

Ukiah Calif.
Feb 6th 1918

Miss Grace Nicholson. Pasadena Cal

Dear Friend

I recived your letter and check yesterday. thanking you many times for the check you know I never Have any too much money at this time of the year. and I am alwis glad to Recived a little now and then.

I went over to lake co. sunday and back so I guess thats doing well for a new driver. no hape (*mishap*) cam home all O.K. of corse Mary was afraid but that cut no figure we went and cam all the same. I went over to get little more Information about the old time things from one old man over there. so I got what and cam back all O.K. I am glad to know that you like the Earring and the headband and they cam to you In good condition.

I remain as Ever yours very Respectfully,

Wm. Benson

R.F.D. Box 78

Ukiah, Calif
April 12th 1919

Miss Grace Nicholson. Pasadena, Calif.
Dear Friend.

the head band is finished at last and on the way to Pasadena by this afternoons Express.

I finished it sooner then I Expected. I hope it will Reach you in good condition and the Photo of it will com later.

I will comence working on the Ear bones next. will start on them Monday. how soon I will finish them I cannot tell. but will do them as soon as possible.

the name for this head dress (Indian Lake co) shoeTaleh. I think you have the story of it. but any way I will repeate it agin.*

In the bird Eages. the quial had the red which the woodpecker has now. the quial and the hawk and the hawk was getting the best of the quial so the quial gave the woodpecker the red feathers to watch the hawk for him. so all the quials gave their red feathers to the woodpeckers and after all the birds becam humans aman made the head dress acorden to the old tradition. the two feathers woven together storys that the feathers were woven by one person at first.

I showed this head dress to som of the older ones and found only two that Ever seen one. but never seen one made. while the others say they only heard of them and know the name only. among the Indians in olden times they valued it this head dress at \$750.00. som times it takes them 5 years to pay for it. and som times longer. there is a hat gos with this head dress which I will make. with Best wishes I Remain as Ever you Friend

Very Respectfully
yours,

Wm. Benson

R.F.D. Box 78

* See the story in "Old Earth Talk" section

Ukiah
May 24th*

Mr. C.S. Hartman
Pasadena. Calif.

Dear Mr. Hartman

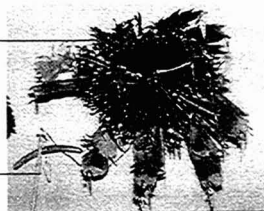
Your Letter Came To Hand this Evening, in which you wanted to know how the head dress was used, The head dress like the one you have, is given to a young man who is the son of a Chief, or nephew of a Chief, during The annual Ceremonial, which takes place in the Spring, May or June, and the name of the head dress, Shu-Ta-Lih. Back of the feathers, the weave is Bol-Ma-Kee. and the Hat is Bi-Terrek. The Pin Gha-No. and the stick with the deers claws, there should be 4 of these sticks, one of which is used by the young Chief, the one that weres the head dress, the name of this stick Li-So-Li-SoO! This Lisolisoo means Rattler, And Shutalih means Beautiful. Biterrek means Feathers woven together for a hat. and Ghano Means a pinner.

These things belongs to the young Chief. I think I have Made it clear enough so that it can be understood.

Song, He-Li-Li-Yom-Ta, Ha-He-Li-Li-Yom-Ta
Ha-Na-Ga-La-Yom-Ta, Ha-Mu-Ti-We-La-Yom-Ta
Ha-Joi-Ya-He-Yom-Ta, Ha-Li-Li-Yom-Ta
Ha-He-Li-Li-Yom-Ta.



Bi-Terrek _____
Bol-Ma-Kee _____
Shutali _____
Gha-No _____



Based on the information in this letter, the names for the various parts of the ceremonial head regalia is probably as shown above. Left to Right - NMAI 14/9756, 10/6130

Dont Get Busy and go danceing, I like to be there when the danceing is going on, Il bat there will be som kicking don.

Mary says she would like to see Mr. Hartman in action.
With Best Wishes From Both Of Us To Our Old Friends, Grace, and C.S.H.

Respectfully Yours
Wm. Benson
R.F.D. Box 139

**This letter does not have a year, but I assumed it was written after Benson wrote the previous one.*

HUMAN BEAR



Since time immemorial human beings have attempted to explain the unexplainable, expressed through religious ceremonies and rituals. The California Natives were no exception. Impersonation of the native fauna was a common religious practice among some of these peoples. Among these, probably because of its size, the bear was prominent. There were bear doctors or shamans, who were supposed to possess unusual powers, and there were also bear impersonators who performed at important ceremonies.

