true of the work presented in the following pages. The Navajo texts were collected in 1923 and 1924 by Doctor Pliny Earle Goddard who died July 12, 1928. Doctor Goddard had recorded the texts at the dictation of Sandoval, a Navajo, learned in his lore, but not a medicineman. Since the untimely death of Doctor Goddard, Sandoval has also died. There is therefore no immediate means of checking over the text as it is written. It had been typed, carefully translated, and worked over several times. But, as is always the case in matters of this kind, queries were noted with the hope that on a subsequent trip the author would be able to get more accurate translations or explanations.

Doctor Goddard had devoted practically a lifetime to the study of the Athapascan languages. He therefore omitted much in his notes which cannot now be filled in, for he kept common words and phrases in his head. Fortunately in this paper the full text had been transcribed. It is here presented with a keen appreciation of the editor's shortcomings. I realize thoroughly its deficiencies due to lack of detailed knowledge of the Navajo language and of Doctor Goddard's specific intentions.

It seems expedient to print these texts which are practically the first to be published in standardized orthography. We have some texts of Matthews which, however, do not give a true picture of the language, as his purpose was to describe the chants and not primarily to study the language. There is at the present time a movement afoot, led by Doctor Edward Sapir of Yale University, to collect a large body of text and grammatical material of the Navajo. This material will differ from Doctor Goddard's when published, in that special care is being taken to record pitch accent and length.

From the literary standpoint it is almost impossible to have too much Navajo material. The texts here presented illustrate well the beauty of Navajo narrative. "He made his mind forked," that is, "He made him think two ways so he could not concentrate on what he was doing," is only one example of the unusual type of Navajo thought.

The texts are also abundantly illustrative of the Navajo use of direction, color, natural beauty, abstract and all-inclusive beauty, four-fold repetition, etc. It is deeply to be regretted that we may not have Doctor Goddard's own interpretation of Navajo literary style of which he was unusually appreciative and with which he had closely identified himself.

Besides being the first accurately recorded texts, this body of myth has also the distinction of not belonging to a definite chant. Sandoval, who lived at Shiprock, New Mexico, laid no claim to being a chanter. His power (for good) was however recognized by all in his own neighborhood and elsewhere. "No, he knows no chants, but his story is the best for it accounts for the Navajo much farther down¹ than any of the others." These were remarks frequently made of the origin tale (pp. 9-57, 127-147). Sandoval learned the stories from his maternal grandfather *ba'ilinkoje*².

Besides, this version contains much that was heretofore not known of the Navajo as, for example, the orderly account of the months, the constellations which usher them in, the "soft feathers" belonging to them, and the activities which go on in those months. There are, of course, many incidents which are recorded by Matthews³ and the Franciscan Fathers,⁴ but the text not only gives an entirely different impression of the thought and style, but furnishes details, the omission of which by Matthews was very annoying, especially since his references indicate that he knew details of the girls' puberty rite, for example, and other ceremonies which are of great importance to the Navajo student, even though tedious to record.

All of these texts were recorded in summer, at a time when the rattlesnakes were out. It is not "good" to tell them at this time and the fact accounts for the omissions. In one case, Sandoval would not tell a portion of the story which was highly significant, but the next day he announced that he had "made medicine" to make himself immune from any evil effects which might ensue, and proceeded to fill in the gaps in the narrative. In other cases it was necessary to wait for the winter months when the ground was frozen. Certain songs (p. 168 *e.g.*) were too sacred and precious ever to be given up.

There are a few pages (158-160) for which there were literal translations, but for which I can find no free translation. I was consequently forced to make it myself and I apologize for any misinterpretations and

¹That is, in lower worlds.

²Reichard, Gladys A., *Social Life of the Navajo Indians* (Columbia University Contributions to Anthropology, vol. 7, New York, 1928), Gen. I D, 557 who was highly respected for his knowledge.

³Navaho Legends (*Memoirs, American Folk-Lore Society*, vol. 5, New York, 1897).

⁴*An Ethnologic Dictionary of the Navaho Language.* St. Michaels, Arizona, 1910.

inadequacies, assuming at the same time full responsibility for them. The two stories included in pages 76–85, 158–160 are stories of witchcraft and, as such, of extreme potency. The notebook records a remark of Sandoval's, "If people knew I knew this story they would call me a wizard."

Nothing could be more unfortunate for an individual.¹ He is suspected, avoided, feared, but respected. The respect accorded him is not the same as that enjoyed by the learned Navajo, but rather honor induced by coercion based on fear and suspicion, respect of form for one's own defense rather than of admiration for intellect and personal success (*hojoni*). Sandoval was always honored in the "good" way. He never practised witchcraft, but he stated that even his knowledge of one who had practised it would lay him open to suspicion were it known.

The apparently innocent pages which record the stories of witchcraft are an excellent example of things which to us are trivial, but which to the native, are most highly significant.

"The Creation of the Horse" is a tiny bit illustrative of Navajo literary charm in a nutshell. It is comparable with a similar tale of the Mescalero Apache,² but has a very different twist, particularly at the end.

The last tale describes the origin and scattering of the people and sheds additional light on the possession of pets by the Navajo. Such possession has been interpreted as totemism by Matthews³ and Kroeber.⁴ The interpretation has been refuted by the Franciscan Fathers⁵ and by myself.⁶ This tale seems to me to corroborate our interpretation. The pets, bear, panther, and snake, were protectors and saviors but were attached to indefinite groups before the scattering of the clans and there is no evidence of a specific kinship as of descent or of vision experience for them. They are more distinctly Navajo protectors than clan totems.

I hope some day to extract the enormous mass of ethnological material contained in these texts as well as in mythological material already published in English. Before that time I expect to have the opportunity of becoming acquainted with that ethnology as it is still being lived. Until that has been done (by myself or some one else) I must be content to point out the vast possibilities for additional knowledge contained in these texts of Doctor Goddard.

¹Cp. Reichard, *loc. cit.*, 148.

²Notes of P. E. Goddard.

³The Gentile System of the Navajo Indians (*Journal of American Folk-Lore*, vol. 3, pp. 89–110, 1890), 106.

⁴This series, vol. 18, 148.

⁵*Ethnologic Dictionary*, 424.

⁶*Social Life*, 33.

The alphabet employed in the text is that published in Smithsonian Miscellaneous Collections, vol. 66, no. 6. It should be noted however that b, d, and g are intermediates in sonancy while g is fully sonant. The velar intermediate is represented by γ .

GLADYS A. REICHARD.

TEXTS AND LITERAL TRANSLATIONS

THE EMERGENCE

- naxodo'otε xolgela djin, ni'xoditxił xolge'la djin. ni'dixoditxił
 Water was everywhere it was called they say. Earth black it was called they say. Earth was black
- xolgela djin. sa'łai xolgela djin. tsindasakat xolgela djin. yołyai
 was called they say. Word one it was called they say. Trees standing it was called they say. White
 shell.
- dana'el xolgela djin. doł'iji dana'el xolgela djin. yołyai ndi'a'
 waves move it was called they say. Turquoise waves moved it was called they say. White shell stands
 vertical
- xolgela djin. doł'ije ndi'a' xolgela djin. kodji (east) xa'adolēddji'-
 it is called they say. Turquoise stands vertical it is called they say. Here where it will be east
- la djin. dīxił dandildoila djin. łayaigo dandildocla djin. dīxił
 it was they say. Black rose up they say. White rose up they say. Black
- łayai bił exedildogi akwi atsehastin xazli djin. yołyai nadałgai
 white together rise with each other, there First Man became they say. White shell white corn
- didjol doxonot'inne yil xazli djinne. ko doł'ijgo daandildola djinne.
 round end invisible (?) with he became they say. Here blue rose up they say.
- łitso dandildola djinne. exedildo'la djinne. akwi' atseestsan xazlił
 Yellow rose up they say. They rose up together they say. There first woman became
- djinne. ditiłe nadałtsoi nadaditdjol dohwonot'inne yel xasli djinne.
 they say. Abalone yellow corn end round invisible with it she became they say.
- dinnehe nihidiyala djinne. ade nt'e dīxiłgo danadildonde ko'
 The man started to walk they say. Then it was black rose up fire
- dzittsa djinne. łagaigo danadildo'go ko dzitłsanego' te'e najnta djin.
 he discovered they say. White when it rose up fire where he saw in vain he looked they say.
- tade te'e naznezta' djin. ako' inda' sizinnedo sizi' djinne. tsin
 Three times in vain he looked they say. There now where he stood he stands they say. Stick
- nazdita djin. edzitsi djin. ado bik'esdes'i djin dīxiłeldo djin.
 he took up they say. He stuck in the ground they say. Then on it he looked they say. Black went
 they say.
- łagai xaldo djin. akodji niya djin. kode lit djin. da'iskit binna
 White came up they say. There he came they say. Here smoke they say. Around hill
- djoyał djin. xat'ila' ko xoyanli'te'e naeda'. nixal li' kon djeɣaɬe,
 he walked they say. What here house is in vain I came. You the one walking. Here you walk?

xat'ilagodo ca djeɣadala? nɔcini'. tseɣadn'dinne ekɔ'la djin.
Why nobody comes to me? I think. Rock crystal the fire was they say.

andzodza djin. akoci' andzodza djinne. dɔxɔgo danadildo' djin.
He went back they say. There he went back they say. Black came up they say.

nde kɔ nadziltsa djin. ɔakgai dannadildo'go akogo nadzitdza'
Then here fire he saw again they say. White when it came up again then he went again

djin. nde' t'ado bik'izniyada djin. nadzitdza djin. anadzittsi ado
they say. Then she did not find where she came back again they say. Then

tsin nazdita djin. anadzitsi djin. bik'etsidez'i djin. kɔ' djo'innego
she stuck up stick she took up again they say. She stuck it up again they say. On it she looked they say. The one she saw

bik'idjigo akoande daisk'itla djin. ade lit djin. do'iji kɔla djin.
on the side there hill was they say. Then smoke they say. Turquoise fire was they say.

kɔxogane' doc'idalla djinne, niɣa'leyi? akɔ' nannaɛ? xasti
Here someone living I did not see she said, Are you walking? Here did you come? Old man

adjinne djin. xat'ilxanna? tseɣadndine nikɔla ce do'ije cekɔla.
said it they say. Why is that you? Rock crystal your fire, mine turquoise my fire is.

xat'ila binige t'a'ala' ndji'acle? a aihididit'ac. xago'one' cayande.
Why separate we stay? We don't want to stay far away. Let us live together. "All right, my house."

ade axadjit'aj djin. kodi ɔa'dacdiyo djin. ma'itoyildjilela djin.
There they went together they say. Here somebody came they say. Water coyote it was they say.

di to deat'lela djin. taɔka nailtila djin. eie altsogo biɔ exozinela
This water all over the water he runs they say. Everything with he knows

djin. kwedego ɔa'nazdidza djin. attse xacke ma'ila djin. ma'itcitɔakgai
they say. Before we know somebody he came they say. Old Man was afraid to call attse xacke¹
Coyote it was they say. Coyote blanket

yikasdzazla djin. noxok'e 'altsogo biɔ exozinla djin.
was girded on they say. The land all with he knows they say.

kode' danadilde djin. bidjat kodaniɔnez djin. biji' adaɔts'isiye
Here they came they say. Their legs so long they say. Their bodies were small

djinne. tsasnaɔsoi la djin. bezɔz daxolɔla djinne. dadicciela djin.
they say. Yellowjacket it was they say. His sting they have they say. They sting they say.

adeɣaɔla djin.
They witch with it they say.

kode' ɔa'nadilde' djin. digo adaɔk'isisiye be'e' dadicco'la djin.
Here another came they say. Four, short (?) (slender) their shirts were black they say.

na'azɔzi la djin. kode' ɔa'nadilde' djin. digo dadɔxɔldjinla
Tarantula it was they say. Here another came they say, four. They were black

¹This may be a note about Sandoval, the informant.—G. A. R.

wolete'ijin la djin. bizqz naxodlola djin. adiŷacla djin. kode'
black ants were they say. His sting he has again they say. They witch with it they say. Here

la na'dikai djin. t'at'e' nadadiŷiŷ djin. bat'e'adinla djin. xwoledjinla
another came they say three. All over black they say. He has nothing they say.

djin alts'isigi bat'e'adin. kehwiŷ'ile la djin. ado ts'idəsdeŷ djin. ade'
small he has nothing. They want to live there they say. They do not want them to move they say
axedaiŷhiljic axedaiŷhilŷac nahilts'e djin. ts'ideskai djin. atsehasti
Then
they sting each other they witch each other they kill they say. They begin scatter around they say
They not doing right, they go crazy. First man

adjinne djin. te'indac beŷ kexodjett'i ni djin. bets'an ni' beya
said it they say. No use we live with them he said they say. From them earth they went

dika djin. ade hake xanasa djin. ni' doŷ'ij dasakaatla la djin. ade'
through they went they say. Then on it after them (?) they moved up they say. Earth blue was lying
they say. Then

doŷ'ij nqxonel'adji kexat'ila djin. nat'aggi djin. dadol'ij at'exo doli
blue extend in every direction they were living they say. Those that fly they say. Just blue they were
blue bird.

djin. ts'an djin. ts'andistissi ts'anlan djo'ŷe. t'oxodjiyu djin. ni'
they say. Jay they say. Jay small, chapparral jay, bluejay. It was crowded they say. World

xwoŷts'isi djin. ado ade akwoxot'ego axanadikai djin. bets'an ni'
was small they say. Then they did the same way. They witched each other they say. From them
earth

be(ŷ)a nailde djin. ni' la dasakat djin. xana'akli djin. atsehasti
they went through they went again they say. World another lay on they say. They moved up they
say. First man

djin. atseesdzan djin. ma'itoi yildjiŷe djin, ma'i djin. e xanasde
hey say. First woman they say. Water coyote they say. Coyote they say. Those came up

djin. ni' littso dasakatdji' ado ni' doŷ'iji dasakage' kexat'ineni'
they say. World yellow to where it lies there earth blue from where it lies those living

altso xaik'e xanassa djin. ako nahwot'ela djin. kodji xa'adji dziŷ
all after them came up they say. There they found it was like this they say. Here east mountain

sa'ani. sisnadjinne holgela djin. cada'a bite'iddji sa'ani tsodziŷ
stood, Blackbelt (Pelado Peak) was called they say. South toward one stood Mt. Taylor

holgela djin. e'adji dok'o'oslit holgego sa'ala djin. kodji nahokosdji
is called they say. West San Francisco is called stands they say. Here north

debentsa' holgego sa'a la djin. alni'gi' dziŷna'odiŷe xolgego sa'a la
La Plata (Sheep large) being called stands they say. Middle dziŷna'odiŷe being called stands

djin. hat'a bite'iddje' dabilage' dziŷte'ol'i' holgego sa'a la djin.
they say. Beside it on east side just beyond from its top te'o'li' called stands they say.

akwi hwolajine bitsi'dalteige kexote'itt'ila djin. doxodjige (t'oxodjiini) kexotcitt'ile djin. hwillate'its'oi dinne kexote'itt'inla djin. hwoletci dinne kexotcitt'inla djin. hwolletci sisnadjinne sa'ani ha'a doledji'tei bite'iddji' do'iji acki adji xodjitolā djin. dinne nakadzaa nakai bikai yi kexat'i la djin. lok'atso bikai bexolo la djin. xaxonige' bika dinne yi kexat'i la djin. k'at annat'aledji' yolgai ba'ade xwillonla djin. esdzan nligo xolon la djin esdzan nakadzaa nakai ba'adi yi xwillon la djin. lok'atso ba'ade yi xwillonla djin. xahwonest'in ba'ade yi xwillonla djin. kodjigo dzi kibai holgele djin. adji t'adji nadanlbai bexowillon la djin. k'at toxodjila' la djin. atsehastin anne djin. k'at axadaxie dolka l'istso nat'ani ahwodilya djin. cac nat'ani ahwodilya djin ma'itso nat'ani ahwoilya djin. nasdoitso nat'ani ahwodilya djin. ade t'abastin nat'ani ahwodilya djin. ela djilt'ego aedla' nat'ani ade ahoot'ila djin.

nat'ani adalyani' yandastin' djin. dik'at alk'e dadodlel dike nahal-yaige' xaditda' axaso'gego digisdolel inda ado'te'a e ba xadzitda dzitsa adjitia djin. na' k'at. nihila' axilyadanot'ehi axanda'oge'. natdli xwillō la djin. esdzan il' inne e xwillō la djin. ałts'a te'uini'iledolel esdzan il'ine bexonnissan la djin. dinne iline aldo bexonissinla djin. ako k'at axot'ego te'oni te'anjni' ile xolago nadle la djin. atsehastin ni djin. atsehastin nadanlgai e lastsi silij djin. atseesdzan nadantsoi e k'idolya djin. do'iji ackiyen e do'ij nada k'idolya djin. k'at dzi kibaidji kexodjitt'ine ni xi k'at teq'ini'i dindē adjoljinen dadadada ni djin. dindi ałna holdjij djin. akwe-ilago nadanlbai nakdazdzaen lago nakodji' danesk'an na'o la djin. na'oleisf'inne digo nakdaz djin. t'o axayuigo nda nest'a djin. nadaa alyā djin. aladj nat'ani djilinnenni' xadolyala djin. atsehastin xaxonige dinne ajdila la djin t'ado yadjilti dıxılgo dandildo' djin. dindi dıxılgo daandildo la djin. do'its'aida djinne. akede nat'ani daddjillengi te'e dats'ists'a djinne. aikego dıxılgo danadildo djin. akede nat'ani djililnenne yadjilti' djinne. do'its'aida djinne. akede dadjillenen yanadjilti djinne. do'its'aida djin. akede yanadjilti la djin. doits'aida djin. akede yanadjilti la djini. tabastin-

There black ant its head red lived there they say. Many people | they did the same thing they say. Yellow ant people lived there they say. Red ant | people lived there they say. Ant Pelado Peak which stands east where will be | toward it turquoise boy there he lives they say. People twelve walking around | males with him lived they say. Large reeds male they have they say. Mirage | male people with they live they say. Now where sunset will be white shell female | were they say. Women there were they say. Women twelve walking | female with they live they say. Large reeds female with they live they say. | Mirage (heat upon) female with they live they say. Here (East) mountain gray named | they say. There turkey gray corn with he lived they say. Now will be many | they say. First man spoke they say. Now they live as married. Large snake chief | they made they say. Bear chief they made they say. Wolf chief they made | they say. Panther chief they made they say. Then Otter chief they made | they say. Five they were chiefs then (?) they say.

Chiefs those they made council they say. After this one on another clans will be. From your own if you marry (?) | you will go crazy then go in the fire because of that in the future they are afraid | they say. Now go ahead. Those who like each other let them marry. | Hermaphrodite will live they say. Woman work that he lives they say. Both sides | he will know woman work he knows they say. Man work too | he knows they say. Then "Now like this you will know after this | hermaphrodite was," they say. First Man said they say. First Man white corn that seeds became | they say. First Woman yellow corn that she planted they say. Turquoise Boy that one blue | corn he planted they say. Now mountain gray there who live "You now your turn" | four when he danced "dadadada" said they say. Four times back and forth he danced they say. Doing that way | there next gray corn he dropped. Next these cantaloupe beans | they say spotted (pinto bean), four times he dropped they say. Much then got raised | they say. Corn they made they say. First chief who was she committed adultery with they say. | First Man, Mirage Man he went to (?) they say. He did not talk. Then they talked while black | arose they say. Four times black arose they say. They didn't hear anything they say. | Second chief who was in vain they listened for they say. After that black | came up they say. Second chief who was talked they say. They didn't hear | they say. Next who was talked again they say. They didn't hear they say. Next | he talked again they say. They didn't hear they say. Next he talked they say. That otter |

nen yanadjittile xalet'iego doits'aida? djene djin. di kexoit'ini hails ninni yi'a' djine djin. hails bik'aant'e bekenti' nihitc'inna'a la'a ne djin. atsehasin nlade nadle xago bidonni' ni djin. ade niya djin. hails 'asa na yila ni djin. t'acie'i ni djin. ledza' hails na'ila ni djin. t'acila ni djin. ade'eca' hails na'inla? t'aci k'idila at'e ni djin. haica' teacdje' na'illa? t'acila ni djin. be'ejoca hai na'ila? adistsin ca hai nala t'aci'ila? ni djin. tosdje ca hai nala t'aci'ila?

t'adolaiyan di yiska' at'eli' djin. t'adqadla do' djin. nla denne adedlini adote'yan ca'anle. adecinl aldo'. esdzanne ayoi a'cidin-nit. ado cadilala e bik'e anet'e ni djin. atsehasin nockol holge xact'edale'. t'adats'inanni xwodji hwe'ina ai k'at xacte dazdilya. eikebiyajjige' anitso dinne dannolinnege' anitso ts'ena ndika'. dako nickol anitso xast'edalya. anitso be ts'ena' ni'ilde'. kojigo dinne kexat'i. kojigo esdzan kexat'i sili'. bitago ayu'it'e' to nili' sili'. k'idolya djin. dinne djin da'ak'e anaxolya djin. esdzanyedje' adilni' danadii djin. k'idadele' djin. t'abexonitel nt'e k'edolya djin. ako nadaa dalya djin. kojigo esdzan do' nadaadalya djin. dinnedji k'edadeslago billago kinna'dolya' djin. esdzandji bo'ogo kinaldalya' isila xani' dabitego k'edolya djin. akogo nakidi djin. dinnedji nabillago esdzandji t'anabite'igo k'innaesla da'desla djin.

akogo tade djinni'. dinnedji nabilladi djin. esdzandji atdin sili' djin. dinnedji didi k'edolya djin. esdzandji didilex'ike atdin djin. ako ditcin biniya djin. atsi' axibitdin xwonina djin. xa'ol axan. doits'aida' dinne la xatte'i. xatdji tahilyot djinne. i'el djin. la tananal'ot djin. nana'el djini. naki i'el djin. la' tananal'ot djin. nana'el djinni. di djin. akogo dakego nat'ani dzilline nockol be tset'na nijniya djin. nda salla djin. xwote'oba' naxas'ala djin. ts'ena nats'itdza djin. xale itedole' xat'icbe' nasoxwontile dole', esdzanniyenne atc'oba' naxas'ala. nakego nat'ani djilene xanadzodzi djin. doebaxate'obaida djinne djin. ak'ego nat'an djilene xanadzodzi

talked "What is the matter we do not hear?" he said they say. "Those who live here | who your mind changed," he said they say. "What makes you that way? You don't talk. Tell us." | "Very well," he said they say. First Man, "Yonder hermaphrodite to come here tell," he said they say. Then | he arrived they say. "Who pot made for you?" he said they say. "I made for myself," he said they say. "Plate who | made for you?" he said they say. "I made it for myself," he said they say. "Little cup who made for you?" "I planted it | it is," he said they say. "Who metate made for you?" "Just I made it," he said they say. "Hair brush who | made for you?" "Stirring sticks who made for you?" "I made them," he said they say. "Little water basket who made for you?" | "I made it." |

He hadn't eaten four days (?) they say. He had not drunk too they say. "Go on for me | I want to drink. Something to eat prepare for me. I want to eat too. The woman scolded me badly. | Then she was false to me because of that I am thus," he said they say. First Man, "Boat called | you get ready. They will find out who (?) is stronger. That now they begin to get ready. | Boys small all men that class all across we go." | So large boat all they made ready. All with it across they arrived. Here | men lived. Here men lived it became. Between large water flowed | became. They planted they say. Men farms they made again they say. Women | they make loud song they say. They planted they say. Full width (?) all they planted they say. | Then they raised corn they say. Here women too raised corn they say. Men | when they planted beyond age they planted they say. Women didn't plant all over they planted they say. | Then twice they say. Men again more women quarter they planted they say. |

Then three times they say. Men more again they say. Women was all gone they say. | Men fourth time they planted they say. Women would have been four times nothing they say. Then famine | killed them they say. Meat they were dying for they say. "Bring boat," they said. They didn't hear | men one spoke. She ran in the water they say. She drowned. Another ran in water | they say. Drowned again one they say. Two drowned they say. Another ran in the water they say. Again another drowned | they say. Four they say. Then second chief who became boat with across | he arrived they say. They were thin they say. Starving he found they were they say. Across | he came back they say. "What will we do? What with no increase will be? Those women | poor are living." Next chief again spoke | they say. "They are hungry for meat," he said they say. Next chief was spoke again |

djinne. akedi nat'ani djilenene xanadzodzi djin. k'atdji ba'' ako daznizi dazdille be' xwaddenest'e? la'a te'obanihini adat'ela ni djin. atsexastin hwol'ago t'akane' at'idalinile. iladij anitso tsetnan'. nano'nił ałts'o tsetnan' na'nił djin. k'at aide t'anotso tadaditdogis. akogo nadanłgai be ndadadołtsi'. akedi taditdi' atdaodadołnił. asdzani aide do' ałts'o tadadidogis ai nadanłtsoi ye ndadadołtsa. bikedi taditdin atda atdadolnił da dalnił k'at t'ado axandat'eni di yidołkał. ado'inda att'andoka.

akogoci atseesdzan nadaozdes'a la djin. t'aaltsoni bik'eti'-hwioenni'. ditcin adat'e bike't'uisinni' at'e'a adat'e. bik'et'uisinni''inda cidjeket a'daxaze'l djinni djin. t'ani neinla caxastin ya la biniye xanaxat'a nazdilogizle djinni. xaxastin naniz'a djinne. t'aci aik'edecleł djini djin. nle ni' xwodixilde ma'te'it ye' idiya xa'a ba'natzis'ala djin. nadzilit badjinlala djin. to ina isdłgi texotso di biyaji naki danałkoani baadjidolgo be' ts'ittsadzisla djin. akogo koji łagaigo koji dandildo djin. koji do' desk'az xasł djin. kode łakaigo dadadit'a djin. kodigo doł'ijgo yit'a djin. kodigo łittsogo yit'a djin. kode dıxıłgo yit'a djin. dodat'inne nıke (?) nıxexot'ındje e xet'a djin. kojigo gints'o dıxıł axwodol'a djin. kojigo ginłbai axwodol'a djin.

kode yene' ndjilgot djin. to at'ela djinni djin. t'annna djinigo ndjilwot' djin. e'adji daihihi xwodol'a djin. t'anila to at'ela djinigo ndjilgot djin. kojigo to benoxolnihi axwodolnit' djin. todji'ndiyai djin. t'anni to la djinat djin. tatłatka naseya' djini djin. ndjilgot' djin. k'ac'a xa it'ele djini djin. atsehastin ca'altcinne djinad djin. sisnadjinne bilatadi daditdi'ika djinni djin. 'adji daxadilde djin. t'ake xwodjitt'inde' xadeye at'i'n la djinne djin. xadeyat'inyit'ane anitso 'ade'dal dıł xwo'a'i atsehastin sisnadjinne łeyenne' nazdidja djin. tsodzil łeyenne' nazdidja djin. dok'ooslid łej nozdidja djin. debentsa łeyenne' nazdidja djin. dıłna'odili łeye' nazdidja djin. te'ol'i łej nazdidja djin. ałtso xanaza akededadilde djin. doł'iji aekiyi attin dıxıł lok'atso bikai yıłgo daididja djin. bikede dinne nakadzada nakai dadilde djin. bikai bikede xaxonige dinne bikai danadilde djin. kode adego sisnadjinne. sa'ane ha'adołde'go yolgai at'ed lokatso ba'ade ałti' tselkane tal'axale djik'e akwiya dadicyet yil da'nedidja djinne. bikedi

They say. Next chief was spoke again they say. "Now (?) | then they have found out adultery. Are they punished enough?" "Yes, poor they are," he said | they say. First Man, "After this as long as you live do not hurt them. Tell them all across you take them." | All across they took them they say. "Now these all of you bathe." | Then white corn with dry yourselves. After that pollen from top to bottom sprinkle. | Women those too all wash. Those yellow corn with you dry. | After that pollen from top to bottom sprinkle. Then not have intercourse | four days. Then you may come together.

Now First Woman she was in command they say. All under her | they were unfortunate, famine they had. Unfortunate they were hungry for meat. Unfortunate | my girls drowned he said they say. "True you make the living my husband. | What because of it they teach you should I twist it," she said. Her husband she gave charge of matters. "Just I | will do as he wants," she said they say. Here earth was black coyote blanket with he came. | She gave him instructions they say. Rainbow she gave him they say. Water across where it flows *texolltsodi* | its young two were swimming. Lassoing them with it he drew them out they say. Then here | white here it loomed up they say. Here too cold it became they say. Here white | they were flying they say. Here blue they fly they say. Here yellow they fly they say. | Here black they fly they say. Unknown ones on the earth living those flew they say. | Here hawks black he sent they say. Here gray hawk he sent they say.

Here they came back they say. "Water it is," he said they say. "It is true," saying | he came back they say. South humming bird he sent they say. "It is true water it is," saying | he came back they say. Here is Water he is boss of he sent they say. Egret they say. | Truly water is he said they say. On water I walked he said they say. He returned they say. | "What we do about it?" he said they say. First Man "My children," he said they say. "Pelado Peak | on its top we will go," he said they say. There they moved they say. "All those living on the world | come (?)," he said they say. (?) all (?) | First Man Pelado Peak soil took up they say. Mt. Taylor | soil he took up they say. San Francisco Peaks soil he took up they say. La Plata Mountain soil | he took up they say. *dzibna'odili* soil he took up they say. *tc'ol'i* soil he took up they say. | They all went up. After him they came they say. Turquoise boy bow wood black large reed male | with he came they say. After him men twelve living came they say | males. After them mirage people male came they say. Here | west Pelado Peak which it stands White Shell Girl reed large female bow | mulberry from the bottom of water (his name). Back in I go. Mountain mahogany with they came they say. Afterward |

dinne' nakadzada nakai ba'adi esdzan nlini danadilde djin. bikede xaxonestin danadilka djin. xat'egota? docino'ini'dala dzillabaidε taji danazdidza djin. sisnadjinne. sa'annenε ahnigo tobinnε'sa djin. dilaahaiyula sizzeenne. bai'sennala esdzan ni djin. atsehastin t'egica hini'nadolel xadie xininadolet¹ djike akwiya dadicyet' nε djin. doda' ei nabikandedat ni djin.

tal'axale dinnigo dego adjolyot djin. adeya yago nezdilgot djin. tal'ago ya'adjolwat djin. ade aze'enne bil xadzizwot' djin. e bidjalye' e bidzozge djin. t'al'axale sisnadjinne bilatadji to nesat djin. lok'atso etsi djin. dego bideyol djinne ya benisa djin. biyigo ayingo xazli djin. bida'nakai djin. taji yehwenonel'a xatse'en tahidjil djin. betallewoc bigizigai yabenissa djin. kwede' to nol'anl taji djini djin. doxaxozt'idalle xala 'indza hastin xwodjinne djin. tsinkale xatsi' ndizyis djin. alta'ila' djin. biyailde djin. lok'atso agone' xantsa djin. yatat'a xasde'' djin. kode' ayue xaxast'a djinne. texoitsode bide' k'isde'ijgo. xat'ilaba xat'i. cecik'te kode ma'iyenne ma'ite'it' yilakatszaz. dici baaxat'i ni djin. ado ditcih ts'a djin. n'iz bixadebi djin. tobidesteit la djin. taditdin do'ij taditdin djin. t'ε'ixaditdin djin. taditdin djin. bidegi'jge' daihiska djin. ma'i ni djin. doda dala' nanandetele delda dide ni'lakkai dasakadji ade bi'ilde be niltsabaka bec'ile niltsa ba'ad bec'il' do'. k'osdixil bec'ile do'. te'ilati hojon bec'il' do'. nanse' bec'il' do'. beni'xodele'le do' bexincnale do'. akola axwodjinnike ni djini. t'alai ba'ade ba nazniti djin. teuwoyiets'adza djin. to inixaj djin. woni'te'idintso' xote'a adjila djin. atse beost'an xat'agi aha' datsiznil djin. atsek'izditsoi xatsiyade aha' datsiznil djin. ni'dasikadji djinne bayajnnil djin. to la djin. xac'ic lalk'a xadzizl'in djin. kodjigo te'inctaihilgai hwolge danalk'on djin. didjitt'e gooxinege' at'ego atsebest'an bitage axidena atsebest'an axidena da siz la la djin. ade' talkade tuiyidlatgo to hanneddla djin.

¹Or, xat'egic xininadolet.

persons twelve living female women were came they say. Afterward | mirage they came they say. "Why didn't you tell me?" Mountain brown turkey | one came they say. Pelado Peak which stands half-way water reached they say. | "Where my medicine I forgot," he told his wife they say. First man "Somewhere I have to die. | Back I will go," he said they say. "No, I | for you after it I will go," he said they say. |

Blue heron up he went they say. Down hard he started they say. | Bottom of water he came down they say. Then that medicine with | he came out they say. That his legs he is named they say Bottom-of-water (?) Pelado Peak its top water came they say. Large reed he stuck | up they say. Up he blew it they say. Sky it reached growing they say. In it nodes it became they say. They started up | they say. Turkey was at the end his tail stuck in the water they say. It was washed it became white. | Sky it reached, they say. "Here water let it stop," (turkey) said they say. They couldn't get through. | "? old man," he said they say. Woodpecker his head (?) they say. It became thin | they say. He got through they say. Large reed it grew up in they went up | they say. Sky hole they moved up they say. Here he followed them up they say. *texolttsode* his horn end blue. | (They were scared because he came). "Why did he come up my boys. Here coyote coyote blanket was tied. "That | he came for," he said they say. Then abalone basket they say. Jewels it was filled with they say. | Water ores too they say. Pollen turquoise pollen they say. Cattail pollen they say. | Pollen they say. Between his horns they put it they say. Coyote said they say. "No, I won't give you all. | One this white fabric then with it rain male I will make | rain female I make with it too. Black cloud I make with it too. Flowers I make with it too. | Vegetation I make with it too. Ground wet too I will live with it (World white lies they come afterward.)" "That way as you say," | he said they say. One female he gave him they say. Water falling they heard. Water went down | they say. Cicada his headband he made they say. Tail fastened (to arrow) his forehead crossing each other he put on | they say. Tail yellow back of his head crossing each other he put they say. Earth where it lies through | he drilled they say. Water was they say (?). Mud on he took up they say. Water was there foot deep and built up with mud. East | Grebe named came wading on the water they say. He looks like him this way | feathered arrow on his forehead across each other tail fastened on across each other were lying they say. Then spreading out the water | as he came opened out around him they say.

atsebest'an naidinil djin. bizegone' yiilge djin. bidjiltcide la'iyit get djin. alna' xaiyizqz djin. xago'ne' ce'idle xalni djin. ako dini' heyale xalni djin. xat'icbe edolnii. t'aaldi't alna naxaxots'ange' ni' atsebest'an naidinil djin. wonnestc'idi at'i djin. bitdjegone'alna' haiyizonz djini. xagone' k'at ce'idle akogo t'e neheya'ile. t'ado xadzi'da djin. to eyildlat djin. bikego toina' djin. kwede'go te'ictailgai do'ij yate'i nadilgwot' djin. t'adojnilk'ole djini'i djin. tohane xananai dedlat djin. atsek'izditsoi bitage dasinnillene naidinil djin. xago ce'itdle bize yilget djin. bidjiltcide'i yilget djin. alna haiyizonz djin. akode kwee neheya le ha'icbeadolnii t'aldint alna'. hahots'ange' atsek'isditsoiye najdinil djinne. xat'icbeadolnic xagone' ni'go ce'idle djinni. ni hadje gone' alna' xadzizqz djin. doxadzi'da djin. cada'adje go tohane anai' idlat djin. taxanni' bike dananezti djin. 'aledgo teict'axilgai littsogo xate'in nadilgo' djin. to xanaideldlat djin. ade t'adonilk'ole hwon i'i djin. k'oxanni nihwoka. denne donayada. atsebest'an betaye' alna' dasinnille'ni' naidinil djin. koyanne nihwoka dinne donayada xalni djin. bize gone' yilget djin. bidjiltcide yilge djin. alna' hayizqz djin. ako ce'idle ni djin. teict'ailgai littso anne djin. akohot'e' neheya le xalni djin. e'cyabe adolnii aldit. alna haho ts'age ako xani. 'atsebetsan nazdinil djin. hayonnego ce'idle djinni djin. wonnestc'idists'o' eictailgai littso doxadzi'da djin. toxane anaiyildlin djin. e'aledje go bikego to dananestin.

nahokosdego teictailgai dixilgo betc'in xate'i' nnadilgwot' djin. toxananaidelda djin. xagocci xwonii'i djin. t'ado nik'oli hwodo djanne t'adojnilk'oli djin. nii djin. koxanni nohwoka dinne, donayada betaye atsek'izditsoi bize gane' nilget djin. biteildjide alna' hanaiyizonz djin. ako ce'idle akode neheya le ni djin. te'inct'aihilgai dixilgo aicayade beedolnii djini djin. t'a'aldint alna' xaxwotsan-neye' xagonne'nigo ce'idle atsek'itsoi xadje gone' alna' xadzonz djin. doxadzi'da djin. te'inct'aihilgai dixil tohane' nahok'osdjigo

Feathered arrows he took off they say. In his mouth he put them they say. In his mouth | he stuck in they say. His anus the other he put in they say. He drew them out passing each other they say. That way "What I did," he told him they say. | "Then here you may live," he told him they say. "Nothing to do with it," | he said. Already hole through. Passing each other a hole is | you. Feathered arrow he took off they say. Cicada did it they say. In his heart passing each other | he drew out they say. All right now way I do then you may live. Not he spoke | they say. Water he plowed they say. After him water went they say. From here bird blue | came to him they say. Staring he looked at him they say. | He splashed water around him they say. Yellow feathered arrows his forehead which were placed he took they say. "This way I do." | His mouth he put in they say. His anus one he put in they say. Passing each other he drew them out they say. "Here | you may live." Gosh. It is already hole. Yellowtail arrows | he took off they say. "Gosh," saying. "All right," saying, "you like I do," he said his heart | in passing each other he drew out they say. He didn't speak they say. Toward the south | he plowed water they say. Water opened out after him flowed they say. From the west grebe yellow | to him came they say. Water he threw out they say (water came around his breast). Then staring he look at him | they say. Around here "Earth people do not live," they say. Feathered arrows his forehead across each other | which lay he took they say. "Around here Earth people don't live," he said to him. | His mouth in he put they say. His anus he put in they say. He drew them out they say. "Now | like I do," he said they say. Yellow said it they say. "Then here you will live," he told him | they say. "Gosh already done." Hole already it has been drawn through. Feathered arrows he took | they say. "All right," saying, "As I do it," he said they say. Cicada grebe yellow | didn't speak they say. Water he plowed they say. Toward the west after him water flowed.

From the north grebe black to him came they say. | He plowed water they say. Hard he looked at him they say. He too he stared | they say. Hard he looked they say. "Here person | does not live. His forehead yellow feathered arrow his mouth he put in they say. His anus passing each other | he drew them out they say." "Now as I do here you may live," he said they say. Grebe | black "Gosh, easy way," he said he said they say. Already done passing each other they have been drawn. | "All right, as I do," Yellow feathered arrow his heart in crossing each other he drew | they say. He didn't speak they say. Grebe black water north |

anaiyıldla djin. tohane ananılxaj djin. tohane ałtso 'ina' djin. da sıyε'en-ne' adigo' 'ałtso ina' djin. tontel exε xinyinnige silı djin. dobisoxodon'ıl-dalla t'anacidol'ıt djini djin. todassıyıla djini djin. dıgo teinet'aihilgai daset'ıla. toxane' edit ałtso ina' xac'ic t'eya. kodigo hanne' najna'a djin. dohijıla yolgaila ditcihila tełteciila bacinila destciila taditdindol'ijila taditdinla tsinbitaditdinla nihikēdidjin. yadits'a holge djin. ni'hodissōns holge djin. akq biyε'l alyā djinne. n'izen ačlago taditidinne do' destei acdla na nahodoltstigo. nıłte'ibiyaje xanne' nziz'a djin. 'e be adzozkan silı' djin. be dena nahodolts'i'. ade' dı djin niyol dı l'ε niyol djinne. k'addatsi'i' naholtsai na hwodo'nni't djin. candinbiyaji kadjiya djin. nahacte'it bidadzodza djin. kodo xac'ij be xidenxelgo bidadzodza djin. t'ihig'anne' nahwotts'ailad djin. djini djin. djoxoltsaila soltı' hwodon'ni't djin. t'axalo' ni djin. atsehastin ma'its'o djin. nacdoitso djin. ma'itso atsabitse be xadilya djin. nacdoitso xane nadazai be xadilya djin. ado mai'ito-yitdjile e atse' xadjiya djin. akedi atsehastin xadjiya djin. bikedi atsees-dzan xaiya djin. akedi atsehack'ε (xaiya djin). bikedi ade xanaza djin. ni' lakgai dasakadji' xasde ade. s'in dists'a' djin. 'ade nacdoitsoyenne mai'itso yıl nixε'na djin. akogo nacdoitso xadadodzins xwodonı djin. ndadjildloc nohozlidji 'ado nt'ehwolınadel djin. djo' mai'itso xadadzis-dziz djinne. di nixxe dadjini djin. nacdoitso xane' anasaze dabikinninege xadzezdız djin. eba kis'ane bikin daholq naxwonnıdji' nada binizin djin.

ni'hodılxılyεnge'
 ni'hodol'ijeyεnge
 ni'xaltsoyεnge
 ni'xalgaiyεnge'.
 la'dajdıxılyεnge'
 la'dajdol'ijyεnge
 la'dajıltsoyεnge'
 la'dadjilgaiyεnge'

eba' dıgo al'anat'ε djinne.

he plowed they say. Went away they say. Water all goes through they say. | Log like that which lay there four ways all was gone they say. All around ocean gathered together became they say. "Hard they fought with me | I made it none (?)" he said they say. "Water had been on top," he said they say. "Four grebes | lived on it. Water all gone all disappeared mud sticks up." Now word he brought back they say. | Turquoise, white shell abalone red shell jet powdered iron ore, blue of flowers, | pollen, tree pollen. Those above us living sky rattles are called they say. | Spotted spring called they say. Over there their pay was made they say. Jewels five, pollen too ores five | make it dry. Small wind message took they say. These he begged for them (pay for making medicine) it became they say. | With it they pay they make it dry. Then four days it blew, four nights it blew they say. Now maybe | it is dry he said they say. Son-of-sunshine (small badger) went above (?) they say. Badger | he came down they say. So far mud with he was black they say. He came down they say. "A little | it is dried up," he said they say. "It is dry, this day let us go," he told them they say. | "Wait," he said they say, First Man. Wolf they say. Panther they say. Wolf eagle-tails | with they decorated they say. Panther he mixed corn wasted not good corn (that is with broken kernels) with they decorated they say. Then water coyote | plays tricks to get water that one first came up they say. Next First Man came up they say. After him First Woman | came up they say. Next first warrior came up they say. After him then they moved up they say. | Earth white where it lay. Then they moved up. Song he heard they say. Then that panther | wolf with overtook him they say. "Then panther you pull out," he told them they say. | They trotted there you who have them they were mixed up well they missed him they say wolf they pulled up | they say. "This ours," they said they say. Panther himself Pueblo ancient Pueblo people those having houses | pulled up they say. Pueblo their houses they have like us corn they like they say. | Song:—

From the earth black,
 From the earth blue,
 From the earth yellow
 From the earth white.
 One from where they were black,
 One from where they were blue,
 One from where they were yellow,
 One from where they were white.

Because of that four colors were they say.

ts'addek'at ałtso xazna xoyan doleł xodq'nit' atsehastin. anni xa'aledego lok'atso bika'enne e'ale dego lok'atso ba'ade alte'i' destsi' cada'ade' altindixil binitisi nahokosde altitsekanne binitisi be xoyan alya djin. nadanigai nik'ago t'adide be'edlicdo' xodonnit' djin. kodeye hojogo caya sa'ali sa'anayai hoyan sa'ale bik'ehojon nligo sa'ale xodoni djin. nadjigo kisanne anasazi dadjiline daiida xas'ic be kin adadjila djin. xoyan didjol alyagi' te'e dekai ca'altcinne xadatdilyi 'atsehastin atcinni djin. tatce 'adilline' xwodjinni djin. tea'' datsela' xacindja xodjinni djin. xacitdjala djinni djin. ta tsotse' 'e xadjisdjalad djin. njonigo tatce adjilalad djin. nammazgo xas'ic be dzizle'lad djin. dezdidjelad djin. tshenne digo tsitdza'djinilad djin. djiniłgailad djin. kojigo ts'oxodza adjila djen. nohokos bite'idjigo nijongo xaldzizgo adjila djin. akwiya tshenne digo nejnnillad djin. mai' te'itłakgai dajdinniłballa djin. nabikaye te'itłagai xolge dajdenniłballad djin. nabakaye dixil naska' xolge danajniłballad djin. bakaye k'eeestein xolge dannaj-danniłbal djin. akogo di dajdenniłbal djin. oo o hwu tatce xo'dje'i'. nislilde djin. niisde djin. bidjidje djin. nihwoneti' djinni djin. 'atsehasti tea'' adjanni djin. phu phu phu phu ni djin. tatce axodezso djin.

la'ya hanadjidje' djin. we xasti xodjinni djin. tea'' xadjinai bidaye nina'a djinni djin. tsin asdza ye nina'a djinni djin. tatsotse' dixile ye nina'a. noahosdzan ye nine'a saanna'ai be noxoedzilgo ye nina'a. k'adde te'esdeskaiye xatto' ałtso xaxa dahaztel djin. akwi ado xata adaxastsalgo te'ena'ilde djin. kisanne dadjillennege' xakin daxollonnege e doda e do tatce adjidje'da. atsehastin daxadjo'iedji xoyan ditdjol alyane 'adjet'e tateedjidje'. xoyan alyą binololde djin. atsehastin djin. atseesdzan djin. atseacki djin. 'atseat'ed djin. akodego atsehastin kwot'ego nezti djin. atseesdza nadego nezti djin. betaye beeze' sitsozgo idji' tcoslade destejgo kodo ayanniti djin. xact'ego yalti djin. kwedego atseasdza' yalti djin. xact'ego nla teitejnne te'eadzists'a djin. daat'ego azdits'igo xos'i djin. t'ado ixaje yiska djin. djiņgo dakt'ego sad nabakago dedesdzinł. dzinedziņgo bite'in nadjitdago ndixil djin. nahwonadjitdago

Now all moved up. "House will be," he told them, First Man said it. | At the east reed large male, at the west large reed female toward each other he stuck up. | South oak he leaned against it, north mulberry he leaned against it. With it hogan was made | they say. White cornmeal just four places I will rub on he said they say. Over there | Pueblos ancient Pueblos their clans already mud with house they had built they say. | "Hogan round made we are tired we walk. My children, we will rest," First Man said | they say. "Sweathouse you make," he told him they say, beaver. "Stone one some you bring up," he told him | they say. He has brought them up," he said they say. Stones those he had brought up. Good sweathouse | he had made they say. Being round clay with he plastered they say. He had made a fire | they say. Those stones four he had put in they say. They had become white hot they say. Good | door he made they say. North its side hole for the rock he made they say. | In there stones four he had put they say. Coyote blanket white he had hung | they say. On that white blanket called he had hung they say. On that | black fabric called he had hung they say. On that calico figured (?) called he hung | they say. Then four he hung they say, "Ooohwu sweathouse go in." | They started they say. They came they say. They went inside they say. "We are crowded," he said they say, First Man. | Beaver he said it to they say. "Phu phu phu phu," he said they say. Sweathouse became larger. |

Others came in they say. "Wey, old man," he said to him they say. Beaver "Those who came up on top | they built it," he said they say. "Stick woman with he built it," he said they say. Stones black with | he built it. Earth with he built it. Old age living with in safety (?) with he built it. | Now those were tired traveling their water all came to the surface they say. Then | all over being rested they went out they say. Pueblo their clans their houses | they have, those not sweathouse they make. First man those he led, hogan round | those who made they go in sweathouse. Hogan which was made they went in they say. First Man they say. | First Woman they say. First Boy they say. First Girl they say. Then First Man | this way he lay they say. First Woman in front (?) lay they say. Between them his medicine lying | toward it arms under head they two lying thus began to talk they say. Softly they spoke they say. Here (in front) | First Woman spoke they say. Softly that side those two lying in vain listened they say. Nearly hearing | it became light they say. Not sleep it was day they say. During the day the same way words more they talk again | they listened for. Listening toward them when he goes they stop (talking) they say. When they go away |

ai yananiłti djinne. l'enaxasdlı djin. nanetzej anda xot'ego naxosi djin. dasabaŷago naxos'i djin. djińgo sabananiŷa djin. daxact'ego naxilidji dakatt'ego nanetzej djin. xact'ego sabananiŷa djin. naxosi djin. t'ado nazdzits'a djin. nacidjicteti a yananiłti djin. djińgo t'o lade nadjitdadjin 'atseacki.

l'e naxasdlı djin. dakwot'ego 'aldijgo nanejdjol djin. l'e biŷa yałtigo naneska djin. atseacki adjinni djin. xadzodzi djin. t'ado 'alxoci di yiska djin. djingo di tsebi nasdlı djin. atse'ckı xadzodzi djin. xat'ıla do'hannał bahwint'ici? bainox'ti daidilwocxe'la. bił nits'adazki kwe xawodzi kwi sa sillı djin. atsehastin xadzi' doboxots'an dobainit'ıla? atseacki anni djin. akwot'egola e xozan xwo'ago' sa'ŷago bite'in hwont'igo kehwit'ilego saŷa bete'i' hwant'ilego benit'i djoxona'ai yai'nt'ıla djin. dził xodollęge yaint'ıla djin. nixididzi xodollęge' yaint'ıla djin. tsin' xodollęge' yaint'ıla djin. k'at di ni' bika' axot'elege yaint'ıla djin.

ni'nil djin. alaigo ak'jnda'go axwo'dilya djin. tsaddik'at bandilego e axejnda'a t'ado xadazdes'i xolŷaalgo djin. xat'ilobandał ni? djin. bits'annes'i djin. bik'i ilka djin. dobandet'inda djinni djin. atsehastin anadza djin. nakiskanne nakego alla axeznda djin. tsiddalnigo xadetyago akejdaxa' t'ado łanadades'i' kode danadilgo djin. bik'i ilka djin. xat'ıla baxwint'i ni djin. do bawint'inda biteinni djin. 'aige do baxwint'indala 'annanadza djin. naneska djin. tago 'alla axejnt'i sezli djin. k'adde 'altso xadılnego' t'ado xanadazdes'i kode danadilgo djin. bets'an bik'i nailka djin. xat'ıla bandaxat'i ciłna'ago ni? djin. dobandet'inda ts'itde t'adobandet'inda. annanadza djin. digo naneska djin. digo 'alla axejnt'i sezli djin. tsetdadi do' hasti benołni' xate'edjinne bokq'e bekq' be djuxona'ai be dinnoldo xodo'ni djin. bokq'e be' djuxona'ai nilŷai djin. oldje'ne tseŷa'dndinne oldje be nildzil djin. ebał oldje do bexozdoda.

the others talk again they say. Night came again they say. They two lie down again the same way it is light again | they say. They talking it is light again they say. During the day they talk they say. Softly | evening again the same way they two lie down they say. Softly talk continues they say. It is light again | they say. Then they couldn't hear they say. Those lying other side they talked again they say. Daytime | over there he stood First Boy.

Night became again they say. This way toward each other they lay huddled up they say. Night through | talking it became day again they say. First Boy addressed them they say. He spoke they say. Not | sleeping four nights they say. Days four; eight became they say. First Boy spoke | they say. "Why | not before us you talk? What you talk about we can't sleep. Sleep | bothered us," this he spoke then language became they say. First Man spoke, | "What we are going to do we talk about?" | First Boy said it they say. "That way we would like to know." After that Old Age toward living (?). We living here Old Age toward | how we shall do we talk about. Sun they talked about they say. Mountains which will | be they talked about they say. Months will be they talked about they say. Trees which will be | they talked about they say. Now this earth on it how it will be they talked about they say.

He put down they say. One place those guarding he placed they say. Now he working | those guarding not they see him he stepped in they say. "What are you doing?" he said they say. | From him he hid it they say. On it he spread they say. "We are not talking about anything," he said they say. First Man | went back they say. Next day two place they sat as guards one beyond the other they say. Half when they had made | the guards not saw him here he came they say. On it he spread they say. | "What you talk about?" he said they say. "We talk about nothing," he told him they say. "So, | you talk about nothing," he went back they say. It was day again they say. Three places one beyond the other lines became | they say. Now all as he finished not they saw him again here he came they say. | From him on it he spread they say. "What you talk about, my cousin?" he said they say. | "Now we talk about nothing." He went back they say. Fourth time it was day | they say. Four places one beyond the other circles became they say. "Rock pollen old man you invite Black God | his fire that his fire with sun with make hot," he said they say. His fire that with sun | red hot they say. The moon rock crystal moon with was a little warm they say. Because of that moon | does not make heat.

at'ihigo bexolinle xodon'ni djin. benenalac xolgele xodon'ni djin. nalac xolge di binj' xidekalle beits'osle xodonni djin. binj' nayaci altai hidjalle xodon'ni djin. nestin bidje alya djin. di' (2nd) nitte'its'osi xolgele xodon'ni djin. hastisakk'ai beits'os alya djin. beni' djadi altai hidje'le xodon'ni djin. xadots'osi xolge bidje alya djin. nitte'itso xolgele xodon'ni djin. attse'etso beits'osle xodonni djin. xak'az bidje alya djin. bi' alta hidjalle xodonni djin. zasnitt'es xolgele xodonni djin. tin bitdje djin. ik'aisdai beits'osle xodonni djin. atsabiyaj xolgele' atsabet'o delxinle. gaxat'e beits'os alya djin. nlo' diddjolle bidje alya djin. bigi' ya' alta' idjale. ga daxott'inle djin. xoztcint xolgele xodon'ni djin. dibeni beits'ozle xodon'ni djin. teildit'ide bitdje alya djin. ts'idde ndezi'gone' nayaci daltile xodonni djin. k'at xadjittso djin. cidji'ye hit'ateil olgele xodonni djin. del beits'os alya djin. e bini ndekalle djin. te'il bitci' bidje alya djin. at'atso xolgele xodonni djin. nitst'a beits'os alya djin. niyol bidje alya djin. binj' djadi dadolteit xadonni djin. ya'iedjacteille xolgele xodonni djin. djadeyac beits'os alya djin. t'ixigo te'il binna'dantale xodon'ni djin. xadots'osi bidjela djin. ya'iedjatso xolgele xodon'ni djin. ndjijoc beits'os alya djin. xado' bidje' alya djin.

bine' bi' xadolteit xodon'ni djin. nlade' dilye binj' naidodji' xadonni djin. biyaj betse'ekiyē dacitdjalle xodonni djin. binj' nats'osi holgele xodonni djin. nitst'a' bikai beits'osle xodonni djin. nd'a ts'osi bidje alya djin. binj' nt'atso xolgele xodonni djin. te'il dant'ana xwonel'a djin. bidje alya djin. dikode nitst'a ba'at beits'os alya djin. k'atde altsodje xastan ninil djin. kaddla hai hiyidji' dadadoyał. doł'ije ackiyē xadola'ai ant'ine xodjinni? djin. sisnadjine sa'ane xa'ata biteitdje aiet'i djini djin.

"Little it will give light," he said they say. | "Month Spider will be named," he said they say. "Spider called this month; animals traveling its soft feather," he said they say. "Month mountain sheep | with each other they will go," he said they say. Heat shimmering its heart was made they say. "This Slender Wind | will be called," he said they say. *hastinsakk'ai* its soft feather was made they say. "Month antelope | with each other will go," he said they say. "Heat slender called its heart was made they say. "Big Wind will be called," | he said they say. "First big its soft will be feather," he said they say. Cold its heart was made | they say. "Deer with each other will go," he said they say. "Snow-cooked it will be called," he said they say. | Ice its heart they say. "Morning star (Milky Way) its soft feather, will be," he said they say. Young Eagle it will be called. | Eagle its nest will be warm Rabbit track its feather was made they say. Hail round its heart was made | they say. In it rabbits with each other will go. Rabbits will breed they say. "Horns-lost it will be called," he said | they say. "This month Say's phoebe its soft feathers, will be," he said they say. Clouds with small hail its heart was made," they say. "Now | end of month mountain sheep will give birth," he said they say. Now winter is passed they say. Summer begins. | "Little Vegetation it will be called," he said they say. Crane its soft feather was made they say. That month cranes will migrate they say. | Vegetation its heart was made they say. "Leaves-large it will be called," he said they say. Rain its soft feathers | are made they say. Wind its heart is made they say. "Month antelope have young," he said they say. | "Seeds-about-to-ripen it will be called," he said they say. Young antelope its soft feather is made they say. "Little | vegetation will get ripe he said they say. Slim warm (planting time) its heart was they say. "Seeds-large | it will be called," he said they say. Rain little strings its soft feathers was made they say. Heat its heart was made they say.

"Month deer have young," he said they say. "Then Pleiades month comes up," he said | they say. "Young deer on their backs they will lie," he said they say. "Month Slender-ripe will be called," | he said they say. "Rain male it soft feathers," he said they say. Ripe slender its heart was made | they say. "Month Ripe-large will be called," he said they say. Vegetation all ripe it ends they say. Its heart | was made they say. This rain female its soft feather was made they say. Now all six | he placed they say. "Who inside will step. Turquoise Boy "Wherefrom | are you?" he said they say. "Pelado Peak which stands by it east side I am," he said they say. |

do'iji acki anne. biyidji' dadadinnał xodjinni djin. delne' lok'atso nakits'adago na baɣa dedlitgo nt'a satado xaniyedine. yene' bił dadadika. e be doneyetigo nditdale xodjinni djin. la'a djinni djin. dacet'e dodoze bitdi decała ebi dana ndicdale. t'acdo' nxideeyala. e tsiddedanotte naxokenaldehe djini djin. neznatdidoa'a. nakigo cetinle djinni djin. akogo ndinnele. yolgai acki yene' xadzodzi djin. xadola ant'inne? sisnadjinne sa'ane e'a bitc'itdji' yolgai acki nichine aicict'i djini djin. oldje'' biyidje' daditdinnał xodjini djin. k'at ba xadidabahige ahwodonil go 'akta ndilnile xodjinni djin. digo adlac nt'i t'ado nadatsiltsanne anide.' kode ma'i hiyał djin. bits'an bik'i ninasti djin. kode atsehasține xwolxwone' djin. nitc'ibiyaje bigolne. tsidie addatdonil xodjinni djin. nlade xactcedjinne bokq' bekeɛ yailgolad djin. xat'ego donixilnida yiłni? djin. nlade djuxona'ai banalde ake yietci djin. xat'icili djin. xacdjcedjinne yainiłts'oz djin. baxatdji djin xadjicdjinni. gaaa ni djin. abinizonz djin. daihite djin. ai nda yinaldzitla djin. teinnalgotla djin. xoniłsogo kodo gittsegai. dego gittsegai yago gittsittso do'ije ye ndezzqlad djin. ditciłe ye ndezq'lan djin. baciine ye ndezzqlad djin. yolgai yendezzqla djin. tseyadndinne ye ndezzqlad djin. acdlago ndezqlad djin.

bet'a setalad djin. nade t'ado bilxwedjilne. xat'ego ca sitts'an ndannolin. di yene' dju bidaye xwonaxolne' djin. dojdondida dacidonila ni djin. daaltso dzitdiłge'j dacidonela ni djin. ma'i dala'ni akott'endi t'ado cinik'e astsagida ni djin. atseesdza nni' bikegoiti't ni djin. niane bik'ego. asdza 'altsoi bik'etuxwisi'ni' aciak'indeedleł cidinnit'. nne bik'ego toxołtsodi biyaji ts'it tasasilla ndi'ayat'ege yistsa ni djin. adolni djin. xat'icidi nigo naididzitenne' itage ninta djin. kode nitc'ibiyaje ake xastin xołnaxonne'. e dote'ejntago dodołnikda nzin xwodjinni djin. di do'ijgo yendezoqe teił do'ij ge'ił'i xodjinni djin. P'itsogo yendadzoge ditciłe 'ił'i teił dadinnot'inł nzego att'i, baciine yendezo' teił bit'a altso' dinnot'a nzingo att'i. dził dijigona'ale nzigo att'i xodjinni djin. ai lıgaigo yendezoqe yolgai yił'i dziłlata dadodzas nzigo at'i xodjinni djin.

Turquoise Boy said it. "Inside you step," he told him they say. Horn large reed | twelve holes having, your shirt put it under. Mirage People those with you travel. | That with not seeing you will you pass by," he said they say. "All right," he said they say. "Well, person's | death I pass that with you will pay me. Just not your people. These wherever on the earth | they move," he said they say. "One hundred and two my roads will be," he said they say. | "This place so many (?) persons will die." White Shell Boy that one he spoke to they say. "Where are you from?" | "Pelado Peak which stands west side White Shell Boy I belong I am," he said they say. | "Moon inside you step," he told him they say. "Now after this doing something if it will happen | each other you will change," he said they say. Four places they watch not in line | they saw him he came. Here coyote walked they say. From him on it he put they say. Here First Man | he instructed him they say. Small wind told him. "Something bad he is going to tell him," he said | they say. There Black God his fire his place he had gone they say. "Why didn't they tell us?" | he said to him they say. Over there sun they made, picture he made they say. Don't know what kind they say. | Black God he handed it to they say. He got angry they say. Black God. "Gaaa," he said they say. | He tore it up they say. He ran off they say. That one only he was afraid of they say. He ran off they say. | So long so much white. Above white below yellow blue with | he had drawn lines across they say. Abalone with he had drawn lines they say. Jet with he had drawn lines they say. | White shell with he had drawn lines they say. Rock crystal with he had drawn lines they say. Five | he had drawn lines they say.

His blanket fold in it lay they say. ? not he told him. "Why from me | you hid it? This is first," he told him they say. "You are not going to tell me," | he said they say. "All I make crooked you tell me," he said they say. Coyote, "Sure I did that | not my leadership I did it," he said they say. "First Woman you were leader," he said they say. | "You being leader I did it. All her leadership was unfortunate 'I want to win' you told me. You | being leader *toxoltsodi* its young I took out (?) little better I did," he said they say. He said it | they say. What saying drawing in center he put down (a stick) they say. Here wind young | First Man he told. "That if it is not taken on it will not happen he thinks," he told him they say. | "This blue he drew with grass green he represented," he told him they say. "Yellow with he drew | abalone vegetation getting ripe he means it is. Jet he drew with vegetation its leaves all | fallen he means it is. Mountains black across he means it is," he told him they say. This | white with drawn white shell made with mountain tops snow lies on he means it is," he said to him they say.

dide tseyadndinne yendedzoge' to ałtso dadotinłgo nzigo ati xodjinni djin. ako atsehastin di doł'ijgo bendindzola teil doł'ijge' inlala bidjinni djin. ditciłe bedenzoge' teil 'ałtso dinnotinł nzingo nt'i bidjinni djin. bacinę bendinzoge' at'a'n ałtso ndinnotago dził t'ałijigo na'alle nzigo ant'i bidjini djin. yołgai bendnzoge' dziłlata dadodzas nzingo nt'i bidjini djin. tseyadndene bednzoge' to ałtso dadotinł nzigo ant'i bidjini djin. ładji xastan nqonilla. ładji do' xastan nqonilla. xacai'it'ele. ade' djilta dolgeł. xaic be nasxwont'ile. di be nnatntalle. k'at nila banakai banadza djin do xaida djuxona'ai yene kone ninil djin. djuxona'ai xodollełgi kwatt'ego adedest'a djin. bini doł'ij go xodoleł. xodon'ni djin. binik'e xactęigo bizek'e xactęigo biyada' na ettsogo bide doł'ijgo bide' bilebaanige (bıldanogel) yego daiista djin. ya daxaye xodon'nigo bađa'ist'a'. adzil'ijtso xolge. atsexastin yi'al dinde ye'yoł at'e yene-nesal djin. hidezna djin. yaxaneya' hiya djin. akodidje' nacdale. haiya' dzaxadzis xolge'dje t'adjin nacdale. akwi nacdıle. doł'iji łi ben-diedałi akwi nadıle ni djin. kodo kodji' t'obelya. axilyałe dobitts'ilgo ni djin. deya djin. k'asa' dadjiste'ilgo i'i'a djin. doa'besoxodon'ıdala xodon'ni djin. xondzadji denahidesda djin. ako nadesda djin. nakidi deya djin. t'a konanada djin. dobesoxodobeđa xonezya djin. tadi deya djin.

t'a konanada djin. dobets'odobeđa xonnezya djin. dakondzadji denaxedesda djin. dıdi dedesda djin. k'a dinda yat'e xodonni djin. k'at noxosdzan kwatt'ego niłso djin. noxasdzan xolge djin. sisnadjinne la djin. yołgai be xadildiya djin. tsodzil nit'a djin. doł'ije bexadilya djin. doyoskđ ditciłi be xadilya djin. debentsa bacinę be xadilya djin. dzılmaxodıle xa'aneye be xadilya djin. ni' bidje alya djin. djoli n'ij bize be xadilya djin. ni bidje disdjol alya djin. yoditdzil xolgele xodon'ni djin. niłtsa dzil xolgele xodon'ni djin. dził dest'i djin. kodjego nes'a go alya djin. dził noxozıli bitsits'in alya djin. bec be xaditt'ego alya

This rock crystal with drawn water all frozen he means it is," | he told him they say. Then First Man "This blue you drew with vegetation green you made," | he said to him they say. Abalone you drew with vegetation all fallen off you meant you did," he told him | they say. "Jet with you drew leaves all fallen off mountains just black across | you meant you did," he told him they say. White shell with you drew mountain tops snow lies you meant | you did," he said to him they say. "Rock crystal with you drew water all turned to ice you meant you did," | he said to him they say. One side six you put down. Other side too six you put down. What will it be. | Don't do any more it will be named. What with will you make beyond. This with we get mixed. Now you | do it." From him he went home they say. Sun in here he put they say. Sun | they are going to make. This way they began to sing they say. "Its face blue will be," he said | they say. "His eye mark making black his mouth mark making black. His cheek horizontal yellow, his horn blue | with mirage (?) he placed they say. Sky on saying | he put it up. *adzall'itso* (a medicine) called. First Man he chewed it four places he blew it was with he sprinkled it | they say (?). It began to move they say. On the sky he went they say. "Here middle I will go. | Here reservoir *dzaxadzis* where it is called just there I will go. There I will eat dinner. Blue horse the one I ride | there he will eat," he said they say. So much from there for fun he made. "Somebody goes down not strongly," | he said they say. He went they say. Nearly when they were roasting it set they say. "You nearly burned them (?)," | he said to him they say. Farther up he went up again they say. Then he went again they say. Twice | he went they say, it was hot they say. It was frightfully hot they say. | Three times he went they say. |

Just it was hot they say. It was warm they say. Farther up | he raised it again they say. Four times he raised it they say. "Now | it is right," he said they say. Then map this way they made they say. Map called was named they say. Pelado Peak | was they say. White shell with it was decorated they say. Mount Taylor stood up they say. Turquoise with it was decorated | they say. San Francisco Peaks abalone with it was decorated they say. La Plata Mountains jet with was decorated they say. | *dzilnaxodile* mirage with was decorated they say. Earth its heart was made they say. *djoli* hard jewels | with was decorated they say. Earth its heart round was made they say. "Bead Mountain it will be called," he said | they say. "Rain Mountain it will be called," he said they say. Mountain he placed they say. This way (south) lying he made it | they say. *noxozili* skull was made they say. Lava with covered it was made |

djin. binago besist'oye adastsi' djin. be bits'a xwoniye'lego. adastsi djin. aide tsesdjin adaz'age sili djin. yuwotcogo e'adje go nacdjiigo alya djin. beteldzi to xadazligo alya djin. di xalgaigo xalgaiden nlado xolgele xodon'ni djin. kode to djinlido tselakan atcajdjie do' xodon'ni djin. k'at nli bi'adi to amasdli xolgele ade. ako xada'ane sisnadjinne baxolonenne kidedole xodon'ni djin. dlodzilgai ndietci' gejdila djin. dlojicine te'o' giydila djin. tsanlanne destsin giydilla djin. xaze gat giydilla djin. adonda adjilande te'il bina' daxate'inyange' at'e gidadezla djin. edik'at nokaxolad djin. adeinda atsexastin sisnadjinne nazdidja. tsodzil disdja. doyošil nazdidja. debentsa nazdidja. dzil f'ij bik'i dasisdilni djin. t'adigo dzinaoditeyen xanige djik'aj bik'i dzinil djin. djol'i'ye n'ij bize bik'i dzinil djin. xaiye tse xai'z'a xodonni djin. tsenalte'oce cilã djinni djin. tsehenne djik'aje djinne t'obilda'desni djin. tse xadazt'i sili djin. niyanezinni digo dezi djin. xadot'a djin. ni'enne altsa dedestsq djin. dzilenne dadanessa djin. xagocedan jot sili djin. ne'e adazso djin. tsesdzeztan akwe baxanaste djin. k'adde izlidji' djin.

dil'ye nidja djin. atsets'ozi nidja' djin. xastinsakk'ai ni'nil djin. atsetso kwe'nni' ninil djin. kwe'enne' yikaisdai alya djin. gaxat'e alya djin. naxokqsbikai nilti djin. naxokq bi'ade nilti djin. kwe bekqon alya djin. mai'i bisq kode nesdji djin. cidi (?) sizzonle nigo beda'yaan haiinij. phw ni djin. sonliteigo daihissi djin. sq axaanineyaz djinne. kq yilka djin. phw phw phw ni djin. eba sq' t'ado exozinne beslin djin. xajo sq' ninike ma'i at'i djin. inda belya nidjin. ako nanatdza djinni. kodje' djuxona'ai xalyaget'ego tseke' nita djin. yolkalgo dok'edodatda. altsisigo la nanalya djin. yolkalgo noxok'e be oxozindo xani'go djinne. naneska djin.

they say. Around it arrowheads they stuck up they say. With from it they keep them away. They stuck | them up they say. These black peaks sticking up became they say. Way on the west side lying | they were made they say. Its breast water springing up was made they say. "Four-Prairies prairies | will be called," he said they say. "Here water will flow, pericardis, diaphragm too," he said | they say. "Now stream (?) its base waters flowing across each other will be called. There their seeds Pelado Peak | those having let them plant," he said they say. Gray pine squirrel pines he planted they say. | Black squirrel spruce planted they say. Bluejays piñon planted they say. Small squirrel cedar planted | they say. Then all people vegetation its seed whatever they eat all he planted | they say. This on they are now they say. Then First Man Pelado Peak he put down. | Mt. Taylor he put down. San Francisco Peaks he put down. La Plata Mts. he put down. Soil on it | he put down they say, all four. That *dzilnaodilē* mirage stone ground up on it he put they say. | Turquoise hard jewels on it he put they say. "Who brought up?" he asked they say. | Cañon wren, "I did," he said they say. That stone the ground up pieces they sewed back and forth they say. | Rocks stand in line became they say. Those standing under the earth four places they stand they say. They began to sing they say. The earth | from each other they began to stretch they say. Those mountains began to grow up they say. | They became very large they became they say. Earth they stretched they say. In Mesa Verde there they have them they say. Now it is completed they say.

Pleiades he placed they say. First star he placed they say. *xas-tinsak'ai* he placed they say. | Morningstar next he placed they say. Next Milky Way was made they say. "Rabbit tracks" was made | they say. Dipper male he placed they say. Dipper female he placed they say. Then his fire | was made they say. Coyote his star here he placed they say. "These will be my stars," saying his beard | he pulled out. "Phw," he said they say. Red stars appear they say. Stars he gathered together they say. | Up he threw them they say. "Phw phw phw phw," he said they say. Because of that stars not planned they are clustered they say. | Good stars he was going to put Coyote did it they say. "Anyway looks nice," he said they say. Then he went back they say. | Here sun made like on rock he put they say. Forever it remains. | Small another they make again they say. At dawn on earth with it knowing they tell they say. | It was day again they say.

la dadzizsa djin. dadzæssado dji niskago baiyatin djin. xadjila ndjilela xodon'ni djin. xa'adji te'e ndjin'ac djin. cada'adji' ndjiz'ac djin. e'adji ndjiz'a djin. nahokosdji' ndjiz'a djin. 'ahtsogo adjitdin xodon'ni djin. alke'na'aci olge bienota djin. xadjinnaige bidado xadjijajnt'e. nloyat'e xattsii djiccogo dzizda djin. bike'xaxodissi' djin. eba te'indi dihtsego xaxodissi djin. ndjitt'ajn nloyade dzizda. akwiya nadjidlela adzizda xodjinni djin. donnedalle ixodon'ni djin. dotcoyin-ndjitledalle xodonni djin. doitei'dalle xodonni djin. dajneltele nentele xodonni djin kelanne dikilgo xadelya djin. tosiyi djin akwiya elgo djin. xanezelgo do'anneddalle. ma'i at'e djin. ni'e yi ndilwo djin. di xannazelgoent'e doannenalle ni djin. ma'i di anne. dayilxande djin. tsinnenii' xanazel djin. eba' xanni' ndaxwidle djinne. dienne daiiltsitnde djin. 'e t'a'anne sili djin.

kodε tsin yaxolyaŋε dadiya djin. teoyin silila ni djin. doxatsi yiyadalle daxatsi hijingo xodon'ni djin. k'adde teiegai dadiya djin. calteinne sittsi' altsq' yigaila ni djin. dila dinne ayudego ndalnic xodon'ni djin. gedildle. teij ndε. tsdzan la'i alai. xannanic teiyande adjidi. esdjande ndjiyele. dinne bandjiyele xodonni djin. kwide' ma'i dadilgo djin. ciŋna'acgo asige ni djin. eba' dinne denteige sili djin. atseesdzan tsinnazdejkeε djin. ts'adi ci'cik'ε xodolle nzi batsinnazdezkeε la djin. di esdzaŋi dodacida deeniŋa. esdzanne adjil'ande ako dadjit-t'inle. nzo tsinnadezkeεla djin. dinne esdzanne tsitde ba xoldaxogelle ako ajane'. denε kwe xolone. esdzan do' benalte'ai xodolle nzi go yant-sizke(ε) la djin. yolgai djoc alyale djin. do'ŋje zis alyale djin. dinne xatdjεge xateinen yiyidiz xack'ane. xatein yi taila djin. xadastosole djin teŋtei ihiilale djin. djocce ila'yiyigone' iyigil djin. esdzandje xatdjεge xattein binanadz djin. esdzan xatdjεge yi'dizenne xack'an yihila annanalya. do'ij zissenε yiyigone' annanalya. toŋannastein e

One died they say. He died. Four when it was days they talked about it they say. "Where | will they go," he said they say. East in vain two arrived they say. South two arrived | they say. West two arrived they say. North two arrived they say. "All places he isn't," | they said they say. The Two-one-behind-the-other-who-go put on a mask they say. Where they emerged its mouth | they two stood. Down there her hair combing she sat they say. They became nervous they say. | Because of that ghost when one sees he becomes nervous they say. They two came back, "Below she sits. Down there | one goes one sits," he said they say. "They do not die," he said they say. | "Women will not have menses," he said they say. "They will not have babies," he said they say. "Just the same people will be," | he said they say. Skin dressing stick black was painted with they say. Water stood there they say. In that he threw it they say. | If it floats up they won't die. Coyote it was they say. Ax with he threw they say. "This | if it floats up they will not die," he said they say. Coyote this he said. It sank they say. | The stick floated up they say. Because of that his mind will come to life again he said. This | one went down they say. That surely dead became they say.

Here sapsucker came they say. "Menses have become," he said they say. "Not his hair | will become gray, his hair black," he said they say. Now western robin came they say. | "My children, my head all has become gray," he said they say. "These men hard you work," | he said they say. "They plant. Wood they bring. The women they work, | what they eat she prepares. Woman may marry. Man may marry," he said they say. There | Coyote came they say. "My cousin, I am married," he said they say. That because people marry it became they say. | First woman thought about it they say. "I leader will be," she thought she studied about | they say. "These women not just I (?) commit adultery. Women as a class will do that thinking," | she studied about it they say. "Man woman hard they will separate. | Men here will have. Women too their medicine will have," thinking she studied about | they say. White shell vagina was made they say. Turquoise penis was made they say. Man | from his breast loose cuticle she rubbed off. Yucca fruit its skin with she mixed they say. Her clitoris | coral (red shell) was made they say. The vagina inside she put they say. Woman from | her breast her loose cuticle she rubbed off they say. Woman from her breast what was rubbed off yucca fruit | mixed with she made again. Turquoise that penis in she put again. All kinds of water |

bił te'el alya djin. benets'alle biniye djin. kodji djoc nita djin. al̄teistei sizenni nita djin eba. benatc'a besdzoł djin. zis dała ayla djin. eba k'at axadjitt'ajgo nisl'ad dji esdzan sida' djin. k'at ts'iddokos xodoni djin. ts'esdzestando' zisenne bentsekes ts'etna' daxezdel djin. asdzandje betsi'innadezkez, k'asa' ts'etna' t'alni djin t'axaannahildel djin. bił'ane biłexone eba. binsikes d̄onezdala djin. didolyoc xodon'ni djin. zize dil̄yaj djin. xayoci daxizdel djin. asdzandji' nadil̄yaj djin. doxots'it dil̄yajla djin. axidinnodził naxodonni djin. axet'inłdil djin k'at nadadol̄yoc. xodo'ni djin zise. teidil̄yaj djin. ndexajiste'i djin. djoce nadil̄yaj djin. nde' biji njongo dil̄yaj djin. xaji' zi(l)gela djin. dinne k'at xodonni djin. k'at xa'eyone' abedziłe. ma'i kode nilgo djin. bidaya xaiinij djin. ya'isi djin. yik'idji' isoł djin. inda' belya ni djin. ma'i esdzan bił'egone' abedzil djin. dinne do' bił'egone' abedził djin. k'at agotsa djin.

atsesdza sinnadezkezgo f'istso akego nat'ani teillinne dinne' biłni djin. iłxaela djin. cac dakego nat'ani nadjitlinne dinne' ndzidz̄onsla xodon'ni djin. ats'axwedelde djin. f'istso nakode cace do djin. ats'axwedelde djin. nadoitso do' ad̄adaxast'ada eba ili djin. tabastine dodaadaxast'ada eba bakaye ili djin. yolkago ts'ede dagot'ele ats'axodi'niłe nat'ani ndadjodl̄le daxodoni djin. (Omission of winter time material). k'at nihila' nalde xodon'ni djin. ba ntsi nanakesgot'e ni djin. atsexastin dinne xodol̄l̄gi aĩnila djin. (Omission to 48 years after they come up.) t̄sedestaȳi aibe atde'bi adadjikai xazli djin. adajnt'i. mos bendadjakai xazli djin. axidaznts'in djin. dajnni' xazli djin. t'o'axayoi dajnezna djan. dobidedladdjillene doł'ije ma'i isteijn djit'enne doli isteijn djit'enne ayac tein d̄itenne xatsi doł'iji bedjisf'ienaxalene. doł'ije xadat'e 'astsi ba'adilni' at̄elgai nakidzata binanneza' ye'anni. at̄el̄tei' nakidzata binannesa. aidjillinne xol̄haiinna, dzid̄nadjinne bigijge' kittsilbito' xolgedje xol̄bitdai'ina l̄a xwanaxai d̄jinne t'akwatt'ego be'axanajdikai. t'axwatt'ego najntne djin. alk'in nadaxodjitda. bitts'an xadjontna

that with herbs was made they say. She will be pregnant for that they say. Her vagina she placed they say. | Beside it the penis she placed they say. That is why medicine she spit on it they say. Penis both was made | they say. Because of that now when they get married left side woman sits they say. "Now you think," | she said they say. Mesa Verde the penis thought across (his) mind goes they say. | Woman thought again. Nearly across halfway back it reached | they say. Her hips in between. That is why her thinking is not long they say. "Let them shout," she said | they say. Penis shouted they say. Very loud it went they say. Woman shouted again they say. | Not hard she shouted they say. "Let them have intercourse," she said they say. They had intercourse they say. | "Now let them shout again," she said they say. Penis shouted they say. He did shout loud they say. | Vagina shouted they say. Now her voice well shouted they say. His voice he had lost they say. | Man "Now," he said they say. Now is her crotch put it in. Coyote there came | they say. His beard he pulled out they say. He stuck them in they say. On it he blew they say. "Now it looks nice," he said | they say. Coyote woman crotch in he put it they say. Man too in his crotch he put it | they say. Now they are thus they say. |

First woman when she was thinking about it great snake second chief who was people he bit they say. | He killed them they say. "Bear next chief who was people he tears up," he said | they say. They discharged them they say. Great snake and bear two they say. They discharged them they say. | Panther didn't do anything because of that he is of value they say. Otter did nothing | because of that his hide is of value they say. To this day (?) bad if they do they will discharge them. "Chiefs | will be," they said they say. (Part omitted which can be told only in winter). "Now | where you like you go," he said they say. "I am thinking about something else," he said they say, First Man. | (Omission.) "People will be," he told them they say. | Mesa Verde that with gourd dipper they travel it happened they say. They poison people. Cat they travel with | it happened they say. They bewitch people they say. They began to die it happened they say. Many of them were dying | they say. A well-behaved girl (is) turquoise coyote image, blue bird image | birds' images her hair covered with she had. Turquoise disc standing | one puts hands on. White tails twelve were around its border she had. Red tails twelve | were around its border. That tribe with her moved away. Ute Mountain its gap, *kittsil* its spring | place called with her they moved. After a year the same way they did. The same way they were dying along | they say. Each other they suspected. From them they moved |

djin. xats'abitoꝛi nadjintna djin. tsinnadesde djin. dodaddisxisditts'ada 'ado xana'ona djin. dzihedlai beyadji nat'ane djillinne xadzotsi djin. xadjinai bi'adji kondineḏ djinneḏ djinneḏ. 'adziltso la xodoni djin. t'a'danazdina djin. k'at kintel hwidolgel gena djin. ado xanadilde djin. nedaxoba djin. diꝛindinneḏ dobidedlatteillinneḏ xoydiolgelxan'niga deneḏ xattinatdja djin.

la'a ko a'ozde' kindoḏ'ije xwoḏxanaxona djin. t'akona xoldilidjin xana'onadḏ djinneḏ. la dakḏ djin adaketcilt'ego tsedeze'a' biyaꝛe na'ina djin. ado tsebiya anni'adji bananesta'. aiyonxot'ekeyala nanse' dobitdi'xoyedalla bi xolola naꝛacci xolola djadi. xolola dinne' dobitdinxelgedalla xodonni djin. nanse yidani solti' xodontni djin. ade aḏtso na djin. akogo djuxona'ai esdzanneḏ bik'i xodjilleḏadj djin. naxoditdai xolge djin. asdza' alilleago xodjelle' t'adoexozinneḏ inilts'-atladj djin. iniltsada nast'ai yiskago actei djin. nast'ai naididzigo niite'ile ainigei 'att'ila djin. yicteindo acdlada yiskago net'axoyaneḏ sili djin. nalgo djin. acdlada benaxago denneḏ axoyanedoleḏgo ebinige axat'iniladj djin. tsodzil yina' nalgo sili djin. bik'a illa djin. ga hiya djin lets'o' niyieḏ djin. doḏntso' baniya djin. xat'ila xana' sittsoi biḏni djin. nije bite'in dinna. djuxona'ai nta gont'e biḏni djin. akḏ dinyade xode la' ndjiga djin. kodji dadina xalni djin. nadzillit at'ela djin. tsodzil bilatadji' xoldaiḏdel djin. sisnadjinneḏ bilatadji setat bilatadji' xoldaiḏdel djin. djuxona'ai bite'edadji' xolnixindel djin. i'a'itse'na' xolgedji' xolginni'aladj djin. koḏxoneḏ noxokabinneḏ donayada xat'ila xainiya xalni? djin. djuxona'ai kodeḏ nitte'ibiyajeḏ xolxwolneḏ djin. nts'intdzago act'i bidinni' xalni djin. nitte'ibiyajeḏ (Omission) la' siꝛe'lanlin dani xalni djin. djuxona'ai yaḏnidji xwolnatt'ajn (Omission) di hwiska djin. baḏkeꝛe yaḏni xayatdzadzis xolgege nijna'ago bitt'a dolni djin. ledzattsoi xayi'a djin. to yixizi djin. taditdin ixiyitdja djin.

they say. Dolores they moved they say. They began witching they say. They did not listen | then they moved, they say. Mountains five below chief spoke they say. | "*xadjinai* its base we will go," he said they say. All of them, "All right," they said they say. Back they came | they say. Then Aztec where it is called they came they say. Then they began to fight they say. They made war | they say. The holy people the fine girl they wanted to kill, spirit people they came | they say.

Some there they stayed. House blue with her they moved they say. There they came to fight they say. | They moved away they say. Some there they say. A few Mesa Verde below they stopped | they say. Then Chaco Cañon they went to look. "Great for farms, fruit | no need to hunt, deer they were, mountain sheep there were. Antelope there were, game | was plentiful," they said they say. Fruit good. "Let us go," they said they say. Then | all they say. Then sun woman on her (had intercourse) they say. | Picks-up-little-things she was named they say. Woman magically had intercourse she didn't know it. She found she was pregnant | they say. When she was pregnant nine days she gave birth they say. Nine months | will be born it is thus because of that they say. Born fifteen days grown up he became | they say. He ran (a race) they say. Fifteen years man will be grown that is why | it is that way they say. Mt. Taylor around it he ran it became they say. His arrow he made they say. Rabbits he killed | they say. Pack rats he killed they say. Large fly came to him they say. "What you doing, (going ?), my grandson," he said to him | they say. "Your father to him you go. The sun your father is," he told him they say. There if you go | something stands (?) they say. "That step on," he told him they say. Rainbow it was they say. | Mt. Taylor its top it went with him they say. Pelado Peak, its top | it went with him they say. Sand dunes its top it went with him they say. Sun in front of door it landed with him they say. Magpie tail | where it is called it came with him they say. "In here with us do not go around. What | you come for," he asked they say, Sun. Then small wind instructed him they say. | "'I have a hard time I am,' you tell him," he told him they say, small wind. "Yes, | my son you are truly," he said they say, Sun. Center of sky they two came. (Omission.) | Four days they say. Center of sky from where it is called when they two came his pocket he put his hand in | they say. Gold plate he took out they say. Water he put in it they say. Pollen he put in they say. |

taixinil djin. acdla be naitse xalni djin. te'e djił'it djin. najnitca djin. banajnaka djin. datdidi kwiila djin. yi'naxwołtsai djin. bit'a nayi'a djan. nait'e'ibiyaje bibenile' xozindo xodont'nigo xadjattage daixiszit djan. ebe nixozigo adinił xalni djin. xolniniłxinat'ajni. doł'ije łaze' xadja' badasennelgo ebite'i' xajdinnolnelgo. asdza naxadidai biyaj eyuitt'eci doł'ije naidja xa'nigo. xat'egila' naidinił xa'nigo te'e bina'idekit. kin dasa'ande 'atden cigode. atdin dajdini djini djin. te'e bandateilni' djin. teiyan te'e dabitte'inni djin. sest'i te'e badaba-djinni djin. haɣone' la' nihinił te'e xalni djin. esdzan nadeceł e bił nanaacle nezdzałe xak'ekinsannille adjinni djin. dodanni' djin. nihinił ni djin. xaɣo'one' seest'e bił ilk'idji'. dakats'asts'idde ebe' adedikał nigo xatei xane'nił djin. ts'ittsa naxalego hes'ole djin naki aldeses e' xadesbigo sest'i bił ilk'idji' bidjinni djin. lan ni djin dakwi di doleł alade? ni djin. niilka djin. bitt'ago 'inilka djin. bidadolninde ts'a xaita djin.

daka'tsasts'idde yihidja djin. ci itse' te'e bidjinni djin. adjie kat te'e bidjini djin dodani djin. cicedaka' at'e acitsenidjen la' bidjinni djin. adzikat djin. bigai ninłne' djin. xaosbad djan. seest'aiyən nadji'kwiilago doł'ije t'a'i xwannai'inil djin. la kwalt'ego xaxwodennesna teiyan. oxaiyoi xaiyosba djin. xwonnasdo na'ilge'e yidesba djin. xakinne' altso xayosba djin. di kin naxazilbaniye' nakłye do' teiyan do' dat'e esdza la' bił ilk'idji' xalni djin. esdzan alai' xayosba djin. ado xodesba djin. dinne' t'adjitt'e aidi ano't'e nixidzilbanige' doł'ijłaze' ano't'e bił ilnołk'idji xalni djin. altso xosbaɣe' djin. e dikwi kin ca dołł. e te'iyen naxaisilbane e bikin at'e bina'nel sizligo nasbaɣgo kojigo dasiltago aly aly djin. la'i nasbaɣ aly aly djin. la' eyi sitda djin. djak'e daxold e xalni djin. kode kin aly aly djin. e binnago djak'e axolya djin. bite'idjigo bixailge djin. e'atc'igo ile' dadjilline' ixa'adji xateilge djin. tsinbedzil

Mush he made they say. "Five (fingers) with eat it," he told him they say. In vain he tried to eat it up they say. He got enough | they say. To him he gave back the dish they say. Four times he did it they say. He dried it out they say. His pocket | he put it in they say. Small wind he gave him, "You will know," telling him on his ear | he put it they say. "That with it tells you you do," he told him they say. They two arrived. | Turquoise jewels his ear putting on that to him gambling you won't lose. Woman Picks-up-small-things | her son very precious turquoise he wears they talked about. "Where did he get it," talking about it in vain | they asked. House standing nothing we do not have that kind they said they say. | In vain they bargained for it they say. Food in vain they offered in exchange they say. Paper bread in vain they offered, | they say, "All right, one (person) I will bet," in vain he said to him they say. "Woman I will give you that with you | two will live together she will marry you Chief said it they say. "No," he said they say. "I will bet," | he said they say. "All right, paper bread with on top of each other. We will bet. Seven dice sticks those with we will play," | saying to him he took them out they say. Box (?) I will weave (?) two feet high that full paper bread | with one on the other we will bet," he said they say. "All right," he said they say. "How many this will be?" | "Once," he said they say. He put down a basket they say. Between them he put it they say. Up he threw them. Basket | he took out they say. "I will throw them in vain," he said they say.