The anthropologist, S. Barrett, among other things, is known for his field work among the Pomo Indians of California. One of Barrett's most celebrated monographs was on the Pomo Bear Doctor. This bear doctor, according to Barrett's informant, was also an evil character who killed for pay. However, as reported by Benson, the Eastern Pomo did not possess a bear doctor, but a bear impersonator. Benson did not agree with Barrett's account of the so-called bear doctor and said so on several occasions. See Benson's annotated notes on Barrett's "Pomo Bear Doctor" monograph. Benson's explanation probably did not have the appeal to attract museum visitors at the time. Instead of being published, it was relegated to an archive.

In 1926 E.M. Loeb, an anthropologist and author of "Pomo Folkways," used Benson's expertise extensively in his publication. About Benson he commented, "The final form and completeness of this paper are largely due to the knowledge and peculiar genius of the informant Benson." On the subject of "Bear Doctors," Loeb obtained all of his information from Benson (PP 335-338). In the first paragraph of this section (pg. 335) Loeb wrote: "The English translation of the Pomo words *gawk buraghal* should really be "man bear" and not "bear doctor." Unlike the Yuki bear doctor, the Pomo *gawk buraghal* is not supposed to be a shaman (doctor). Since Barrett has called the Pomo *gawk buraghal* a "bear doctor" I shall follow his lead..." By following Barrett's lead, Loeb contributed to the confusion regarding this subject.

Benson told Loeb that he was not a human bear. However, his maternal grandmother had inherited the title and an outfit from a brother. The only use Benson's grandmother made of her outfit was as a disguise to collect berries throughout dangerous territory frequented by bears. She also scared her husband half to death by "knocking him down with the nose of her disguise," to prove to him that she was a "bear." Of this episode, the husband later reported to his friends, "That he was so furious at the time, that if he had his bow and arrow with him he would have shot the impudent woman on the spot." Benson's mother inherited the outfit, but she never used it "for by that time the land was too thickly settled and in the woods there was danger of hunters with guns." Later on William's mother disposed of it,



obviously leaving Benson with images that he later replicated, strictly as models.

In 1906 Benson constructed a bear robe model for Grace Nicholson (the first of four). Before selling the robe, Nicholson photographed Benson in various stages of donning it. Then she sold it, and subsequently, it was donated to the Peabody Museum at Harvard, together with the photographs in which Benson was wearing the robe. In 1917 when "Pomo Bear Doctors" was published, Barrett used Benson's robe at the Peabody as an illustration for his monograph. These photographs together with Barret's story, had a negative impact throughout the years on Benson's already undermined reputation. Now Benson began to be perceived as a powerful and perhaps evil bear doctor.



The fascination of anthropologists with the non-existent Pomo Bear Doctor, also survived Benson. In 1932 Benson published "The Stone and Kelsey "Massacre" On The Shores Of Clear Lake In 1849" in the California Historical Society Quarterly. This is the only publication strictly written by Benson, with an introduction by P. Radin. Among other biographical accounts about Benson, Radin goes on to explain "he was taught the ceremonial of the Women's Secret Society by his mother who was a Bear-Doctor." This misinformation in the 1930's might be admissible, but it is disconcerting to find it in such recent and notable publications as the "Handbook of North American Indian" (Volume 8). In this volume under the section of "Cults and Their Transformation" (p.666), there is a photo of Benson in one of the bear disguises. The caption incorrectly reads: "William Benson, Eastern Pomo, in bear doctor's costume." The next page shows also a photograph of a bone dagger identified with bear doctors. These photographs should be used cautiously and explained properly, such as, "William Benson modeling a bear impersonator suit which he made for the Indian art dealer, Grace Nicholson." Otherwise, they should not be used, for they only serve to promote and perpetuate a misconception.

It appears, during pre-contact days the human bear must have had various functions in the Eastern Pomo culture. One was that of collecting food in bear infested territory, and the others were to perform at annual ceremonies and get rid of undesirable persons in the community. Nelson Hopper, an Eastern Pomo elder, from Lakeport, California, told me "When I was growing up, if a person of undesirable nature was agreed to be rid of by the community, a sort of contract will be put on the person, and later on every one will say, a bear got him."