Dice he put in they say. "I first," in vain he said they say. "No," | he said they say. "My dice they are, I first," he said they say. "All right," he said | they say. He threw them they say. White they fell they say. He won they say. That paper bread | putting it away turquoise he bet him again they say. Same way their goods he beat him continually. Food much | he won they say. After that goods he began to win they say. Their houses | all he won they say. "These houses I have won from you, goods too, food too all | woman one with I bet," he said to him they say. Woman one he won they say. Then he began to win | they say. "People all those of you I have won turquoise jewel all of you | with I bet," he said they say. All he won they say. "Those here house for me you build. This | food which I have won that their lunch all his slaves having become round one there lies on | was made they say. One round was made they say. That in he lived they say. "Race track make," | he said they say. There house was made they say. That around it race track | they made they say. On his side they came in they say. From the west the people east they came up they say. Tree push against |

xolge etsi' bete'idji'. bits'adji' ałdo axwot'i ła' etsi? djin. najqci ilalad djin. bił'ai xolge yaxidineskallad djin. ats'abilacgan nacdoi bilacgan dadidji bilacgan yandatdesnilad djin. denε dazdisconci nesna xaba daxisnillad djin. ilgiego wannalte'illi wolgego biji' alya djini. djoł alya djin. nladji kin dasittanne bayaxodzago alya 'enda bayaxalgego candaixolbille. nehetsigo e ci naxannicbinle ni djin. kintel do' kin doł'ij do' tsedes'a do' 'ałtso baiyat'igo bayelde djin. di'go binaltei' xolonlad djin. xadaides'i'i bayilde' wexe ci'ile' ni djin. nixesdza axi'inil ni djin.

nila bidjini djin. xa'osba djin. wexe' sesdza da'ala' cido' inct'ago e danokain denedo' inłtago ala'dε naidobinł xalni djin. xana'osba djin. nakida xanaosba djin. k'at e nixikeya dici cina'nıl at'e cido' inctago nałkidji' naxodon'ni djin. xana'osba djin. xadat'e'e 'e itdzi djin. e co'andjin. t'a at'e nixidzilbanige' dode cido' inctago bił ilk'idji' xalni djin. la' isli djin. sa'isolbago sednizdołxal ałni djin. ałya didit'ac ni djin. la' izli djin. di' tsin etsiyε aiyoi nzago etsilad djin. ła' dabaka djin. bidjiabika dinne axadinnestεa djin. kinnen binna axexijnnetεa djin. bits'iki ndjılgo djin. xate'ojgone' xacyacla djin. xak'aigone' xacyacla djin. xasitt'agone' xacyacle djin. xatsiyagone' xajyajle djin. ado' taxats'ago teideya djin. xwilya dahite djin. ndedilgołni ciile' xalni djin. kodji bite'idji bits'adji ndjikaıdjıl'a djin. adjiyε' teahaiya djin. bite'idjiyε' adilni' daxezdil djin. tsinenne' da'ilk'εgo djin. xwo'ane' adεdjolf'e djin. tsinne' te'e hidjili djin. kode' djoxona'ai dıcdiya djin. doł'ijε xadat'e 'asdzigo ba'adilni' axocile be ni'inibani ciye' xastaniya djinni djin. ciile' nli xago bagai ninakı nıłdicni naya'ai xalni djin. xanne'a djinne. danazdidza djin. noxwılbi xwosge djin. ba'adji sili djin.

called they put up. His side opposite side too, same way one they put up they say. Pole game they found he had made | they say. Its base hips called they found he had put on they say. Eagle claws, panther claws | all that scratch their claws he had put on they found they say. People those who know ten its border | they put on they say. Lightning (like measuring worm) being named its name was made they say. Ball | was made they say. Over there house which stands hole through it was made. "Now if it goes through it | you win from me. If you miss it that I win from you," he said they say. *kintel* (Aztec ruin) too house | blue too *tsedea'q* too all talking about it they went to him they say. Four places | guards they found he had they say. Those who watched went to him "wehe, my opponent," he said they say. "Our wives we bet each other," | he said they say.

"All right," he said they say. He won they say. "Wehe my wives both, me too myself | those who came to you too altogether at one throw you bet," he said they say. He won again | they say. Twice he won they say. Now that your land these my slaves all me too myself | I bet again," he said they say. He won again they say. (The turquoise) that was left | they say. "That bet me. Just all I have won from you me too myself with it I bet," | he said to him they say. "All right," became they say. "If you beat me you may kill me," he said they say. "Beside each other we will run," | he said they say. Consent became they say. This tree that he stuck in that one deep he had put in they say. The other shallow | they say. His side after him (?) people ran they say. That house around it they ran | they say. Ahead of him he ran they say. Muscle of his lower leg he bewitched they say. In his thigh | he bewitched they say. Between his shoulders he bewitched him they say. In under his head he bewitched him they say. | Then having spasms he walked they say. By him he ran they say. "Well, you run, my opponent," he said | they say. Here his side, the other side they cried out they say. On that side they cried they say. | On his side they shouted they say. That tree he knocked over they say. The other one | ran slowly they say. That tree in vain he worked at they say. There sun came they say. | Turquoise standing by one put their hands on that belongs to him (?) "You won my son I have come for," | he said they say. "My opponent you become. Well, white come down I tell you," (meaningless) he said to him they say. | He felt badly they say. He went back they say. *nohwiltbi* was his name they say. His wives became they say.

xanni'ago danazdidza djin. ts'itda t'a'ani cidolele dzinizin djin. atsaditeije xolge' alille bik'i naxodjidlitla djin. xananiltsalad djin. naxast'ai yiskago actei djin. eba naxast'aigo naxadidzigo olte'il djin. acdlada yiskago dene silli djin. esdza diteije e laxat'egi dinne isteinla naya xodo'ni djin. la'ayuide dinney adetcittehi cila' eigen dahijdenigo banadahidji'nul djin. kodeye' dontso daediya djin. ci'nalle xodjini djin. nije' xagonni xodjini djin. doxolbexozinda xaje docinnelbexozinda cinalle djoxona'ai nje' xalni djin. kode lakgaigo ididi sili djin. di bik'ijdadena xalni djin. cabil'ol att'elad djin. ts'et'adi xolnxildel. xastile ko siti djin. dolk'ole djin. wosik'idilad djin. nta' ateli dohisodo-bejda. nat'o yenixigo ditcedilik. dezkwai xaina'a djin. bikwiye' bite'-edadji xwolnixndel djin. dohisodexida. no'ilbi altso noxosba'. eba nte'i' teo'isi'it. dol'ije nat'o nadotse' yindilgo djin. xaiyixizi djin. altso ndjilt'o djin. yinaztsi djin. xanaibebi djin. altso nadjilt'o djin. t'oyoxoxasmas djin. yinatsi djin. akwila djin. xanalle bikwiye' aza teota djin. altso nadjilt'o djin. yinaztsi djin. yinaiyizi djin. altson nadjilt'o djin. t'adoxollaida djin. t'alaanni eige' nli xalni djin. wexe' sittsi' ni djin. dol'ije ts'a' bi taxodesgiz djin. yolgai ts'a' bi taxodisgiz djin. diteile ts'a' bi taxodisgiz djin. bacini ts'a' bi taxodesgiz djin.

noxilbihi bitisi do'annolnenget'ego xwo'desk'az djin. xadisi dilxile tahika xattsi'en yil dedesni' xate'ojgo. yil ndeni. dol'ije xadat'e beneink-bane doocile ciye' eba act'e. la' bidjini djin. yalnidji' xwolnatt'aj ndixiila djin. yago yedeyol djin. di de yedeyol djin. noxolbihi bik'idji be' hididale da'ade xolonne do'. xacte'eoyan bandida. akonde' bejo' nanaskaldje'. ciye' xadadej'il. diteile ciye' do'. di dibeni'exozon do'. nitte'ibiyaje nilxalneledo. xadja'agi daliszit da'ade bil'edaxozinni xolonido' ciye' xolni'nk'i natt'aj tsesgit. bilatadji ni' nkinatt'aj. xacte'eoyan yinilad djan. daxoniynnige' altso xanensaz'a djin.

Being angry he started back they say. "Certainly it was to be mine," he thought they say. | *atsqaditciε* was named magically on her he had intercourse they say. She found she was pregnant they say. | Nine days she gave birth they say. Because of that nine months will give birth they say. | Fifteen days man he became they say. "*esdaqditciε* where man she gave birth | living?" they said they say. Several, "Man he is good my son," saying | they claimed him they say. There large fly came they say. "My son's son," he said | they say. "Your father wants you," he said to him they say. He didn't know his father. "You do not know him, | my grandson, the sun your father," he said to him they say. There white stripes became they say. "These | step on," he told him they say. Sunbeams they were they say. *ts'et'adji* it landed | they say. Old man there lay they say. Corrugated they say. Caterpillar was they say. "Your father is dangerous. | Tobacco killing with this use." He vomited that he gave him they say. The vomit outside the door | it landed with him they say. "It is hard. *nohwilbi* all won from us. That is why | to you I came (?). Turquoise tobacco pipe he picked out they say. He filled it they say. | All he smoked they say. He cleaned it they say. He filled it again they say. All he smoked again they say. | He became dizzy they say. He cleaned it they say. Then it was they say. His grandfather his vomit | in his mouth he put they say. All he smoked they say. He cleaned it out again they say. He filled it again they say. | All he smoked they say. It did nothing to him they say. "Truly my son you are," he said to him they say. | "Wehe my daughter," he said they say. Turquoise basket with she washed him they say. White shell basket with | she washed him they say. Abalone basket with she washed him they say. Jet basket with | she washed him they say.

nohwilbi his hair looking like he stretched it they say. Medicine black | he put in water. His hair with it he stroked. His lower leg muscle with it he stroked. "Turquoise the last you win | will be mine my son because of that I am." "All right," he said to him they say. Center of sky they two went. | He made a smoke they say. Down he blew they say. Four times he blew they say. *nohwilbi* on him | with you bet over there you will have. *hactc'eogan* you go to. There brush | he circled around. Pay (my pay?) he looked for. Abalone pay will be. This with this you will know. | Small wind will keep you informed. On his ear he placed it. From here (now) he will inform | he has (?). "My son," he called him. On the ground they two came down. High point on its top they landed. | *hactc'eogan* he found he knew. They say. All the spirit people all he took a message to they say. |

nítte'ibiyaje e xanne'nziz'a djin. xo-ya xodizsqos xolgege' 'ala'dzisli djin. daka'ts'osts'idde alya djin. łade' daldjigo łade' łakgaigo alya djin. djabanne ayaj iltsoi bakagi xaiiltsoz djin. di niyeldo xodon'nit'. xont'aa dinał xodon'nit'. daka' xont'a dinał xadjinni djin. degodikał djabanne dabebiyadikat xodjine bidinade' daxidjihe bidadikał. adodzi' kodo bidakaa adahitdjido dego anadikał biya nadikał. noxiłbi bidaka bidadikał be ba'iidobinł. najonce baş ł'istso' ni' bidinał xadjini djin. tełteci'i niyel do'. ntsitage' dadotał. tsinłkałe be'esni' bidinał xodjini djin. yolgai xaiyel alya djin. djołenne nat'eni' bidinał xodjinni djin. ditiłe xaiyel alya djin. ts'inbek'ai wonalte'ille bidinał xodjinni djin. nł'ijbize' xaiyel alya djin. ts'inbedził nítte'i nł'ij xaiyel alya djin. bete'idji i'axa' xoyago adigis xodon'nit' djin. kodji bits'adji yoyago itsiy'e tsinnaya'i bacine xaiyel alya djin. tsinbe'ol hidigac xodon'ni djin.

xadinne djin. nadek'at xaiłkago xaxodilne' djinne. dadilde djin. naedjadini djin. kodji' at'ego docinomi'da ni djinni. naedja niyel xodolle citcai xodjini djin. dodago xadati sitsoke t'aanaqdalkał alni djin. ba xadades'i łą ni djin. xaicbe beni' dolgie ni djin. xaz'it djin. 'ałni'ago djoxona'ai xaiyel alya djin. bejo' annaskaldji' ditił ts'a' nł'ij benika djin. xiłidji djin. ado sin' didesta djin. bexodenoneđi nade' xaiyiłka djin. xaicbe binni' dolgie xaicbe binni' naki dołe nłą k'at xodon'ni' djin. badille' nla' besdza to djitdeya adjiłgo djin xode' dadiya djin. ba'at to yila djin. łą' canka bidjini djin. to yaiika haiyika ai doda inlai djodłą djinne. be'q xadjodłą bitsitage yadzizit djin. bidji' dasdiya djin. nijinłk'o djin. zizke djin. ndjiłgo djin. badilla' ni djin. k'atla' esdzanne natdza djin. xat'ila xaxę nainłgot xaxaxaxa ni djin. xat'ila celt'e ci cadinłago adinne ni djin. yadila' olye cika' xazłje djinne tonigit'eli nłai djoyał eba adicni. axaxa didji cidot'eł ni djin.

Small wind that took the message they say. Hogan yellow shining where it is called they gathered they say. | Stick dice they made they say. One side black, one side white they made they say. | Bat small yellow skin gave him they say. This will be your pay they told him. "In the roof | you go," they told him. They told him, they say. They throw up bat | with down throw? another in its place one he had he throw down. He throws so his card | he throws up. Up he threw, down he threw again. *nohwiłbi* his dice down he threw | with he will beat him. "Pole hoop large snake you go in," he told him they say. | Red shell your pay will be. On your firehead put it. "Woodpecker mud balls, you go in," he told him | they say. White shell his pay he made they say. "That ball rat go in," he told him they say. | Abalone his pay me made they say. "Bent stick measuring worm go in," he told they say. | Hard jewels his pay he made they say. Trees set in whirlwind screw down hard his pay was made they say. | "On his side deep down screw it in," they told him they say. Here the other side deep | it is set wood worm jet his pay he made they say. "True roots you gnaw off," he told him they say.

They are ready they say. Now morning they dress him they say. They start off they say. | They started (?) they say. "Here being didn't you tell me," he said they say. "All your pay | will be, my mother's father," he said to him they say. "No, not go today, my grandchildren, just another day," he said | they say. "For him those watchers are many," he said they say. "What with his mind you make forked," he said they say. It was morning they say. | Middle sun his pay he made they say. Brush circling around abalone basket | hard material he put in they say. It got dark they say. Then songs they started they say. With those they will beat him. | Early it is dawn they say. "That with his mind forked, that with his mind two will be there now," | he said to him they say. "Play with her over there." His wife water she went for, there he came | they say. His wife water was getting they say. "Some give me," he said to her they say. Water she took up, she gave him | which she made him drink they say. What was left after drinking on his head he put they say. To her | he stepped they say. He played with her they say. He finished playing they say. He came back they say. "I played with his woman," he said they say. | Soon woman returned they say. "What so soon you come back xaxaxaxa," he said they say. | "Someone looked like me you played with you say," he said they say. "I was false to him called my husband | I became looked like you over there walked because I say it." "Axaxa, today I will know," he said they say. It was light. |

xos'int doŋ'ije. yolgai ditcile bacine n'ijbizai alai acdlago hai'inil. nitc'i lej be teadotxi. hai daides'i ɔtso bink'e dadoyoŋ. t'ado danhidoŋtseŋ yaxadika. nlo act'e. k'at ntc'i nihiniya. eya'i bida'ilde'. yahadjogai xadjilla adahisnezlide. xadjat'ade nitc'ibiyajey'e eya' cadoilala no'ni' xotcinni djin. asdzanne yeni nladi kasida'. yidlqi. kodji kodza eya'. cika' silila no'ni' xodjinni djin. xa sik'is xastaniya bidjinni djin. ciile nli ni djin. daka' naidikani' yilmazilli ciile' nli. xago bagai ninika nildicni ya'ai ni djin. wexe' xeesdza axi'ni ahwinni'esjige' nesdzado' kodjido' akonelt'ego sests'ado' ala deidobinl xalni djin. la' t'ado dego dinnii nli. sadi besdasgo akode ca'idobinl bidjinni djin. dego inayalgo e doda bidjini djin. nla azka djinne. kwili djin. bakgai bakgai bakgai bakgai ni djinni, ni' nainta tsa'a nla djabanne dasitda xa xat'a be biyadjika djin. bedinnadedaŋ at'e bitda adjilka djin. tsa bigidji yite'i dilgo djin. adzi ci'ile doda ci'ile' atdzi cikat adjickat. bizaxotei djin. badolya aditdi sikas xodjinni djin. ako ci'ile doxodjoba adjinnida bidjika djin.

djabanneye' xatt'a be biya nadjika djin. noxibie bidaka adjilka djin. naisibaci ci'ile daka' yite'i' dadilgot biya xatsilyaj djin. ndilgo djin. naxwonaya. bizaxotei'. wela' f'odji aidi dinne nanne'ecigi na'ado' 'ala cido' axonnelt'ego ci'ado' ala nadeni djin. alk'idji. f'ogi teicna'aj. nbas ciadesbas ni djin. doda djini djin. cibac ict'i bidjinni djin. ciiselba. babase nayoi'ixa djin. f'istso bas axoditya' adjinni djin. dinlede axedixal najone ado bet'ade bet'adediniŋ ci'inelgo ado be ndedecna bet'adnigo nnajone bekoninectel. ako cinajdilgo nixi sidadolsk'is site'a doldo ako cinaj dilgo. diŋ'oi olge yidicconclad djin. xadja'inad djin. adecongo yilinil djin. f'ade yekinnaz'ogo nledi adjilka djin. asat'i beta sabas ko'odo najdinabassi bik'izneesti. yite'itdilgo djin.

Turquoise, white shell, abalone, jet, hard jewels together five he gave him. Whirlwind | dust with will make it dark. Those watching all their eyes will blow. Not they will see us | we go inside. Over there I am. Now to you he is walking. I am (?) (No meaning.) They came by the door. They came inside | where they were watching. On his ear that small wind that one, "He went with my wife let him think about," | he told him they say. That woman her face other way nearly she sat. She laughed. This way she turned. | "That one my husband he became she thought," it told him they say. "Well, my friend, I came for something," he said they say. "My opponent | you become," he said they say. Dice which he took up he swung back and forth. My opponent you become. "Well, white come down | I tell you he said they say. "Wexe, our wives we bet ? your wife too | this side just as many my wives too one time we will win," he said to him they say. "All right, not up | you look you are. House timbers you throw against then you will win from me," he said to him they say. "Up if you look that not," | he said to him they say. There ? they say. He made motions they say. "White, white, | white, white," he said they say. Ground he put down again basket. There bat sat on it his feathers | with he took up they say. In the place of them all down he threw they say. Basket to it | he jumped they say. His missed. "You my opponent. No. My opponent you missed. On me I play." He swore they say. | "Some one was with his wife he thinks about," he said to him they say. There my opponent I am going to skin you | he played they say.

That bat his feathers with up he took again they say. *nohwilbi* his cards he threw down | they say. "I win from you, my opponent." Dice toward he jumped he threw them one side they say. He jumped up | they say. | He ran around. He swore. "Well, outside these people you won from me your wife too | I too as many my wife too once ? I bet." Outside they two went. | "Hoop I roll," he said they say. "No," he said they say. "My hoop I have," he said to him they say. "I won." | His hoop he rolled they say. Large snake hoop I made myself," he said they say. "Over there | you throw pole then near it it falls throwing on it then I will get up. | Close you go your pole I will lie down on it. Then when I lie down hard he will slam down, my belly will burst. | Then when I lie down." *dil'oi* called he finds it wiggles they say. He went in front of him | they say. Running with the pole he put it down they say. Under it it being tied on over there he threw it they say. | ? close to it it rolled so far it rolled along on it it lay. He jumped toward it they say. |

zizsił djin. xalanle sabas ci'ile dodjobadjinadjinnida na'iselbala ni djin. ti' wannedji wannateille k'at desazniłbanige' at'e nałk'idji ałade naidobinł nadini djin. e ts'in daicdlojige nakezgo nidjidaihildlojgo caxodinninł cidje naikęsgo la djinni djin. haiita djin. e doda. ciłdloxolq. xadjita djin.

la' ni djin. ako ciile doxwodjobaadjinnida. ciile' wqtea' yadjikdel djin. njonigo dalildloj djin. wanneteiliyę. xateidilwot' djin. xalanne'? nasilbace ciile. la' ni djin. di ca'isinłbanige cido' at'e nałk'idji'. la djinni djin. ti' l'ogi ni djin. ado ideze djin. banaltsiddje e ci nadebinił bittis eltsidje e ni' caiidilbinł. la' djinni djin. idezez djin. kodo annaz-diltałgo sinłkahiye e dandji'a' hwilya hilgo djin. bittis eltsid djin. na'isilba ciile bidjinni djin. la'a ni djin. e k'at sididat'edinege dabin-neltego ałade naidobinł ni djin. xakoci xonedjin ni djin. teoidihł xodininne djin. niłte'ibiyaj sesdali djin editila djin. wone kwi tosa dasa'-ala djin. nli' xat'it'e xalni? djin. nli tosa at'e k'osdixł bixolq djini djin. nayai łakgai dasa'angi xat'it'e tosaat'e. niłtsaba'at bixolq nli'. xadite? xalni djin. nli' aeki te'ilidelan djin. nayai dasizinge xadit'e ni djin. at'ed teilide nayaila sitdikdqe najdonigo xadjia djin. nt'exadjigi djin. k'acben'tina djin. anłaciye' docetdidotinłda djinnigo na'isselbaci ciuli. la ni djin. ai k'at saisinłbanige at'e nedo' nanecige' t'ate na'ado' altago dałade na'idobinł. la djinni djin. l'ogi ni djin. djoład djin. nanokin nasitalad djin. baya' xotsalad djin. dıdi yidokał hits'isgo bayaxotsa itsigo cidebinł. bayakatgo ca'idobinł. djoł bigidji yixadaka nacidolxal djinni djin. nledi edjinłxal djin. ade xadjolgo djin. xasts'oxa'age. ndjill'a djin. xanedjiłla djin. adjedjolgoła bayadjilgo djin. na'iselba ci'ile djinni djin. agotsa ni djin. aidi at'e niłtsa bika niłtsa ba'ade kinne' da'at'e keyaxan xadat'ex e nixido' anil'k'idji saisinłbago ciłnazdinł.

He pulled it aside they say. "What you do? My hoop my opponent I win," he said to him | "I win from you," he said they say. "Come, inside measuring worm. Now you won from me all I bet on one another at one time we will bet," | he said to him they say. That stick arched where it falls off (?) curved ? ? | "All right," he said they say. He took it up they say. "That not I have one." He took it out they say.

"All right," he said they say. "Now my opponent. He didn't say let him win." "My opponent," you cry. He threw it up | they say. Well it curled up they say. Measuring worm it was. He tried to throw it down they say. "What you do? | I won from you, my opponent." "All right," he said they say. "These you won from me I myself too all I bet." "All right," | he said they say. "Come outside," he said they say. "Now football they say. "If it drops these I win from you. | Over if it falls these you win from me." "All right," he said they say. They began to kick they say. So far (two feet) when he kicked | that woodpecker flew (?) beside it he went they say. Over it he threw it they say. | "I win from you, opponent," he said they say. "Yes," he said they say. These now ? even | one time we bet again," he said they say. "All right," he said they say. "Substitute," | he said they say, Small Wind. What they will use they guess | they say. Inside this water basket what it stands on | they say. "That one what is it?" he asked they say. "That one water basket it is black cloud is inside," he said they say. | "Beside white the one that stands what?" "Water basket it is. Female rain is in it." "That one what?" | he asked they say. "That boy image," they say. "Beside it stands it is," he said they say. | "Girl image." Beside bird singing (?) came up they say. He had poison they say. | He is poisoning people they say. He watches me. You will catch me saying I win from you | ? "All right," he said they say. "That now those you won from me all you too yourself your wife too besides | one time let us bet." "All right," he said they say. "Outside," he said they say. Ball they say. House stood | long way they say. Through it a hole was they say. Four times he kicks, missing it | hole through if he misses I win. If it goes through you win from me." "Ball one inside ? he will hit me," | he said they say. That he pretended to hit it they say. Then it ran they say, mink. | He arrived running they say. He ran to the line they say. He ran after him. It went through they say. "I won from you, | my opponent," he said they say. ? he said they say. "These all rain male rain female | houses all farms all we too I bet you win from me | you kill me."

nedo' naiselbago nilnezdeznił xalni djin. ti' bidjini djin. ałya didit'ac di bina ałyadiditac xalni djin. dinne daixiddiniltca' nle binnade hwilya dadelgo djin. ndidilgołni' ci'ile. bitte'in najdilgo ndidilgołne' noxołbixi ci'ile. k'at nsanxinswat xate'i'. nadilgo djin. doxodjobadjin-nida? k'at nts'a nxinsyat ciile. bite'in' najdilgot. noxiłbixe k'at nts'a nxinswat. bitsin ndjilyot. ako' k'at nteojgone' isi yudago xadjinni djin. yudago yadjiltalgo bedaɣace. yudago siznsi biłnajdilgo djin. ako nak'aigone' isi. nadilges xadjinne djin. nanigo ade' idjolyal djolyalego. siznsi biłnajdilgoł. ako nzitta isi nixidja ade djolyal xaka adzissi' biłnadilgoł. ako nitsi'yagone' isi nixidja. ade djolyal. xaka adzissi' biłnajdilgoł. xoxalkanizi' hwilyadadilyot. doxodjobaate'innida ciile ntsan nixinsyot naxadjobai. dejogo njol'ele. xatsin nilyot. bitceogone' bik'a be indjinyac. bek'aigone' be nadjicyac. basita'gone be nadjicyaj. bitsi'yagone be nadjicyaj. k'at biya dadilget t'andzade nte'i' dedolyoł xodjinni djin. nilte'ibiyaj xadjataɣe dasidayenne' aixołxolni djin. t'andza dacidilgo djin. xate'i' dadilgo djin. oxanaɣacn k'at ntsa' nxansyot. noxiłbihi nadjobai xajogo njodał'ele noxiłbixi. xabitedji xadzisgo djin. xadjoni' djimin'a djin. bidjoni' dawocxaya djin. xajone-xedji tea'xaiya djin. xa'andjolyot xajonexedji' diwoexaya djin. dlođahisde djin. bidjonexedji' teaxaya djin. naildløe xolge djin. tsini'a biłgitdiswot djin. tsibedjił xolge djin. kode ilł'e djin. nadida djin tsinenne yaiilł'a djin. xayilxan idjin. te'e 'i'i djin. yiłikiya. lej nibejgo xa' ciile bałkitla nijdelti bidjinni ni. nadji xadzidzi djin. xagoci adoxasoł'a. di be siłniłne nigo senil dizehi kodji, nina'a djin. xadjatade aide dinne ye diłndadzilne xajinni djin. doda' nilteilinne bidjini djin. bitsenił kanadji' kodjila. daxwoxattsenneł k'at be biłnidjiłne kode' djuxona'ai dasdiya djin. t'a cige' adicdo't'a bexolni'. adicdo't'adadjoleł ciye'.

"You too I win I kill you," he said to him they say. "Go ahead," he said they say. | "We will foot race, this around we will race," he said to him they say. He started around. That around | beside him he ran they say. "You run my opponent." After him he ran ? | "*noh-witbihi* my opponent. Now I leave you." After him he ran they say. | "I will skin you." "Now from you I run, my opponent." After him he ran. *nohwitbihi*, now from you | I run. "Ahead he ran. Then now in your leg muscle he shoots up," he told him | they say. Up when he jumped he witched him. Up that he shot he ran with it they say. "Now | in your hip he shoots. Jump sidewise he told him they say. Across he threw himself when he ran. That he shot with it | he ran. "Now between your shoulders he shoots." He threw himself when he shot him. "Throw yourself down." He ran with it. "Now base of your head | he shoots." "Throw yourself down. He threw himself down. That he nearly | shot him with he ran with it. Along side him he ran. "I will skin you, my opponent. | From you I run. You poor fellow. Easy you run." Ahead of him he ran. In his leg muscle | in his thigh with he witched him. In his back with he witched him. In the base of his head with he witched him. | Now beside him he ran. "Far away after you he will run," | he told him they say, Small Wind, on his ear that sat told him that they say. | Far away he ran they say. After him he ran they say. He nearly caught him. "Now from you | I ran *nohwitbihi* poor easy you run, *nohwitbihi*." On his side of the trail | he ran they say. His partisans were deceived they say. His partisans shouting went up they say. From the partisans | of the other crying went up they say. He came up over the hill from his side shouting went up they say. They were laughing they say. From his side | crying went up they say. Laugh now and then it is named they say. Tree standing | with it he ran they say. *tsibedjit* is called they say. Here he ran they say. He walked they say. | That tree he ran to they say. He tried to pull it out they say. In vain he did it they say. He fought with it. Earth he trod down | "Well, my opponent, why too long you stay," he said to him. (?) he pulled it out they say. "Come, | I am out of wind. This with kill me" saying ax his name there he put they say. His ear, "That person with they kill themselves," he said they say. "No shut your eyes," he told him they say. | His ax he put. His own ax now with he was going to kill him here | sun came they say. "Wait, my son, he is not boss of anything," he told him. "He will be boss of something | my son.

nnai it'e dego altı dıxıl bıldıldo xodjinni djin kə nijnt'a djin. di bik'i. daxizine teinnai bidjinni djin. yik'i dadahizı' djin. dego bıl tsiddest'q djin. dała daihij'ijdan alkida ni'bidjege' sizze xazline nt'e dananaj'ijdan yolkałgo nımidje t'asinsikes andot'i ni djin. tadi daxazlıj nıni'dji' sensikez annat'igo yat'e dasılle dodatsiyacodalle dego dide daxijlıj alyos ni djin. xotdza djin. bitdjonehen xagoci tea'xa'a djin. tcaxaıla djin. xadie badatcadi' noxilbihi binanılınalınne ci doda kat akonhislada djinni djin. nihila' tanixıdannosigo. xawicci kınnałda tanhıdanosigo niyanenne' nikeyaxa t'ałtsq nixi akola xodjinnıle. exe tsildixwannelandi ałtso nazteci djin. akola xwodjinnıle, dannıtage xagoci dinne dita djin. ta'oci dienini' ciye' djinni djin. djoxona'ai. xadat'e akone' xodjinni djin. exe ciye'. dıdi biji djijic djınne. ajanela' bigidji' dadıyadi. tsideıdoleł nzi djini djin.

kadzozdel djin. kintel xolge adji dadidel. t'akwe kintel adjin nijnna djin. ado' yogodji ma'idısgıjdje' bananesta. keya'ıyo xotella. aklıe xwondonnit'. tine daxiedonnit di' nixe. disetdaye t'a'xai'ina. deteindi' adji tsedes'adji ade nadına'. di yuiyedji tawokoxwoge ninna djin. dakwi xwınnaxacacci' ado nadına'. tsedegoneneg'e' nainaq'. acdla xonaxai djin. dzılınadılle bilatado' atsexastin atseesdzı dinne xodollılegi' yaxadzien xatdji naıbitdeyi laxaban sınnaneskes nexene, eyanditsala djin. ni' bidje disdjolge' dinne xwodoleł nizılad djin. te'ol'i biyagi yılaxazle'enne yolgai nada ditdjol doxonot'inne dinneyistejin alyա. atseesdzı yılaxazle ditıl nadantsoi doxonot'inne esdzı yestejin alyա. kode' djuxona'ai dasdiya djin. doł'ije ickı teilińgo di' bik'idji' atiddati ebı' dinne biyo' ye xadaditt'e elya. bik'ilkat sısınadjinne begistın alyan' yitis deya. tsodzil bigistın alyane bik'idji' nniya. yitis deya. doyoısid begistın alyanye bik'idji' nniya. bitis deya. debentsa' bigistın alyane' bik'idji' nniya. bitis deya ado' ade dest'a xaiılka dadezna'. ndesitdizi' xazlı'. dondit'acda daxodiyınrı te'e xanne'nast'a. ya'acgo xanne'nast'a. ıl xazlı' nı'iz xadagigone' nıte'ibıyaje alna xa'aj xat'ac'o alyա. xaya alyա. xadazteı'go alyա. esdza xasta dinne xasta nakıdzatago nadılde'. kodo dinne' xododıslin.

Your elder brother up bow black you shoot him," he told him they say. Here they two went they say. | This on it you step my brother he said to him they say. On it he stood they say. Up with him | he shot they say. Half way where he landed long time at the earth's heart standing (?) became | where he stopped again always center of earth my thoughts you will come back," he said they say. Third time | he landed center of the earth "My thought will come back it may be good it may be bad." | Up fourth time he went "Adios," he said they say. That happened they say. His friends they cried | they say. They hollered they say. "Why do you cry. *nohwulbihi* his slaves. I not I do that," | he said they say. "Go ahead wherever you please. ? ? your houses | your lands all you that way tell them." "Thanks," | they all said all they embraced they say. That way they tell it. | Every way people went they say. "Will be always I say, my son," he said they say, Sun. | "All all right," they said they say. "Thanks, my son." Four times his breath he breathed they say. One that stays | inside I went in. "It will be mine you think," he said they say.

They all scattered out they say. Pueblo Bonito called there they went. | Right there Pueblo Bonito there they moved they say. Then this way, Jemez they investigated. Farms were wide they found. "There it will be," | they said. "All right this ours," they told each other. Back they moved. | Foot of red hill *tsedes' adji* there they moved. This way where salt cañon flows they moved they say. How many | years I do not know then they moved. *tsedegonenegé'* they moved. Five years they say. | *dziutnaodile* its top First Man, First Woman people going to be they came up. | First time they came up they study about it he said (?). They found he had started to make they say. Earth | its heart where it is round Navajo will be he had thought they say. *tc'oli* under with it he became | white shell corn round can not be seen person's image he made. First Woman with it she became | abalone yellow corn can't be seen woman image she made. Here sun | came they say. Turquoise boy he was this on it make more because of that people their beads | with they will have he made. They covered them. Pelado Peak who lives in was made | over them he stepped. Mt. Taylor who lives in was made on it arrived. Over it he stepped. San Francisco in it | was made. On it he arrived. Over it he stepped. La Plata Mt. in it he was made on it | arrived. Over it he stepped. Then there he began to sing. In the morning they began to move. They began to breathe it happened. | They two can't get up. The holy ones in vain they invited. To the sky they sent messengers. Pay | became. Hard jewels in his mouth Small Wind passing each other they two came out. Body hairs were made. | Their hair became. Air comes out was made. Woman six, men six twelve got up. So | Navajo came to be.

ORIGIN OF SOME NAVAJO CUSTOMS

dobisoxodebejda. denede'ldēi t'anite. te'ol'i bilatagi k'osdixił
 dasa'an silį djin. nakiskago ałni dabite'igo dahiltōnł. tayiskago ałni
 bilago k'osdixił yinol'a. di yiskago k'osdixił nats'idask'igo nixinigi
 silį djin. k'at dзіłna'odiłi bilatado djilte djin. dalit'ego att'ela esdza?
 te'olį bilatagi di yiskanda bilatagi k'os dixił dasa'anni k'at t'at'e
 nixiniyi dideciłł xat'ila? akoye' yadeda deldehi t'ohayo. yadica xadina?
 djinne djin. atseesdza dosdo'xonsadalla djinni djin. atsexastin ado
 nixidjilγo djin. kodo' djolγolgo di' xajdi'a djin.

baniya baniyoowiye.
 bił yaixolkal cinnicłigo atsexastin cinnicłi.
 k'at dзіł te'ol'i baniyau wiye.
 k'osdixił be atsadasxeldji' baniyauwiye.
 atsannił'ic adaxazladji baniyauwiye.
 nadzillit adaxasladji' baniyauwiye
 to bijol nest'idji' baniyauwiye.
 tsa'anayai bikexojon nicłigo baniyaowiye.
 setsiddji' xojogo
 cike'de xojogo
 ciyage xojogo baniya.
 cik'e'ge xojogo baniya.
 cina t'aaltso xojogo baniya.
 sizatxa xojogo baniya.

2nd

xasiya | in place of baniya.

3d

nadesdza.

4th

naicdał.

5th

nanicdza.

6th

nanisda.

kodji bilatadji xadjiyade kodji awe yitcatsa djin. ats'innił'ic
 atsaxot'i djin. t'ado'exozinne to jole nesti djin. be dobiyet'ida. kodjigo
 setilad djin. 'e'adjigo bitsi'lad djin. xa'adji dese'zlad djin. nadzillit
 agode biya sallalad djin. cabił'adjilte bidje nana'alad djin. la' bike'la
 dasalalad djin. binik'idi' nadzillit at'ela djin. k'osdixił k'osdoł'ij

ORIGIN OF SOME NAVAJO CUSTOMS

Times were not good. Those which ate people were everywhere. *te'oli* on its top cloud dark | resting became they say. The next day middle toward it there was rain. The third day middle | beyond cloud dark it reached. Four days cloud dark base of mountain water | standing became they say. Now *dzuilno'odili* from its top he ran they say. "What has happened, old woman | *te'oli* on its top four days since on its top cloud dark rested. Now all | is cloud-covered. I will look what it is." "There is danger. Devouring ones there are many. What you go for?" | she said they say, First Woman. "Nothing will go wrong," he said they say, First Man then | he started running they say. So far when he had run this (?) he began to sing they say:— |

I come to it, I come close to it,
 With him dawn I being, First Man I am
 Now Mountain *te'oli* I am approaching.
 Cloud dark with where it is black I come close.
 Lightning where it lies I come close,
 Rainbow where it lies I come close,
 Water its rebounding where it is I come close
 Old age good fortune I being I come close to it,
 Before me with good fortune,
 Behind me with good fortune,
 Under me with good fortune, I come to it
 Above me with good fortune I come to it
 All around me with good fortune I come to it,
 My speech with good fortune I come to it.

Repetition of above song but instead of "I come to it, I come close" substitute the following:—

- 2nd: I start up
- 3d: I start back
- 4th: I go along back
- 5th: I arrive back
- 6th: I sit down again

Here on top when he came up here baby he heard cry they say. Lightning | was striking everywhere they say. He did not know. Water its rebounding lay they say with one could not see. There | he found it lying they say. Toward the west its head he found they say. Toward the east its feet he found they say. Rainbow's | short under it he found two lay they say. Rays of the rising sun its chest he found lay across they say. Another the soles of its feet | he found they say. Above its face rainbow he found it was they say. Dark cloud, blue cloud, |

k'oskittso k'osligai be litci'te la bekaŋe ats'innil'ic ałts'adji nitila dĵin. cabil'ol be ite'i dasdlola dĵin. dohexozinda dĵinne. azdolilege t'o nixij nilti deya dĵin. naznilti dĵin. awele ndilti esdza disitige' k'os be tcaxaŋella dĵina dĵin. idĵinni dĵin. atseesdza adjinni dĵin. kodeye xawu' xawu' xawu' xawu' ists'a dĵin. bikede xuuuxu xuuuxu wuwuoo nixanige' xacte'eoyanla dĵin. nixanige' xacte'elti'la dĵin. dadi'aj dĵin. bize dadelni'la dĵin. axezkat xindjika dĵin. yayaye axadzala sittsoke dĵinne dĵin. xacte'elti nixe bayetti'at'e yolkałgo binni' bik'ego axotełego bini'ge' bayetti'. ako nilti dĵinni yonige isosgo bes'ogo at'ela dĵin. ado' naiyoz'ago 'ałtsa naiyoz'a dĵin. nixaniye xacte'elti adjit'i dĵin. axot'ego adoleł.

tsin 'alt'aigo biya donnił. łol do' bockijnt'i ako xolqn. awetsal xolge aidi didosqzgo denoxxiacci biya ndoldja. at'ed la. atseesdza i' dĵinni dĵin. cite'e doleł. atsexastin sitsi'. doleł dĵinni dĵin. dałai yiska dĵin. naxai doleł dĵinne. akogo nezda dĵin. naneska dĵin ndiltido naki yiska dĵin. naŋal sallj dĵin. katka k'atca yolgai esdza' decgej yolgai bikego decgej. yolgai bikeba nasdĵin decgej yolgai bekeł'ol decgej yolgai bis'e decgej yolgai bitsisya' didjie yolgai bilakałgo decgej yolgai bitsisla't decgej yolgai bi'e decgej yolgai bini' decgej yolgai bine decgej yolgai bits'os decgej bilatage iyacdol'ij biza naxodlec bine' nijq tsa'anayai bikexojo nligo decgec bitsi xojo bike' xojogo decgec biyage' xojogo decgec bik'ige' xojoge decgec bina ałtso xojogo decgec bizat xa xojogo decgec ako nakiskago anaya dĵin. kwe nanaiska dĵin.

kogo akwidi yiycie dĵin. ndiltido dĵi yiskago dayandilgo' dĵinne. asdla yiskago xast'a yiskago bil tajda'ac dĵin. cite'e bidjinigo. saste'it yiska dĵin. tsebi yiska dĵin. nast'ai yiska dĵin. nesna yiska dĵin. nesna biskago yolkał esdza ye daxokałgo olji dĵin. ładzada' naneska dĵin.

yellow cloud, white cloud with it was wrapped. Its loops lightning on both outer edges he found were they say. | Sunbeams with toward each other he found it was laced they say. He didn't understand it they say. ? altogether | he took he started they say. He arrived home with it they say. "Baby it is I found (I picked it up), old woman, where it lay cloud with it | was dark he said they say. "Ee!" she said they say, First Woman said it they say. Then | "xawu' xawu' xawu' xawu'" was heard they say. After him xuuuxu xuuuxu wuuuoo | Mirage xactc'eo-yan it was they say. Mirage xactc'elti' it was they say. They two came in they say. | His mouth he put his hand over they say. Against each other he struck them they say. "Something great has happened it seems, my daughter's children," | he said they say. xactc'elti' "We talked about it. In the future her mind ruling | will be her mind we talked about. Here he put it down they say. Behind the fire string it was tied with he found it was they say. Then | when he pulled it both ways it came open they say. Mirage xactc'elti' did it they say. | This way it will be.

Wood thin under it will be put. String too a line on both sides here will be many. Cliff rose | called that when it has been shredded the rubbed fine under it will be placed. Girl it was. First Woman | "Ee!" said they say. "My daughter she will be." First Man, "My daughter she will be," he said they say. One | day was they say. A year it will be they say then it sat up they say. Second day was they say | since she was taken up two days were they say. She looked around it happened they say. Surprise White Shell Woman | gazed white shell her moccasins she gazed. White shell border of her moccasins embroidered black she gazed. White shell | her moccasin lace she gazed. White shell her legging she gazed. White shell her legging decoration she gazed. White shell | her skirt she gazed. White shell her belt she gazed. White shell her shirt she gazed. White shell her face | she gazed. White shell her mind she gazed. White shell her soft feather she gazed. On the crown of her head bird blue its mouth | white across it whistles nice. Old age, good fortune being she gazed. Ahead of her good. Her feet | good she gazed. Below her good she gazed. Above her good she gazed. Around her all | good she gazed. Her speech good she gazed. Then when two days passed she walked they say. Then | another day passed they say. So there | she danced they say.

After she was found four when days were she ran a little way they say. | Five when days passed. Six when days passed with her they two walked they say. "My daughter," saying to her. Seven | days passed they say. Eight days passed they say. Nine days passed they say. Ten days passed they say. | Tenth when day was White Shell Woman with when it dawned she was named they say. Eleven days were they say. |

tadai yiska djín. kwe es'ago at'ego najditi ts'idi akwe nanna'ago teoyín sillila djín. xat'ici ciyangola cima' ni djín. aila tsidesdla xolge' cite'e ni djín.

atsesdza aidi at'eke tadzada benaxago kinnalda'lego. dako ts'idilts'ogo daxodinigi hi'ni' ako yolgai ts'a bi' tanazgiz. dol'ije ts'a ditcil ts'a bi tanazgiz. bacinni ts'a bitannagiz. biyaje ilage k'axacdelec. k'at yolgai at'et xacdele. atsexastin bexoyan yaxalnige' xact'ele. yolgai bikego xact'ele. yolgai bikeba nacdjingo xact'ele. yolgai bel'ol xact'e'le yolgai bist'e xact'e'le yolgai bedzesya didjiego xact'ele yolgai bit'akalgo xact'ele yolgai bitisalgo xact'ele yolgai bi'ego xact'ele yolgai bini'go xact'ele yolgai bine'go xact'ele yolgai bet'sosgo xact'ele yode altasai bida'xazlago xact'ele bidaxaslago xact'ele dint'e altasai bidaxazlago xact'ele nanse altasai bidaxazlago xact'ele nitsabik'a bidaxaclego xact'ele nitsaba'ad bidaxazlago xact'ele aiyacdo'ij bitsidji' solts'inlgo xact'ele tsa'anayai bik'exojon at'ed nligo xact'ele bitsidji xojogo xact'ele bikede xojogo xact'ele biyage xojogo xact'ele bik'ige' xojogo xact'ele binat'altso xojogo xact'ele bizatxa xojogo xact'ele xact'ela djín.

nilka djín. bisohakgai xa'atde nilka djín. te'it lagai nilka djín. dixil naska nilka djín. tagone' maite'itlagai di bakka bedisk'az djín. kodo ndilge't' cite'e. dacabikego nandilgo adonninl. ado' yunidji' nixidil'ol. 'adji' nihisinlgo. yude bil nihisinlgo cite'e. yolgai bil nihisinlgo cite'e ni djín. ta yiska bidji nahonlidji daxodiyinigi 'altso alaadole ni djín atsexastin. binibik'ego ndilt'inene nixanige' xa'cte'elti' nixanige' xacte'oyan dzilna'odili nakidzada' alki nant'i godeni djín. akwi adonninl xoyan xadzont xoyan xodissos olgegi' akwi adonninl ni djín. atsexastj nagwiya iyago alaollel xoyan xattsont holgegi xoyan hodissos olgegi'. nixanige dine nixanige xacte'elti dinne annedi' nheent'i silj djín. nixanige xacte'oyan nheent'i nanasdli djín. tagone' xacte'elti dinne axenact'i nanasdli'. xacte'oyan axent'i di yone'. acdlagone' daxodiyinde' dził bi danezbine axent'i xasta gone' yaaskidi dinne danezbine

Thirteen days were they say. Here when sun was being when she was found exactly there when it came menstruation | happened it was found they say. "Something passed from me, mother," she said they say. "What is it run a race is called, my daughter," | she said they say.

First Woman then girl thirteen years old will be adolescent then | so all (?) (message is taken) having passed. Then white shell basket in she washes. Turquoise basket, | abalone basket in she washes. Jet basket in she washes. Her child (?) she dressed. | Now White Shell girl she dresses. First Man his hogan back from the center he prepared. | White shell her moccasins he prepared (I am apparelled?). White shell border of her moccasins being black he prepared. White shell | its string he fixed. White shell her leggings he prepared. White shell her legging decoration he prepared. | White shell her skirt he prepared. White shell her belt he prepared. White shell her shirt he prepared. | White shell her face he prepared. White shell her mind he prepared. White shell her soft feather he prepared. | Clothing all kinds will go to her he prepared. Quadrupeds all kinds | go to her he prepared. Vegetables all kinds go to her he prepared. Male rain | go to her he prepared. Female rain go to her he prepared. Bluebird in front of her | calling he prepared. Long life good fortune girl being he prepared. In front of her good | he prepared. Behind her good he prepared. Below her good | he prepared. Above her good he prepared he prepared they say.

It was spread they say. White buckskin on the bottom was spread they say. Blanket (cotton) white was spread they say. Black | embroidered was spread they say. Third on it a white coyote blanket. Four on it she was stretched (and molded) they say. "From here | one runs my daughter. Just sunwise one runs around," she told her. "Then inside one jumps over. | There you finish running. Soft goods with you finish running, my daughter. White shell with you will finish running, | my daughter," she said it thus they say. Then it was day. "It's day where they live where the holy ones all let come together," | he said they say First Man. Leader they made you *Mirage xactc'elti*. *Mirage xactc'əyan dziłna'oditi* twelve one after the other circles he drew they say. | "There," he said, "hogan spread Hogan-Iridescent | where it is called there," he said | they say. First Man when sun goes down they come together Hogan Pink called, Hogan-Iridescent where it is called. Mirage People, Mirage Talking God People behind in a line | became they say. *Mirage xactc'əyan* in a line became again they say. Third Talking God | People a line side by side became again. *xactc'əyan* a line side by side four in. Five | in Holy Mountain People mountains in who sit line beside. Six in Hunchback People who sit |

axent'i. xacte'etci dinne dinnezbin djin. tsots'it gone' aniltani
dinne dinnezbin k'adole xwodo'nit djin. 'adjila djin. dadnbal adjila djin.

xat'ego donixinolnida djinne djin. niyel xwodolle xodjinni djin.
donit'inlt'i djinni djin. yolgai alke na'acila djin. do'ije alke na'acila
djin. xadat'e alke na'acila djin. yoebij alke na'acila djin. yalitei wolge-
djila djin. yoebic wolgela djin. maite'itlagai wolgela djin. dilxil naska
wolgela djin. keestein wolgela djin. t'ats'enxenne nakidzadago alki
najnt'i dzili djin. k'at 'ado xojondji dadit'i dolelgo binigela djin.
taditdin xaltsoz djin. xoyan be da'odlic xodonni' djin. dacabik'ego
taditdin axeltsosgo taditdin dadjodel djinne annedi' nixiniye xacte'eti'
dadjiligo axent'i wexe xwodonni djin. xadez'a djin adedesta djin. dzade
xoyan nila. xojo xoyan xa'abiyadji. xojo xoyan xacte'eti bixoyan nila.
xayolka be bexoyan nila. nadanlgai bebexoyannila xojo xoyan yode
altasai be bexoyannila. xojo xoyan tolaactein be bexoyannila. xojo
xoyan taditdin be bexoyan nila. xojo xoyan e'a biyadji bexoyan
nila xojo xoyan xacte'eoyan bexoyan nila xojo xoyan naxotsoi
bexoyan nila xojo xoyan nadantsoi bexoyannila xojo xoyan
nl'ij altasai bexoyannila tobiyajbe bexoyannila tadidinbe bexoyannila
xojo xoyan daxwet'ego nakindeta djin. akogo bik'edoilyaci
xat'egola' adadonil xastui nakigo axadin. nakidzada axeznt'i dadoyed-
ntanda djinne. xat'idodaxolyadalla. haicabe tsanacale? haisbe bikexo-
jonnictile? la xodonnit'. akwe nda naki' bik'idaisnil djin. tsa'anayai
bikexojon. ado adadesta djin. nakidzada ndeta djin. bik'i dasillai
do' naki ako didzada sili djin. k'at xailkago aniltanni dadedeza djin.
tsilo yisa' djin. yits'ago djinni. xat'ego donixinolnida. la' yaxajnlne'
djin. niyel xodole? xodjinni djin. xayolka adjilt'ila djin. ako xadadesta
djin. nanat'innila. xacte'eti nandinla.

formed a line by the side of. Red God People sat around they say. Seven in Grasshopper | People sat around. "Now it will be," he said they say. It happened they say. Curtain blanket was lifted they say.

"Why we were not satisfied," he said they say. "Your offering will be provided," he said to him they say. | They made a long line he said they say. White shell one after the other came in pairs they say. Turquoise one after the other came in pairs | they say. Ring of haliotis one after the other came in pairs they say. Braided beads one after the other came in pairs they say. Red shells they were called | they say. Braided beads they were called they say. Coyote blanket white they were called they say. Black fabric | was called they say. Figured fabric was called they say. *t'ats'enxenne* twelve one after the other | lines became they say. Now then *hojondji* we begin will be because they say. | Pollen he drew out a sack they say. "Hogan with it paint," he said they say. Sunwise | pollen being yellow one after the other pollen they ate they say. Last row Mirage Talking Gods | being were in line. "Wehe," he said they say. He started to sing they say. He began to sing they say. Here | hogans stand. Good hogans from the east. Good hogans Talking Gods their hogans stand. | Dawn with their hogans stand. White corn with their hogans stand. Good hogans soft goods | all kinds with their hogans stand. Good hogans water of all kinds their hogans stand. Good | hogans pollen with their hogans stand. Good hogans from the west, their hogans | stand. Good Hogan Talking God their hogans stand. Good hogans stand. Horizontal yellow light | their hogans stand. Good hogans yellow corn their hogans stand. Good hogans | hard property of all kinds their hogans stand. Water's child their hogans stand. Pollen their hogans | stand. Good hogans. That way twice they say. They the one then sing over. | "Why do you say that men two are lacking?" Twelve there were lines. They didn't know | they say. "Something you do not know. With what shall I live forever? With what shall I have good luck?" | "All right," he said. There two they put on top, long life, | good fortune. Then they began to sing they say. Twelve they sang they say. On it there | lie also two. Then fourteen became they say. How nearly day grasshoppers began to sing they say. | Woman's song was heard they say. When it was heard they say. "Why didn't you notify us?" one put his head in | they say. "Your face will be (provided)," he said to him they say. Dawn they found did it they say. There they began to sing | they say. They stood in line. Talking Gods were in line.

kelagai ałtso binelt'ego nandinla.
 yisł'ε łakgai ałtso binelt'ego nandinla.
 bıtso łakgai ałtso binelt'ego yuda.
 xadzelgai ałtso benelt'ego nandinla.
 belatage' ayacdoł'ij ałtso benelt'ego nandinla.
 biza naxodlełgo binε' nijogo nandenla.
 ts'anayai bikexojonniliogo nandenla.
 bitsidji xojogo nandenla.
 bikεε xojogo nandenla.

te'itdja' xacta alaiget'ε yikail'jin wolge'.

dı nanenska djin. xat'ici ciya nangola cma nazdini djin. ela kindzisda' olge dinni djin. asdza. t'agot t'ego bana'sde djin. alts'a' xosigo diyi dene ye k'at donedolselda xodonni djin. alts'a te'sda djinne. xacte'eti' xadzi djin. xadeta xacte'eti yılts'aci djinnigo annai'i binige adecnił. djuxona'ai xadzi djinne. t'atdzaige acdidonił doyaconi biniye acciedidonił eba nat'ε ast'e djin.

'ado alai yiska djinne. xat'ica ciyannagola ni djin. ela tcedji'na' holge. dı yiskago asdi djin eba asdzanne teoyin ilego. dinkago adi djin. teoyinne nabitilteç djin. djuhona'ai tondilkqons bidado' sizk'aigo hatł'ε didıngo djuhona'ai bite'igo dadilyago alte'i' andjint'igo djinne djuhona'ai ts'idelnigi niyago haiya ts'ats'isyi' niyago tondilkqonsye' biyado nadzizk'ai ha'edji tonahelteçanł kodjit'ila djin. akwotdzidzado 'ado te'ide'ac djin. cada'a bite'idji bidadi'ac djin. łots'oze bandji'ac djin. t'ado alts'a (probably alts'o) naznıłdeda najdit'ac djin. ładakoncidjolgo k'adde alne'ago tsinłgo nte'itt'aj djin. t'acitdjole baldecyoł. dodandjin'asdza doda citte'ε ne djin. ts'inłgo ndecyoł. akoye yadan-teage. daldele łago ilwoł ni djin esdza. doda cima ts'inłgo ye dinnesdahi hadecyoł ciedo dohonsadalla hasigoye. la'a tine cite'ε ni djin. esdza atcinila djin. adjilla. ts'iddaiyεne 'al'tso' naznıłdego kwehact'edjilago t'anite. kone łı' łakgaile sizi djin. azzatt'i łakgai djin. hake łakgai djin.

White moccasins all being dressed with they were in line.
 Leggings white all being dressed with they were in line.
 Buckskin white all being dressed with.
 White eagle feathers all being dressed with they were in line.
 On top bluebirds all being dressed with they were in line.
 Their mouths singing, their voice pleasing they were in line.
 Long life, good fortune with they were in line.
 In front of them with good fortune they were in line.
 Behind them with good fortune they were in line.

Six were all alike dawn songs called.

Four days passed they say. "Something from me flows again, mother," she told her they say. "That | *kindzisa*' is named," she said they say woman. The same way it is done they say. From each side | at daylight holy people. "Now we will never see again," he said they say. From both sides they depart they say. | Talking God spoke they say. "After this Talking God he saw when he says wartime he will be killed on account of it | I say." Sun spoke they say. "Not so they see me. It is not right (bad luck) on account of it | they see me." On account of that they dismissed the gathering they say.

Then one day was they say. "Something from me flows again," she said they say. "That *tcedji'na*" | is called." Four when days pass it ceases they say because of that women menses have. Four days it ceases | they say. One having menses was lustful they say. Sun water drips on top spreading her legs | her crotch shining Sun toward when it rose toward each other. | Sun in the center (name of a place in the sky) when he reached there where he feeds his horse when he reached water dripping place | under she spread her legs again in her crotch water sprinkled. They found she did that they say. After she did that | then they two started away they say. South toward they went down they say. Rush grass they two came to | they say. Not all (from each other) threshed they two started back they say. Some | lying in a heap. Nearly noon quickly they two arrived back they say. "That lying there I will run for." | "Do not do it. No, my daughter," she said they say. "Quickly I will run back." "There | it is dangerous those who eat people many run about," she said they say woman. "No, mother, quickly the threshed seeds | I run for. I too, I am not ignorant, I will be wary." "All right, go on, my daughter," she said they say. Woman | said it they say. She did that. Those seeds all when she had threshed when she was arranging | (her load) with surprise here horse white stood they say. Bridle was white they say. His moccasins were white they say.

at'e algaigi hazdet'e djin. h' t'aiyodago dassizzi. hate'i hadzi djin. doci adonilgo' ant'i nlaɛ hacago cite'i' senak'aiɛ. yaɲnige haiya ts'ahadzisgi nicago t'ondilkɔnsdji' ts'ink'aiɛ to n'e hedilte'onɛ docidonilgo' ant'i. ha'adji nje ihnidolti behedolzininnɛ' ni djin. k'attɕa' djuhona'ai att'ila djin. t'oyɛ kodji kodzidzaigɛ atdin djin. danazdildza djin. ndzitdzago xat'icile yũtsa' cima' djinne djin. t'aladize ɬakgai ɬ ɬakgai t'at'edjilgai. docidolnilgo' ant'i. nla hacago sitte'i' tsinilk'aiɛ. yaɲnige nicago hayats'ahadzisgɛ tondilkɔnzgɛ tsink'aiɛ cilni djinne djin. dako t'ani ant'i djinne djin atseasdza. t'ani act'i atse hastin ntsitdza djinne. hat'ici ntsi' yũts'aɬa djinne djin. t'aladize' teilgaile yũtsala. t'ayadago ɬ' dasizzi. donigɛ sizzida ni' ntsi'. docidonilgo' ant'i. nlaɛ hacago cite'i' tsink'aiɛ. inda' yaɲnige nicago tondilkɔnsdji tsink'aiɛ. ako t'ani act'i ni ntsi'. ha'adji nje ihnedolti te'etigɛ nago xoyan ahodoldziɬ. teiets'osdo' ɬa' nidodji' ninni'. ɬots'oze kinneebiji ɬanidokaɬ nintsi' anni canne annidalla be ta'osde' diyin dinne. donedoltseɬa doxodonnit'altso diyinni. yu hat'ilaba adinne hastin 'ihnditine. nla 'ihndzist'i do te'etigɛ naɣo axwots'idziɬ teijts'ose do' ɬanijnɛddjit djin. i'a djin. xili djin. te'itɬakgai nizinkat. naska t'o nizintsoz il (n)ɛbije nijnatka'. nicnadjigo askat do' tsezda djin. nicladji'go atsehastin dzesda djin. ginneebije edjeska' djin. xojɔ yũxelgo atse hastin nanazditsa. yɔɬgai at'ed yidolyelgo akɔ ho'iska djin. hosidnt'ɛ te'etigɛ. nicnadjibe' t'alaigo da'ak'e. kinejbije t'alai atden djinne. ndzitdza djin. daxot'e setsi'. niyoteila dien ni djin atse hastin. cijɛ te'etigɛ t'alaigo dake nicnadjibe ginneebije do' t'alai etdɬ. ha'adjigo xɬnanɛdji teenadziske. wojo ciɬhidji djin. ndzitdza djin. daxot'e' sitsi' donayaida. niyote'ila dienin.

All white he was dressed they say. Horse so high (two foot) stood above the ground. To her he spoke they say. | "Not anything you accomplish. Over there I come up toward me you spread your legs. At the center of the sky there I come up at *ts'ahatzisgi* | when I arrive place of dripping water you spread your legs. Water your crotch drips will accomplish nothing | you are. East your father let him make a brush house. We will see what will happen," he said they say. That one (surprise) Sun | she found it was they say. Away here while she looked he was gone they say. She walked back they say. When she got | back, "Something I saw, mother," she said they say. "All over white horse white entirely white. | Nothing will happen you are. There when I rise toward me you spread your legs. Middle of sky | when I arrive at the feeding place at water dripping you spread your legs' he said to me," she said they say. "Thus | truly you did?" she asked they say First Woman. "Truly I did." First Man came back they say. | "Something your daughter saw it seems," she said they say. "All over white it seems she saw. Right up here (gesture) | horse stood above the ground. Not on the ground he stood, she said, your daughter. 'Nothing will happen you do. There when I come up | toward me you spread your legs. There middle of the sky when I arrive where water drips you spread your legs.' 'That | truly I do,' she said, your daughter. 'Toward the east your father let him build a brush shelter across hogan let him rake the ground. | Chips too pile up in a pile. Rush grass seed that boiled place in a vessel.'" "Your daughter | said with they went away Holy People. 'They wont see us again,' they said, | all the Holy Ones." "Yu! for something you say that." The man built a brush shelter over there. He built brush shelter. | Before door he swept, chips too they piled up they say. The sun set they say. | It became dark they say. White blanket he spread down. Fabric she put down. Cooked food he put one side. | On the right side on it too she sat they say. On the left side First Man sat they say. | The cooked food stood there they say. Quite when it was dark, First Man went away. White Shell | Girl being named there passed the night they say. When it was light in doorway on the right side one side only | was a track. The cooked food one was gone they say. He came back they say. "How it is my daughter? | You lied I said," he said they say First Man. "My father, in the doorway just one was footprint. On the right side | cooked food too just one was gone toward east." When it was night again they sat there again. Quite | it was dark they say. He came back they say. "How is it, my daughter?" He didn't come. You lied I said. |

k'adde hailkago ciedenac nizi. akonde nakigo dahak'e te'etige. inec-bicye kodjigo la' dji' 'ala. ako nakidi xilnanidji djin. te'enadziske djin. naxosi djin. nadzitudza djin. dahot'e? sitsi' ni djin. atsehastin dako naedonit donayaida djinne djin. niyote'ila dienin. hat'ala kojintcago ndzistago diyi haki'hole'. yu! hat'i dadodinido' k'at bedolzinline ni djin. 'atseasdzä.

di dineebicye ha'adjigo la nanatdi nda' tago dahak'e. gene' dinnihl cije. ti akq tooyoyego citahadjiyago xojo hayilka nizi. xilnahidjigo l'elnidjin danidza djin. ndzitudza djin. nahokqsdjigo gineebije ladi akodi digo dake daigisiyego hayilkago cidadjiya ndi adahoitsada, cil'e adaditle'lago ts'endzit ni djin. eba asdzanne hailt'ego t'adobaxintine dinka. denedji akot'e k'at akotdza. din yiska djin hakwinist'indo di yiska djin. cama' kweya' hat'ici danaltal hailkago djini djin. citte'e nitsago awe. hidesna'go dinnila. eba di bigi' xahwin-nisti ada di yiskago xayilkago awe hedesna. diyene' nahidizide silj djin eba di' nahidizigo awe hidi'na djin. di djingo xahwinnist'ido nast'ai yiskago adjistei djin. naki yistei djin. nahididzidi silj djin. eba nast'ai nahidizigo ni'itei. t'alai yiska sike djin. naxai dolet lako djin. djietcido nayiskago tada'ac djin. naki naxadolel. djietcido nezna' yiskago atsehasti k'a badjila djin. ts'iddi banidje djin. djietcido acdla'ada yiskago dzihaodili bilatagi na'ac nde dontso baniya djin. hat'ila xa'ac cinalle. dokwi biniye nixidesteida cinalle. noxeke ako hwonnihl'el nt'i altso biloxozin e ahahe djin. nixije bite'in' do'ac. ni djohona'ai yikaleye nixijego at'e hat'ila nixe hwededonil nixima di di nahododolk'il 'adinda nixe bite'in det'aj hwodedonil. alade xate'i' xadodzi. naxinelte'a djin. ema hat'ila nixije. hotacke noti naxadonago ema hat'ila nixije kabije nixijen eba. nihitsi dadeeya. nahodonnago naidek'it djin. xwoesetda'hi la nixijen. nahodana djin. yadeca'. djinnido' tsetacke noti. hwattacke

"Now when it was light someone touched me I felt." Then two there were tracks in the doorway. The cooked food | here one is gone. Then the second time it was dark they say. They two sat again they say. | It was daylight they say. He came back they say. "How is it my daughter?" he said they say First Man. "Here | I said he didn't come," he said they say. "You lied I said. Why being ragged | we live Holy Ones will not come." "Oh! That do not say. Now we will see," she said they say | First Woman.

This cooked food east side one was gone again. There three there were tracks. | "Go look my father. Go on here this side I him go away quite it was daylight I felt." | When it was night again midnight he went away they say. He came back they say. North | food one there was gone. Four were tracks sides someone left in. "At dawn went from me but I didn't see him. My crotch | being damp I woke up," she said they say. On account of this woman why she is married | they do not touch four days. Navajo now that way they do. Four days they say | they have intercourse. Four days are they say. "Mother here something pulsates at dawn," | she said they say. "My daughter being pregnant baby it moves you mean. On account of that in you have intercourse. | Four days when were when dawn it was baby moved that month became they say. Because of that four when months are | baby moves they say. That day after they had intercourse. Nine | when days were it was born they say. Two she gave birth to they say. Months became they say. Because of that nine | when months it is born. Just one day they two set up they say. A year will be they say. After she gave birth after | two days they two waked they say. Two years will be. After she gives birth ten when days | were First Man arrow made for them they say. Birds they hunted they say. After she gave birth fifteen | when days were *dzitna'oditi* its top they walked about then large fly came to them they say. "What you two walk after | my son's sons. Not here the reason you were born, my grandsons. Out here the wide earth it is | all he knows that he told them they say. Your father to him you two go. That one Sun he walks | your father he is. What your father you will ask your mother. Four times you ask her. Then | your father to him we go you tell her. One time to her you speak." They ran back they say. | "Mother, who is our father?" "Everybody's kin you are." After a while "Mother who is our father?" | "Barrel Cactus is your father. | For that reason your hands are bushy." When time had passed they asked again they say. "Standing Cactus, | yes was your father." When time had passed they say. "What about you ask? Anyone's kin you are." "Somebody's kin |

nołins teindac teile kabije njec 'asda' teindac xacje hwocsedahi njec teindac xaje hwocsedaihi tsetacke esda' teindac tole k'at nije bite'i det'aj.

djuhona'ai nixije. ema eteo etcai di yiskago naxandint'ac. dadi'as kodo te'etido na'aj. lakgaigo nadzillit at'ela djin. eye dadi'aj ndaxadesez eye djin. bidisk'az djini. bini' dalgaigo adalya djin. dik'at dalaolye dole la xodontni djin. nixanige' xacte' ettiyenne' bilni'. nixanige xacte' eoyan xacte' etti hwilni djinne. xacte' eoyan hwilni djinne. tse'-axaldjin holyedo xacte' esjinne hwilni djinne. djuhona'ai bidaiya djin. k'at didaolgedole hwina'aj djin. naye' nezyanne aladji naya' hwodon'ni djin. tobadjisteine akede teili xwodon'ni djin. k'at biji oke hwodon'ni djin. 'alla xodilya habadoeji djin. k'at ni' iji anle xwodontni djin. xacte' ejjinne. hat'ila 'alsa dohalyadalla ni djin. eunaiye' altso atdizdit. ala djiline naye' nezyanne djolyele. akedo djillini xama' 'att'ini tobadjisteine djolyele. hadji' dacidido'ac hwodont'ni djin. ya dixił bit'ej be hodiect'ej. dlec be alti belyago hak'i ninil djin. be xatsaniyedo tobadjistine ni' bite'i be hodijecti djinne. dlec be tsiyeł nt'el holye hak'i ninil djin. be xatsahastido.

to axedle xolyedje' dacidide'ac ni djin djuhona'ai tsitdi alts'a xonnaltsoģi sik'edo altciede' be nixil exozindo neeniye sik'edo. dide atsexastin dide atsaesdza xanacda' bilade todots'oz xolgede hodjillole. diikwiya dacididoyał. nlidi nnaedade hodjillondo' yolgai esdzan. djuhona'ai anni djin. t'altsqi bił dacidido'yał xaltciede beyani naxok'a dinne bił dacididoyał. bahwodjilyado. t'atsinnadozgasge. axwot'eli ci 'iado cini'ohogeda bik'i diya adji niłtsa' ba'ad behwokolnido ci'i niłtsa' baka' becohonlido nanse' ni'honlidji' behwokolnido nahok'-adinne ba datecollle. nle biłade mai'i toyidje idilyode aladji nanniya djin. bikede atsehastin niniya djin. bikedi atseesdza djin. bikedi atsexack'e. xa'adji dadilde' atseesdza xatdzi djin. bite'eya siyadesti'. tsindiskosgo naxodilnido tsindiskosgo dakos ndilnido. tsindiskosgo alta anohonnido. tsindiskosgo atsexack'e hweexozingo. ahoale tsiyadesti

we are without none he has Barrel Cactus your father. Now his father Standing Cactus your father | none his father. Standing Cactus anyone's kin. Now he will be. Now our father | to him we two start."

"The Sun is our father. Mother grandmother grandfather four days we will come back to you." They two started. | So far in front of the door they came. White rainbow it was they say. That with they two went. | They stepped on it that with they say. They formed them they say. Their faces white they were made they say. Now | names will be given he said they say. Mirage Talking God that one invite. Mirage | *xactc'εoryan* Talking God he invited they say. *xactc'εoryan* he invited they say. Hole in black rock | it is called from Black God was invited they say. Sun came down they say. | Now those who will be named they two stood in front they say. *nayε'nezγane* ahead he went he addressed | they say. *tobadjistcine* second he is he addressed they say. "Now his name make," he said | they say. They came for it. They do not know (?) they say. "Now you name give," he said to him they say | Black God. "What ? he doesn't know," he said they say. "Monsters all they killed.|" The first one *nayε'nezγane* will be named. Second who is his mother who did it *tobadjistcine* | will be called. Where will they two go?" he asked him they say. Sky dark its coals with | I made them black. Clay with bow sign of on him he put they say. With it will be no danger. *tobadjistcine* | earth red with they red made they say. Clay with hair from wide called on him they put they say. | With it he will be protected.

"Water-flows-together where it is called they two go," he said they say Sun. "From each other | there is a yellow flat (?) they will live ? with us we will know center of earth they will live. | Here First Man here First Woman where I rise beyond narrow water where it is called | they will be. This way she will go. Over there where I set she will live White Shell | Woman," Sun said it they say. "Everything with she will go her children their food | on the earth people with she will go. She will look after. She will study about it there. | It will be that way. I (?) everywhere on it I go there rain female with she will be boss. | I rain male will be controlled by me. Vegetation where ever it is | will be bossed by her. People of the earth for them she will keep it." Over there on the other side Water Coyote he ran first she stepped out | they say. After him First Man stepped out they say. After him First Woman they say. After her | First Warrior (Coyote). East they went First Woman spoke they say. Her daughter began to talk bad. | "When I think it will be bad. When I think cough will be. When I think | different things will be bad. When I think Coyote will know it." Forever she talks bad |

djin. atseesdza t'ado dinne dokwi holondalle biniye baiyeftii att'e ni djinne. nixaniye xacte'elti nixaniye xacte'eoyan.

t'ado dinnine atciiedje nexə xozinlehi do'. xacte'elti xadjinni djin. k'at yolgaiesdza' yedadiyahi kə k'at hadelya. dene nakidzada nakaidi bił dadedeska ne djinne. biladji' bikai nikai djin. bikedi ba'adi nikai djin. biladji' niłtsə bika djinne. bikede niłtsə ba'ad djinne. biladji' k'os diłxił bikede a' diłxił. bitsidji' k'os doł'id djin. bikede a' doł'ij djin bitsidji k'os litso djin. bikede 'a' litso djin. bitsidji k'os łakgai djin. bikede a' łakgai djin. nanse' noholidji' teelehojon' be hadelya yił diya djin. yolgai tsə'anne doł'ije tsə'anne ditcił tsə'ane bacine tsə'ane t'oaosyinde bił dadildo djin. tadiłxił sestə xolgedi yił nniya'. k'ata sitda djin.

ninniyade ɬi hodolləgi dene ya yałsinkeləd djin. betsinniłkəz yolgaiesdza ci niči caxoyan ałnigi bitsi'niłkəz yode. baxaxtel bakaɣe bik'iɣe betsinniłkəz. yolgai tsə yolgai ɬi' bigi silla kabe silla bitsinłkəz. te'ilataxojon bexaditdin biyi' silla kabi silla ts'iddaaigiede k'e'adilijij dondinne kabe silla biyi silla.

they say. "First Woman not you talk not here you will live because we talked about it is," he said | they say, Mirage *xactc'elti* Mirage *xactc'eoyan*.

"Not you talk each other we will know," Talking God he said to they say. | "Now White Shell Woman get ready (?)." Here now was decorated. People twelve they lived | with her they started they say. In front males came they say. After them females came | they say. In front of her rain male they say. Behind her rain female they say. In front of her | cloud dark. Behind her mist dark. Before her cloud blue they say. Behind her mist blue | they say. Before her cloud yellow they say. Behind her mist yellow they say. Before her cloud white | they say. Behind her mist white they say. Herbage wherever it was, flowers with | she was decorated with she started they say. White shell that basket, turquoise that basket, abalone that basket, jet that basket | everything with she rose up they say. Black cloud it lies where it is called with she arrived. Now | she lives there they say.

Where she arrived horses will exist people for she thought they say. She was thinking, | "White Shell Woman I am. My hogan in the center I think about. Goods spread out on | on them I think about. White shell basket white shell horses in it lay. ? with it lies I think about. | Flowers their pollen in it lies. Come to me they increase they will not die. | ? in lie."

POT WOMAN TEACHES WITCHCRAFT

xachicdelja holgedji' dasdidel. asa dateille xachic asa. akwidi di yoꝑ nohistci. banatinle holge at'i djin. yolgai gie doꝑije gie ditci gi baciꝑ gie. nohizte'i djin. dila kiya'an teilinde tsedatda asdza ayoi aldel. bayan 'esdza tsedadagi bayannige' akwibi naztsetla. dohwonnida ado doesdza bit'ani hodontni djin. di kiya'ane dota' kiya'a holgedji' anana' djin. listso biligo yił ninname. e alyagi.

deneta tohedli cada'a bidji'go habizko'a' holge djin. dinneta' nodai dahazlingo djinne. ade nodai hanaba' hana'a djin. akwi yiskago naxanadiba' dani djin. ako nli tse naz'a bilatago tsendazdjittigo akonda hara djin tseke holge. nakai 'isnane nakai dinne beditei. nakidzad dinnē ako nakidzad iltego dinne' badazdille djin. ako bahat'a djin. adese djin bizi baisinna. ado djinba djin. nakai dinneye di te'ilt'ego hwodoora djin. nodai axale djin. nailde djin. ake naniba djin. nakaidiney nabidoꝝa djin. t'axanaba'bike nakai dinnedi naxwodittset. ladzada xodoꝝa djin. dalai idzi djin. ladjobai holgedi billa' t'ayildit'ego asdzanye binanits'a djin. tee' aze' baaligo daztsa djin. hatal djin. ha'adassanne taida' atzizgelad djin. akwi niya djin. lateoba olge daka olge tsin honiꝑsogo gecgijgo be'isdaka' sa'abigi djin. dego yadjitka e bezdaka djin. beiti' hwonnine djin. koj dikago djuxona'ai bite'i' alts'anagic. djuxona'ai bitabi bidjo'al dadec hwodonini djin. anai djinne di bił anaile' ni djinne. aꝝanya adizts'i djin ado hadadeya djin.

k'a altsi yidest'o djin. belt'etsigo yił datdilgo djin. k'aye di ala dahisgi got'ila djin. k'a altso naidest'o djin. t'a bił djitdjego la' yilxananadel alts'a naidest'o djin. di k'aye isdingo indan sizze hasila nigo dahets'os yilꝝol djin. hadatigo tse des'on. adatdin nahaigo nanelts'a. naxananda hat'ilaba ant'i. djik'eanninandai ni. adohat'atei deya djinne. hat'alad djin. akꝝ altso beyiisdella djin. asdzale assai

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Mountain-of-Mud where it is called they went. Pots they made, clay pots. There these | beads they hid. *banatinle* who was called did it they say. White Shell cane turquoise cane abalone cane | jet cane he hid they say. This one *kiya'an* clan stands on a rock woman large | live. Her hogan woman where it stands on a rock where her house is there deer it seems they killed. She didn't say | anything then not woman hand on her side she spoke they say. These *kiya'ane* ? *kiy'a* where it was called | they moved back they say. Snake being his pet with they moved back. That happened to it.

Navajo country streams unite south on that side where cañons come up it is called they say. Navajo country | Ute where they lived they say. Then Ute made war. "(Some) days | pass here we will come back to fight," they said they say. There it was rock stands up on its top they built stones around there | they killed them they say. *tseke* he was called. Mexican captives Mexican clan they bred. Twelve | men there twelve were men they commit adultery against them they say. | Then they went to war they say. ? his name I forget. Then they went to war they say. Mexican those men four | were all killed they say. Utes did it they say. They came back they say. | Afterward they came to fight again they say. The Mexicans were killed they say. | Every time they make war Mexicans they killed. Eleven were killed they say. One was left they say. *latc'obai* he was named his sister only there was. | That woman was sick they say. In vain medicine being made for her she died they say. A sing was they say. | The one whose wife died already he was married again they say. There he arrived they say. *latc'obai* named, cards | name sticks yellow being cut with them gambled basket in they say. Up they threw them those | they gambled with they say. His bow he had in his hand, they say. Here he was walking sun toward | he made signs to shoot. "Sun ? I might hit I wish," he said they say. (?) This | with (?) he said they say. Between the shoulders he shot him they say. Then they ran after him they say.

Arrows all (?) he shot they say. His bow with he ran they say. Quiver four, | one hanging he had they say. Arrows all he shot again they say. Just with they overtook him. | Another with he took down all he shot they say. Four quivers when were gone, | "Now I die it befalls me," singing big peaks he ran to they say. Where the road comes out stones he tied on. Four when years had passed | he was seen again. "Come back to us why no use you do that. You chief of us you be." Not close | he went they say. There was singing it seems they say. There all went to the sing they say. Old woman pot |

dzisdali' haniya djin. hat'iyē' caiya citta' bidjini djin. asdza hadic-
dole' sitsoi naye hannehila bine'bik'ego annadji xannihila ye i xastin-
nikego cackego xannihila ant'ihila daxanatsiahwot'i. dabinidji bada'-
dolexe ailan binina. hat'ic bidelne. bedelnihi. holon' hat'ic bidelni.
bedelni al'ic nactcinla naco nacidol'ij ahinago asdzan teike yits'a'
dogic bil'ij hadolge' nacye ndedolt'as teikehe do' naco inalnode ahinago
bittsa nadolgic naditdolt'as bil'ic hanadolle dinnedo' nadidolt'as.
adoinda atsanat'aggi bil'ij at'e naldloci at'e bil'ij te'il tsinnadle bilatage
hestsi' di bile nesdlihe inda adil'al naki didolye. acci ts'idałts'o babeda-
dinnił hogelahatcitigo. hanadigo. hawo atdigo. hwegela la'a citeo.
ahwet'ela ciłhwilni'. yaik'a. its'aila. iya. yoen haidige. djał'ol
idjagainiłt'i. k'at dibihandiclage t'abehadant'ego inale. k'at niłnic-
xał la' sitsoi. ako cile bitsiya yitsilxał djin. ado dadiya djin. hat'ale
ndailde dandekago nełtsē djin. hadel'i hadadeya. hadilyot. dobenoho-
zinda. ado binadobinnest'a hadellego dokwiji nakai. kisanē teekē
yisna'la djin. kisanē eeki yisna'la djin. nacadol'ije ya ilnindei.
yitts'a' ngij.

nacoinalnode yilnandel. ackiyē nadelt'az. al'ij bina binēdesta
tsidałtso ila djin. acedilyago. dinne' xadzi hat'ilaba ant'i. nadanhini'.
nahananda. djik'enihinandai nli. la'a dacdoit'e. al'attso doryał tsitde
dat'a aładole' tananniyajdji' nihe 'asa' ni tosdje dat'e dainadjago.
ako hadza djin. hayoci atsa dasnil. ado bak'idolyago kot'ego assa
dest'i. ts'in yoiłnes daidita djin. di bi nakał hot'ego nigo axxeholdjij
djin. ado diei binił nigo axxenaholdjij djin. k'at dinnite'i' hasdzi djinne
ladjobaigo la diedenne ninandai ni dacidonni. hadji yałtigo k'at dosa
hwidinni djin. ado daeniya'. t'o nahodannildjigo adacedannidjit.
la'setdi' adjigo' lađad djin. ado dadazdije xayanne bidji. tohayonłt'i'lad
djin. bahige' adat'i. al'tso' naztse djin. t'ado binnaxossinda djinne. ande
tohedlingeyago dabidike djin. ade yago al'ts'adji' ilde totagē toxēdidlingi
yago danabike djin. kwiya al'ts'adji' ilde toontsosoko ididligi dego dana-

was living alone. He came to her they say. "Why did they kill all my people grandmother?" he said they say. Woman | "Something will happen my grandson witchcraft his way witchcraft that man | bear track who knows turn into coyote who knows how to talk. | His brother's wife that they kill." "What is its medicine?" "I have medicine for it. There is what is its medicine. | Its medicine gall bladder lizard blue while alive girl its belly let her cut open its gall let her take out. | That lizard when it dies the girl too. Lizard long one while alive its belly let cut let it die its gall let take out man too let die quick. | Then hawk its gall that quadruped that its gall brush tree mistletoe become its flower | break to pieces this with frozen then ask to help you two let them plant corn. All bring cooking vessels | will have hard time. Her eyes none. Her teeth none too. I have hard time." "All right grandmother. | That way you tell me." He ground corn for her. He fed her. She ate. Beads he took off. Earrings | in her ears he put. "Now the way I am dressed just that way you will be dressed you will go. Now | I hit you all right my grandson." Then (?) behind her head he hit her they say. Then he started away they say. The singers | they came home every one he killed they say. They saw him. He chased him. He ran. They did not know where. | Then that she taught him he prepared, how many years. Pueblo girl | it seems he captured they say. Pueblo boy it seems he captured they say. Blue lizard he caught for her. "Its belly you cut."

Lizard he caught. That boy he died. Its gall what she taught him | all he did they say. He dressed himself. Man spoke, "What you do. We are sorry for you. | Come back to us. Be our chief you be." All right I will do that. Something big I ask | just think you will do little children your pots your water baskets all carrying them along." | Then they did that they say. ? pots they put. Then for him planting this way pots | were placed in a line. Stick six feet long he took up they say. These in vessels he put this way saying he went around (dancing) | they say. Then salt I put in saying he danced around they say. Now to the people he made a speech they say | *ladjobaigo*, "One I myself your boss you be you told me." To them when he spoke, "Now you eat," | he said to them they say. Then they began to eat. After a while they began to itch. One backward fell. | ? they say. Then they ran back their homes to. They were bad people | they say, warlike they were. All he killed they say. Then they couldn't find him again they say. Then | junction of Las Animas and San Juan they tracked him they say. Then down stream on both sides they went Farmington | water flows together below they tracked him they say. This way both sides they walked a creek Mancos where it flows in up they tracked him again. |

bidike. ai tontsoko tsinnabas nbidetĩ biyegi danide. k'iccingonabike. dego olda' djineedji djin. ado t'o dazdez'igo o'al tsidda alminnaago tse' yowodje i'age ade bidaihiyal djin. tontsosko kwiya iya kodo nazdidje daznesyal. haiya djin. hoɣada nahoyal djin. bit'eldji dobexozinda. bitsiyade hildje. binidji' dobexozinda. alte'ide' bini yi'ila yietci. annedza djin. kaxanidaznizi tse'ya nadaznesyal. hananesdja djin. ako nanatdza djin. akwiya annadza. tea' yatsinla djin. kode be'a datsalba djin. bike zissi djin. ladji'do' nazdilt'e djin. xaxaa ni djin ndanesiz'e hazlila. t'aci haca. ako binnilta hwodonnit. koho niz'ntdzizgo l'ol bini'go na l'ol be bizizl'o'. ako di djilt'ego alte'idji biyan nadzizsit. hasta djilt'e dadjota'. hwocgij ndjik'al bitsi' igij nne'. bitsi'iya naltal. binketo' dezgo'iyē. adinsinda naigo'. ado dadilde bitda hwonnidilgo ts'asdzi' itsedgo ye nana' nala djin. hwodji ladjobai at'ige adji nt'i.

That Mancos creek wagon ford below they saw (?). It had rained on the tracks some days before. | Up they walked they slept they say. Then just while they were watching the sun rose just midday rock | beyond where it stands then he climbed down they say. Mancos creek down he went. So far they ran they lay down and watched. | He came up they say. On the hill he turned around they say. His front they couldn't tell. | His hair was cut on top. Where his face was they couldn't tell. Toward both directions his face he had made red. | He started back they say. They thought he went in rock under they lay down again. He came back up again they say. | Then he got back they say. Down stream he went back. Beaver he was digging for they say. Then soles of his feet | were brown they say. His feet they seized they say. Other side too two of them they say. "xaxaa," he said they say. | "Today I die I find it happens. By myself I will come up." "Then let him do it never mind him," he said. So much when they pulled him up | rope half of him rope with they tied him. Then four of them each side his arms they took hold. | Six there were they held him. They cut him in two (?) they split him his head they cut off (?). His head jumped off. | His tears ran down. After that he fell over. Then they started off (?) | soap weeds when they pounded with it he had climbed they say. Here *ladjobai* what he did its end.

WIZARD STORY

litsoi tsinnadezkez lakgan. yil nakigo ts'iddanɛ' nts'iztse dige' halade at'ego. tinadaxoj. dɔ'ne' hojonge dide adolt'o la dest'ogo lakgai doleɛ. la nadest'ogo kodo doɽij doleɛ ni djin. la nadolt'o kwi litsoile. la nadolt'o. nadanɽbai t'a aɽt'ahi k'ididolgeɛ ni djin. k'at daik'ege nilde aɽtso'. k'idolya'. la dolt'ogo doɽije k'idolya. kwe di litsoi doneznits'izdala djin. kwe daik'e naoldego nadanɽtsoi atdin litsoi i atdin. lu'' litsoiyenne' atdin. litsoi olgego bik'e binni'alad djin. la nadolt'ogo nadanɽbai akɔ do' aɽtsɔ' k'idolya doyaɽtigo. tadaya djin. yuwedo cidonit'. litsoi atdin cidonnit'. k'at bahini' einɽli. nalgeheyɛ' yo'e' hat'ila bilela nsɽgo. k'at baini' cinɽxi. kot'ego tsendezbala djin. nalgehiye' yoen aɽtso au aɽtsɔ nit'adeeni. e daki hot'inde aɽtso' aladoɽɛ nixidinnoɽna dɽtse. dadannoxɽ'e. aɽtso la'la' dajdinni'. kodo dejej kodo kwott'ego tsidezt'i' '. yits'a hwonnil kodo nilde'. nahɔdadiya nde tsin dajyago tɛɛɛ'il. tse sa'an be'ade konzago xahwisnilla djin. tsɛ' biya da'bitdazdiɽtsi'. baɽ ade. haiige nɔdaɽ'olige nahalego ba ninnilla djin. tɛ'ɛɛ'il ndaz baɽ tsaztsi' aɽnego. bant'i kwonndilgo. k'at nlade nnano'ka. kwi' tse ɽsa'ala djin. binask'ajgo diyenɛ' hinaist'ii kweya bida' ildeɛ. ninhindel. kodo idjinnezda' ado atsodenilzin taji' nilyat diyene' kɔ' ndadilɽalɽgo yahiyal. nats'idiya tsendezbaba ye de tse isdasla djin. adji iya djin. ade sonnadilzin yits'a djin. ade ayui hahast'a djin. ɽkenaaci xacte'ɛti' (inyibitcai) at'ehige. ket'ego bitsi yinot'ala djin.

nadanɽgai dohwonot'inne la djin. nadanɽtsoi dohwonot'inne yisteɽi la djin. e nailge nita donni' hamine. hak'i de eyui ahwodonniɽgo hoɽnila djin. dici aɽkenaaci alade haitsigo bik'ego ahwonnili yihila djin. e ya hinot'ala djin. ade hwot'ego dahizi. bidjoni ts'idaɽt'i dineɽ aɽnido sizila djin. lakgai hwolge. naga hate'i daidila. dine co alade ndaoltse

WIZARD STORY

Yellow (man's name) was thinking about something. White (man's name) with him being two exactly he killed people there | more than beyond he did. There was a hard time. At *hojon* four places he shot arrows one when he shot | white corn will be. One when he shot again, "So much blue will be," he said they say. One he shot again there | yellow will be. One he shot again. "Brown spotted corn just all kinds will be planted," he said they say. Now | garden place they arrived all. They planted. One bow shot blue they planted. There this | Yellow he had not put they say. There garden they were standing. Yellow corn is not, yellow is not. Lu (prolonged) the yellow | is not. Yellow he being named he was sad about it they say. | One where he had shot brown corn there too all they planted. Not speaking he walked around they say. | "Very bad I have been called. Yellow is dead they said about me. Now grieving to death I am. That property, | beads who will possess it I am thinking. Now I am grieving to death I am." This way (so thinking) they say. | "Property beads all, yes all I divided among you. Those your people live here all come together | I will give you all of it maybe. What do you say about it?" All, "Yes, yes," they said. So much he led them off | so far this way they lined up. From them he selected some. Here they went up. He walked a little way then | stick curved oak. Stone lay there under it so deep when he prized it he dug under it they say. That stone | under he prized. Hoop it was. He took out yucca rope like on it he tied | they say. Oak made into circles soapweed through the center made a line so large (five inches). Now over there | you go. There stones were in a circle (?) they say. Where there was a low place | that he had fastened around (the stone) down over the rim he threw it. It reached the ground. Here there he sat down then he said a prayer. Back he turned. | This one here stepping in the rings he came down. He arrived at the bottom that curved rock there stones lay | they say. There he came they say. Then he prayed they heard they say. Then large he put on a mask | they say. The ones who follow in a pair Talking God the one like. This way his head | he had put in it they say.

White corn perfectly kernelled they say. Yellow corn perfectly kernelled image (?) | they say. "Those goods I will issue you think," he told them. On it there some thing great he would do he told them they say. | This one follows the other one word when he said this way he would do he had they say. | That was why he put it on they say. Then this way he stood. His partner lined up people in middle | he stood they say. "White" he was named. Ears of corn toward him he held up. People stood once more see this |

tsebin dodli. aɲido sizine xadzi ɲakgai. nakidzadaci hat'i. aɲke'naacye t'aiyi nesago hak'idji bida' tceɲot. di tsebin ndodleɲexegi'. tsebin ndoɲhai e aɲnila dɲin. di hadzi nakidzadaci hat'inixeg'e nakidzada ndohai aɲnila dɲin. k'idolya'ha' k'asida nestago aɲtson nesdlita. k'inadolya di nada ba'ad siligo ditci' dɲin. kwiɲe k'inadolya. natcaggi aɲtso deiya. kɔne k'inadolya. t'adohanisada dɲinne. didi te'e k'idolya nɲtsa hwe'ni'. nanse' 'atdin. hadjiya' atdin. tsebi ndoha nehedo' aɲcinne biyaye axedajnt'igo dadjilde. nakidzada nexedo' xatsit' nahodezti. nakidzadaci' xat'enex e 'a' hɲnila dɲin. kwi ada'bidjinni. nadahidjoldelda. adoinda' dacont naɲtin nahasdli. te'il binaɲa k'inadodelya da denetagi' ahwottint. e bik'e dinne' aɲtso' hadjina dzildji' hojogo k'edezdilego nle nɲtsa' dzil na'ago bits'ade to te'edagogo. k'edadidle eɲe xa'nigo aɲtso dzildji' kodzidza. di litsoi ts'iddezkeɲgi' kodji' aɲtso. k'addi.

eight will be. In middle one standing he spoke to White. Twelve I guess it is. | That mask he had on from the top down he ran. This eight will be. Eight | years will be that he meant they say. This spoke twelve I guess it is twelve | years will be he meant they say. They planted, nearly it was ripe, all was frozen. | They planted again this corn kernel became burned out they say. Here they planted again. Grasshopper | all eat up. Here they planted again. It didn't come up they say. Four times in vain they planted. | Rain was not. Vegetation was none. Their food was none. Eight years from that year | children their young they stole from each other they ate them. Twelve from that year a little better | it became. Twelve summers (?) that year that he meant they say. This he mentioned. They ate (?) each other. | Then it rained it happened again. Vegetation its seeds | they planted again at Navajo country it happened. That one their leader people all moved away to the mountain | a good place they planted corn he rain (?) mountain lies from it water runs down. | We will plant saying all to the mountains they moved. This Yellow he thought this | that's all.

GAME STORY

baş be dak'atts'os ts'idde be xayān ayoi ahwot'e nt'e ałtso xawozba'. hadjek'e dabiyo'e ałtso xanehezba. binina haze'dest'a dĵin. tadeldja hwolge dĵin. hwonnige' daidenil dĵinne. xatda' hwołholne aidĵi nanedo'-binł dĵinne cit'ai. laa citda'. yolgaiyeene doł'ijyeenne ditciłe tsetci baciñe asdlago bitts'ajnnil dĵin. destci' dĵin. tadadin doł'ij dĵin. taditdin te'l bitaditdin ado daediya dĵin. tseł'agone' nada hadezbin axidadittago acdlago bits'a dĵinnitnel dĵin. e 'ałtso' axanbicbi'kad. dĵo' sizze' destala. citda' naxidiltseł dats'e. cimayaji halane'. 'e ado ts'in adıł tadjota dĵin. hołni'el dĵinne. tontel bite'ide tontel lĵi ts'ittsadjiya dĵin. tajdaɣa yiyē dĵin. nada dałai na'annego atdatdziz'a dĵin. ałna bidi'a bidadidjil dĵin. nakidzadago ałna' bidadidjil dĵinne.

yalado' dists'ai nadatco nakidzadago ałna bidi'ago dists'a. dzıłdıłxıł bik'aɣe ałna bidi'ago dists'a. te'llataxojon ałna bidi'ago dists'a' dint'e baka bize' sinosiñdo' dists'a. akwi dĵi' xwonaxai dĵi naxaiyigo nixe-dzitdza. dakwiinca' hwiska' a'bingo nadzitdza dĵin. te'inask'it xwolgegi ndzitdza dĵin. abingo ndzitzago nada' annegone' teıdĵinde łai'nde' dosa'ada nada dĵigo akone andjonil. dĵi dzissoł adonda xadjek'e bantsidza. hadjek'e sitdala dĵin. ditci silĵi sittsa' i'ili cimayaji dĵini dĵin. atdĵi dadinniya. ado dĵida yiskago nada dobehozinda at'ed xadjiniye dĵin. te'al ts'innezza dĵin. t'ado nsā oclēda cit'ai dĵinni dĵin. dinnē łā nandja. t'ado atdinnine dĵinni dĵin. atdin cit'ai. ałte'itdĵi dĵi axiedonni. t'ett'e akō dadeya. ade' xadebıla. citdai axxe e bıxojongo ndan bits'in-naindja dĵinne. at'ede dadilɣot' citdai natdza. nadađo' xadadebinla. ade bıxadjıtdje' yahıtdje. halane dałnigo hazedateciĵo ndandanneł kałła daxałnigo t'ayannidi nehet'i na' sits'ili yalabinnige yadannahızdin'nido'. dinni'ennē te' bika det'i. xadjici silĵi. hat'edjıdole. ts'inizĵi dĵin. te'e ndjıldjego dacinnela' yiska dĵin. te'inesgit bida xadjıyadet'ande' akō bĵi sizid dĵin. kwot'ego tsexent'i kōdet'au najdılɣot' bandjin'na' nt'e bĵi xet'i 'atdin. te'e heatıdjıtait (?) dadoni'xasdılda. yiskanne

GAME STORY

Hoop with dice seven with his house very good it was all he lost. His niece her beads all he lost. | Because of that they were going to kill him they say. Necklace of mixed beads | was called they say. In center of the house they were hanging they say. His niece her uncle she told him, "This you will lose," | she said, "my uncle." "All right, my niece." Those white shell beads those turquoise, abalone, coral, | jet, five he took one by one they say. Iron ore they say. Pollen blue, they say. | Pollen water reed its pollen then he walked on they say. Corn pits corn full | of mixed colors five from he took they say. That all he patted together. "Well, | kill me they talk about. My niece we see each other again it may be. My small mother goodbye." Then tree | with himself he put in water they say. It floated with him they say. Colorado river toward it ocean where it flows he got out | they say. He walked along the beach lonesome they say. Corn one hill where he planted cross (?) | he put one by one they say. On either side | its ear projects they say. Twelve of them on either side ears are they say.

I hear large corn twelve on either side being ears I hear. Mountain black | on it on either side its ears I hear. Flowers on either side being ears I hear. | Deer male I kill, he will like me I hear. There four years after he returned home. | Unknown number days passed early morning he returned they say. *tc'inask'it* where it is called | he arrived home they say. Early when he arrived corn its pits (he looked) but one | does not lie there. Corn four inside he put. Four times he blew then his niece he came to. | His niece he found sitting there they say. Famine had become. "My food prepare, my niece," he said they say. "Is none. | You went away. Then four days were corn I don't know," girl said to him they say. | She cried she sat there they say. "Not you food I cook, my uncle," she said they say. "You look, some bring." | "Do not say that," she said they say. "None, none, my uncle." Toward each side four times they said to each other. | It was then when she walked away. It was full she found. "My uncle thanks," being joyful | corn she brought they say. Girl ran "My uncle has come back. Corn too, I find is full." | Then his brothers came in. Greetings saying around his neck they put their arms | saying, "You only you are my younger brother in the future we will not say bad things. | The game animals in vain after we hunt." Something happened. "What is to be done." "He thinks they say. | In vain while he hunted many days passed they say. *tc'inesgit* its top when he walked | the deer stood they say. That my cliff this way he ran around. He had crept up | to it when deer that was it was gone. In vain he looked not earth was disturbed. Next day |

xanadzizdza ande bi nanezi' djin ado bite'i nihijni. ya tce djinni'igo t'a'adji asdint djin. ande' bi bitcan sa'a djin. e at'ila djin. kodo sizigo t'e'o' adaz'aha. aca' k'adja' xacte'etti att'ila djin. xwhoooo ni djin. ba'jdiyalnt'e kode' xacte'etti sizzi djin. xat'ila sitsoi? xalni djin. adi kodji bi'e sizide asdint bidjine. dai yolgai hwilo sitsoi. t'a'altso hwilo cite'ai t'a'altso hwillola. sitsoi adonnilla sitsoi. tca'xet bidadinlala djin xayolka' bidadinlala djin. P'hona'ai bida'dinlala djin djohona'ai bida'dinlala djin. xacte'etti xacte'ejinne yi' aldade sikela djin. wehene' sitsoi.

akone nicnadi dadidiles dji yisolgo danaka sili djin. xacte'etti bilila djin. ya'a nayonilla djin. xodists'ala djin. yonigo ho noxoka dinne xacte'a. xast'i bahwit'i. k'at nohoka dinne yi' hiyalne. t'ado atdo nonine. t'altso hwillo djinne. yunige' dinte'e bakka' atsebest'an bek'az bidasteigo bit'ajdjigo dasit'a djin. annit'da' ba'xaxasdozli. hwonildo' ts'innesda djin. yolgaiyē nijna'a djin. do'ij nijna'a djin. tsetsi ditelido bacine destuido' taditdin do'ij taditdin tebaxaditdin bik'iilkat. dji yaxatis deyago kogo dadats'os sili djin. baxwonne'go nts'itts'ekes (ts'izeskes). doizinda sitsoi bik'e nahwoditdiljon. k'ate'a' dji yiskago at'ela djin. dinne beya gone' la djin n'iz desni'. acdlaadago desni' tadzada sili nahast'ai sostsit acdla ta k'at di altso adji nasni'. xacte'etti xacte'ejinne altso' beniina. hwot'ego nal'ado xwodonit'. ko axadalwodle bitsit' abant'igo bitein abahedjtdjingo. binayaye xojogo xaxaldzonle. t'adobayageci. bilij do'badiyatdjigeda. t'adjigo bakaye bikenastido'. kode' dine' sozsale, bitsi'ts'in yunidjigo bitsigo yit'esdo bina dodillidalle. bowodo' dodillidalle. inda dolestci binnatago yit'esdalla. dobelkwidalla dinni'i sittsoi. nle kajdje'. e di xawo' dadillide hwoindanelya noxokadinne xannidjin. xacdedele sitsoi xalni djin. altso xact'edjila. adji' altso' xact'edjila. xat'i xaniya sitsoi? nle axenzinnege altso dinne' yestein dede tet'e xaldjinne nitte'ibiyaje

he went up again then deer stood again they say then to it he walked. Not looking where it had been | it was gone they say. Then deer its dung lay there they say. That was it they say. So far from where he stood | spruce stood. Now *xactc'elti* it was they say. "Xwhoooo," he said they say. | "When he looked around at him there *xactc'elti* stood they say. "What is it, my grandchild?" he said to him, they say. "Then | here deer that stood it has vanished," he said to him. "White Shell you have my grandson." "Just all I have | my grandfather. Everything I have." "My grandson, we will do it, my grandson." Darkness he found his door post | they say. Dawn he found his door post they say. Moon he found his door post they say. Sun | he found his door post they say. *xactc'elti xactc'ejinne* with facing each other he found they sat they say. | "Begin, my grandson."

Here right side he stepped, four times when he blew footprints (?) became they say *xactc'elti* | he found he had a pet they say. He had taken them inside he found they say. He heard a noise they say. Way inside "Ho, earth | people I smell." Polite man he brings guests. Now earth people with he brings. Not say | that. All he has he said. Behind the fire deer male feathered arrow | his arrow being red back end to lay on him they say. Recently for him he had pulled it out. | In the center he sat down they say. White Shell he put down they say. Turquoise he put down they say. | Red stone abalone too, jet too, iron ore too, pollen, blue pollen, water reed pollen | over them he spread a blanket. Four times over them when he stepped so much a pile it became they say. Sorrowful | he felt. "I do not think, my grandson in return for it we will give you enough." Surprise | four days being he found it was they say. Game animals their house inside it was he found they say. Jewels he distributed. | Fifteen apiece, he distributed, thirteen became nine, seven, five, three, now this all | he had distributed. *xactc'elti, xactc'edjinne* all they distributed. "This way it will be skinned," | he told him. "Here (wrist joint) break it apart its sinew let hold it. Its nose (lips) leave skin on. | Under its eyes carefully pull them out. Do not cut through. Its bladder do not cut through. | Toward the rear its hide will lie on. So, game kill all the time. Its head toward the center | its nose, cook roast, its eyes do not burn. Its teeth too do not burn. And not ashes | putting around it you cook it. Do not throw away the game animals my grandson. There it | lies sickness. That this his teeth if were burned they will hurt him. You earth people tell about it. They make well, my grandson," | he said to him they say. All he made well (?). There all he fixed again. "What you come for, my grandson?" | There they stand side by side. All game images (?) they are," he told him, small whirlwind. |

nle xa'ade abide kone si holq. bik'ijdilni djin. yatsa djin la sittsoi hai niya'ala' ni djin.

xaniya xacte'eti niclingo xaniya dente'e ba'yanlagi.

xaniya xacte'ak'el dadinlage.

xaniya xayolka' dadinlage.

xaniya l'ena'ai dadinlage.

xaniya djuhona'ai dadinlage.

xaniya xacte'eti xacte'ejin yi' aldacde sikedji nilaye.

xaniya altin di'xi' atsebest'an bik'az bidactcigo albi' alde na sila.

yuwedji dente'e bika bizadi' xactigo bi' aldelnasila.

yowodji' bize sinosi.

bin dala' dindi dza'dego holonli. te'e hect'i tsinzi djinne. didi be' tsinsdazi bisdissi xwodonnit'. tsan'aladi holon.

k'a xacte'eti ciniclinego. dzi' di'xi' bika dantinde te'illetaxajon bitadi dantinde dente'e bika holq, teil xaditdin bize' naiile. te'il bidato yidi'is dente'e bika bize sinosin dzaiala di holon. tsinzdazi bihidissi k'a' yi' tsinnamaz bi daste'il bi hidistsi' biyactcint' k'a yi' tsinnamaz. teida' bihidzissi bik' k'a yi' tsinnamaz. teidan'itsissig e bihidzistsi' te'atalgai k'a yi' tsinnamaz.

adji' yuwe ceyit'int tsinze'go t'andjiltende. 'altso nahidildjela djin. e ba bilac'dildo' nt'i nahidika yohika t'ohaiyui singo at'e dinnedji' sin. dobexotsinsingo dondjildjeda. nixi beneltsit got'e. xacte'eti bili' e ba' abaxadzit. k'addi.

There east side paunch in songs are. He pointed to them they say. "All right, my grandson those | you came for," he said they say.

I came up, *xactc'elti*, I being, I came up to the abode of the deer

I came for darkness where are the door posts.

I came for dawn, where are the door posts

I came for moon, where are the door posts.

I came for sun, where are the door posts

I came for *xactc'elti xactc'edjin* with facing each other where they two sat ?

I came for bow black, feathered arrows his shaft being red with crossing each other they lie.

Over there deer male his mouth blood red with across each other they lie.

Over there I kill it he likes me.

Deer just one he sang (?) (were four of them). "Here is where they are. In vain I hunted them," he thought they say. This | with brush shooting he told him. Here they are.

Now *xactc'elti* I being. Black mountain its top trail up from flowers | among from its trail deer male there are. Herbs its pollen its mouth put in. Herbs | its dew he washes in, deer male I kill he likes me? they are. Brush | he shot in arrow with deer rolls deer brush he shoots in fawn arrow | with it rolls over. Brush he shoots in yearling arrow with it rolls over. Brush | he shoots in yearling arrow with he rolls over.

Here something big I did when he thought he ran back. All he killed | they say. That because they get away when they get well (?) very many songs there are. | Game songs if one doesn't know he doesn't hunt. We are afraid that way. *xactc'elti* his pets those | because we are afraid. All finished.

THE CREATION OF THE HORSE

bik'i ilkad djin. daihidezna djin. adadinnit djin. t'alaigo nadidji.
nakii idaci altsa bahide ide bik'idizo. hi daideznaz djin. atdadinit
djinne. xadjilt'i djin. disittsa'a.

asdzanadle cincligo disitts'a
caxoyan ya'alnigi disitts'a
n'iz bazt'e'l bikaye ts'idda bik'ige di'sitts'a
bacine ts'a' bacine hi ts'idda bigige k'at bi'lla.
te'il bidat'o ts'idda bigige bi'lla.
ts'iddai gij't'e ke'an.
ndilij djo dinne k'a bi'lla bigi'lla
haxonniye' bike alya djin.
e ba bike nodqz djin.
nadzillit bigal alya.

cabit'ol bizat'igo alya anda tots'aiitci bidji alya djin. to lanactei'n
bitci' alya anda nits'a nadjin bitse' alya. yan nitcin bitsiya alya. hadji-
gic bidja alya. son'ts'o desya bina' alya t'ae be bit'a ndzokaigo alya. bita'
hwisgaigo alya. f'ego be billadji ditdlat. biniye' nanse' bini' alya. yotso
bida' alya. yolgai biwo alya e dodizyaceda hwodont'ni't djin. hi dilni'
dixil yeennille. xayolka bibit alya ladji' k'itlakgai ladji' hjinne gadji
lakgai olge. yolgai ts'a benika djin. ate'itto nastein hwolge benika djin.
dol'ije ts'a benika djin. atcito nika ditcihi ts'a a'ayenji nastein benika
djin. bacine ts'a a'ayenji nastein benika djin. dikodo yolgai ts'a dol'ije
ts'a di nakigo naldloci be hannika djin. ditcihi ts'a bacine ts'a
aiyenji nastein benika ai nat'aggi noxonlidi' hannika.

kodo k'at adedesta djin. kode denno't' alade la' naikidde denno't' e
ba hi lat'a naki idolteit djinne. kode la nadesdza djin t'ado siznode k'e'a.
hadjolgo't'. nadesdza djin. abite'indo k'ea hanadjolgot' djin. naz-
desdza djin. k'ea hanadjolgo't' djin. naaldo' nadezdza djin. c' ni djin.
ni'i yaltal djin. doditciida. djanas yinkyle hwodon'ni't djin. kodje
ayenji nastein besakanne lade dezno djin. nat'ai dinne e ba dats'izl'e
djin ditcihi bacinne ts'a bi datzizno't' e ba la dadezdixil.

THE CREATION OF THE HORSE

On them it was spread they say. It moved became alive, they say. He whinnied, they say. Of one sort the songs are. | Two first and last these you write. Horse moved they say. It whinnied | they say. She began to sing, they say. This she hears.

esdzanadle I am, I hear

My house in the center behind fire I hear

Jewels spread wide on it sitting on I hear

Jet basket, jet house there in it now with it it lies.

Vegetation its dew there in it with it lies.

Over there come ? more.

It increases the house now with it it lies, inside it lies,

Mirage his feet are made they say.

That because its feet have stripes they say.

Rainbow his gait was made.

Sun strings its bridle is made and red stone its heart is made they say. Water all kinds its intestines | is made and rain black its tail was made. Cloud with little rain its mane is made. Distant lightning | its ears are made. Big star spreading twinkling its eyes are made just that with its face white striped is made. Its lower legs | white are made. At night with in front of it it gives light. Because of that vegetation its face was made. Large beads | its lips were made. White shell its teeth are made those not wear out quickly they said they say. Horse trumpet | (flute) black was put in. Dawn its belly was made, one side white one side black. Half white | it is named. White shell basket stands they say. Water of afterbirth from mare it is called is in it they say. | Turquoise basket stands they say. Afterbirth water stands abalone basket eggs different places stand in it | they say. Jet basket eggs from different places stand they say. This many white shell basket, turquoise | basket these two quadrupeds with it stands for they say. Abalone basket, jet basket | eggs from many places stand in it these birds all it stands for.

So now she began to sing they say. Here taste once some twice tasted that | because horse sometimes two will give birth to they say. Here one ran back they say not tasting | he ran back. He went again they say. He stopped he ran back they say. He came again they say. | He ran back they say. Once again he came they say. "Sh!" he said they say. | He walked back they say. "She won't give birth. Long ears you will be called," she said they say. Here | eggs from many places that stood in baskets many times he tasted they say. Feathered people that because (?) | abalone jet basket in they taste that because some are black.

WANDERINGS OF THE NAVAJO

tala dadigainde te'altcinne ndiddo'tt'inl xwedjinni djin. nixaniye' xacte'eti nixaniye xacte'eoyan e axwodjinni djin. ado' dandilde djin. yolgai dzil dasitt'a djin. doł'ije dzil dasitt'a djin. ditcił dzil dasitta djin. bacinne dzil dasitta djin. yolgai dzil bilatadji' dadildego adjinni djin. xazdi'a djin. xacte'eti yolgai dzil bilataye dahasdego. halan nzade (hanil asde) hadzil

sisnadjinne e bidjinne

sisnadjinne ha'a.

yolgai dzil ha'a

dził nandai ha'a.

sa'anaγai ha'a.

bikehojon ha'a

halonlacede ha'a.

tsodził ha'a.

doł'ije dzil ha'a.

dził nand'ai ha'a.

sa'annaγai ha'a.

bikehojon ha'a.

halannzacede la ha'a.

doγoosli'd ha'a.

ditcił dzil ha'a.

dziłnand'ai ha'a.

sa'annaγai ha'a.

bikehojon ha'a.

halonloedila ha'a.

debentsa' ha'a.

bacinne dzil ha'a.

dził nand'ai ha'a.

sa'an naγai ha'a.

bikexojon ha'a.

holonnelo'edela ha'a

dziłna'odiłe ha'a.

yoditdzil ha'a.

dził nand'ai ha'a.

sa'annaγai ha'a.

bikehojon ha'a.

halonloedela ha'a.

tcol'i ha'a.

WANDERINGS OF THE NAVAJO

My children go back to look she told them they say. Mirage | *xactc'elti*, mirage *xactc'ε'oryan* those she told they say. Then they started back they say. | White Shell mountain it lies they say. Turquoise mountain it lies they say. Abalone mountain it lies | they say. Jet mountain lies they say. White Shell mountain on its top when they come he spoke | they say. We begin to sing they say. *xactc'elti* White Shell mountain its top when they come. | Greetings way off stick up | *sisnadjinne* that they sing about |

sisnadjinne sticks up.

White Shell mountain sticks up.

Mountain peak sticks up.

Old age sticks up.

Good fortune sticks up.

Greetings way off stick up.

Mount Taylor sticks up.

Turquoise mountain sticks up.

Mountain peak sticks up.

Old age sticks up.

Good fortune sticks up.

Greeting far away sticks up.

San Francisco sticks up.

Abalone mountain sticks up.

Mountain peak sticks up.

Old age sticks up.

Good fortune sticks up.

Greetings far away stick up.

La Plata sticks up.

Jet mountain sticks up.

Mountain peak sticks up.

Old age sticks up.

Good fortune sticks up.

Greeting far away sticks up.

Huerfano sticks up.

Soft goods mountain sticks up.

Mountain peak sticks up.

Old age sticks up.

Good fortune sticks up.

Trail of Beauty far away sticks up.

tc'ol'i sticks up.

k'at dzil djoli ha'a.
 n'ij dzil ha'a.
 dził nand'ai ha'a.
 sa'annayai ha'a.
 bikehojon ha'a.
 halanlo'edela ha'a.
 bits'iddji hojon ha'a.
 bikeɛɛ hojon ha'a.
 biyaɣɛ hojon ha'a.
 bik'iɣi hojon ha'a.
 cinna't'aktso hojon ha'a.
 halonloedela ha'a.
 iyai i haha'a ha'a'heyo.
 dził ałai dasittan bilatadji dahasde'.'
 nadzillit be' doł'ije dzil ɛ bilatadji danasde.
 ilade nijonnigo hadjil
 nijonnigo ha'a.
 k'at k'annihnijoni ha'a.
 diteił djil bilatadji' danadilde
 anda at'e bitsigo hit'i sili' djinne.
 djokon t'abi at'e t'a diyingo ha'a.
 k'annildiyingo ha'a.
 kodji danadilde.
 bacinne djil bilatadji' nixinailde.
 nlela k'at bite'inndikai
 djokon t'abit'e sisnadjinne bidjin'diyaihi
 xacte'etti. cinnichigo bite'indiya.
 sisnadjinne bite'in diya.
 yolgai dzil bite'in diya.
 dził nand'ai bite'i diya.
 sa'annayai bikexojon bite'i diya bite'i' diyaiye.
 xacte'eyakti k'ac cinnichigo bite'in diya.
 tsodził bite'in diya
 dził nand'ai bite'in diya.
 sa'aanayai bikehojon bite'i' diya. bite'in diya'ye bite'in'diya.
 xacte'etti cinnichigo bite'i' diya.
 daɣo'oskid bite'i' diya.
 ditcile dzil bite'i' diya.
 dził nand'ai bite'i' diya.
 sa'annayai bikehojon bite'i' diya. bite'in diyaiye.

Now mountain round sticks up.
 Jewels mountain sticks up.
 Mountain peak sticks up.
 Old age sticks up.
 Good fortune sticks up.
 Trail of Beauty far away sticks up.
 Before good sticks up.
 Behind good sticks up.
 Under good sticks up,
 Above good sticks up.
 All around me good sticks up.
 Greetings far away stick up
 Refrain
 Mountain one lies its top they stepped on.
 Rainbow with turquoise mountain its top they came.
 Way there beautifully it sticks up.
 Beautifully it sticks up.
 Now now with you it sticks up
 Abalone mountain on its top they alighted.
 Now its hind foot is seen it happens they say.
 See that one it is very holy sticks up.
 Now holy with you it sticks up.
 Here they came.
 Jet mountain its top they arrived.
 That now to it we (pl.) go
 Look just that, *sisnadjinne* the one I go to.
xactc'elti I being to it I go.
sisnadjinne to it I go.
 White Shell mountain to it I go.
 Mountain peak to it I go.
 Old age good fortune to it I go, to it I go.
xactc'elti I being to it I go.
 Mount Taylor to it I go.
 Mountain peak to it I go.
 Old age, good fortune to it I go, to it I go to it I go.
xactc'elti I being to it I go.
 San Francisco peaks to it I go.
 Abalone mountain to it I go.
 Mountain peak to it I go.
 Old age, good fortune to it I go, to it I go.

xacte'elti cinicligo bite'in diya.
 debentsa bite'i' diya.
 bacinne dzil bite'i' diya.
 dzil nand'ai bite'i' diya.
 sa'annayai bikehojon bite'i' diya. bite'in diyaiye
 xacte'elti cinnicli bite'i' diya.
 dzilnah'odili bite'i' diya.
 yoditdzil bite'i' diya.
 dzil nand'ai bite'in diya.
 sa'annayai bik'ehojon bite'in diya. bite'in diyaiye
 xacte'elti cinnicligo bite'i' diya.
 te'ol'i bite'i' diya.
 n'iz dzil bite'i' diya.
 dzil nand'ai bite'in diya.
 sa'annayai bik'ehojon bite'in diya.
 bite'in diyaiye. bite'in diyaiye
 sits'iddji' hojon.
 cikeedi hojon.
 ciyaye hojon.
 cik'iyi hojongo
 cinade altso hojongo
 bite'i' diyaiye
 sizatde hojongo bite'in' diyahiye bite'in diyaheya
 'adji dzil digne altso biba
 dosde' biya olde
 dzil baniyahi
 sisnadjin bilatagi' nhilde' bik'uyahi.
 tsodzil bilatadji nixinailde'.
 cildenilahe. cildenelahe
 doyo'oslid bilatadji' nixi nailde'
 k'at nadesdzahi
 debentsa bilatadji nixinailde.
 k'anaisdal k'annaisdal
 dzilna'odile bilatadji' nixinailde'.
 te'ol'i bilatadji' nixinailde'
 bananisdzahi nailde.
 yolgai isdza bade k'ananacdahi.

xactc'elti I being, to it I go.
La Plata Mountain to it I go.
Jet mountain to it I go.
Mountain peak stands upright to it I go.
Old age, good fortune to it I go, to it I go
xactc'elti I being, to it I go.
Huerfano to it I go.
Soft Goods mountain to it I go.
Mountain peak to it I go.
Old age, good fortune to it I go, to it I go.
xactc'elti I being, to it I go.
tc'oli to it I go.
Jewels Mountain to it I go.
Mountain peaks to it I go.
Old age good fortune to it I go.
To it I go.
To it I go
Before me good
Behind me good.
Below me good.
Above me good
All around me good
Toward it I go |
My speech good
To it I go
These mountains those four all they pass.
Under it they pass
Mountain the one I come to.
sisnadjinne its top we get on the one I come to.
Mount Taylor its top we arrive.
With me it lies well, with me it lies well.
San Francisco peaks its top we arrive
Now I start back
La Plata mountain its top we arrive.
Now I am coming back, now I am coming back
Huerfano its top we arrive.
tc'oli its top we arrive
The one I came back to we arrive
White Shell Woman shore on I sit.

dakohodela? yahot'ego haz'ala k'at yahot'ego haz'ala tcałtcin ni djin. yolgai asdza te'llatahojon adasalle tobitdzilgo hadazlile. hal'ago biinalle całtcin ni djin. kodji dził na'age' yoditdzil niłts'a dził n'iz dził taditdin dził holge'go na'ado. nokadinne alts'adji' hil'ale. k'at di yolgai dził na'ai bigige. niłtc'i disons atsałbiyaz binigo ndi niłe ndi'nido. nanse' hidimale, niłtc'idisons adiłnaγe. te'il bite'i' daditdisonsle. doł'ijedzil dasittanne bigiγe niłtc'i doł'ij adiłnale. te'il doł'ij hit'inle. dołeł dicitale dził dasittanne bigige niłtc'idixił nanse'hi diłnat'le. te'il diłxilgo adasale. bacinnedzil dasittannege niłtc'i litso' yidiłnale. te'llatajon hidilna haγe' la' dalcigo la' dalaigo la' dadol'ijgo bilata alta ahwot'ele. kodji' diłi ndi'nido. sitdatse' ndi ni'hiγe cac ts'edadzitdzidle. hatca be ndadjildehiγi. adadezk'ansle. to'act'eze atse' haznesle e hane' nadji'ale 'ade altsq nadadesde' teinnile. akwe nat'aye doli debeni tsico' hasbidde deł altsq nadjikale.

yolgai yik'a djin nada axeditago bił yik'a djin. hwet'ego yisdiz bidjege. hwonniłsaza nanit'e djin. k'os diłxił bił yisdiz djin. diłe yitis deya djin. cini doda. e bi ne'hincna cini bił net'le. ndilde djin t'a dinnego. cada'a bite'i'dji'go dado'ka sitsokale hałni djin. 'adje sittsokale la' nahasta hałni djin. k'aca' dinne nakidzada nakai ahilnile djin. di to hinigini ababage adji hoγan akwi atteinne dahazli djin. t'a nezdali djin taba hondane toillo'igo yolgai bił sits'alkoł indelago yendane. dinne nakidzada nakai. hako hidinnela djin. e di sittsokale ako ekaige yolgai sittsa'a ndela. bacini' at'le. citdat'le t'ado datindo banietci' yidinilad djin. t'a yogoige dziłdiłxił bitsingi nitco niłne ede yolgai bacinnide. eida t'le t'ado ndelale. t'aiyogohige nahaztale dziłxiłdił bitsinge ni'hiłni nhitco. dinne nakidzada nakai nigo nadza djin. ako adji nilde. dził tcałγeł holge djin. cac kqnił-tsogo handilt'i djin. halinlego djin. hatco' binnibik'le gola djin. dziłhitsoi

"How is it over there?" "Beautiful it is, now beautiful it is, my children," | she says they say. White Shell Woman flowers spread everywhere water strong will flow up. | "Hereafter they will live with it, my children," she said they say. Here mountain lies horizontal. Soft goods mountain, | rain mountain, jewels mountain, pollen mountain being called named it will lie. Navajo | on both sides (Navajo mountain) will be many. Now thus White Shell mountain lies inside of it. Wind spotted eagle young | month thunder first makes a noise. Vegetation will come to life move. Wind spotted will move with itself. Vegetation | toward will be spotted. Turquoise mountain one that lies inside wind blue makes it move. | Vegetation blue will appear. Abalone mountain one lying inside of it wind black vegetation | will come to life. Vegetation black can be seen. Jet mountain one that lies wind yellow | will make come to life. Flowers will wake up there some will be red some white some blue | flowers all kinds will be seen. Here four times it will thunder. First its thunder bear | will wake up. His belly with he travels. He will stretch himself. A plant | first comes up that the news will carry back. "Now all come," he will tell. Then | birds blue, Say's phoebe, buzzard, dove, crane all will come.

White shell she ground up they say corn mixed colors with she ground they say. This way she rubbed | her breast. This size (match stick) fell down they say. Cloud dark with she rolled it they say. Four times over it | she stepped they say. The song not. That with I live, songs with I am. They got up they say just like persons. | "South toward go my grandchildren," she said to them they say. "There my grandchildren some live," | she told them they say. Besides (?) people twelve live she meant they say. This water ocean | along the shore there hogan, there children they became they say. (?) they say. On the shore | they played when the waves came White Shell which the waves left then they played with them. Persons twelve | live. "Come," they sent word they say. "These, my grandchildren, there those where they went white shell from me they pick up. | I like to have it is. My corn my food not they will do that I like to have it," they found she said they say. Just beyond | Black Mountain near your grandmother tells you, "Those white shells I like. My corn it is, not pick it up." | Just beyond a little further "You will live Black Mountain near," she told you your grandmother. Persons twelve | live saying returned they say. Then there they moved. Mountain darkness called they say. Bear so large | they picked up they say. It was their pet they say. Their grandmother according to her plan it was they say. Mountain yellow |

holgedo' nacetso nadesdiŋi (najdiŋi) dŋin. hatco' binibik'ego cac alile neya dŋin. nesdoitso alile neya dŋin. ala bikala dŋin. di yiska dŋin. di binaxai sili dŋin. dinne nakidzada nakai hago nabiŋŋni't la dŋin. ako niya dŋin. ai sittsoke iclage do kwebinihe'. iclada nixitco' hogo nixiniŋni. bani dŋolge dŋin baiŋnikose dŋolge dŋin. banatinŋ dŋolge dŋin. gicdo dŋolge dŋin. e hago hodonni't dŋin. adjikai dŋin. do kwide biniye nŋiclada sittsoke. dinnekeyago daditdoka. niŋtsa dŋilna'ago dinnekeyago dikwi yolgai dŋil holge dasittane bitis do'ka doŋije dŋil dasitta bitis nado'ka ditciŋdŋil dasitta bitis nadoka. bacinne dŋil dasitta bitis nadoka. adji' di nixidokaŋ. ako niŋde' dŋil la' ha'a doleŋ. dŋil bini ŋakgai holge biyago nahokos bite'i dŋigo hokaŋ. dŋil la' hanasokaigo ho'o'honestiŋgo dŋil sa'ale aidi nadziz'a holge ts'iddi biyago nato da ndetin holge akonnna tsetna' ai dŋil t'a na'ago dŋil yidŋin holge nna'ade hazt'el holge yiwoto'e la' sa'a balok'ai holge. akona tsetna' ndo'ka. yiwodji' tsetna' dŋil dasa'ane holge e biyago ai hasokaigo yiwodji' dŋil sa'adoleŋ. dŋiditŋ'oi holge.

cada'a bite'idji' daditdoka binnede' bahast'a holge adji' akwi nahoka'dinne keho(a[?])t'i. niŋtsa dŋil ninna'a akone nahadinnesta' ade'. ts'innadza. ŋoŋ deya ade' teinniŋti ŋoŋde. yolgai t'a di ba tasinnil. kodŋigo ananadza. ade t'a kwott'ego ŋoŋt'e e teinnanegi e ade e 'a biticide dadi' badananasnil. nahokosgo ananadza ade' ahwot'ego ŋoŋde teinanegi dŋin. ha'adji ananadza yolgai gie te'inta. kodji ananadza. doŋije gie te'inta. e'adji annanadza. ditciŋ gie te'inta. nahokosdji annanadza. bacinni gie te'innainta. haditda di ba' nixiniyago ahwodilka gwiyaadaŋ-ŋaŋ t'a cabik'ego ndoŋhis ade to hadonna. doŋije gie haida diba' nixiniyago adoŋwoŋ t'a cabik'ego ndoŋhis. ade to hadonna. daba' nadosiŋgo ahwot'ego annadoŋwoŋ t'a cabik'ego nadoŋhis. todona. haditda daba' nadosiŋgo anadoŋwoŋ ade to hadoŋo. t'acabik'ego nadoŋhis todogo bacini gie hainil. ŋoŋ aziz di be haigi dŋin. di yiskago inda dŋil di dasitta bitis okaigo adiinda daditdo'aŋ. bedadotaige banietcin dodidittsinŋ.

it will be named farther they found they say. Their grandmother by her control bear by magic | grew they say. Panther by magic grew they say Both were males they say. Four days passed they say. | Four years became they say. Persons twelve walk, come, they told them they say. | There he came they say. "Those my grandchildren which I made not for this place. I made them: your grandmother, cone | I told you." *bani* was named they say *baitnokqse* was named they say. *banatini* was named they say. | *gicdo* was named they say. Those "Cone" he told they say. They went they say. "Not here for | I made you my grandchildren. Navajo country you go. Where rain mountain lies Navajo country | there White Shell mountain called where it lies beyond go. Turquoise mountain where it lies beyond | go. Abalone mountain where it lies beyond go. Jet mountain where it lies beyond go. | There four days will pass with you. Then way over mountain one sticks up will be. Mountain its face white called | under north toward you keep going. Mountain one when you go up just a little can be seen | mountain lies there crescent called in front its base under water you cross (crossing) called there | across that mountain just lies mountain black called at the end of it flat called on it | one stands *balok'ai* named. There across you go. This way across mountain | stands called that below that when you go this way mountain will be standing. | Brushy mountain called.

South toward side of it you will pass (?) line (?) called there then | Navajo live. Rain mountain. *tohatci* there you will live | it is. He went back. String he stepped over, then he picked up string. White shell just four for her (?) lay in the water. | Here she went in. Then just same way string she brings that there west toward | just four lay on it. North she went there same way string she brought | they say. East she went in White shell cane she brought out. Here she went. Turquoise cane | she brought out. West she went. Abalone shell cane she brought out. North she went. | Jet cane she brought. "These you are thirsty is killing you set them on ground, | stick it in the ground just sunwise twist it then water will flow out. Turquoise cane that one thirst | is killing you stick in ground just sunwise turn it. Then water will flow out. Thirst when it becomes | put in the ground just sunwise turn it. Water will flow. That one thirst | put in the ground then water (?). Just sunwise twist it. | Jet cane she gave them. Strings sacks four in she gave they say. Four days then mountains four lie | beyond when you come then you untie it. With open it." I won't let you have (I withhold) the songs.

dadilde djin. yolgai dzillɛ t'obitis oldego teinnezdje'. do'ijɛ dzil bitis naolde akwi nanezdje'. dadjildjide t'andaz silɛ ado' nixinnailde. diteɬ dzil bitis naolde naincedje' djin. wojo yegondaz silɛ djin. yo'ane nixinnailde djin. bacinne dzil bitis ayoɪ nɪɬdac dadjildjit djin. nanɛdje djin. k'at daditdo'ac nixidoni'tdne djine djin. ban'ni' djolge adjinne djin. dadadez'a djin. t'oaxayoi yo' silɛ djin. ado inda alta dzisni. asts'olgo nixidadisdjit. ado akwi yiska. dohexozinda kwodjigo adesde. dasdinnesbin djin. nle datse ha'age dziɬ binɪ' ɬakgai nine djikekodjigo akone dadadika. nahokos bite'i'dji' ha'nine bayaosde djin. nt'e ko' ɬa' ndjiyala djin. cili' kola ɬa djiyala bidjinni. cac bidjini djin. adji kodza djin. nt'e kwotdza djin. hat'inca' at'i? k'at dahwidilts'ɛci' cili'. ado' ilde djin. sent'i djin. i'a djin. k'ac hat'i dadidilɪɪ djin djin. bailnikose djolge djin. adjinne djin. ba'ni' e djinne djin. yadella olge ca' deba' nixiniyago di te'itdedohɪ. yolgai gici hadjita djin. kwott'ego cabik'ego nziziz. ade' to hadnna djin. dadjodlo djin. djinnezdje. djin nak'ela'. di(bi)djin datse dediltse djinni djin. ba'ni' nat'ani djilledji adjo'ice bitdahasdende' sekohwiya haɣoci nadaɬ hil'a djin. atsellade hagoci dasakaɬ djin.

kodjigo ndadjicdjit. ɬa disson'i. hat'ila donayaida djin. hoyande naz'a djin yadji'aji te'etindo dzizi djin. ndɛ' hakedego ɬa' daedi'aj ɬa dinneɣo ɬa' nasdit'aj djin. ɬa' asdzango wonnasdo' hadɛbin djin. k'attca k'adinne te'ehatinla djin. k'edahijdoni djin. hatɛdela adat'i? nitcobade yik'a dinnekeyago nixinikaigo adet'i'. hat'ila akone ninnoxne axedaidine' ni djin. k'adinne. adjuyaŋge ahwot'e akq annest'a dado'aɬ. ndjit'aj. akone no'ne nihidonni't. dado'sinɪ nixidonni't. annestaɬ dado'aɬ nixidonni't'. halego hwodonni't. t'akq akq ɬa hota' adziskai. nada nadadjicdjit. xilidjin. asdzanne bekaɬ dadengo biɬ olda hane'adjildo' dinne bestsa adadinne altanidjela djin. adeyɛ nadaɬ dezgela djin. kodoyɛ

They started they say. White shell that mountain just over it when they came they slept. Turquoise mountain | beyond they came there they slept again. What they carried heavy became then they went on. | Abalone mountain beyond they came, they slept again they say. Those beads | more heavy it became they say. They went on they say. Jet mountain beyond very it was heavy they carried on their backs they say. They slept | they say. Then you opened them she had told them he said they say. *ba'ni'* named said it | they say. They opened it they say. Very many beads had become they say. Then among them he gave them. | Being light they carried them. Then there it was day. They did not know which way they were going. | They sat down on top they say. There it may be one sticking up one mountain its face white we go. | This way there we go. North toward any way they went they say. Then here some one | they found had walked they say. "My dog, here someone it appears has walked," he said to him. Bear he addressed they say. Then he looked | they say. Then he stretched they say. What kind is it? "Now we will see, my pet." Then | they went on they say. Cliff was they say. The sun set they say. "What we drink?" he said they say. *bailnikqse* | was named they say. He said it to they say *ba'ni'*. "That," he said they say. "When thirst | is killing us this you will use." White Shell cane he took up they say. This way sunwise | he turned it. Then water flowed up they say. They drank they say. They slept, they say. Tracks lie. | "Today maybe we will see," he said they say, *ba'ni'* chief he was the leader | they were going down bottom of cañon very much corn was there they say. Tassels many | stood they say.

There they camped. One looked about. Someone did not go about they say. Just hogan | stood they say. Two went inside in doorway they stood they say. Then behind others two came, | one man, came back they say. One was woman inside (?) it was full they say. | It turned out *k'adinne* lived there they say. They made relations of them they say. "From where are you?" | "From our grandmother's shore we came Navajo country we are going we are." "(?) | here you live we get acquainted," he said they say. Arrow People. "What one eats this here is ripe you chew." | Two came back. "Here you camp," they told us. "You eat," they told us. "Getting ripe you eat," | they told us. "It is all right," he said. Then some among them went. Corn | they brought back. It got dark. Woman her man who had none with he stayed | man his wife he had none (?) together then lay they say. Over there corn they gave as marriage fee they say. Here |

yo dadzizgela djin. haγociyε axıldadajitdligo. kehodjitde. γa binna hositaxogo haditdjitdje djin. naγaci holge djin hadadajildje djin. naγaci bikayiyε dadzitsego dadzitseyan. aziz adateille'. la' ha'ε adateille'. nacdetso halε yannigo xε bikago t'o dasitti. mosk'etego t'o allayalgo. kodjigo cac hahwiznil akwiya t'o sitda t'oadji baisitso cili' t'ahahe nixiditka bidjinni djin. cac ba'ni' adjinni djin. nawodjingo ba'ni' yadjilte djin. yikago adet'i hacdeda. donme' e nada' nahanasgege dak'a.

histε' (nisde) adale djinni djin ba'ni' yo'ice ε aini djin. k'a dinnedji t'atε ndaideedjela djin. tatε hodji' i' tatε hodji tatε hodje ni djin. k'adinne. ako ba'ni' djinne bainikose banatile kiedo't e digo ilde. tatεge e nat'ani dateilli yahoolde badnyananna. dadnnabal yananna. au ni djin ba'ni' cadani cijaake akida sinnolden'ca' dodac-hwoteinnido nihila yikago adet'i niłtsadzil dasittago akon kinnikai nihiteon anhiłni. nakiskago nixidika. nada' badosoannige ist'e addele. k'adinnede t'adohadastsida djinne. tala' aninni' axadanhinni. ca'ndi cadanneke cijaake calteinne t'ado bike adli'. dalai ikado ako k'adinneyε dadina djin. nanala altso k'adinneyε te'indje djin. t'o lej atditdesdja. hadadezdza. annahaskai. hado ndjekai. hoyan di dado'idzai. nakiska djin. akoci nladji hayat'ila djin. asdazane njonci yiłhika. yo do' t'ohaiyudege'. dinne altso ndolsis. asdjani danhiaddle. kwot'ego hanasti-lad djin. ado dadilde djin. iγeyε altso t'o 'adego. haja'aden altso t'a'ade dadilde. teinnezdje djin. hiłnanaidjin djin. nakilłkago iłnast'i (naxodjingo). cada'a bite'idji' caceε te'oyaj haiitiz. alłnane ninłdel yikado nazda djin. nnnn sos sos sos ni djin. ba'ni' anni hi hi cili' at'ego ca'. hwonni godnni cili'. nixikedε do'ehwizzinda. t'o hwindina'go cace hadi'a djinne. cace hada'a djinne.

beads they gave they say. Very they were hospitable to each other. They stayed there. Rabbit arrived. | When they surrounded they hunted them they say. Mountain sheep called they say they hunted they say. Mountain sheep | its hide when they removed hair they soften it. Sack they make. Some their shirts they made for themselves. | Panther their pet where is piled loads on it just he lies on. Like a cat just he eats. | Here bear low place there just he sits just there he feeds him. "My pet soon | we will start," he told him, they say. Bear *ba'ni'* told they say. When it is dark *ba'ni'* | begins to speak they say. Tomorrow we get ready. We go (?) that corn they gave us, you grind.

"Your lunch you prepare," he said they say, *ba'ni'* (?) he told, they say. The Arrow | People sweat-house they had built fire they say. "Sweat-house come (?) . . .," | he said they say. Arrow people. Then *ba'ni'* *baitnikqse banatile* | these four went. Sweat-house these chiefs they were they went in he put curtain down. Curtain | he put down. "Yes," he said they say, *ba'ni'* my son-in-law, my daughter-in-law they like each other only | I am not going to mountains you tomorrow we travel we are Rain mountain where it likes there we go. | Our grandmother told us. In two days we go on. Corn that you gave us lunch we made." Arrow People did not say anything they say. (?) they said to each other. | "My sons-in-law, my daughters-in-law, my children not (?). Just one day will be (?). Then that arrow men (pl.?) | went away they say. Another all Arrow People went out they say. Dirt they put on themselves. | They dressed. They went back. Others too went home. Hogan these did not say anything. Two days passed | they say. Then over there they talked it was found out they say. Women good they go with. Beads too | there are many. Men all we will kill. Women will be ours. Thus | he spoke he found out they say. They started on they say. Men married to women all they left. Their daughters-in-law all (left) without | they went on. They slept they say. It was dark with them again they say. When it was two days when it was dark again. | South toward that bear small spruce he pulled out. Across each other he put them on top of them | he sat they say. "n n n n sos sos sos," he said they say. *ba'ni'* said it they say. "That one my pet I guess | is doing something. Message you are giving my pet. Behind us we do not know." "Just a short time the bear | began to sing they say. The bear sang they say."

ciyañyala ni nats'oldize cinnichigo
 ciyañyalani caclaba' ci nichigo
 ciyan bets'a djilgigo
 ciyan bets'a niyego
 ciyan binohodzitgo
 tsa'anyaai binohodzitgo ci nicli hihinyihi'.

kodji hwot'ego ndziztago 'adji ako hayin dazli djin. nlade nezna
 nidn'a djin tihigo hayilkago sin nadistsa djinne.

cinictej kabinnehodzit. nadzoldis' cinnistinego kabinnehodzit
 caclaba' cinicinnego
 cinictej kabinnehodzit.

- cinictej bits'a teilgigo. cinictej bits'ahinige kabinnehodzit.
 tsa'anyaai binehodzit cinicli. hayinihihi' hayininini'

naki nidn'ago dako ndilgot djin. dadolnigo t'adji la adedzolyal ado
 daihite. k'adinne hannazt'ila djin. honiyago. cacε dide atkil'ot. hilketε
 ha'a ahwonnikat. ba'ni' teolge adjinne djin. cili'i ha'go cilj ha'go
 djinne djin. nadza djin. ade k'adinne hadzi djin. nahadonxinigo adit'ii
 nixike yikago adet'i ni djin. k'adinne ba'ni adjinne djin. doda doda
 nixinoyanti' cilj' digo nihwoyanti hahwinne gola hat'ego l'ego ndjayado.
 djingo detε. nihila ndoka t'adanot'eda. lolo cidannekedole hadinca'
 nixideclat ni djin. k'adinne lolo akwila djingo nannado akwe exozin
 ni djin ba'ni'. e binige handilita djin cac.

nixikinnailde djin. akwi yiskanei e dohexozinda. kodigo hwodeilka.
 ist'e dadjildjide altso adasdit. ditej'ε hwoniyaoyε. ihnadisti' djin.
 haiyel sinni djin. bikago nesdoitso dasitj djin. hala indza cilj'. akoyε
 doadaolne'heda. bidaiya djin. adaisk'a djin. dite'ε djin. bitsoa dik-
 istecilgon. hwodina. kodadiya djin. dohanaldzada djin. xεε yika danezti.
 bika imat ndε biza'bage dalitei djin. hat'ila yisxila cilj' djinne djin. nata
 nadzezka djin. ndε ko djadde yasteinle sitj'. bits'ayaget'e yiyainaayajla.

My hogan, | whirlwind I being
My hogan bear gray I being
My hogan from it lightning strikes
My hogan from it danger is
My hogan all are afraid of it
Old age being afraid of it I am | (blowing breath out).

Here this singing there then his songs became they say. There ten | he finished singing they say. A little when it was dawning songs he heard they say.

My black face they are afraid of.
Whirlwind I am they are afraid of
Bear gray I am.
My black face they are afraid of.
My black face from it it lightens.
My black face danger from it they are afraid of it
Old age they are afraid I am. hayinihihi, hayinihihi

Two when he had sung so he stood up they say. Putting his hand up backward he threw himself then | he ran off. Arrow People had circled around they found out they say they were going to kill them. Bear four times he ran around. The hill stands up so far he chased them. *ba'ni* spoke they say. "My pet, come, my pet, come," | he said they say. He came back they say. The Arrow People spoke they say. "Being sorry for you we were after you we were coming we were," he said they say. Arrow person to *ba'ni* said it they say. "No, no, | you would have killed us my pet (?) They are sorry for us. Why in the night they come. | Day time it would be. You go back before you are torn up. I will go after you, some time | I will come to you," he said, they say. "Arrow men well daytime you come then we know," | he said they say *ba'ni*'. That is why they picked him up they say bear.

They started off they say. How many days were that I do not know. So far little ways they passed the night. | Lunch they carried all was gone. Famine was killing them. They built a brush house they say. | Their loads were lying down they say. On them panther was lying they say. "Something you do, my pet. Here | is nothing to eat." He stepped down, they say. He stretched himself they say. He yawned they say. His tongue curled up | white. He went up. He passed them they say. He came back before long they say. That load on it he lay down. | His feet he licked them his lips were red they say. "Something he has killed, my pet," he said, they say. Back | they tracked him they say. Then here antelope fawn was lying. Along his side he had been cut. |

niznigε. dadjolʒal hasda djokai ado nixinailde dʒin. t'abinnigo dananidza dʒin. dohananadzada. bila' dił dʒinne. akq nnasdest'ajñ najdilt'ego axannigε djade naki nestselad dʒin. akogo dacqt la' hast'ε' adadjilla. kinnailde dʒin. nazneedje dʒinne. t'abinnigo' danadidza dʒin. dohanadzada dʒin. biyatsi'n adedił dʒinne. akq dajnilka dʒin. ndε kq djade ta' nistselad dʒin. akogo ast'ε nala dʒin. nixinailde dʒin. t'ayotda'-aiz'ago nilde dʒin. ndadzisna dʒinne dadiya dʒin nesdoitso. doxanadzada dʒin.

akq dajnilka dʒin nt'ε akq djade aiyoī at'ε di senil dʒin. t'altso its'a' naʒajla dʒin. t'o hoyuigo attsin' bił nilde dʒin. ba'ni' ani dʒin. aide ateqi dasit ndaholt'esgo. akosole e dakot'tgo ndaz. ai binigε nesdoitso ndacdilitla dʒin. yolʒaiasdzā bini' bik'ehola dʒin. ado adestset dʒin. ateq' t'o dadittsitgo dadjigε. dził dasa'ayε' nleya' nasīs'an holge ho'nine biyagona todandetin holge dʒinninne' akodoleł dʒinni dʒin. 'adi ildε dʒin. akot'ego hilkitla dʒin. kwot'ego to bitis dinnece'la dʒin. e olgela dʒin. todandetin tsinna ndjikai dʒin. adadilna'ha' catteinne dʒini dʒin. ba'ni' kwe didoldje ndε nlai bitda dekaīyen de' la' dadaii dʒin dʒinne dʒin. ba'ni' adjinni dʒin. aʒehiʒa' nihilkaila. aye eyε dazlene tabado' la nizniya ade hodjinnigo tse'na' nilde. nahadanxinnigo nike' dekai dadjinnigo. axindadisdjit. idā doahilkitdilnida ndε'ε dʒinne. ndε dohakanε dodehaka adat'ila dʒin la dʒonahadanxinnela yolkałgo t'ok'εle dʒini dʒin ba'ni'. kq sitde da'djiyago nlide danadaiedjīn dʒinne. bidadji' la' danadizdza ade teinnigo tsena' nailde. daxocłalde. t'a yolʒaiasdzabade naolda'la dʒin. akq' sittsokε laakaine' t'abihik'ego nixidonit'. listso dadjildjilla dʒinne.

ai xa'olsłgo taditdin badadjitdjago. e bikinla dʒin. dałade'it'ila naxi cac nhilʒla. nesdoitsola nixi'. e listso nixilʒla. t'okε le, la''

They brought it back. They ate they were saved, then they went on go they say. Just by himself | he went (go up?) they say. Not long he came back. His front paw bloody they say. Then two went back | two of them near by antelope two they found he had killed they say. Then small some their lunch | they made for themselves. They went on they say. They slept again they say. By himself he got up they say. | He soon returned, they say. His jaw was bloody they say. Then they went, they say. Then there | antelope three found he had killed they say. Then lunch they made, they say. They went on, they say. About here | sun when was they arrived they say. They camped, they say. He went away, they say panther. | He soon came back they say.

There they tracked him they say. Then there antelope large were four lay they say. Each one guts | he had eaten, they say. Very much meat with they came back they say. *ba'ni'* spoke they say. Now | pemmican you found when you have roasted it. Not heavy you do this that way heavy. That because panther | they had they say. *yoigaiasdzq* her mind they were following, they say. Then he killed them they say. | Pemmican just when they had pounded they carried. Mountain the one that stood on that Navajo mountain (?) called, "We do not come | under it go the ford called go where she told us there it will be," he said, they say. There they arrived they say. | This way there was a bank (hill) they say. This way water beyond water flows here and there they say. That they found it was named they say. | The ford across they went they say. "We will stop to eat, my children," he said, they say. "*ba'ni'* | Here build a fire then there down where we come some is black," he said they say. | "*ba'ni'* said it," they say. Married men have come to us. Those they have become (?). By the bank one came | there the way he told them across they came. "We being sorry after you we came," they were saying. | They embraced each other. That time we did not shake hands that time. Those who came not husbands | they found they were, they say. "Well you are sorry for us, hereafter we will be friends (clansmen)," he said they say *ba'ni'*. | Then just when they started to eat over there it was black they say. Toward them one walked back | then he shouted across they came. They overtook them. Just the shore of White Shell Woman you came (they came) | they say. "Here, my grandchildren, those who walk follow," she told us. Snake they were carrying on their backs | they say.

That when you kill animals pollen they carry for. That his food they found out they say. Only one place | your bear is your pet. Panther ours this snake is our pet. Just clan one will be. "All right," |

hwoo donit' k'at t'ok'e'le eladji' holda'a dadilde. aya'laye ilde djin. hwehai djin. nayaci ndadziltsego bikin hwehai djin. hoyan binnago aya' dandantca'. eba aya'a holgele hwodonni djin. k'at dan hazli'. nahottsoi. di dził danaago di dził hidjin holge nihidonnitni'. ado cac teonadzott'int' teacdez'i bika ehisdilnigo dinne bidadji adjilkat. itsini do' aidi bił tadjodja'go bikin ilde djin. ko djindjego. k'at halit'ele? hadic toci bailnikos ca' gici tinhi. do'iji gic yilget. nakidi naisgiz ade tohana. be dateiya' djinnesdje'. xosigo nexildego teitcinbi'to holgedo ado ilde' nadennesta yodjokaigo. aigide kasonsillale e bitcilladjin tsegi bidadela djin. tsehilidi to ts'is'a bihilide l'otet ntanne tsin t'oik'ade alkedjoka. t'a ho lo dadzidzi'. diye te'ek ete'edeya. nixi akq dinidja. tine. kiye'anyet' dadelde'. tsin't'oik'a holge akq djindje. kode dineli' dadiya. tateinila djin. tseuiidji'de djinnesdje djin. ado' abingo nixinnailde. nde talu teiket' te'edeyaha. bika hazlija. ba'ni' adjinni tine' cadane cidjeke' ca' baholyado. totso holge gone' yi'yi'aj ado totson e haholtei' t'ohoyoi k'at totson'osge'. ado dadilde' tsebasozolkege ditcile gice' elget to doiyoi dokogo hana. dadjodla'do. dadi ya' nayaiya'. dził dit'oi holge ha'ninne' djidini djinni, cada'a bitc'idji'go ha'nine' djinni djin. ba'ni' doda di do akq xot'eda. di bagaisikaiget'e dził na'agi nixidontnidni' ni djin. bailnikosi koni yolgai gic elget djin. do'iji gic elge djin. dała to hana djin. inaci haline holgele hadonni djin. datcinya' djin. kode' tadandilde djin. nahokosigo djin. niho'ijidje hasde. akon ete nledi nixidinadela nayai dahots'osige akwi ndadjisdjidiy ete. di kinniebiji holgedo dadatsosige. nle a'e basla holge hanine at'eda.

t'isntsaz i'a holge biyaige hojontla djin. k'idolya djin. daiitei djin. nle dasdikade ahwondonnit djin. ai yac ineldjai holge bedontsonsgo to bedaldjoddego. kodohtil kodeye cenahottin didonhił. ako inda ayaj assa

he said. Now same clan in front being we will travel. Much wool | they arrived they say. A year passed they say. Mountain sheep when they killed their food a year passed | they say. Hogan around it wool they made a pile. "Because of that wool much it will be called," | he said they say. Now spring came. It was yellow. "This mountain we go on top, | this mountain black is named," she told us. Then bear began to work again *tcacdez'i* for | he dug with paws people in front he threw out. Wild onions too that with he threw out their food | they arrived they say. There they camped. "Now what shall we do? Where will be water *bailni*? "Cane you have." | Turquoise cane he stuck in. Twice he twisted it then water flowed out. With it then all they slept. | When it was light when they went on Skunkbush-Water it will be called there arrived where you go (perhaps addressed to me) you got lost. | Close by Two-stars-lying those they went toward came to the edge of *tsegi* they say. Where rocks come together water flows | they came grass is much top covered with trees they follow each other. "Wait." They stopped. "This woman has given out. We here will stay. Go ahead." The *kiye'ani* went on. *tsin'oika* is called | there they stayed. Here strange man come. They found he was *tatcinila* they say. At *tseniidki'de* they slept | they say. Then early morning they started on. Then, "Wait woman has given out. Her husband she has." | *ba'ni* said. "Go on my sons-in-law, my daughters-in-law take care of." *totsone* called in | they two went. Then *totsone* they bred very many now *totsone* they are called. Then they went on. | trees on. (?) Abalone cane he stuck in twisted water much salt came up. They drank it. | "Yes, this is the one. Mountain brushy called we came?" he said they say. South | toward we don't go he said they say. "*ba'ni*" no, this not here looks so. This | we went by looks like mountain projects horizontally she told us," he said they say. *bailnikpsi* there white shell | cane put in they say. Turquoise cane put in they say. Two water flowed up they say. "Opposite each other springs it will be called," | he said they say. They ate they say. Here they turned back they say. Toward the north they say. | Ground hard they went up. Here yonder they had come up from over there the sharp pointed there | one they unloaded. "This *kinnicbiji* it will be called the peaks. That one *basta* is called | cane up it is."

Cottonwood large stands it is called below water spreads out they say. They planted corn they say. Red silk appeared they say. | "Over there where they started from," she told them they say. "Those small one slow on the stalk called when they are husked water | when you put in this way do. That way let there be frequent rains you say that. Then small one pot |

doniſ daka dadoonſſeda hwodini dĵin. xateo' yolġaiſdza. ako alteinne ekai dĵin. t'adanez dĵin. yaje degijde. to bedĵisdjolle. kodeya cenahoſtin teini dĵin. nabiskanne ła' binnadassons. diġo eka dĵin. ett'eke naki dĵin eike naki. atdadin dĵin. k'at iſne'ago t'a naki nat'aj dĵinne. alts'an dadetinde naizdilt'e. dohwewhozinda nigo nat'aj dĵin. ado hwedelka'nde' sailigi' axadahake t'ado tcehakedjinda nigo. nat'ajn dĵinne. ła at'ego łaeki e dĵitdi. ako ilde dĵin. t'anilla dĵin. t'ado axadzila dĵin. ado djek'e-gidala dĵin hategila sizila. hatcobago datsi' hwodontni dĵin. di yiska dĵin.

ayac ła' binanasons tsinġo ndot'ac bitcinni dĵin. haſteinne do kwe benaxaicaġ cittaġi cidieni. axenoltcande. t'ado hwedinai nakinelteġ dohwexozinne ndjitt'ajla. nlahi dak'egi dziske ni dĵin. ndot'ac nixijdinit' ni dĵin nihitcobago nait'aj ni dĵin. xa'adego tsinisdaze cada'adego l'ohozih i'eade ɣat nahokose deſtsin kot'ego ndazdolġja. daiked e sai ndazidolſos. ndotsigo bakaye inda benagi te'il. ndazdolteġil diġi axedazdolteġil. e citeġo bikaye tanixidit'ogis nihine' nixiteo' nigo sike dĵin. akolya dĵin. ade' k'at hwodonnigo ade' deġ'on. tanasgiz dĵin. acki yen e aladji sida dĵin. at'ede akede sitda dĵin. t'abidiſgiz dĵin. ackiyeſ nadalġai ak'an be naltsai dĵin. at'ede nadaſtsoi ak'an be nalts'ai dĵin. ado ahwonilne' dĵin. alts'a dadit'inde kode nakizdalt'e sizzġ'. xacte'eti xacte'eoyan e dĵit'ila dĵin. nixiteo' hago nihine yolġaiſdza. kode łaġgaigo axikat ſilġ'. adabakoindzi' te'ocġai bilatadji' nixildai'isdel, tſi bel'ai wolġeli' bilatadji nixildananazdel. e k'at tanixiſſogiz ġe ġe't'ego taxitdiſgiz. bacini dzil bilatadji' nixildaihiſdel nixiteo bitcedagi nixilnin-xindel. yahit'aj nt'e nihiteo ane aġo anne kadinne' ſa binnitxigo yiſdjol. ado ndina. yolġai ġice ye ġicidotsigo. xa'adjigo iya tsinnadza abikalniſſilgo tsinnadza. cada'adjigo dol'iji ġice ye ġice yidotsigo nde' adet'oniyaġe nligo teinnatdza dĵin. e'adjigo ananadza dĵin bigis(k'ij)-dagetiya' dĵin. aġiſi annit' nagago tsinnadza dĵin. nahokosjigo nanadza

¹For *daget'* *diya*, without she walked.

put in do not fail to do it," she said they say their grandmother White Shell Woman. Then children | went they say. Growing children they say. They brought small ears. Water they put in. "Here let there be rains," | he said they say. The next day more they go to break off. Four went they say. Girls two they say | boys two. They were missing they say. Then moon just two returned they say. From each other | they were hiding two of them (in pairs). They did not find them saying two came back they say. Then they tracked them | where said was on either side their tracks not they found saying, "The two returned," they say. One girl | one boy those were missing. There they went they say. It was true, they say, not ? they say. Then (?) | what happened. To their grandmother's place maybe he said they say. Four | days passed they say.

"Small ears some go get, quickly you two return," he said to them they say. "His children not there (?) | My grandchildren, I say." They went. They came back before long. | "The lost ones they have come back. Over there in the garden they two sit," he said they say. "Go back he told us," | he said they say. "Our grandmother's place we two went," he said they say. East, mountain mahogany; south, | Mormon tea; west, cedar; north, piñon this way lay then. "From the garden sand | you get. When you have spread it on it then around it grass put. Four times put it in concentric circles. | That when it lies on it take a bath she told us our grandmother," saying they two sit they say. | They did that they say. There now saying there they come. They washed they say. Boy | that front sat they say. Girl behind sat they say. They washed they say. The boy | white cornmeal with he dried they say. Girl yellow cornmeal with she dried they say. | Then they told the story they say. From each other we were hiding here two stood. *xactc'etti* | *xatc'eoγan* those they were they say. "Your grandmother, 'Come,' she tells you White Shell woman." Here | something white spread became. We felt nothing *tc'ocgai* its top they alighted with us. Trees | many called its top they lighted with us. That now washed us the way | you wash us that way they washed (us). Jet mountain its top they lighted with us our grandmother in front of door they landed with us. | We went in then our grandmother here lay (?). Nearly old age was killing her she lay in a ball. | Then she got up. White shell cane with she walked. East in she went a little stronger | she came back. South turquoise cane she walked with then | walking by herself being she came back they say. West she went again, they say her cane. | without she walked they say. Very young walking she came back they say. North she went again |

djin. at'ednligo ts'innadza djin. nijonyedja' to baiyasn. kodo t'acinał no'kaigo. at'e sittsoke hałni djin. sin daget' dado'kai hałni djin. ado xadadest'a djin. xadotalgo xandest'a djin. sine ałtso bodjit'a djin. sin dobehasinda kodo nadadest'a djin. di' ɬi' biyin aide behasin akoca' di hwiskago at'eladjin. di kwe doła' nilteidej'alda. di nladji sittsoke naxaztane e nixiteido'al. e dakodo bił teine'ane. e denixidonni't'. badaiyo'nelego sinnenɛ' bihesotya' bidjiyɛ naxonti' lainde' dona'ada bidjindji' nixidinnit' nixiteo'. dinne nakidzada nakai ade djine'aj ado ɬi' biyin xanadedesta ai bina 'hwil'a'. ado bacinne dzil bilatadji ni' nixenit'aj tsibel'ai bilatadji' te'ogai bilatadji ado dak'edji k'at di ɬe dodaidilɣocda. didɛ te'il bika tahitdisgise aide nalɣe att'ele. ehidjoltcoli et'eli nixidinit' nixiteo'. aiked hazli' djin. kiya'a binacidji' ndadjiedjit akwi kehadjitt'i djin. nt'e xe' la' xazniya djin. dzil liteidji' t'i hindinidjaini djinne. adji dinnekaige biteoiyade cac biligo yił yikaige' ailaha at'ela date'innigo ade diya. dzil liteidji' tixidinnidja'. cac naxadoltɛ e bił dadiba' date'in-nigo ade diya ni djin deneli'. la'a hwodjini djin. bebolnihi djin ba'ni' la'a. aedlai yiskago cile ni djin ba'ni'. ado aedlai yiskago da'adilde. dinne dadesba. hiłidjingo ninna' djin. cada'adjigo nezda djin. cac te'oyace haiyidzinz. ałna ninlai yikage nesda djin. xojon hiłidjingo t'annide sin dists'a. ba'ni' adjinni djin. cac abidjinni djin. cili' dzil litei holgedji dinne tihindindja. k'at akq deba. caeyenɛ ndi'tna djin. adeska djin. ede kitteil danaisdjage batinnezdedjala e naxaltse't' la djin.

nila'a' catsinkez naye'nezyan cinicłigo becdixil cikego cantsinkes nela' a' becdixil sis'ego cantsinkes becdixil cajkił dingo ndok'e' becdixil citc'ago becdixil attsinnil'ic bił digo sitts'an nahatdił. nna'-hadilge yadontcoŋge deyui yałti benizit bidzela' yuwodji' yainnił sa'anayai cinicłi. binoxotdzi't cinicłigo. nelał catsinkes hinyihi hos'igo

they say. Girl being she returned they say. She was (so) handsome we were ashamed. "Here just before my eyes | you came. It was my grandchildren," she said, they say. "Songs without you went," she said they say. Then | she began to sing, they say. Singing songs she taught them they say. Songs all they learned they say. Songs | I do not know. So they began to sing they say. These horses their songs these I know there | four days were they found it was. "This here some I do not teach you. These over there, my grandchildren, | those who live there will teach you.' Those with she taught. 'Those,' she said. | 'do not forget. Those songs you forget its day last more will not be (?) | its day,' she told us our grandmother. People twelve live then two went. Then horse | their songs they began to sing those we were taught. Then Jet mountain its top ground we two came back | *tsibel'ai* its top *tc'ocgai* its top then garden now this night we did not sleep. | This grass on it we wash that good property will be. 'The people will increase will be,' she told us | our grandmother." Fall it became, they say. *kiya'a* across from they unloaded there they lived they say. Then some one came up | they say. Mountain red just they were defeated in battle constantly they say. There | those people who came from their grandmother bear being their pet with those who traveled, "Loan is it (?) they were saying | that for I came. At red mountain we get beat all the time. Bear loan us that with we go to war they saying | here I came," he said they say the strange man. "Very well," he said they say. The caretaker boss of bear said it, they say *ba'ni* | "Very well. Five days will be," he said they say *ba'ni*. Then five when days were they started. People | started to war. When it was dark they camped they say. South he sat down, they say. Bear young spruce | he pulled up. Across each other he laid them. Over them he sat they say. Very good when it was dark then songs | they heard. *ba'ni* spoke they say. Bear he addressed they say. "My pet, red mountain where it is called | people get beaten all the time. Now there we go to war." That bear he got up they say. He stretched himself they say. | There *kittcil* where they live those who get killed all the time those killed many they say.

You think of me *nayenezani* I am black obsidian my shoes being. You think of me | black obsidian my leggings my sides four places hang down black obsidian | my hat headdress black obsidian lightning with four times from me they shoot ou. Where it goes old | no good talk something kill you what is shot that direction they put their hands down (get killed.) | Old age I am one to be afraid of I am. Think of me when it was light |

dibite'í' dadesbái. e yego hadaidelí nadalte'í kalgai djín nde sin dists'a djín.

dibe halgai tsetna' adesde djín sin ci yi.
 xoxonnige k'at naisdlel.
 ha'a biyadji' xadanige díxíł nandeldja naiedlel.
 tsa'anayai kabinnihodzit nanadildja naisdlel.
 yinyihi

(Eight songs like this.)

nestin be txaxolxel ado hwolsannigo tsena nilde. i'ago ninna' hojo' xíłmanedjingo ahwot'ego nanesda djín. te'oyaj alna nainídel nahwodjingo sin nadists'a djín. cac nni djín.

aya'iyé
 cactsodíxíł k'at beedíxíł cike
 hiyai beedíxíł sis'ego
 hiyai beedíxíł adiciej
 hiyai lick'alaba segozt'í
 hiyai beedíxíł k'at dechidja
 hiyai sitsita do lick'alaba
 lietsodíxíł bíłhanaihadíł
 hiyai cikelatado attsinníł
 í'ic xanai idíł beaidis'is
 eigotado atsinníł'ic hanaiyidíł beditdisis
 hiyai cilalatado atsinníł'ic hanaiyidíł
 bedididicé
 hiyai sizalatado atsinníł'ic hanaiyidíł beyadicti'
 hiyai k'a sitsitado tadítđin hadolkon axeyaaí
 lickalaba lietsodíxíł kadeya hiyai
 beedíxíł atsinníł'ic dingo sets'a naxadíł
 ní'naxadíłge yadanteqngé deyoiyalti be'inizi'
 bidézla atcéilego ka'íł'it'

ts'a'anaya binoxatđzit acinneli' k'at acinneli' haiyihi
 xosidjín ndjiédje' kodo cacyené' nihiniya hadí'a djín. k'at teidítđja ho ciyi' yicalge' hoge'.

naye'nezani cicicígo ciyicalgo'hoge'
 bec díxíł cikego be dicalgi'hwege'
 beedíxíł sis'é bedicalgi'hoge'
 beedíxíł ci'ego bedicalgi'hwege'
 beedíxíł cite'ago be dicalgi'hwege'
 beedíxíł ats'inníł'ic bíł dingo sits'a naxadíł

toward them they go to war. Those (?) who watch they help prairie.
Then songs were heard | they say.

This with prairie across they go they say songs I am.

Heat mirage now I become.

East toward under mirage black pointed stand up I become.

Old age one to be afraid of sticking up I become.

yinyihi

(There were eight songs like this).

Heat mirage with darkness then not being seen across they went.
Sundown they camped. | Good when it was dark this way same way he
sat they say. Young spruce across each other he put | when it was dark
again songs were heard again they say. Bear made the noise they say.

aya'iyε

Big black bear now black obsidian my moccasins

Black obsidian my leggings

Black obsidian my shirt

Gray arrow snake tied around me

Black obsidian I wear for a hat

Crown of my head gray arrow snake.

Black snake goes up from my head

Before my feet zigzag lightning darts

Snake ? with I step

My knees too zigzag lightning streams out with I step

(?) ends of my fingers zigzag lightning streams out with I work my
hands

Point of my tongue zigzag lightning streams out with I talk

Crown of my head pollen rests as in a container

Gray arrow snake black rattlesnake they eat

Black obsidian zigzag lightning four ways from me streams out

Earth where it strikes bad things bad talk does not like you,

Missiles they spread out it causes

Old age afraid of me I am now I am *haiyih*

Morning it was they got up so far the bear walked he sang they
say. "Now we are getting ready to fight me where I walk danger.

nayenezYani I am where I walk

Black obsidian my feet moccasins with I walk dangerously

Black obsidian my leggings with I walk causing danger

Black obsidian my shirt with I walk causing danger

Black obsidian my headdress with I walk causing danger

Black obsidian zigzag lightning with four ways from me spreads out.

ninnahadilge yadontcoñge diyayatti' tcałdinde
 sa'annayai binoxoldzit nicłingo yicał
 ci yidicallegi hogela hiya'e' hiñyihi

kwe naki sila nde. e doda noinñez. hal'ot' cac dide algil'otgo
 xatdje xaxasł'itgo hats'a. dadaltcigo. axehola 'akq tsiziz hadatsiznil
 djın. dasai altso nestsed. nhelde. hilkıt ha'a olde hadondittsa djın
 dzitdılgesi te'ejı bıl nicnaje besistogi bakai lıtcı nicladji l'onastasi toikał
 bestoggi baade lıtcı' dıdi yıl ina dolni. digo yıslago ninla'. na'ne'nez'ani
 yidıñnigo digo yısł'ago ninla. tobadjıtcıni yidıñnigo a'ehoston ninla.
 na'ne'nez'ani dıñnigo digo yısł'ago nainla. tobadjıtcıni dıñnigo nainla.
 kodjienn'e' dıde yıl ałna' dolni te'ilene i'yi'ıttı'sı besistoge yedo'. nicnadje
 daiyoldjole nicł'adji yı'ıttı'sı teile besistoge yedo' batis adeste djın. ho-
 tsoila ne cac anni djın. hadi'a djın.

tsenassila. yenadetdza.

na'ne'nez'ane cinicłigo yenadetdza.

bec dıxıl cıkego yenaditdza

becdıxıl sısl'ego yenaditdza

becdıxıl cı'ego yenaditdza.

becdıxıl digo cecgıj ndoke

becdıxıl cite'a

becdıxıl ats'innıł'ic bıl digo sıts'a naxadıł

nadıłge yadantcoñge bidezla' co'odote'i'

tsinnasila yenaditdza heyihi

xasta cıtdja ndi bini' ałale la' ilgit ha'anolde da'ai alyaget'ego.
 hodzo' annedla djın. sin xasta nanasdja. bitis nadesde'. k'asida' takelde
 to'ixinnıł'adji hat'i.

tsinasiyañaihihi ye k'innadzıttısgo

na'ne'nez'an cı cıclıyigo

becdıxıl cıkego

becdıxıl sısl'eyego

becdıxıl cı'eyego

becdıxıl digo cecgız ndoke hiyigo

becdıxıl cite'a yigo

becdıxıl ats'innıł'ic digo cıts'a naxadıł

naxadıłge deyoyalti

bidezla' co'ohasał

ts'a'annaya binoxatdzıt k'a cınnicłigo heyigo

tsinnasiyaye hihiye kanaditdza hiyihi

Where it goes dangerous talk with it I walk

Old age causing fear I being I walk

With it causing danger I walk

Then two songs long. Then those not long ones. He ran up bear four times when he ran around. | Their hearts he took out from them. They were red. They lie by each other their scalps they take | they say. He himself all he killed. They started home. Hill stands up they passed. He stood upright they say | (a bush) (a bush) with right hand arrow point male red, left (herb) (herb) | arrow point female red four places with across he moved his hands. Four times curves he made. *nayenezγani* | speaking like four times curves he made. *tobactictcini* talking like straight marks he made. | *nayε'nezγani* talking like four curves he made again. *tobactictcini* talking like he made. | This way four places with across he moved his hands the branches he sticks | in arrow points that too. Left side he had in his left hand he sticks up *tcile* arrow point that too over it he moves (?) they say. | (Brush) bear speaks they say. He began to sing they say.

I make a mark they won't cross it.

nayenezγani I am, they won't cross it

Black obsidian my moccasins they won't cross it.

Black obsidian my leggings they won't cross it

Black obsidian my shirt they won't cross it

Black obsidian four times my sides hang down

Black obsidian my headdress,

Black obsidian zigzag lightning darts four times from me stream out

Where it goes dangerous missiles will be scattered

I make a mark they won't cross

Six songs lay his mind one hill sticks up. They pass over just that the way he did. | Lines he made again they say. Songs six lay again. Over they went again. Nearly (?) he sang it was:—

tsinasiyañaihi with they stand

nayenezγani I am

Black obsidian my moccasins being,

Black obsidian my leggings

Black obsidian my shirt

Black obsidian four times my staffs hanging

Black obsidian my headdress

Black obsidian zigzag lightning four times from me they shoot out

Where it goes bad talk

What is shot it flies away

Old age one to be afraid of I am

tsinasiyañaihi one to be afraid of I am

hastan nadetə ąłtso. bitsiddji nilde. ąłtso bitsi nilde. s'in' nadists'a.

didisisghwoge nazonłdisē cinichi.

didisishoge cactaba' cinichi didisisgo.

dēdisisge' bits'a digic.

dēdisisge' binohodzit dēdisisgeholge.

ts'a'annayai binohitdzit cinichigo dēdisisgeholge hiye

niłte'i bixolne'go heyat'it djinne. tsebi' cidjandi' dalaile adaditdla
xoyan bite'i' haist'ide ha'asde. hanadot'a djin.

cił nahodit nadzillit bika'

dixil cił nahodit

s'a'annayai binohodzit cinichi cił nahodit heyi

kwina sila beni cił nait'ac. naki nanasdla. dalaigo naididji cił
dannat'aj naki nanasdla cił nanneske. naki nanasdla nailde' yolkalgo
dokos tsini do' hoge'. ndaditdaye bine' boteillole binige' annila djinne.
cac bił nailde go badinnoteit djinne. danetetcinne wonnasi' daxa'q'
djinne. dosi'donikdalla cil'i' ni djin. ba'ni' dogakehi nilka djinne. bika do
nda cil'i'. yolkai ba'ya hodzanē acdlago l'obadahisnil. nicnadj'i bilats'i
nasti'. kodji do' nisł'adji acdla' badassinnełgo bilats'i nast'i. bika do'
asdla' badassinnełgo biketsin nasti'. nisł'adji do' bika asdla' biketsin
nasti' asdla' badassinnełgo biyaya hasti'. bidjagic dēstei taditdin doł'ij
taditdin ts'imbittaditdin tel bitaditdin dahisdja. doł'ije bizat'a' hana'a.
nije deanlego hadanasts'ego baya hahacnij. taditdin at'e bigiszas. adenilde
adesyat taditdinne nalđaz. cac bananoyat holgedo. di cac biza nast'a'
holgedo. yolkalgo bine' honclido be sitdza honige'doye nda hoditdago
besoditzindo cil'i'. dził tcaxayel holgege' nanditti. kodji dził hijin holge
nik'e holo'. adji dandidital. taditdinenne' bizatdja la bitagi dahisdja.
bitsiddji disnil. la bikedi deznil xanadota deyanahi.

Six he sang all. Ahead of him they went. All ahead of him passed.
Songs they heard again.

When I move my feet danger whirlwind I am.

When I move my feet with danger gray bear I am when I walk.

Where I walk from me lightning issues where I walk

It to be feared where I walk is called.

Old age where I walk is called

Wind telling him he did that they say. Eight lay this one I get
tired | house toward from where he had seen they come up. He began
to sing again they say.

With me it moved rainbow male,

Black with me it moved

Old age that is to be feared I am with me it moved

These two lie with me we two go. Two become again just one way
the words with me | they get home. Two lie again with me they two sit.
Two lie again they get home. | After this cough fever too danger when go
one said (?) live behind (?). That is why he said it they say. | Bear with
him they returned when he was mad they say. He ran off after him he
tied (?) | they say. "You were going to do bad thing my pet," he said
they say. *ba'ni*. Sacred buckskin he spread they say. "On it | sit
my pet." White Shell holes five on a string lie on. Right his wrist |
encircle. Here too left five on a string his wrist encircle. His feet too |
five on a string his ankle encircle. Left too his foot five his ankle |
encircle five on a string across his breast lie. Between his ears
specular iron powder, turquoise | powder, trees their pollen, cattails
their pollen he put on. Turquoise his mouth he took out. | Your spit
being on it where it is twisted his hair he pulled out. Pollen it was he
put on it. | He shook himself pollen falls off. Bear it comes off it
will be called. This bear his mouth was put in | it will be called.
Hereafter ? I will live with from will be danger bad things stay
away with it | they will wash my pet. Mountains darkness where it is
called I found you. This side mountain black is called | your clan is.
There you walk. That pollen was in his mouth some on his head he puts. |
Before him he put it. Some behind him he put. He began to sing again
he walked.

k'at sasoldiɬ dzildixiɬ bedaxonakadji deyanahi
 te'odixiɬ dadinladji deyanahi.
 taditdin k'ehɛ'etindji deyanahi
 taditdin bekekixastein bikɛdji deyanahi.
 taditdin biisda'k'ɛ hastein bikadji' beyanahi.
 bits'iddji xojongo deyanahi
 bikɛdi hojongo deyanahi
 biyagi hojongo deyanahi
 bik'igi hojongo deyanahi
 bina'aktso hojongo deyanahi
 bizat hojongo deyanahiye hojon djiat'ɛ djin.

kodji nt'i cac iyaɬ dziɬ hiɬin holgedji'. e ba cac dodildaca ciɬni citcai
 baiɬnikɔnsi nesdoitso t'a'ai behikego hanadilya djinne. dziɬ hitsoi holgegi
 nɛndiɬti cilj'. adji tselitso holge adji dandaditaɬ e ba aidji nesdoitso
 t'ohaiyoi djinne. k'adi. kodji nt'i.

Now big bear mountain black (?) he steps
Spruce black his door post he walks.
Pollen in his trail he walks
Pollen his foot its image on it he walks.
Pollen where he sat its image on it he walks.
Before him fortunately he walks
Behind him happily he walks,
Below him happily he walks,
Above him happily he walks,
All around him happily he walks
His tongue happily he walks they say.

Bear went mountain black where it called. That because bear are
mean there (?). He told me my maternal grandfather | *bailnikonsi*.
Panther same way they decorated they say. Mountain yellow where is
called | I will find you my pet. There yellow stone called there you walk
that because there panthers | many they say. Enough. Here its end.

FREE TRANSLATIONS

THE EMERGENCE

It was named "water everywhere," "black world," "one word," and "trees standing." It was also called "white-shell waves moving," "turquoise waves moving," "white shell stands vertical," and "turquoise stands vertical."

Here where the sun would rise in the future, blackness rose up and whiteness rose up. There where blackness and whiteness rose together First Man came into being. With him was a white ear of corn of white shell which waskerneled completely over its end.

Here (in the west) blueness and yellowness rose up. Where they rose up together, First Woman came into being. A yellow ear of corn of abalone shell, completely covered at the end with kernels, came into being with her.

The man started walking. When blackness rose up, he saw a fire in the distance, but when whiteness came up he couldn't find it. When this had happened three times, he put up a stick so that it pointed to the fire. When blackness went away and whiteness came again he sighted along the stick and located smoke near a hill. He walked around the hill saying to himself, "Whose house is this that I have come to in vain? Who lives here? Why doesn't the person come to me?" The fire was rock crystal. He went back.

When blackness came up she discovered a fire. When whiteness came up again she started to travel. She came to a gap in a ridge and set up a stick pointing toward the fire. When she sighted along this she found the fire she had seen was by the side of a hill where there was smoke. The fire was of turquoise. "Someone is living in a house I cannot see," she said to herself.

"Are you walking about? Did you come here?" the man asked. "Why should it be thus? Your fire is rock crystal; mine is turquoise. Why should we be separated. Let us live here together." "All right, let it be my house," the woman said. Then they lived together.

Someone came there. It was "Water Coyote" who runs on the water and knows everything about the water. From this direction came Coyote wearing a coyote skin blanket. He knows everything on the land. Others came there, whose bodies were short and their legs so long. They were yellow-jackets who have stings with which they witch people.

Four others came there, who were short bodied and wore black shirts. They were tarantulas. Four more came, black ones, black ants that had stings with which they witched people. Three others came

there, they were also black, but they had nothing with which to sting. They were named *xoledjinnε*. They wanted to live there but they were not wanted. These began stinging and killing each other by witchcraft. "There is no use trying to live with them," First Man said, and went up through the sky to the world above. The others moved up after him.

That was the blue world which was lying there and all those living on it were blue. They were birds, blue birds, jays, small jays, chapparal jays, and blue jays. The world was small and became crowded. They did the same way again; they began to witch each other. Then First Man, First Woman, Water Coyote, and Coyote, went up again to another world which was yellow. They found it was like this. To the east stood a mountain called *sisnadjinnε* (Pelado Peak), to the south was *tsodzil* (Mount Taylor), to the west was *dogostit* (San Francisco Peaks) and to the north was *debentsa* (La Plata Mountains). In the center was *dzilna'odite* and on the east side of it *tc'olij*.

There were living there yellow ant people, red ant people, and black ants with red heads. On the east side of Pelado Peak Turquoise-boy lived with twelve male companions. They had large male reeds. Mirage people lived with him. Toward the west where the sun will set in the future lived White-shell Woman with twelve female companions. They had large female reeds. Female shimmering heat people lived with her. Here at a place called, brown mountain, turkey lived. He had brown corn.

Now it was becoming crowded. First Man spoke. "Let them live as married people," he said. They made five chiefs; large snake, bear, wolf, panther, and otter. These five held a council and established clans. "If you marry one of your own clan you will go crazy and go into the fire." That is why they are afraid to marry into their own clans. "Now go home and let those who like each other get married. There will be hermaphrodites who will know women's work and who will live like women. They will know the ways of both men and women," First Man said.

First Man planted the white corn which was created with him, and First Woman her yellow corn, and Turquoise-boy his blue corn. "Now you who live at Brown Mountain, it is your turn," First Man said. Then Turkey danced four times back and forth saying "da da da da." First he dropped brown corn, then watermelon seeds, musk melon seeds, and last spotted beans. Much got ripe and they harvested the corn.

The wife of First Man was untrue to him. Mirage Man went to First Man and talked to him until blackness arose. They continued

while blackness arose four times. The people didn't hear any one. They listened in vain for the second chief. After that blackness came up again. The next chief talked but they didn't hear him. The next talked and they didn't hear him. Finally, Otter spoke. "What is the matter that we do not hear? You who are the leader, tell us why you do not talk." "Very well," said First Man, "tell yonder hermaphrodite to come here." When he arrived, First Man asked who made the pot for him. "I made it for myself," he replied. "Who made the little gourd cup?" "I planted it," he said. "Who made the metate for you?" "I did," he replied. "Who made the hairbrush?" "I made it," he said. "Who made the stirring sticks?" "I made them," he replied. "Who made the water-basket?" "I made it," he said.

First Man had not eaten or drunk for four days. "Get some water for me. I want to eat. Prepare some food. I am hungry. She scolded me badly. I am like this because she was false to me," he said.

"Make a raft," he said. "We will find out who is the stronger. All of us men and boys will go across on the raft which they are making." They made a raft so large and all the men arrived on the other side of the river on it. The women lived on one side and the men on the other, and a large stream ran between them. The men made new farms. The women went about singing, while they planted the old farms to their full extent. They raised a crop of corn. The next year the men planted more land to corn, but the women did not plant all of the farmland. The next year the men planted still more and the women again fell short of the year preceding. The fourth year, the men extended their fields still further, but the woman's fields had all reverted and were gone. The men had plenty, but the women had no crops and famine was killing them. They were especially hungry for meat.

"Bring the raft across," they called, but the men did not hear. One woman called and ran into the water and drowned. Another did the same, and a third and fourth. The second chief came across with the raft. When he had returned to the men, he reported the women to be poor and starving. "What is to happen?" he asked. "There can be no increase living this way." In the same manner the third and fourth chiefs spoke. "They have learned their lesson by now. Are they not punished enough?" asked the last chief. "All right," replied First Man. "They are poor. Tell them never as long as they live to do such things again. Bring them across."

They brought them across. First Man told all the men to bathe and dry themselves with white cornmeal and then to apply pollen to their

bodies from head to foot. The women were also told to bathe and to dry themselves with the yellow cornmeal and to apply the pollen in the same manner. They were requested to refrain from intercourse for four days, after which they were allowed to come together.

To the leadership of First Man they attributed the misfortune of the women, the deaths from famine and drowning.

When there was blackness, Coyote came wearing his blanket. First Woman instructed and provided him with a rainbow. The two children of *toholt'sodi* were swimming where the water flows out in four directions. Coyote caught them with the rainbow and drew them out. Whiteness arose here and here. The weather became cold. From the east white ones flew, from the south blue ones flew, from the west yellow ones flew, and from the north black ones flew. First Man sent black hawk toward the east to investigate. When he returned he reported that it was water. He sent hummingbird toward the south. He returned, bringing the same report that it was water. This way he sent the chief of the water, egret, who can walk on it who confirmed the report. "What shall we do about it?" he asked. "My children," said First Man, "we will go to the top of Pelado Peak." They all moved there and everyone living on the earth joined them. The First Man took up some of the soil in turn from Pelado Peak, Mount Taylor, San Francisco Peaks, La Plata Mountain, *dzit'na'odi'i* and *tc'ol'i*. The people came after him, Turquoise Boy with black bow wood and the large male reeds. After him came the twelve men who lived with him and after them the male Mirage people. Here from the west of Pelado Peak came White-shell girl and the female large reeds with mulberry bows. After her came the twelve women and the Quivering Heat people. "Why didn't you tell me," said Turkey who came from Brown Mountain.

The water had reached the middle of Pelado Peak when First Man said, "Where is my medicine? I shall have to die some time. I am going back for it." "No, I will go back after it for you," said Blue Heron. He flew up and then went down hard to the bottom of the water. He came out with the medicine, but his legs were long. That is the way he got his name.

The water came to the top of Pelado Peak. He erected a large reed and blew against it so that it grew up until it reached the sky. Nodes were formed inside the reed. All of them entered the reed and started to climb up, but as Turkey was last his tail protruded into the water so that the ends of the feathers were washed white. When they reached the sky, Turkey said, "Let the water stop here." They couldn't break

through the sky. "Well, sir, try it," First Man said. Then Woodpecker started pecking. The place became thin and finally gave way. The people moved up until they came to the sky hole, then *tohottsodi* appeared with his horns, the ends of which are blue, and asked for his children.

Coyote had his blanket girded around him. "Look in that," someone suggested. Then they filled an abalone shell basket with hard jewels, water mineral powder, blue pollen, and cattail pollen. They put the filled basket between *tohottsodi's* horns.

Then Coyote spoke. "No, I will give you only one of the children. With the white fabric of the other I will cause male and female rains and make the black clouds. I will cause flowers to grow on the mountain tops and vegetation to spring up. With the moisture we will be able to live." To this *tohottsodi* gave his assent. The girl was returned to him and the water stopped rising.

Cicada made himself a headband and fastened two feathered arrows crossing each other in front and two arrows feathered with yellow tail feathers behind. Where the hole had been drilled through to the upper world water was lying they say. Cicada made a pile of mud on which to stand.

Then a grebe came to him from the east plowing out the water, so that Cicada was splashed with it. The grebe had crossed feathered arrows in his headband in front. He stared at Cicada and then took off a pair of arrows and passed them through his alimentary canal from above and below so that they passed each other and were drawn out in opposite directions again. "Do this if you want to live here," he said to the Cicada. "Oh, that has already been done to me," said Cicada, who then took off a pair of his arrows and thrust them through his chest from side to side drawing them out so that they passed each other. "Do this if you want to live here," he said to the grebe who, without speaking, went away again, plowing up the water which flowed away after him toward the east.

Then a blue grebe came from the south, stared at Cicada, and splashed water on him. He too took yellow feathered arrows from his headband and passed them through his alimentary canal. "Do this if you wish to live here," he said to Cicada. "It is already done, but you do this," Cicada replied and passed two arrows through his chest. The blue grebe without a word turned and plowed through the water toward the south, taking the water with him.

Next came a yellow grebe from the west, throwing water on the Cicada, and staring at him. "People do not live here," he said and

proceeded to pass the arrows through his digestive tracts. "Do that," he said, "if you would live here." "Oh, that has already been done, but you do this," Cicada replied, and taking a pair of arrows passed them through his chest. The yellow grebe, without speaking, turned back toward the west, plowing out the water which followed him.

Last of all, came a black grebe from the north, plowing out the water and staring at the Cicada. He, too, took a pair of arrows from his forehead and passed them through his alimentary canal in opposite directions. "Do that and you may live here," he said. "Well, that has already been done, but try this," Cicada replied, and passed a pair of arrows through his chest in opposite directions. The black grebe said nothing, but went back toward the north, plowing the water and taking it with him.

Now all the water which had been there was gone; it had flowed together to form the ocean. Cicada returned and reported that there had been water above, but that by a hard series of contests with four grebes he had secured its removal and that now there was nothing but mud.

Then they secured turquoise, white-shell, abalone, red shell, jet, and powdered iron ore; also powdered blue flowers, pollen, and tree pollen. These hard substances and pollen they sent by Small Wind as a fee for those living above, that they should dry up the mud. Then the winds blew for four days and four nights and the earth was dried up.

Badger was sent up to investigate conditions. When he returned, his legs so high up were black from the mud. "It is dried up a little," he reported. "Go up," he told them. "Wait," said First Man. Then they decorated panther and wolf. They adorned wolf with eagle tails and panther with variegated corn.

The first to come up was "Water Coyote," then First Man, and next First Woman, and finally First Warrior. After them came the people generally. They had now arrived on the white earth.

They heard singing below and Panther with Wolf was climbing up. "Pull Panther out!" First Man told them. One side (Navajo) trotted there, but they missed him, pulling up Wolf instead of Panther. "This one will be ours," they said. The ancient Pueblo people who built the straight walled houses pulled up Panther. The Pueblo people have houses and they like corn the same as we. From the black earth, from the blue earth, from the yellow earth, from the white earth; some of the people are from the black earth, some from the blue earth, some from the yellow earth, some from the white earth.

"Now that all have moved up, there will be a hogan," First Man said. On the east side he put up a male reed, and on the west, opposite

it, a female reed. On the south side he leaned an oak timber, and opposite, on the north, a mulberry log. "I will put cornmeal on these four timbers," he said.

Over there, the ancient Pueblo peoples had built straight-walled houses with clay. "We have built a round house. We are tired from our travels," said First Man, "let us rest, my children." "You make a sweathouse," he told Beaver. "Bring up some stones." He brought them up and they found Beaver had made a good round sweathouse which he had plastered with mud. He had also made a fire and had put the four stones in it where they became white hot. He made a good door and on the north side a place to crawl out. He put the four stones inside. Then he hung a white coyote blanket over the door and above that a white blanket, over that a black fabric, and over that figured calico. When the four were hung he shouted out, "Ooohwu, come into the sweathouse." Many came in. "It is crowded," said First Man to Beaver. "Phu, phu, phu, phu," he said as he blew and the sweathouse became larger and the others came in. "Weh, old man," he said and Beaver began to sing.

"Those who came on top built it.
Sticks women with he built it.
Black stones with he built it.
Earth with he built it.
Living old age in safety with he built it."

Those who had been tired had now sweated and were rested. The Pueblo people who have houses do not have sweathouses. Those led by First Man, who have the round hogans, are accustomed to go into sweathouses.

First Man, First Woman, First Boy, and First Girl went into the hogan which had been made. First Man lay this way and First Woman nearer the door with First Man's medicine between them. Lying thus (with their heads pillowed on their arms) they began to talk, speaking softly. First Boy and First Girl, lying on the other side of the fire, were unable to hear and listened in vain until morning. Dawn came without their having slept. During the following day it was the same; the talk went on so softly the children could not distinguish the words. If they approached nearer, so they might hear, the talking stopped entirely. The next night was also spent by the elders in talking so softly that the children could not hear what was said, although they stayed awake all night listening. Day dawned but the talking continued. First Boy stood listening until night. The parents lay huddled up that night also talking until morning.

Four nights and four days had passed without their sleeping making eight altogether. Then First Boy addressed them. "Why don't you talk before us? We cannot sleep and we are suffering from sleepiness." When he spoke thus language was originated.

First Man replied that they were discussing what should be in the world. They wanted to know how to live until old age. They had also discussed the sun, the mountains, the months, the trees, and what should be upon the earth.

He stationed guards in a circle around the hogan before he began his plans, but Coyote stepped in without being seen. "What are you doing?" he inquired. First Man covered the diagram drawn on the floor and replied that nothing was being discussed. Coyote went back.

The next day, guards were stationed in two circles around the hogan and the work resumed. When the plan was drawn Coyote again stepped in without being seen by the guards. First Man spread something over his drawing. "What are you talking about?" Coyote inquired. "We are not discussing anything," First Man replied. "So you are not planning anything," Coyote said, and returned. It was morning again and he placed guards in three circles around the hogan before resuming his work. Just as he was finishing his plan Coyote appeared, having again passed the guards without being detected. First Man covered his work again. "Cousin, what are you planning?" Coyote asked. "We are not talking about anything," First Man replied, and Coyote went away again.

It was day for the fourth time. Guards were placed in four circles around the hogan. "Go to *tsedadin* and invite the venerable Black God who resides there. We want his fire to make the sun hot." They made the sun glowing hot with it. The moon they made just a little warm with rock crystal. That is why it does not give out heat. "It will give a little light," he said.

Then with a diagram on the ground he named the months.

This month will be called *nalac*, "spider." The traveling of animals will be its soft feather. In this month the mountain-sheep will run together. The heart of the month was made of shimmering heat.

This month will be called *niltc'its'osi*, "slender wind." *hastin ak'ai*, "old man standing with his feet apart," will be its soft feather. In this month antelope will mate. Its heart is made of slender heat.

This will be named *niltc'itso*, "large wind," *tse'etso*, "first large," will be its soft feather. Its heart is made of cold. In this month deer will run with each other.

This will be called *zasnilt'es*, "snow cooked." Its heart will be *tin*, "ice." Its soft feather will be *ik'aisadai*, "morningstar."

This one will be called *atsabiyaj*, "young eagles." The eagles will warm their nests. Its soft feather will be *gaxat'ε*, "rabbit track." Its heart is made of round hail. During this month rabbits will mate.

This will be called *xoztcint*, "horns lost." Its soft feather will be *dibeni*, "Say's phoebe," Its heart is made of small hail. At the end of this month mountain-sheep will give birth to their lambs.

Now winter has passed and summer begins.

This will be called *hi'atcil*, "little vegetation." Its soft feather is *deł*, "crane." Cranes will migrate in that month. Its heart is made of *tc'il*, "vegetation."

This one will be called *at'atso*, "leaves large." Its soft feathers are made of *natta'*, "rain" and its heart of *niyol* "wind." In this month the antelope have their young.

This month will be called *ya'icdjactcille*. Its soft feathers will be *djadeyac*, "Young antelope." Vegetation will begin to ripen its fruit. Its heart will be *xadots'osi*, "slim heat."

This one will be called *ya'icdjatso*, "seeds large." Its soft feather is made of *ndjijoc*, "little strings of rain" and its heart of *xado'* "heat." In this month deer have their fawns. The Pleiades come up in this month and they will lie on the backs of the fawns.

This month will be called *nt'a ts'osi*, "slender ripe." Its soft feather will be *niltsq' bikqi*, "male rain." Its heart is made of *nd'ats'osi*, "slender ripe."

This will be called *nt'atso*, "large ripe." At the end of it all vegetation will be mature. That will be its heart. Its soft feather will be *nilt's'a ba'at*, "rain female."

He had now placed all six (of the summer months).

Then he asked Turquoise Boy who was to step inside (the sun), where he was from. "I am from the east side of Pelado Peak," replied Turquoise Boy. "Step inside," he told him. "Put the flute made of large reed with twelve holes under your shirt. Let the Mirage People step in with you. By means of them you will pass by unseen." "All right," he replied. "but whenever I pass by I shall be paid by a person's death. Not only your people here, but wherever they move they must pay it. I have 102 roads and that number of people will die."

Then he asked White-shell Boy where he was from. "I belong on the west side of Pelado Peak. I am White-shell Boy," he replied. "You step into the moon," he told him. "Hereafter if something happens you two will trade places."

Although there were four lines of guards, Coyote came without being seen. First Man covered up the drawing from Coyote. Small Wind

warned him that Coyote was about to say something unfortunate. He had gone to see Black God where he had fire, "Why didn't they tell us about it?" he said. Over there he had made a picture of the sun, but what kind is not known. He handed it to Black God who got angry, said "gaaa," and tore it up. Coyote ran off because Black God was the one person he feared.

He had made a drawing on a background, white above and yellow below. He had drawn lines across it with turquoise, abalone, jet, white shell, and rock crystal, five lines in all. He had this under his blanket fold.

"Why did you hide this matter from me? Tell what is on this. You wouldn't tell me because you said I would make everything crooked. It is true I did that, but not on my own initiative. With you, First Woman, as my leader, I did it. Your leadership was altogether unfortunate. You told me you wanted to win. By your direction I took the young of *toholtsodi*. I did a little better than that however." Saying this, he put the stick with which he had made the drawing down in the center.

Then Young Wind told First Man that he must guess what the drawing meant or it would be established. He told him in detail what was intended by each mark. First Man began to explain the design. "You drew this with turquoise to represent the green vegetation. You mean that the vegetation has fallen off by the line drawn with abalone. The line of jet means that the leaves are all off and that there are black horizontal stripes on the mountains. The line drawn with white shell is for the mountain tops covered with snow. The rock crystal line is for ice to which all the water has turned. You have put down six on the other side. What will the names be? What more are you to do?"

"We will get all mixed. You finish it," Coyote said and went home.

He put them in the sun. When they were making the sun, they sang this way.

His face will be blue.
His eye marks will be black.
His mouth mark will be black.
A horizontal yellow mark will be across his cheek.
His horns will be blue.
He placed it in the sky with a mirage.

Saying this, First Man chewed a medicine called *adzill'ijiso* and blowing it out of his mouth sprinkled the sun in four places. He then put the sun in the sky and it began to move. "I will go to this place called *dzaxadzis*, "low place," or "reservoir" and there I will eat lunch. The blue horse that I ride will eat there also. . . ."

He traveled. By the time he went down, the people were nearly roasted. "You nearly burned them," he said. The next time he passed over higher up. This made twice he had crossed over. It was very warm and the people nearly boiled. He went over the third time and it was hot. Again he raised it up and when the sun went over the fourth time the temperature was just right.

Then they made a model of the world, so large. Pelado Peak was adorned with White-shell, Mount Taylor was decorated with turquoise, San Francisco Peaks with abalone, La Plata Mountain with jet, *dzitna-xodile* with mirage. They made the heart of the earth, named *tc'ol'i*, of jewels. It was made round. "This will be called *yoditdzil* (Bule Mountain) and this *nittsadzil* (Rain Mountains). Then he made a mountain ridge and placed it north and south. *noxoziti* was its skull. They covered it with *bec*, "iron" or "obsidian" and stuck arrowheads up around it. They became the black peaks that stand up. Way over on the west side they made its breast. Water flows out of the ground there. "Here it will be called prairie," he said. Here where water will flow are the pericardis and diaphragm. The stream at its base will be called *atnasdli* "flowing across each other."

"Let those having seed plant them on Pelado Peak," he said. Gray Pine Squirrel planted pines and Black Squirrel, spruce, Blue-jays planted piñons, and Small Squirrel, cedar. After that, all the people each planted the seed of the vegetation on which he lives. They still grow on the earth.

First Man then took the soil he brought from the third world and put down Pelado Peak, Mount Taylor, San Francisco Peaks, La Plata Mountains, four of them. He put ground-up mirage stone on *dzitnaodile* and precious hard stones on *tc'ol'i*. "Who brought up the stone?" he asked. "I did," replied Cañon Wren. He took that stone, pounded it up, and sowed the pieces back and forth. They became the rocks which stand in a line.

Then the four people who stand under the earth began to sing, and, moving away from each other they stretched out the earth. The mountains grew large.

They say they have them in Mesa Verde. Now it was complete.

He put the Pleiades in place, and then *atsets'oz*, *hastin sakk'ai*, *atselso yikaisdai*, *gaxat'e*, *naxokos bika*, *naxokos bi'ade*, and here put *bekon*.¹ He placed Coyote's star also. Then Coyote said, "These will

¹According to the Franciscan Fathers, the following stars or constellations are meant: *atsets'oz*, belt and sword of Orion; *xastin sakk'ai*, a square in Corvis; *atselso*, the fore part of Scorpion; *yik'aisdai* (perhaps milky way); *gaxat'e*, cluster of stars under Canis Major; *naxokos bika*, Ursa Major; *naxokos bi'ade*, Cassiopeia; *bekon*, "its fire" in this case is the North Star.

be my stars," as he pulled out hairs from his head and blew them up. They appeared as red stars. Then Coyote gathered up all the other stars and, blowing four times, sent them to the sky in unplanned clusters. First Man was going to arrange them all, but Coyote did this. "They look nice that way," he said, and went back home.

Over here they made a representation of the sun on a rock, and it is there to this day. (By means of it they know the days [?])

It was day again. A person died. When she had been dead four days they talked about it. "Where has she gone?" they asked. Two persons went east and returned without results. Two went south. Two went west. Then two went north. "She isn't in any of these places," they reported. Then the two who carry the corpse, one in front and one behind, put on masks and went to the place where the people had come up from the lower world. When they looked down, they saw the woman who had died sitting below combing her hair. The two men became nervous and that is why those who see a ghost become nervous. When they returned, they reported that the dead person was sitting below. First Man said, "They will not die for all time. Women will not have menstrual periods. They will not give birth to babies." He took up a stick over which skins are draped for dressing. It was painted black. Throwing this into the water which stood there he said, "If this floats up people will not finally die." Coyote picked up an ax and throwing it in the water said, "If this floats up people will not die." The ax sank, but the stick floated. Because it floated, a person's soul comes to life again. Because the ax sank people die.

A sapsucker came there. "Menses have become," she said. "A person's hair will not turn gray. It will remain black," he said. Soon a western robin came there. "Children," she said, "my head has become completely gray."

"The men shall work hard. They shall plant and bring the wood. The women too shall work. They shall prepare the food. The women may marry. The men may marry," he said. Coyote came there and said, "Cousin, I am married." That is why men marry.

First Woman thought about it and resolved to be the leader in these matters. She concluded that she would not be the only one to commit adultery, but that women in general would do that. She planned that it would be hard for men and women, once attached, to separate again. She decided that both men and women should have medicine to attract each other. Then she made a penis of turquoise. She rubbed loose cuticle from the man's breast. This she mixed with yucca fruit. She

made a clitoris of red shell and put it inside the vagina. She rubbed loose cuticle from a woman's breast and mixed it with yucca fruit. She put that inside the turquoise penis. She combined herbs with waters of various kinds which should be for producing pregnancy. She placed the vagina on the ground and beside it the penis. Then she blew medicine from her mouth on them. That is why when people marry nowadays the woman sits on the left side.

"Now you think," she said to the penis. It did so and its mind extended across Mesa Verde. When the woman's organ thought its mind went nearly half way across and returned to her hips. That is why her longing does not extend to a great distance.

"Let them shout," she said. The penis shouted very loud, but the vagina had a weak voice. "Let them have intercourse and try shouting again," she said. When they tried again penis could not shout loud, but vagina had a good voice. The penis had lost its voice. As the organs were being put in place between the legs Coyote came. He pulled some of his beard out, blew on it, and placed it between the legs of both the man and woman. "It looks nice that way," he said.

While First Woman was doing this Great Snake, second chief, had been biting the people and killing them. Bear, who was the next chief in rank, had torn people. For these reasons both Great Snake and Bear were discharged from being chiefs. Panther and Otter didn't do anything and because of that their skins have value. To this day, if a chief does something bad he is discharged from office. "There will be chiefs," they said. "Now go wherever you like," he said. "I am studying about something else. There will be people."

It happened they were traveling in Mesa Verde with a ground dipper. They were traveling with a cat. They were bewitching the people who died as a consequence. Many people died.

There was a well behaved girl who had her hair covered with images of coyote, bluebird, and other birds made of turquoise. She had, besides, a disc of turquoise so large that a man standing could (just) put his hands on top of it. There were twelve white tails (eagles) and twelve red tails (hawk) fastened to its border.

The tribe moved away with her, going to *dzi'nadjinne* (Ute Mountain) and then to *kittsilbito'*, "Kittsil its spring." They were doing the same thing at both places. The people were dying and they were suspicious of each other. They moved away from the others and settled at *xats'abito'yi* (Dolores). At that place there was witching again. The people would not listen to advice and they moved to a place below *dzilic-*

dlai. Then the chief said they would go to *xadjinai*. They all consented to this. Finally, they came back and settled at *kintel* (the Aztec Ruin). Then fighting began, for the holy people wanted to kill the girl to get her treasures. Some of the people remained at Aztec and others moved to *kindol'ije* (House Blue). They came there to fight also and they moved again to Mesa Verde. After that some of them went to explore Chaco Cañon. They found a good place for farms, much wild fruit, and plentiful game including deer, antelope, and mountain sheep. They decided to move there.

Then the sun had intercourse in a magical way with a woman named *naxoditdai*, "She picks up little things." This woman found herself pregnant and in nine days gave birth to a boy. Because of that the normal gestation period is nine months. Fifteen days after this boy was born he was grown up. For that reason a man matures in fifteen years. He ran a footrace around Mount Taylor. He had a bow and arrows and began killing pack-rats.

Large-fly came to him and said "Grandson, what are you doing? You should go to your father. Sun is your father. If you wish to go to him step on this," indicating a rainbow. He stepped on the rainbow and was carried to the summit of Mount Taylor and then to Pelado Peak and the sand dunes and was finally landed in front of Sun's door at a place called *i'a'itse'na'*, "Magpie's tail."

"No one goes around here with us. What do you come for?" the sun asked. Being instructed by small wind he replied, "I have a hard time and come to you for help."

(Omission of tests.)

"You are certainly my son," the sun assured him. When four days had passed, they two came to the middle of the sky. The sun put his hand in his blanket fold and drew forth a golden plate. He put water in this and mixed in some pollen and made mush. "Eat it with your five fingers," he bade his son. He tried, in vain, to eat all of the mush. When he couldn't do this he returned the plate with the remnants which the sun disposed of with four motions, dried the plate, and returned it to his blanket fold. The sun then gave his child a small wind which should ride on his ear and tell him what he should know. He gave him also turquoise earrings which would prevent him from losing when he gambled.

When he had returned, the people began to talk about the very valuable earrings which *naxodidai's* son was wearing. They inquired in vain where he could have gotten them, saying that there were none like them in their pueblo. They tried to trade for them, but without success. They

offered him paper bread and finally the chief offered him a girl to be his wife. He refused to trade, but agreed to stake them in play. The other side wagered paper bread which filled a basket two feet high. The gambling was to be with seven wooden staves thrown as dice. It was agreed that the bet should be decided by one throw of the dice. The chief claimed the first throw, but the young man insisted that since the dice were his he should throw first. They came down white and he won the bread which he put away. Continuing to bet the turquoise he won all their goods and then their houses. He then offered to bet all his winnings against a woman. Then he won all the people.

When the gambling was done, he made slaves of the people and set them to work, feeding them with the bread which he had won. He had them build him a house, the round one that stands there, and then had them make a race track around it. The people came from the east and the west. Some of them (those from the west) lined up with him and the others were opposed.

He instituted the contest of pushing over a post set in the ground. He also made a *najoci* pole. On this he put eagle claws and panther claws, the claws of all those which scratch. Those who knew how, put ten of these on the border of the pole. Its name was lightning or measuring worm. He made a ball, too, which should be thrown through a hole in the walls of one of the houses. If the ball went through, the other side would win the young man, but if they missed the hole they would lose.

The people of *kintel* (Aztec Ruin), *kindotij*, and *tsedes'a* were all talking about the gambler and what he was doing. They found he had guards watching for him in four places. When they had come, they bet their wives and the gambler won them. Then he bet the two women, all the assembled people and himself. He won a second time. Next he bet himself and his slaves against the land of the others. He won again. The visitors had only the large turquoise left. The gambler offered to bet all his winnings and himself against the turquoise. The contest was to be a footrace on the track which had been made and the contestants were required at the finish of the race to push over the posts which had been set in the ground. He had put one of the posts deep into the ground, but the one he was to push over was put down only a little way.

When they started on the race around the house the gambler let his opponent run in the lead. He then began bewitching him by shooting magical objects into his body. He shot him first in the muscles of the lower legs, then in the thighs, between the shoulders, and at the base of his head. The bewitched man staggered as he ran and the gambler passed

him. Wailing went up from the partisans of the defeated man and shouts from the followers of the gambler.

The gambler pushed his post over with ease, but the other ran in slowly and worked at his post in vain. The sun came there saying he was after turquoise so large that one standing by it could just reach the top with his hands. His son replied, "Gamble me for it," and began to sing, "Come down all white." The sun, disappointed and angry, turned back, saying to himself, "I thought it was mine." *nohwilbin*, the gambler, secured the girl for his wife.

The sun had intercourse in a magical way with *estsqditcije*. She discovered she was pregnant and in nine days she gave birth to a boy. Because of that, gestation now lasts nine months. In fifteen days the child was grown up. "Where does the man live who is father of *estsqditcije*'s son?" they were asking. Various men claimed him, saying, "He is my son."

Large-fly came to the boy calling him, grandson, and telling him his father wanted him. The boy did not know who was his father. "The sun is your father," the fly told him. White stripes appeared upon which the boy was asked to step. They were sunbeams which transported him to *ts'et'a*. An old corrugated man lived there who was caterpillar or tobacco worm. "Your father is dangerous. He kills people with tobacco." The old man vomited and gave the boy what he had thrown up. He then was transported to the door of Sun's house.

"It is hard for *nohwilbin* has won everything from us. That is why I have come to you. He picked out a turquoise pipe and filled it and smoked it all. He cleaned the pipe and refilled it. The boy smoked it all, but began to feel dizzy. The sun cleaned and refilled it. The boy put in his mouth some of the vomited matter his grandfather had given him. He then smoked the pipe. Again, it was cleaned and filled and he smoked it again. Nothing happened to him.

"You are truly my son," the sun said and called to his daughter who came and washed him first in a turquoise basket, then in a white-shell one, in an abalone one, and finally in a jet one. Then the sun stretched his hair until it was like *nohwilbin*'s. He put a black medicine in the water and stroked his hair with it and then his leg muscles. "The turquoise which you win in the last bet will be mine," he said.

The son agreed to that. They two went to the center of the sky where the sun prepared a smoke and blew smoke downwards four times. "Go to *hact'eoyan* and you will get the things you will use in betting with *nohwilbin*. He brushed around in a circle, saying he was looking

for his pay which would be (?) abalone shell. He gave his son a small wind which would sit on his ear and keep him informed. He called him "son" and they two arrived on the earth at the top of *tsesgit*. *hact'eoγan* already knew about it and small wind went as a messenger and summoned all the holy ones to a council. They met at the hogan called "yellow shining." There they made wooden staves to be used as dice. One side was left white and the other was blackened. They gave bat a small yellow skin as his pay and told him to go up into the roof of the house in which the gambling would take place. He was told to take these dice with him and when the other dice were thrown up in the play to make substitutions and throw them down so the young man might win. They arranged with large snake that he should go into the loop used in *najonci*. Red-shell which he was told to wear on his forehead was given him for pay. Woodpecker was asked to go into a mudball and white-shell was given him for pay. Rat was hired to go into another ball and abalone shell was given him as his pay. Measuring Worm was asked to go into the stick which when thrown would stand up as a wicket in another game and hard substances were his pay. Whirlwind was directed to screw one of the trees deep into the ground and hard substances were his pay. Wood Worm was hired to gnaw off the roots of the other tree and he was paid with jet.

In the morning they dressed the young man up and were starting off when *hact'eoγan* inquired about his fee and was promised (?). "Do not go today, my grandchildren," he said. "Stay another day, there are many on watch. What are you going to do to confuse *nohwilbin's* mind?" It was morning. In the middle of the day they made his fee. He put hard substances in an abalone basket, circling around with a brush (?).

When it was dark the songs started and they continued until morning. With these songs *nohwilbin's* mind was made forked so that it would be divided. The young man then went where *nohwilbin's* wife was getting water. He asked her for a drink and what was left in the cup he put on his head. He then went over where she was and played with her. When he had finished, he returned to his party and reported that he had played with his opponent's wife.

The woman returned and was greeted by her husband with the remark, "Are you back so soon? You played with someone who resembled me." "Oh, I have been false to my husband," she said to herself; and to her husband she replied that it was someone who, walking in the distance, looked like him. "Well, we shall find out during the day," he

replied. When it was fully light, white-shell, abalone shell, jet, and hard substances, five altogether, were given whirlwind that he should raise a sandstorm, making it dark and blowing dust in the eyes of the guards. He asked the small wind on his ear to make *nohwilbin's* mind dwell on the fact that his wife had been tampered with. When he approached, the woman who sat with her face turned nearly away, laughed and turned around. "That one was my husband," she thought the wind told him.

"Well, my friend, I have come for something," he said. "Gamble with me," he said and took up the dice and began to swing them back and forth, singing a gambling song. "We will bet our wives. Just as many on each side and wager them on one throw of the dice." He consented to this, but told his opponent if he hoped to win he must not look up and must throw the dice against the roof beams. *nohwilbin* began making motions and singing, "White, white, white, white." He threw the dice and put the basket on the ground. Bat, sitting on the timbers, caught the dice with his wings and threw down the others in place of them. *nohwilbin* jumped toward the basket saying, "You lost." "No," said the young man, "you lost, it is my play." *nohwilbin* swore, for he was still thinking about what had happened to his wife. "Now I will skin you," the young man said and threw the dice. Bat caught them and substituted those of *nohwilbin* which he had caught in the play before. "I win from you," the young man said to *nohwilbin* who jumped toward the dice and threw them to one side, swearing.

"Well, outside this time. You bet all those you won and your own wife. I will bet as many and my wife," *nohwilbin* proposed. They went outside to play *najonc*. "I will roll my hoop," *nohwilbin* said. "No, I have my own hoop, I won." Large snake made himself into a hoop saying, "Throw your pole and when it falls near me I will get up and lie on it. When he throws his pole he will slam it down hard on me and bust my belly." He rolled his hoop and threw his pole with it. It had "claws" tied under it. It fell close to the hoop which rolled to it and fell over on it. *nohwilbin* ran to it and pulled the "claws" to one side. "What are you doing to my hoop? I win from you."

"Well, inside next. We will play measuring worm. If this arched stick falls curved you win from me. You bet all you have won against an equal number." The young man consented to this. When *nohwilbin* was picking up an arched stick the young man objected, saying he had one of his own. "Now I will beat you. You will cry. The young man threw it and it stood up nicely arched. It was a real measuring worm. *nohwilbin* tried to throw it down, but the young man stopped him, saying he had won.

"Well," he said, "You have won all you bet. We will play football outside. If it drops this side I will win these from you, but if it falls on the other side you win from me." "All right," he said. They began kicking. He kicked it about so far (two feet) and Woodpecker flew beside it so that it fell on the other side. "I win," the young man said. "Yes," *nohwilbin* said, "we will bet ? at one time." The young man consented. They were to guess what was in a row of water baskets. Small wind assisted him. "What is that?" he was asked. "A water basket with a black cloud inside." "What is the one beside the white one?" was the next question. "A water basket containing female rain," was the reply. "What is that which stands by the image of a boy?" he was asked next. "It is an image of a girl and beside it a bird comes up singing." He had poison and was witching people. I have won from you," the young man said. "All right," *nohwilbin* replied.

"Now you bet all you have won and your wife too on one play." He agreed to this and they went outside where stood the house with a hole through the wall. "You kick four times and if you miss putting the ball through you lose, but if it goes through you win." There was a rat inside the ball. He pretended to hit it and the rat ran with the ball. They ran after the ball which went through the hole. "I won from you," the young man said. "Well, I will bet you male rain, female rain, all the houses and farms and myself, too. If you win you may kill me," *nohwilbin* proposed. The young man consented. "We will run a footrace around this track." They started running side by side, but the young man, taunting *nohwilbin*, ran ahead of him. After they had passed each other several times and the young man was in the lead, Wind told him that *nohwilbin* was about to shoot him with witchcraft in his leg muscle and that he must dodge the shot by jumping up. When *nohwilbin* shot him the young man jumped up and caught up the missile. Next, he was warned the shot would be at his hip and that he must throw himself to one side. He did this and again caught the missile. The warning the next time was that he would be shot between the shoulders and that he should dodge downward. This he did and again caught the missile. The last time the shot was at the base of his neck, which he escaped in the same way, again securing the missile.

Then *nohwilbin* ran along beside him taunting him. "I will skin you. Poor fellow take your time." When *nohwilbin* was ahead of him, the young man, using the missiles he had picked up, shot him in the leg muscles, in the thigh, between his shoulders, and at the base of his head. Then he overtook him. "Let him run a long distance behind you,"

Wind advised the young man. Then as the young man ran by, he said, "Now I will run away from you, *nohwilbin*. Poor man. Take it easy." The young man ran on *nohwilbin*'s side of the trail and the onlookers were deceived. *nohwilbin*'s partisans were shouting with joy and the young man's friends were crying. Then when he came over the hill the matter was reversed. The friends of the young man began to shout and *nohwilbin*'s friends cried.

When the young man came to his tree he grabbed it and ran along with it. *nohwilbin* came in slowly and tried in vain to pull his tree out. He trod the ground down as he fought with it. The young man came up to him, said, "You take too long at it," and pulled the tree up. Then *nohwilbin* said he was out of breath and, passing him an ax, asked to be killed with it. Wind warned the young man, however, that with this ax, the one who wielded it killed himself. "No," the young man said, "shut your eyes." He was going to strike him with his own ax when the sun came and said, "Wait, my son, he is not boss of anything. Let him be boss of something. You shoot him up with your black bow." They two went there and the young man said, "Step on this," indicating his bow. He shot him up into the sky. He stopped halfway up. "For a long time my thoughts have been at the earth's heart," he said. Again he stopped. "Always my thoughts will come back to the center of the earth," he said again. He stopped the third time and said, "My thought will come back to the center of the world, it may be for good, it may be for evil." When he stopped the fourth time he said, "Adios."

When this had happened those who had been with *nohwilbin* began to cry. "Why do you cry, slaves of *nohwilbin*, I shall not treat you that way. Go wherever you please and take back your houses and farms," the young man told them. "Thanks," they all said and embraced each other. That is the way it is told. The people went off in various directions. "It will be so always, my son," the sun said. He breathed out four times. "The one who stays inside will be mine you are thinking," he said.

The people scattered out, some staying there at Pueblo Bonito and others investigated about Jemez where they found wide fields. "This will be our country," they said. "All right," the others replied.

Some of the people returned to *tsedes'a* and from there to Salt Cañon. I do not know how many years they lived there. Then they moved to *tsedegoneneg'e* where they lived five years.

Then First Man and First Woman went to the top of *dzitnaodile* where the Navajo people were to be made. There they studied about it

and decided that Navajo would be made where the round heart of the earth is at *tc'oli'*. They made an image of a man of the ear of white shell corn, rounded at the end, with which First Man came into existence. Then they made an image of a woman of the yellow ear of corn made of abalone shell, rounded at the end, with which First Woman came into existence. Then there, Turquoise Boy, and on this he made more so that they would have beads which covered them up and he who lives in Pelado Peak stepped over them. He who was made in Mount Taylor arrived and stepped over them. He who was made in San Francisco Peaks arrived there and stepped over them. He who was made in La Plata Mountains arrived there and stepped over them. Then he began to sing and in the morning they began to move and breathe. The newly created pair couldn't get up, however. They invited the holy ones in vain. Finally, they sent messengers to the sky with hard substances as a fee. Then smoke came and blowing through the new pair, passed each other and came out. This made the body hairs and air came out (the pores of the skin). Six women and six men, twelve all together stood up. Thus Navajo were made.

ORIGIN OF SOME NAVAJO CUSTOMS¹

Times were hard in the world. Everywhere there were beings who were eating people. One day a dark rain cloud was seen resting on the top of *tc'ol'i*.² The next day the rain was seen to be falling nearly to the middle of the mountain. The third day it reached well beyond the middle and the fourth day the rain enveloped the entire mountain and was falling at its base.

First Man, observing this from the top of *dzitna'oditi*, addressing First Woman said, "Old woman, four days ago there was a dark rain cloud on the top of *tc'ol'i* and now the entire mountain is covered with rain. Something unusual has happened. I am going to see what it is." "There are things to be feared there. The devouring ones are many. Why do you go?" First Woman replied. "Nothing untoward will happen," First Man said and started away on a run. When he had run some distance he began to sing:—

"I am approaching, close I am approaching.
I being associated with the dawn, First Man I am.
Now the mountain *Tc'ol'i* I am approaching.
Where it is black with rain clouds I am approaching.
Where the zigzag lightning lies above I am approaching.
Where the rainbow lies above I am approaching.
Where it is murky with the rebounding water I am approaching.
Possessed of long life and good fortune I am approaching.
With good fortune before me,
With good fortune behind me,
With good fortune under me I come to it.
With good fortune above me I come to it.
With good fortune all around me I come to it.
With good fortune proceeding from my mouth I come to it.

Having arrived at the base of the mountain with this song he climbed the mountain with a similar one, but with the refrain, "I am climbing." When he was ready to return the song had for a refrain, "I start home." On the way back he sang a similar song saying, "I am traveling home." This was followed by one with the refrain, "I have returned." The final song has for a refrain, "I sit down again."³

When First Man came to the top of the mountain he heard a baby crying. The lightning striking all about and murk caused by the hard rain

¹First Man and First Woman were living on the mountain which the Navajo call *dzitna'oditi*. It has been identified with Huerfano Mountain in San Juan County, New Mexico, but verification should be made.

²A mountain peak about twenty miles east of *dzitna'oditi*. The relative positions were shown by a drawing on the sand.

³There are no doubt eight songs, the first being, "I set out." When songs of this character, that is of magical power, are given incidentally, sometimes one song is withheld preventing the transfer of the power.

made it difficult to see anything. He discovered the baby lying there with its head toward the west and its feet toward the east. Its cradle consisted of two short rainbows which lay longitudinally under it. Crosswise, at its chest and feet, lay red rays of the rising sun. Arched over its face was a rainbow. The baby was wrapped in four blankets; dark cloud, blue cloud, yellow cloud, and white cloud. Along either side was a row of loops made of lightning and through these a sunbeam was laced back and forth.

First Man, not knowing how to undo the fastenings, took up the baby, cradle and all, and started home with the songs mentioned above. When he arrived he called out. "Old woman, it is a baby, I found it there where it is black night with rain clouds."¹ "Ee," First Woman exclaimed. They heard immediately *xawu'*, *xawu'*, *xawu'*, the call of Mirage *xactc'exti*. This was followed by *xuuuxu Xuuuxu Xuuuxu wuuuoo*, the cry of his companion Mirage *xactc'eoγan*. The two gods came in with *xactc'exti* in the lead who clapped his hand over his mouth and then struck them together, crying, "Something great has happened, my grandchildren. This is the one we have been talking about. Hereafter her mind will be the ruling power." He put the baby on the ground back of the fire, pulled the string, and the lacing came free in both directions.

"The cradle shall be like this. Thin pieces of wood shall be placed underneath. There will be a row of loops on either side made of string. The bark of the cliff rose, shredded and rubbed fine will be used under the child for a bed."² It was a girl.

"Ee," said First Woman, "*citc'ε* (my daughter, woman speaking) she shall be." First Man said, "She will be *sitsi'*" (my daughter, man speaking).

A day was the same as a year. The second day the baby sat up and when two days had passed she looked around. She was then dressed.

Well, White Shell woman gazed about.

With moccasins of white shell, their borders embroidered with black she gazed about.

Her shoe laces of white shell she gazed about.

Her leggings of white shell she gazed about.

Her legging pendants of white shell she gazed about.

Her skirt of white shell she gazed about.

Her belt of white shell she gazed about.

Her shirt of white shell she gazed about.

¹Matthews recorded a version in which First Woman made the journey and found the baby, *Legends*, p. 230.

²It was explained that *xactc'elti* took the supernatural cradle away.

Her face of white shell she gazed about.

Her mind of white shell she gazed about.

Her soft feather¹ of white shell she gazed about.

Having on the crown of her head a bluebird with a white stripe across its mouth and a nice voice.

Having long life and good fortune she gazed about.

Good fortune ahead of her.

Good fortune behind her she gazed about.

Good fortune below her she gazed about.

Good fortune all around her she gazed about.

Good fortune proceeding from her mouth she gazed about.

When she was two days old she walked and when three days had passed she danced. Four days after she was found she ran some distance. When the fifth and sixth days had passed First Woman walked with her, calling her daughter. The seventh, eighth, and ninth days passed and on the tenth at dawn she was named *yolkai esdza* "White Shell Woman." Eleven days passed and on the thirteenth day, when the sun reached the exact place in the sky where it was when the girl was found, she was discovered to be menstruating.

"Mother, something is passing from me," she said. "That, my daughter, is called *tsidesdla*.² A girl will reach puberty at thirteen years of age." When all had passed she washed in a white shell basket, in a turquoise basket, in an abalone shell basket, and finally in a jet basket.

Then he dressed his child.

Now First Man dressed white shell girl.

Back from the center of his house I dress her.

Her moccasins being of white shell he dressed her.

Her white shell moccasins having a black border he dressed her.

Their strings being of white shell he dressed her.

Her leggings being of white shell he dressed her.

Their pendants being of white shell he dressed her.

Her skirt being of white shell he dressed her.

Her belt being of white shell he dressed her.

Her shirt being of white shell he dressed her.

Her face being of white shell he dressed her.

Her mind being of white shell he dressed her.

Her soft feather being of white shell he dressed her.

All kinds of clothing going to her I dress them.

All kinds of quadrupeds going to her I dress them.

All kinds of plants going to her I dress them.

Male ram going to her I dress him

Female ram going to her I dress her.

Bluebirds calling in front of her I dress them

¹Tied to the crown of her head.

²Seems to refer to the foottrace which is a feature of the first menstruation.

Being a girl of long life and good fortune I dress her.
 Good fortune being in front of her I dress her.
 Good fortune being behind her I dress her.
 Good fortune being below her I dress her.
 Good fortune above her I dress her.
 Good fortune being all around her I dress her.
 Her speech being fortunate I dress her.

She was dressed and then a bed was spread for her with a white buckskin at the bottom, and on it a blanket of white cotton, third, an embroidered black one, and fourth, a white coyote skin blanket. The girl lay face down on this bed stretched out.¹

"From here one runs in a sunwise circuit and then one should jump over to the place behind the fire. There you have finished running. With soft goods you finish running, my daughter. With white shell you finish running, my daughter." First Woman said. "When three days have passed." "Let all the holy ones come where we are living," said First Man. "You are appointed the leaders, Mirage *xactc'elti* and Mirage *xactc'eoγan*."

He drew twelve lines one after the other on *dziłna'oditi*. "There," he said, "will be house spread out, house iridescent." When the sun set they come together at the house called spread out and iridescent. First, came the Mirage *xactc'elti* who formed a line at the back and then Mirage *xactc'eoγan* made the second line. Third were *xactc'elti* people and fourth *xactc'eoγan*; fifth were the holy people who live in mountains; sixth were the hunchback people, seventh were *xactc'elti* people, eighth grasshopper people.

"Now it will be," he said. Then it happened; the curtain was raised and someone said, "Why were we not notified?" "Your fee will be provided," he replied. "They will make a long line," he said. White shells came in, one after the other, in pairs. Turquoise came in one after the other, in pairs. Rings of *haliotis* came in one after the other, in pairs. Woven beads came in one after the other, in pairs. Then red shells were, and braided beads, white coyote blankets, black fabrics, figured fabric. These formed twelve lines one behind the other.

"Now we will begin *xojondji*," he said and drew out a sack of pollen. "Paint the house with it," he directed. Then in a sunwise circuit four timbers, one after the other, were made yellow with pollen. He called, "*wεxε*," to Mirage *xactc'elti*, being in the last row. Then their leader began to sing. He intoned as follows:—

¹While she lies in this position she is kneaded and stretched into a beautiful shape.

Here hogans stand, good hogans. At the east good hogans, the hogans of *xactc'elti* stand.

Dawn their hogans made of stand,
 White corn made of their hogans stand.
 Soft goods of all kinds made of their hogans stand.
 Water from all sources made of their hogans stand.
 Good hogans.
 At the west their hogans stand.
 Good hogans.
 The hogans of *xactc'eoyan* stand.
 Good hogans.
 Hogans made of yellow horizontal light stand.
 Good hogans.
 Hogans made of yellow corn.
 Good hogans.
 Hogans made of hard materials of all kinds stand.
 Hogans made of water's child stand.
 Good hogans.

When these two songs had been sung the one over whom they were singing said: "Why do you sing thus. Two men are lacking." The men in the twelve lines said they did not know who were lacking. "There is something you do not know about. With what shall I live forever? With what shall I have good fortune?"

"Very well," he replied. They added these two, long life and good fortune to the others. Then they began to sing. They sang twelve and then put two songs on top, making fourteen. By that time, day was breaking and grasshoppers began to sing. A woman's song was heard and when it was finished someone put a head in and said, "Why didn't you invite us?" "Your fee will provided," First Man replied. They found it was Dawn who had done this. Then they began to sing.

They are in line.
xactc'elti they are in line.
 All dressed in white moccasins they are in line.
 All dressed in white leggings they are in line.
 All dressed in white buckskins they are in line.
 All dressed in white eagle feathers they are in line.
 All dressed in bluebirds they are in line.
 Singing with their mouth with pleasing voices they are in line.
 Possessed of long life and good fortune they are in line.
 With good fortune in front of them they are in line.
 With good fortune behind them they are in line.

There were six songs all alike which are called dawn songs.

When four days had passed the girl said to her mother, "Something is flowing from me again, mother." "That is called *kindzisda*" her

mother replied. They did the same way again. The holy people came from both sides. "We shall never be seen after this," *xactc'elti* said. They departed in all directions. *xactc'eyan* spoke: "If anyone says 'I saw *xactc'eyatti* I say he shall be killed.'" Sun spoke. "They shall not see me, because it would be bad luck if they saw me." On account of this the assemblage was dismissed. When one day had passed she said, "Something flows from me again." "That is called *tedji'na'*. It ceases after four days have passed. Because of that the flowing of a menstruating woman will cease in four days. She, menstruating, was lustful. She went to the top of a hill called *tondilkons*¹ and spread her thighs toward the rising sun so that the rays might enter her. Later in the day when the Sun reached the center of the sky where he feeds his horse at noon she went where the dripping water falls, and again, spread her thighs to let the water drop into her crotch. She did this repeatedly. Afterward she and her mother went down the mountain toward the south to a place where a grass (*Sporobolus cryptandrus*) was growing. Before they had finished preparing the seed they started back, leaving some still in a heap. It was nearly noon when they hastily returned.

"I will run back for that remaining in the pile," the girl said. "No, do not do that, my daughter." First Woman replied. "I will run and be back quickly," the girl said. "There are dangers there, many of those who eat people run about," her mother warned her. "No, mother, I will come back quickly with the threshed seeds. I also am not entirely ignorant.² I will be wary," the girl said. "All right then, go on, daughter," her mother replied.

The girl went for the seed and when she had threshed it all and was arranging her load she was surprised to find a white horse standing there. The bridle of the horse was white. The moccasins of the rider and all his clothing were white. The horse was standing on the air some two feet above the ground. The rider addressed her saying, "You will not accomplish it. Over there, when I rise spread out your thighs toward me. When I come up to the summit of the sky and arrive at (?) spread your legs at *tondilkons* that the water may drop into your crotch. You will accomplish nothing by those means. Let your father make a brush house toward the east and see what will happen." She was surprised to find it was Sun who had done this. While her head was turned he vanished.

¹This is a place so named on the east side of *dzina'odli*.

²Meaning of magical protection.

She walked back and when she had returned she said, "Mother, I saw something. He was entirely white and his horse was all white. 'You will accomplish nothing that way. You have been spreading your thighs toward me there where I rise. When I have reached the middle of the sky where I lunch you spread your legs under the dripping water,' he said to me," she said. "Have you really been doing that?" First Woman asked. "I really did that," she replied.

First Man came home. "It seems your daughter saw someone," First Woman said to him. "The one she saw was dressed entirely in white, sitting a horse standing right up here, not on the ground, so your daughter said. 'You will accomplish nothing the way you are doing. You have been spreading your thighs toward me here where I come up. When I come to the middle of the sky you spread your thighs under the dripping water,' he said to her. 'I really do that,' your daughter says. 'Let your father build a brush shelter to the east before the door of the hogan. Let him rake up the ground. Let him put the chips in a pile. Put some boiled rush grass seeds in a vessel.' This is what your daughter says." "The holy ones have all gone away. They said no one would see them again," he replied. "Oh you are saying that for some reason," she retorted. "Build a brush shelter there, Old Man."

He built a brush shelter and swept the ground in front of the hogan door. He also made a pile of the bits of wood which were lying about. The sun set and it grew dark. He spread down a white blanket and put down a vessel of boiled food on one side of it. The girl sat on the right side and First Man on the left. The cooked food stood there in a vessel. When it was quite dark¹ First Man went away, but *yolgaialed* passed the night there. When it was daylight footprints were seen from the doorway on the right side. One (vessel) of the cooked food was gone. First Man returned saying, "How is it, my daughter?" "Father, there is one footprint on the right side in the doorway. The one vessel of the cooked food is gone too." When it was getting dark toward the east they two sat there again until it was quite dark. First Man came back saying, "How is it, my daughter? Nobody came. I said you were lying." "Just as it was light I perceived someone touched me. There are two footprints by the doorway and one dish of the cooked food is gone."

It was dark the second time and the two of them sat there again. When it was daylight First Man came back again. "How is it, my daughter?" he said. "I told you no one would come. I said you were lying. Why should the holy ones come when we live so poorly." "Oh,

¹Ten o'clock was mentioned as the time.

do not say that," she said. "Now let us look," First Woman said. The food was gone from a dish on the east side. There were footprints. "Go look, father," she said. "I felt him go away on this side at daybreak."

When it was night again they two sat there. At midnight First Man went away. He came back in the morning. The food was gone from the north side and there were four footprints. At dawn someone left me, I didn't see him but I woke up my crotch being wet."

On account of this the Navajo do not touch a woman for four nights after they are married. On the fourth night they have intercourse.

Four days passed. "Mother, at dawn something here was pulsating," she said. "Oh, daughter, you are pregnant. It is the moving of a baby you mean. That is the result of your having intercourse," her mother said to her. It was at dawn on the fourth day that the baby moved. The days were equivalent to months and because of that the baby moves after four months. Nine days after they had had intercourse the children (twins) were born. Just one day after their birth they two sat up. For other children it will be a year. After two days the two walked about. It will be two years for ordinary children. Ten days after they were born First Man made arrows for them and they hunted birds. Fifteen days after they were born they went to the summit of *dzina'oditi*. When they were strolling about Large-fly came to them and said, "My son's sons, why are you walking here? You were not born for anything connected with this place." He knows everything about this wide world of ours and he told them about it. "You two should go to your father. That one, the sun who moves there, is your father. Ask your mother four times who your father is and then tell her you are going to see your father. Speak to her once."

They ran back and asked, "Who is our father?" "Oh you are everybody's kin," she replied. After a while they said again, "Who is our father?" "Barrel-cactus was your father.¹ That is why your heads are bushy." When some time had again passed they asked the same question again. "Sitting-cactus was your father." When some time had passed again they said, "What were you saying? You are everybody's kin. You had no father. Barrel-cactus was your father. He had no father. Sitting-cactus was your father. He had no father. Now we will start away to visit our father. Sun is our father. Mother, grandmother, grandfather, we will come back to you in four days." They started away. When they were a short distance in front of the door they discovered a

¹Past tense is indicated by a suffix on the subject indicating he (Barrel-cactus) was dead.

white rainbow. They stepped on that and traveled with it. When they arrived their bodies were moulded, their faces made white. "Now they will be given names," he said. They invited Mirage *xactc'elti*, Mirage *xactc'eoyan*, *xactc'elti*, *xactc'eoyan*, and, from the place called black hole in the rock, they invited *xactc'ecjinne*. Sun came down. The two who were to be named stood in front. The elder he addressed as *naiye'nezγani* and the younger as *tobadj'ictcini*. "Now make names for them," he said to them.

"Now you give a name," he said to *xactc'ecjinne*. "What you do he doesn't know (?)," he said. "He killed all the monsters. The elder will be named *naiye'nezγani*, the second because of what his mother did will be named *tobadj'ictcini*. Where will you two go?" he asked them. With a coal of the dark sky he made him black. With white clay he drew signs of a bow on him. This will ward off danger. He made *tobadj'ictcini* red with red earth and put on wide hair frame signs with white clay. By means of these they will be protected. "They will go where the rivers join," Sun said. "They will live at the center of the earth where there is a meadow. First Man and First Woman will live here where I rise, beyond where it is called 'narrow water'. *yolgaiesdzan* will go over here where I sit. She will live there." Sun said this and added, "She will take everything with her and be accompanied by all the people. She will give her attention to her children and to providing their food. It will be that way. Everywhere I go over the earth she will have charge of female rain. I myself will control the male rain. She will be in control of vegetation everywhere for the benefit of the people of the earth."

Water Coyote ran about over there on the other side. He stepped out first. After him came First Man and then First Woman. After came First Warrior.¹ They started toward the east and First Woman began to speak, saying bad things. When I think of anything, something bad will happen. There will be coughs when I think of something. I will cause different things by thinking badly. Coyote will know about it." She always was saying bad things.

"First Woman, you shall not talk. You shall not live. We have decided upon that," said Mirage *xactc'elti* and Mirage *xactc'eoyan*. "You must not talk for we will know about it," *xactc'elti* said.

"Now get ready *yolgaiesdzan*." They decorated her and she started away, accompanied by her twelve attendants. In front, went the males and behind them the females. Ahead of her was male rain and

¹Coyote.

behind her female rain; in front dark cloud and behind dark mist; before her yellow cloud and behind her yellow mist; before her white cloud and behind her white mist.

She was decorated with all kinds of herbage and flowers wherever they grow. She went away with a white shell basket, a turquoise basket, an abalone basket, and jet basket. She rose up with everything. She went with them to the place called black water and is living there now.

When she had arrived she thought horses should exist for people.

I am *yotgaiesdzan*. I am thinking of clothing spread out on there. A white shell horse lies in a white shell basket. I am thinking about. They lie in the pollen of flowers. Those who come to me will increase. Those that will not die lie in it.

POT WOMAN TEACHES WITCHCRAFT

They went to a place called Mountain of Mud. They made clay pots in which *banatinte* hid beads. He hid also a white shell cane, a turquoise cane, an abalone and a jet cane. A large woman of *ki'ya'ani* clan had a hogan there on a rock. At that place they killed a deer. At first the woman said nothing. Then with her hand on her side she spoke. Then the *ki'ya'ani* from *ki'ya'a* moved back, taking the snake which was their pet. It was at the place where the streams unite at the south where the cañons come up near where the Ute live.

The Ute made war on the Navajo. "In some days we will come back to fight," they said. At the place where the rock stands high on top they placed stones in a circle and killed them. One was called *tseke*. The Mexican captives became the clan now called Mexican (*nakaidine*).

There were twelve men who were offended because their enemies had seduced their wives. The four offenders who were Mexican were killed by the Ute. Again they came to fight. Each time Mexicans were killed. Eleven were killed. Only one was left. He was called *latc'obai*. He had only one sister. She became ill. In vain he made medicine for her. She died. Her husband married again very soon. Then *latc'obai* came to gamble with his brother-in-law. He had his bow in his hand and as he walked toward the sun he made motions as if shooting as he pronounced magic words. He shot him between the shoulders. Then the people ran after him. As he ran with his bow he shot all his arrows. He had four arrows in his quiver which was hanging from his belt and he shot all of them. Just as they overtook him, he took down another quiver containing four arrows and shot them. This he did four times. When they were all gone he sang, "Now I shall die," as he ran toward the big peaks.

After four years he was seen again. "Come back to us and be our chief. What is the use of running away?" they said to him. He went toward them, but not very close. He heard there was a sing. He came up to an old woman pot who was living alone. "Why did they kill all my people, grandmother?" he said. The woman said, "Something will happen, grandson; witchcraft this way, witchcraft that way. That man knows how to turn a bear track into a coyote who knows how to talk. They killed his brother's wife." "What is its medicine?" "I have medicine for it. Let a girl cut open the gall bladder of a live blue lizard and take out the gall. When the lizard dies the girl will die also. Let a man cut the belly of a long lizard and take out its gall. Let him too die quickly. Then take the gall of a hawk and that of a quadruped, break

with them the flower of the mistletoe and when it is frozen ask the two to let you help them plant corn. Let all bring cooking vessels. They will have a hard time." "All right, grandmother, I will do as you say."

He ground corn for her and fed her. She ate. He took off her beads and put earrings in her ears. "Now you will be dressed the way I am dressed when you go. Now I will hit you." "All right, my grandson."

Then he hit her behind the head and started away. The singers came home. He tried to kill them. They chased him. He ran, they knew not where. Then, for many years, he prepared what the old woman had taught him. He captured a Pueblo girl and a Pueblo boy. He caught a blue lizard and instructed the girl to cut its belly. He caught a long lizard for the boy and it died. He did all old Pot Woman had told him. He dressed himself. A man spoke. "Why do you do all those things. We are sorry for you. Come back to us. Be our chief." "All right, I will. I ask something great of you. Carry all your little pot children along with you."

Then they did that. The pots were placed in a line. He took up a six-foot stick. He put it into the vessels as he went about dancing. Then he made a speech to the people. "You said I should be your chief. Now you eat."

They ate. Then soon they began to itch. One fell backward. Then they ran back to their homes. They were bad warlike people. He killed them all. Again they lost him. They tracked him to the junction of the Las Animas and San Juan rivers. Then they walked to where Mancos Creek flows into the San Juan and tracked him again. It had rained on the tracks some days before. Then they slept. While they were watching the sun rose. Just at midday he climbed down beyond where a rock stands up. He went down Mancos Creek. They ran so far and lay down and watched. He came up. On the hill he turned around. They did not recognize him. His hair was cut on top. They could not tell where his face was. He had painted his face red and the back of his head looked the same. He started back. They thought he had gone in and they lay down to watch again. He came back again. Then he went downstream, digging for beaver. The soles of his feet were brown. They seized him by his feet. Two others held him at the head. "*xa xaa*," he said, "Today I must die. I will come up by myself." "Then let him do it. Never mind him," they said.

So they tied half of him with a rope. Four of them held him on each side by the arms. Six held him. They cut him in two by splitting. They cut off his head. His head fell off. Tears ran down his face. Then he fell over. Then they started off having left pounded soapweed where he had climbed.

WIZARD STORY

Yellow was thinking about something. White was with him. He killed people there. There was a hard time. At *hojoñ* he shot arrows in four directions. When he shot the first time there was white corn, the second time, blue corn, the third, yellow, and the fourth, brown spotted corn of all kinds. They came to a place for a garden. They planted. They planted the blue corn that had been shot. It grew. Yellow had not put the yellow corn there, so there was no yellow corn. Yellow was sad about it. They planted the brown corn there. Silently Yellow walked around, thinking sadly, "They say very bad things of me. They even say I am dead. I am grieving to death. Who will possess my property after I am gone?"

He thought, "I will say, 'I will divide all my property among you. Let all the people who live here come together. Maybe I will give you my things. What do you say?' " "Yes, yes," they said. He led them off and lined them up. He selected some of the people. He walked a little way and took a curved oak stick. He pried deep under a rock. He took out a yucca rope and tied it on the rock. He laid hoops of oak on the rock and drew a line with the yucca about five inches long in the center. "Now go over there," he ordered. The stones lay in a circle. Then he threw the rope which had been fastened to the ledge rock down to a very great depth. When it reached the ground he said a prayer. He turned back. He stepped in the circles and arrived at the bottom of the curved rock where the stones lay in a circle. Then the people heard him pray. He put on a large mask of Talking God. He took an ear of perfectly kernalled white corn and one of yellow. "You think I am going to give you these goods," he said to them. He told them he would do something wonderful. He had put on the mask so as to do something terrible. His companion, who was called "White" lined up the people so that Yellow stood in the middle. He held ears of corn up toward him. The people stood there. "Once more look. There will be eight. I guess it is twelve," he said as he ran down from above wearing the mask.¹ Every time he said eight he meant eight years and when he said twelve he meant twelve years. The people planted, but just before the corn was ripe, it froze. A second time the crop was burned. A third time it did not sprout. They planted four times in vain. There was no rain, no vegetation, no food. Eight years from that time they stole children from each other and ate them. But in twelve years it became a little better. Then it rained again and vegetation and corn grew. Thus the man named Yellow had revenged himself.

¹The man died because he spoke while he was wearing the mask, but whatever he said would come true.

GAME STORY

There was a man who, while playing the hoop game and the game of seven wooden dice, lost all his property, including a very good house. He also lost the beads that belonged to his niece. Because of this his brothers resolved to kill him. A necklace of mixed beads was hanging in the center of the house. The niece told her uncle he might wager that also. "All right, niece," he replied, and took the white shell, the turquoise, the abalone, the coral, the jet; he took five of them off one by one. He also provided himself with specular iron ore, pollen of larkspur and of cat-tails. With these he walked away to the corn pits which were full. From these he took one ear each of the five colors. He patted these together until they were small. "Well, little mother," he said to his niece, "they speak of killing me. It may be you and I will see each other again. Goodbye."

Then he put a tree into the water with himself (inside of it). He floated in the tree down where the stream enters the Colorado River. He got out of the tree there and walked along the shore. He felt lonesome there. He planted the corn he had brought with him in the form of a cross, putting the seed in one by one. Each stalk had two ears projecting opposite each other. There were twelve stalks with two ears each.

I hear there were twelve stalks with ears opposite each other. I hear on Black Mountain there were ears projecting on either side. I hear the male deer I kill will like me.

He stayed there four years and then started to return to his home. After many days he got back, arriving early in the morning at his home which was called *te'ineisk'it*. He went to the corn storage pits, but they were entirely empty. He put four ears in them and blew on them four times. After that he went where his niece was sitting. They were having a famine. "Prepare food for me, my little mother," he said to her. "There is none," she replied. "Four days after you left the corn was all gone. I do not know how it happened." She sat there crying. "I cannot cook food for you, my uncle." "Go and get something," he said again. "Do not say that, uncle, there is none, none." When they had spoken to each other four times she went to the pits.

When she got there the pits were full. "Thanks, uncle," she called as she ran back with the corn. The girl then ran to the men and told them her uncle had come and that the corn pits were full again.

"Welcome," they said, when they came in and they they embraced him. "You are the only one, younger brother. In the future we will not

speak evil of you. Something has happened to the game animals. We hunt in vain."

Wondering what had happened the returned brother hunted for days in vain. One day when he was hunting he went to the top of *te'inesgit*. Below a cliff he saw a deer standing. He ran around and crept up where the deer had been, but it had vanished. He examined the ground, but the soil had not been disturbed. The next day he climbed the mountain again and there the deer stood again. This time he walked directly toward it trying to keep it in sight; but where it had been standing there was nothing but some deer dung. A little distance from where he stood there had been a spruce tree, but when he turned his head away and then looked in that direction again *xactc'eyalti* stood there. "What is it, grandchild?" he asked. "A deer which was standing right there has vanished," he replied. "Have you white shell, grandson?" "I have them all, grandfather." "My grandson has everything. We will do it," *xactc'eyalti* said.

He found the door fronts were darkness, daylight, the moon, and the sun. Inside *xactc'eyalti* and *xactc'ejinne* were sitting on either side, facing each other. "Well, go on, my grandson," *xactc'eyalti* said. He took steps on the right side of the house four times, blowing as he did so, and four footprints appeared. He discovered that *xactc'eyalti* had pets which he kept far in the interior. He heard from inside someone say, "Ho, I smell earth people. The polite master has brought in a human being." "Do not say that; he has everything," *xactc'eyalti* said. Back of the fire a male deer was lying. On him lay a feathered arrow with a red shaft. It had just been pulled out.

The man took a seat in the center. He put down one each of white shell, turquoise, coral, abalone, jet, specular iron ore, blue pollen, cat-tail pollen, and then covered them with a blanket. He stepped over these four times and they became a great heap.

xactc'eyalti was sorrowful and said, "I do not think we can give you a fair equivalent." He found out afterward that he stayed there in the house of the game animals four days. *xactc'eyalti* and *xactc'ejinne* distributed the precious objects. They gave each of those present fifteen pieces, then thirteen, then nine, then seven, then five, then three, and all had been given out.

This is the way deer should be skinned. Break the legs here at the wrist joint, but let them hang by the tendons. Leave the skin on the nose and lips. Draw the skin carefully from under the eyes. Do not cut through the bladder. Turn the hide back to the hips. If you do this

way you will always kill game. "Put the head toward the center, but do not let the eyes burn or the teeth. You must not cook it by burying it in the ashes. Game animals must not be thrown away. Sickness will result if you do not observe these things. If the teeth are burned the hunter's teeth will hurt. You earth people will have a cure for it, grandson," he told him.

He had everything prepared. "What did you come for, grandson?" Small whirlwind told him that on that side were images of the game animals standing side by side. On the east side was the paunch of an animal in which were deer songs. The man pointed to these. *xactc'eyalti* looked down and said, "All right, grandson. It was for these you came."

Being *xactc'eyalti* I came up.

To the abode of the deer I came up.

To the door post of darkness I came up.

To the door post of daylight I came up.

To the door post of moon I came up.

To the door post of sun I came up.

To the place where *xactc'eyalti* with *xactc'ejin* sat facing each other, I came up.

To where the black bow and the feathered arrows with red shaft lie across each other, I came up.

Over there they lie across each other, red with the mouth blood of a male deer.

Over there the deer I killed likes me.

He sang only one deer song.

They were here when I was hunting them in vain he thought to himself. "Shoot them in the brush," he told him. This is where they are.

I being *xactc'eyalti*.

On the trail to the top of Black Mountain,

On the trail among the flowers,

Male deer are there,

The pollen of herbs I will put in its mouth,

The male deer steps along in the dew of the vegetation.

I kill him but he likes me.

One was there. He shot into the brush and a deer rolled over with the arrow in him. He shot into another kind of brush and a fawn rolled over with the arrow in him. He shot into another kind of brush and a yearling rolled over with the arrow.

"I have done something important," he thought to himself as he ran back. They found he had killed them all. That is why when they get away we track them.

There are very many game songs. If one does not know them he does not hunt. We are afraid about these things because they are pets of *xactc'eyalti*.

THE CREATION OF THE HORSE

Something was spread over it. It moved and became alive. It whimpered. Woman-who-changes began to sing:—

Changing Woman I am, I hear.
In the center of my house behind the fire, I hear.
Sitting on jewels spread wide, I hear.
In a jet basket, in a jet house, there now it lies.
Vegetation with its dew in it, it lies.
Over there,
It increases, not hurting the house now with it it lies,
inside it lies.

Its feet were made of mirage. They say that because a horse's feet have stripes. Its gait was a rainbow, its bridle of sun strings. Its heart was made of red stone. Its intestines were made of water of all kinds, its tail of black rain. Its mane was a cloud with a little rain. Distant lightning composed its ears. A big spreading twinkling star formed its eye and striped its face. Its lower legs were white. At night it gives light in front because its face was made of vegetation. Large beads formed its lips; white shell, its teeth, so they would not wear out quickly. A black flute was put into its mouth for a trumpet. Its belly was made of dawn, one side white, one side black. That is why it is called "half white."

A white-shell basket stood there. In it was the water of a mare's afterbirth. A turquoise basket stood there. It contained the water of the afterbirth. An abalone basket full of the eggs of various birds stood there. A jet basket with eggs stood there. The baskets stand for quadrupeds, the eggs for birds. Now as Changing-woman began to sing the animals came up to taste. The horse tasted twice; hence mares sometimes give birth to twins. One ran back without tasting. Four times, he ran up and back again. The last time he said, "Sh!" and did not taste. "She will not give birth. Long-ears (Mule) she will be called," said Changing-Woman. The others tasted the eggs from the different places. Hence there are many feathered people. Because they tasted the eggs in the abalone and jet baskets many are black.

WANDERINGS OF THE NAVAJO

yolgaiesdzan asked Mirage *xactc'elti* and Mirage *xactc'eoyan* to go back toward the east and investigate. They started back and came in turn to White Shell Mountain, Turquoise Mountain, Abalone Mountain, and to Jet Mountain. When they came to the top *xactc'elti* began to sing. As they came to the top of White Shell Mountain they called greetings to the distant mountains.

sisnadjinne sticks up.
 White Shell Mountain sticks up.
 Mountain peak sticks up.
 Long life sticks up.
 Good fortune sticks up.
 Greetings far away stick up.
 Mount Taylor sticks up.
 Turquoise Mountain sticks up.
 Mountain peak sticks up.
 Long life sticks up.
 Good fortune sticks up,
 Greetings far away stick up.
 San Francisco Peaks stick up.
 Abalone Mountain sticks up.
 Mountain peak sticks up.
 Long life mountain sticks up.
 Good fortune sticks up.
 Greetings far away stick up.
 La Plata Mountain sticks up.
 Jet Mountain sticks up.
 Mountain peak sticks up.
 Long life sticks up.
 Good fortune sticks up.
 Greetings far away stick up.
 Huerfano Mountain sticks up.
 Soft goods Mountain sticks up.
 Mountain peak sticks up.
 Long life mountain sticks up.
 Good fortune mountain sticks up.
 Greetings far away stick up.
Tc'ol'i sticks up.
 Now round mountain sticks up.
 Mountain of jewels sticks up.
 Mountain peak sticks up.
 Long life sticks up.
 Good fortune sticks up.
 Greetings far away stick up.
 Before him good fortune sticks up.
 Behind him good fortune sticks up.

Under him good fortune sticks up.
 Above him good fortune sticks up.
 All around me good fortune sticks up.
 Greetings far away sticks up.

They came with a rainbow to the summit of one mountain which was lying there. Next they came to the summit of Turquoise Mountain. A beautiful mountain stood there, it projected beautifully. Now it stood up beautifully. They came to Abalone Mountain. Now its head could be seen. Behold, it is that one. Very holy it sticks up. Now being holy with you it stands up.

Here they come. Jet mountain on its top they arrived. Look we are going to that one. That is the one.

I being *xactc'elti* I am going to it.
 I am going to *sisnadjinne*.
 I am going to White Shell Mountain.
 I am going to mountain peak.
 I am going to long life and good fortune,
 I am going to it.
 I being *xactc'elti* am going to it.
 I am going to Mount Taylor.
 I am going to mountain peak.
 I am going to long life and good fortune.
 I am going to it.
 I being *xactc'elti* I am going to it.
 I am going to San Francisco Peaks.
 I am going to Abalone Mountain
 I am going to mountain peak.
 I am going to long life and good fortune.
 I am going to it.
 I being *xactc'elti* I am going to it.
 I am going toward La Plata Mountain.
 I am going toward Jet Mountain.
 I am going toward mountain peak.
 I am going toward long life and good fortune.
 I am going toward it.
 I being *xactc'elti* I am going toward it.
 I go toward Huerfano Mountain.
 I go toward soft goods mountain.
 I go toward mountain peak.
 I go toward long life and good fortune.
 I go toward it.
 I being *xactc'elti* I am going toward it.
 I am going toward *tc'ol'i*.
 I am going to the mountain of jewels.
 I am going to the mountain peak.
 I am going to long life and good fortune.

I am going toward it.
 Good fortune before me.
 Good fortune behind me.
 Good fortune below me.
 Good fortune above me.
 Good fortune all around me.
 I go toward it with good fortune.
 My speech being fortunate I go toward it

They passed around the bases of these four mountains and as they passed under it (he sang):—

The mountain, I who came to it, *sisnadjin*.
 I arrive at its summit.
 The mountain, I who came to it, Mount Taylor
 I arrive at its summit.
 It is well with me.
 It is well with me.
 I arrive at the summit of San Francisco Peaks.
 Now, I who start back, I arrive.
 At the summit La Plata Mountain.
 Now I start back,
 Now I start back,
 I arrive at the summit of Huerfano.
 I arrive at the summit of *tc'ol'i*.
 I, the one returning, I arrive
 Now I am the one who sits down on the shores of White Shell Woman.

“How is it over there?” “It is beautiful.” “Now, it is beautiful, my children,” *yotgaiesdzan* said. “Flowers are spread everywhere. Strong springs of water flow up out of the earth. My children shall live by use of them.”

Here where the mountain lies, soft goods mountain, rain mountain, jewels mountain, pollen mountain, the one that is so named will lie. There will be many Navajo living on either side of it.

Now, this white shell mountain lies. Inside of it is spotted wind. In young eagle's mouth thunder will first sound. Vegetation will come to life. Spotted wind will move it with itself. The vegetation will be spotted toward it. Blue wind will make it move inside of Turquoise Mountain. Blue vegetation will appear.

Black wind is inside of Abalone Mountain. The vegetation will come to life. Black vegetation will appear.

Yellow wind is in the mountain of jet. It will stir with life. The flowers will wake up. Some of them will be red, some white, some blue. Flowers of all kinds will be seen. It will thunder there four times. First it will thunder as our bear will wake up. He travels with the aid of his

belly. He will stretch himself. He will bring back the news that *tc'act'εεε* is springing up. "Now they are all coming," he will say. Then those that fly, blue bird, Say's phoebe, buzzard, dove, crane, all will come. She ground up white shell mixed with corn of all colors. She rubbed her breast in this manner. A piece so large (match stick) fell down. She rolled this up in a black cloud. She stepped over it four times (singing).¹

The two got up looking just like persons. "Go toward the south, grandchildren," she said. "I have some grandchildren living there." She was referring to the twelve persons. There, by the shore of the ocean was a hogan. Children who played on the seashore came to her there. They played with the shells which the waves left. *yolgaiesdzan* sent word to the twelve persons and when they came she told them that she did not like to have the children play with these shells for they were her food. When the twelve returned they said: "Your grandmother sends word to you that she likes the white shells, that they are her food. She says you are not to pick them up. You will live over yonder by Black Mountain."

There they moved to a mountain named darkness. There according to their grandmother's plan they picked up a bear so large. It became their pet. At a mountain which will be named yellow mountain they found a panther. By the will of their grandmother the bear and panther grew up by magic. Both were males. They grew in four days, which became four years.

She summoned the twelve persons and told them that she had not made her grandchildren to live in that place. The messengers came back and said, "Your grandmother asks that the men named *ba'ni*, *baitni-kqse*, *banatinl* and *gicdo* should come to her." They went and then she said to them, "I did not make my grandchildren to live in this country. Go to the Navajo country. The Navajo country is where rain mountain lies. You go beyond where the mountain named White Shell Mountain lies, beyond where the mountain called Turquoise Mountain lies, beyond where the mountain called Abalone Mountain lies, beyond where the mountain called Jet Mountain lies. It will take you four days to go there. Then there will be a mountain sticking up in the distance. It is called White Face Mountain. You go on past that toward the north. When you have climbed one mountain just a little can be seen of a mountain there which is called crescent. Right under it you will cross a stream. Right across that lies a mountain which is called Black. At one end of this mountain is a flat and on it stands a mountain called *balok'ai*.

¹The narrator said to me. "Not this song, I live by means of it. I live with it."

You go across that. On the other side, in this direction, a mountain stands, below which you should go. Over this way will be a mountain called Brushy Mountain. You will pass on the south side of that. There some Navajo are living. You will live there by Rain Mountain." When she had said this she went back and picked up a string with four shells which she had lying in water. Then she went this way (south) into a room and came back in the same way with a string. Then she went west and brought back a string on which were four (beads). Next she went north and the same way brought back a string. She went again into a room at the east and came back with a cane of white shells. She went into a room to the south and brought out a turquoise cane. She went into the west room and brought a cane of abalone shell. She went next to the north room and came back with a cane of jet.

"When you are about to die of thirst set one of these in the ground and rotate it sunwise and water will flow out." She repeated these directions for each of the four canes, using the same words. Then she gave them the four bags in each of which was a string. "You are not to open these until after four days when you will have passed beyond the four mountains and then you may untie them," she said. (You shall not hear the songs with which they were to be opened.)

They started out and spent the night just beyond the mountain of white shell. Beyond the mountain of turquoise they slept the second night. The bags they were carrying became heavy, but they went on. They slept the third night beyond the mountain of abalone. Those beads became very heavy. They went on beyond the mountain of jet. The bags which they were carrying on their backs were very heavy. They camped there. The chief named *ba'ni* said, "Now, you may open the bags." They opened them and the beads had increased and there were very many of them. He distributed them among the people and then the load each carried was very light.

When it was day, they did not know which way to go. They sat down on a hill and discussed the matter. "That mountain sticking up there may be White Face Mountain. We should go that way." They started away toward the north. They saw where someone had walked along. "My pet, it seems someone has been walking here," the chief said to the bear. The bear looked at the place and stretched himself. "We will see who it is, my pet," he said and they stopped where there was a cliff. The sun was setting. "What shall we drink?" *baitnikqse* asked. *ba'ni* replied, "'You shall use this when thirst overcomes you,'

she told us." He took up the white shell cane and turned it sunwise. Water sprang up, they drank, and spent the night there.

ba'ni the chief said, "We may see someone today. There are tracks here." As they were going down they saw there was much corn growing in the cañon bottom. The corn was in tassel. They camped there. One of the men looked about. There was no one to be seen, but a hogan stood there. Two persons went inside and then stood in the doorway. Behind them two others came, one was a man and one was a woman. The hogan was full. They discovered that Arrow People lived there and they greeted them as relatives. "Where are you from?" they asked the travelers. "We are from our grandmother's shore. We are going to the Navajo country," they replied. "Stay here and we will get acquainted with each other," the Arrow People said. "You may eat the food which has ripened here." Two of the messengers came back. "Camp here," they said to us, "and eat what has ripened." "All right," he replied. Some of them went among them and came back with corn. It grew dark and the single men and single women found partners and lay with them. The people of that place gave corn and the travelers gave beads as marriage gifts.

They remained there exchanging hospitality. They joined in rabbit hunts by surrounding them. They also hunted mountain sheep. They removed the hair from the skins which they softened and made into sacks. Others made shirts for themselves.

Their pet panther lay on the piled up loads eating like a cat. The bear sat in a low place where he was fed. "We shall soon move on, my pet," *ba'ni* said to the bear. When it was dark *ba'ni* made a speech, "Tomorrow you will get ready to go on. Grind the corn they have given you and prepare provisions for the journey."

The Arrow people built a fire in their sweathouse. "Come to the sweathouse, come to the sweathouse, come to the sweathouse," they called. The four chiefs, *ba'ni*, *baitnikqse*, *banatint*, and *gicdo* went there and went into the sweathouse. The curtain was lowered. "Yes," said *ba'ni*, "My sons-in-law and my daughters-in-law seem to like each other. We are starting off. We are going where Rain Mountain lies, as we were told to do by our grandmother. We shall go in two days. Tomorrow we shall spend preparing the corn you gave us." The Arrow People said nothing. They said to each other. "Our sons-in-law, our daughters-in-law did not become friends for just one day." The Arrow People went out of the sweathouse, put dust on themselves, dressed, and went home. The others too went home. Nothing was heard from the

hogan for two days. Afterwards they found out the Arrow People had said, "They are traveling with good women and many beads. We will kill all the men and the women will be ours." Then the travelers started on leaving behind the men who had married their women and also the women who had married their men. They camped and passed the night. When it was dark the second night the bear went toward the south, pulled up young spruce trees and put them across each other. He sat down on top of them. *ba'ni'* said, "*n n n sos sos sos*. I guess my pet is giving us a message about things which are happening behind us that we do not know about. After a little while the bear began singing bear songs.

My hogan,
I being a whirlwind,
My hogan,
I being a gray bear,
Lightning strikes from my hogan,
There is danger from my hogan,
All are afraid of my hogan.
I am of long life of whom they are afraid.
hahinyi hi'
I blow my breath out.

Singing thus, his songs were made. He sang ten songs there. Just as it was becoming light a little they again heard some songs:—

They are afraid of my black face.
I am a whirlwind.
They are afraid of me.
I am a gray bear.
They are afraid of my black face.
It lightens from my black face.
They are afraid of the danger issuing from my black face.
I am long life, they are afraid.

When he had sung two songs like this he got up, putting up his hand, he threw himself over backward and ran away.

They found Arrow People had circled around them in order to kill them. The bear had run around them four times and had chased them to a hill which stood there. *ba'ni'* spoke, saying, "My pet come here." One of the Arrow People spoke, saying, "We were sorry and were coming after you." "No, no," *ba'ni'* replied. "You would have killed us if my pet had not run around you four times. If you were sorry for us why did you come at night. Why didn't you come in the daytime? You had better go back before you get torn up." "Well, some time I will come after you," the Arrow men said. "Well, come in the daytime so we will recognize you," *ba'ni'* said. It was for this reason they had taken the bear.

They started off and traveled, I do not know how many days.

After a short day's travel they camped for the night. The provisions they had been carrying were all gone. Hunger was killing them. They built a brush shelter and piled up the loads they had carried. Panther was lying on top of them. "Do something for us, my pet. There is nothing here for us to eat." Panther stepped down, stretched, gaped, curled up his tongue, and started away. He went away and soon came back and lay down again on the loads. He licked his feet and then his lips were red. "My pet has killed something," he said. They followed his tracks back and found a young antelope lying dead. He had been gashed open along his side. He brought this meat back. They ate it and were saved. They then started on. Then panther went off by himself. He soon came back and his front paw was bloody. Two men followed his tracks back and found he had killed two antelopes. They prepared food for themselves and traveled on. They camped again and the panther got up by himself. He soon returned and his jaw was bloody. A party of men followed his tracks back and found he had killed three antelope. They prepared a meal and went on again. When the sun was about here (nearly down), they stopped for the day and made camp. The panther went off and soon came back. When they followed back on his tracks they found four large antelope lying dead. The panther had eaten the intestines of each. The men came back bringing much meat. *Ba'ni* directed them to roast the meat and make it into pemmican, so that it would not be so heavy. It was for this reason they had taken the panther. They were carrying out the intention of *Yotgaiesdzan*. When they had made the pemmican, they started off carrying it. They came to Navajo Mountain. "This is the mountain she told us not to climb, but to cross the ford at its base." When they came there they found a bank or hill and water beyond flowing here and there. "That is the place," they said and they crossed the ford.

"We will stop here and eat, my children," *ba'ni* said. They built a fire there. They saw something black over there where they had come down. "Those married men have come after us," *ba'ni* said. One man went down to the river bank and told them the way to cross. "We were sorry and came after you," they were saying as they embraced each other. (At that time we didn't shake hands.) Those who came they found were not the husbands who had remained behind.

"Well, if you are sorry about being separated from us we will be kinsmen from henceforth." Just as they were starting to eat there was something black over there. One man went back and shouted to them

telling them where to cross. They found they had come right from the shore of *yotgaiesdzan*. "She told us to follow your tracks." They were carrying a large snake on their backs. They had it to kill animals for them. They carried pollen for its food. "Your pets are the bear and panther. Ours is the snake. We will be all one clan." "All right," the others said. "Now being all one clan we will travel in front." They came to a place called Much Wool where they stayed for a year. During the year they stayed there they lived on mountain sheep. They piled up the wool from these sheep about the hogan and in that way the place took its name.

"When it is spring and the ground is yellow she told us to go up on this mountain called Black Mountain." The bear began to work again. He went ahead of the people and dug out *tc'act'ezε* with his paws. He also dug out wild onions. These served the people as their food when they arrived. They camped there and wondered where they could get water. "You have a cane, *bailnikqse*," they said. He stuck the turquoise cane into the ground and twisted it twice. The water flowed out and they ate their food with it. They slept there that night and when it was light, they went on, arriving at a place called Skunk Bush Spring. They went toward a place called Where-two-stars-lie, close by where they got lost, and came to the edge of Cañon de Chelly. They arrived where the rocks join and the water flows. There was much wide grass there and trees covered the top. They were following each other by this place. When someone called out "Wait," they stopped and said, "This woman has given out we will remain here. Go on." The *kiya'ani*, went on. The others remained at the place called *tsint'oik'a*. A strange man came there. They found he was a *tatcini*. The others slept at *tseiidji'dε* and early in the morning started on again. "Wait, a woman has given out." They found she had a husband. "Go on," *ba'ni* said. "Take care of my son-in-law and my daughter-in-law."

The pair went to the place called *totso* and the clan *totsoni* are descended from them. There are now many of the *totsoni* clan. The others went on. At a place called *tsebasozolteige* he stuck the abalone cane into the ground and twisted it. Abundant salt water sprang up. They drank the water and ate their meal. "Yes that mountain to which we have come is the one called Brushy Mountain. We do not go toward the South," *ba'ni* said. "No, this place does not look like the right place. The one we went by has a mountain projecting horizontally as she told us," *ba'ni* said. He put the white shell cane and the turquoise cane into the ground and water flowed up at both places. "'Springs-

opposite-each-other' this place will be called," he said. They ate a meal there and then started back toward the south. They went up over hard ground. There was the place they had set out from. They unloaded on the other side where there was a sharp point. Those points came to be called *kinniobiji*. The one they had come up was called *basta*.

There is a place called large "Cottonwood-tree-stands" beneath which water flows much spread out. The Navajo stopped here and planted corn. Red silk appeared on the corn and they recalled the directions they had received from *yotgaiesdzan* before they left her. She had told them to gather the ears low down on the stalks, husk them, and when they put them in the water to say, "Let there be frequent rains." "Put them in a small pot to cook. Do not fail to do this," their grandmother had told them.

Growing children went for the ears of corn and when they put them in the pot they said, "Let there be showers here." The next day four children, two boys and two girls, went for more corn. They did not come back at once. At midday just two of the children came back, saying they had been playing hide-and-seek, in pairs, in the corn. They failed to find the other pair and when they followed the footprints to a place where there was sand the tracks ceased. A boy and girl were missing. Some of the people went there to investigate and came back saying that what the children had reported was true. They wondered what had happened to the vanished pair and thought it possible they had gone to their grandmother's place in the west.

Four days later he (the chief) sent two children to get some young ears telling them to come back quickly. They came back very soon, saying the lost children had returned and were sitting in the field. "They told us to come back and tell you they had been to our grandmother's place. They told us to get some mountain mahogany from the east, some Mormon tea from the south, some cedar from the west, some piñon from the north, and put them up in this manner. Then, they said, you were to get some sand from the garden and spread it down and stand up some brush on it in four concentric circles. When this is arranged they said their grandmother had told them to bathe on it. That is what the two sitting there told us. They arranged this according to the directions and then the two came there and washed. The boy dried himself with white cornmeal and the girl with yellow cornmeal. After this they told their story.

"While we were hiding from each other two persons were standing there. They were *xactc'elti* and *xactc'eoyan*. 'Come' our grandmother

yolgaiesdzan said to us. Something white came to be spread near us. We felt nothing, but it alighted with us on the summit of *tc'ocgai* and then the top of the mountain called *tsib'el'qi*. There they washed us the way you have just done. Next we were taken to the summit of the jet mountain and then were conveyed to our grandmother's doorway. When we went in, our grandmother lay curled up, nearly killed by old age. She got up and walked with a cane of white shell to a room to the east. She came out again somewhat stronger. She then went into the south room, walking with a cane of turquoise. She came back walking by herself unaided.

"She went next without a cane into the room at the west. She came out a young woman. She went into the north room and came out a girl, so handsome, we were abashed. 'You came here within my view, my grandchildren,' she said to us. 'You went away without songs.' She began to sing and taught us the songs." When they had learned the songs they sang them. (I do not know those songs. I know the horse songs.) They found they had been there four days.

"Some of the songs I will not teach you. My grandchildren who live over there will teach you those. Do not forget those I have taught you. The day you forget them will be the last, there will be no other days.' This is what our grandmother told us. Then two of the twelve people who live there came and began to sing the horse songs. We learned them. We were brought back to the summit of the mountain of jet, to the top of *tsib'el'qi*, to the summit of *tc'ocgai*, and then to the garden. We did not sleep last night. This grass on which we washed will be good. It will cause the people to increase, our grandmother told us."

Fall came and the Navajo camped across from *kiya'a* and lived there. During that time someone came up to the camp and reported the people on Red Mountain were being constantly defeated by their enemies. He said he was sent as a messenger to ask the loan of the bear which the people who came from their grandmother had for a pet. They wanted to have the bear to fight with. *ba'ni* who was the caretaker of the bear, said, "All right, in five days we will come." When the fifth day came they started to war. When it was dark the party stopped. *ba'ni* addressing his bear spoke as follows: "My pet, the people who live at Red Mountain are being beaten all the time by their enemies. We are going there to war." The bear went toward the south, pulled up some young spruce trees, and put them across each other. He sat on these and when it was very dark they heard songs:—

Consider me.
 I am *naiye'nezani*.
 Consider me, my moccasins being of black obsidian.
 Consider me, my leggings being of black obsidian.
 Consider me, black obsidian hangs down from my sides at four places.
 Lightning strokes shoot out from me four times.
 Where they go very bad talk kills you.
 Over there the heads are bound in death.
 Long life, I am the one they are afraid of.
 Consider me.

When it was light, the war party attacked. The scouts helped them to go across the prairie. Song:—

I have become the heat mirage.
 Toward the east I have become the black mirage with points projecting upward.
 (Eight songs similar to the above.)

They crossed the prairie without being seen, due to the darkness caused by heat mirage. They camped at sundown and when it was good and dark the bear sat as before. He put young spruces across each other and songs were heard again. The bear was singing:—

Big black bear.
 My moccasins are black obsidian.
 My leggings are black obsidian.
 My shirt is black obsidian.
 I am girded with a gray arrowsnake.
 Black snakes project from my head.
 With zigzag lightning projecting from the ends of my feet I step.
 With zigzag lightning streaming out from my knees I step.
 With zigzag lightning streaming out from the tips of my fingers I work my hands.
 With zigzag lightning streaming out from the tip of my tongue I speak.
 Now a disc of pollen rests on the crown of my head.
 Gray arrow snakes and rattlesnakes eat it.
 Black obsidian and zigzag lightning streams out from me in four ways.
 Where they strike the earth, bad things bad talk does not like it.
 It causes the missiles to spread out.
 Long life, something frightful I am.
 Now I am.

It was light and they got up. So far the bear had walked and then he began to sing:—

Now we are getting ready to fight,
 I, where I walk is danger.
 I am *naiye'nezani*.
 Where I walk is dangerous.
 Where I walk with moccasins of black obsidian it is dangerous.
 Where I walk with leggings of black obsidian it is dangerous.
 Where I walk with a headdress of black obsidian it is dangerous.

Black obsidian with zigzag lightning spreads out from me in four directions.
 Where it strikes the earth bad things and bad talk.
 Long life being one that causes fear I walk.
 Where I walk is dangerous.

Then there were two songs, not long ones, and he ran up the mountain and ran around them four times and took their hearts out of them. All bloody, they lay side by side. They took the scalps. The bear himself had killed them all. They started back home and passed a hill that stands there.

The bear stood up like a man, in his right hand he held a piece of *dzitdilgəsi* and *tc'ęji* with a red male arrowhead. In his left hand he held *v'onastasi*, *toikał*, and a red female arrowhead. Then he moved his hands across each other in four places. He made a curve four times. Speaking as if he were *naiye'nezγani*, he made four curves. Speaking like *tobadjictini*, he made four straight lines.

Speaking as if he were *naiye'nezγani*, he made four curved lines. Speaking like *tobadjictini* he made four straight lines. Then he moved his hands across each other in four places. He then stuck into the ground the branches of plants and the arrowhead he had in his hand. He did the same way with what he had in his left hand. He then moved over these things and began to sing.

I make a mark they won't cross it.
naye'nezγani I am, they won't cross it
 Black obsidian my moccasins they won't cross it.
 Black obsidian my leggings they won't cross it
 Black obsidian my shirt they won't cross it
 Black obsidian four times my sides hang down
 Black obsidian my headdress.
 Black obsidian zigzag lightning darts four times from me stream out
 Where it goes dangerous missiles will be scattered
 I make a mark they won't cross
 I come back with lightning streaming out from me in four places.
 I come back, dangerous things and missiles being scattered.

There were six songs here. Then they came to a hill that stood there where he did exactly the same way. He made the lines again, sang six songs, and the party passed over the line again. When they had nearly returned he sang as follows:—

(?) they stand
naiye'nezγani
 With moccasins of black obsidian.
 With leggings of black obsidian.
 With shirt of black obsidian.
 With staffs of black obsidian hanging in four places.

With headdress of black obsidian.
 Black obsidian and lightning.
 Shooting out from me in four directions.
 Bad talk.
 Missiles fly away from me.
 Long life and one to be feared.
 Now I am.

He sang six songs and the party all passed ahead of him. Again they heard songs.

There is danger where I move my feet.
 I am whirlwind. There is danger when I move my feet.
 I am a gray bear.
 When I walk, where I step lightning flies from me.
 Where I walk, one to be feared.
 Where I walk long life.
 One to be feared I am.
 There is danger where I walk.

He did that because the wind told him to. There were eight songs. (There will be one more. I am tired.) When they came to the hogan from which they had seen (?) he began to sing.

It moved with me, the male rainbow
 It moved with me, old age.
 It moved with me, I am the one inspiring fear.

There were two songs with the refrain, "With me we two start back?" Then there were two alike with the words, "With me they two get home," then two, "With me they two sit." The party then were home again. Hereafter when there is cough and fever ? ? That is why he sang that. When they returned with the bear he got angry and started to run off. *ba'ni* caught him with a rope saying, "My pet, you were going to do something bad." He spread an unwounded buckskin and told his pet to sit on it. He put a string with five perforated white shell beads around his right wrist, and the same on his left wrist. He put similar strings of beads on each ankle and a string across his breast. Then between his ears he dusted specular iron ore, powdered turquoise, pollen from trees, and pollen from cat-tail rushes. He took turquoise from the bear's (?) mouth with his spit on it and pulled out his hair where it was twisted. The bear shook himself and the pollen fell off. "This will be called what was put in a bear's mouth. Hereafter when I live there will be danger from me. They will wish bad things to stay away." "My pet, I found you where it is the way of darkness. On this side is a mountain called black. Your relatives will be there. You will walk there."

He put some of the pollen which had been in his mouth on his head and sprinkled some of it before and behind him. He began to sing.

Now big bear black mountain ? he walks.

Black spruce being his door posts he walks.

Pollen on his tail he walks.

Pollen on the images of his foot he walks.

Pollen on the image of where he sat he walks.

Good fortune before him he walks.

Good fortune behind him he walks.

Good fortune below him he walks.

Good fortune above him he walks.

Good fortune all around him he walks.

Good fortune his speech he walks.

It ends here. The bear went away to the mountain called, Black Mountain. It is because of that bears are mean there. My maternal grandfather, *baitnikqse* told me so. They decorated panther in the same way. "I found you at the place called yellow mountain, my pet. You will walk where it is called yellow stone. Because of that panthers are numerous there."