In deference to the anthropologists I would like to point out that throughout his explanation regarding the human bear, Benson seemed to become exasperated in his effort to explain the impersonator's function, and at times referred to him as the "bear doctor."

The three photos (pages 91/92) show Benson with a model of a ceremonial bear robe. Photos courtesy of the Huntington Library, San Marino, California.

Ukiah Calif
June 12th 1919

Mr C.S. Hartman. Pasadena Calif
Dear Friend

Your letter and check cam this Evening. thanking you very much for the check. am sorry to know that Grace is sick. hope that she is better.

I am out with the baler this week and Sunday I will Pack the dance suit and send it down. I dont know where Barrett* got his information. it semes like he got som of it in lake Co. and Potter valley. any way he got things mixt up gratly. very near all that he wrot was up side down. acording to the old Indian ceremony rules. O well. he may write better one next time. you must com and see us when you com to Ukiah. try and be in Ukiah on Sunday if you can.

with best Wishes I Remain as Ever your
Friend
Respectfully yours

Wm. Benson

R.F.D. Box 78

* Benson is referring to a monograph issued by the University of California Publications in American Archeology and Ethnology dated July 11, 1917 (Vol. 12, No. 11, pp.443-465), authored by S.A. Barrett regarding the "Pomo Bear Doctors". Somehow Benson obtained a copy of this monograph and carefully annotated each page and gave his own conclusion:

At anul (annual) ceremonys the Yom-Ta or Priest orders the bear doctor to com out with his bear skin and perform before the people of cours there is som that dos not belive what the bear doctor clames he can do. there for the Yom-Ta calls the bear doctor to the front. the Yom-Ta knows jest what the bear doctor can do. the bear doctor coms the day pointed by the Yom-Ta and when he appares from his hiding place he coms in front of the dance house with its two cobs (cubs) one on each side. the cobs are stufed coon skin. these cobs are not carred (carried) on a hunt. its used only in anuls

(annual) ceremony. when he first coms on the grounds he stopes on the west side of the ground and turns to his left and he then gos to east side and stops, stands erect and falls to his left and then he coms to the senter and also stand erect facing north and he falls to his left and gos south and stopes on the eage (edge) of the ground and stands erect. he falls agin to his left gos to the north eage of the ground. he stops and turns to his left and he stands erect facing south and falls to his left and gos in the dance house and he dose the same inside the dance house as he did outside. and then he coms to the senter hall and gos around it four times each way and gos west side of the hall facing east and

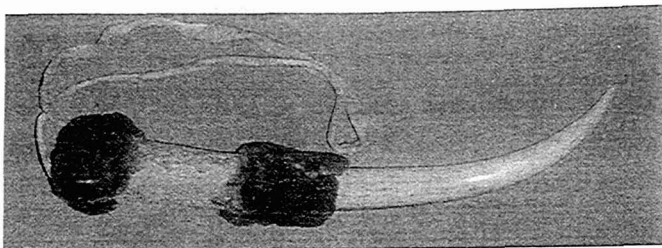
climes (*climbs*) it and when to the top he turns around and comes down head first and he leaps to ground from about half way about 6 ft. then he turns to his left he then goes back to rear (*rear*) of the drum and faces to the east and makes motions with his hands tho if he was going to take the suit of. he does this also facing north, west and south and he unlaces the suit and hangs it up a place fixed for that purpose. he(s) wife or his nearest relative then brings water for him to bath. he takes some of his arbes (*herbs*) puts it in the water and bathes with it and prays and sings while he bathes and that evening or early the next morning he goes away to his hiding place. he is not seen until the next annual ceremony only by chance then its not known whether its the same bear or not. sometimes a real bear is thought to be human bear and some time a human bear is thought to be a real bear. them days the bears were plenty and no one care to stand and wait to see whether it was real or human bear. when a bear was seen coming they were ready to run or they clam (*climb*) trees. still there was men who fought real bears and killed them who were

called bear fighters but they were few. this kind of men were called from other village to fight with she bears to take away the coubs (*cubs*). the coubes skins are used for quivers, the bear fighter is paid from 1600 to 2000 beads which amounts to \$10.00 to \$12.50 each.

when a man first discovered that a bear skin could be used on making himself look like a bear. this man went out one day to get some clover for his sick wife. at the time he wore a large rabbit blanket which pull over his head and covered his body. he went out among the bears where they were eating. he went on all fours making himself look like a bear as much as possible. he begin gathering the clover he wanted. then he made one from soap root fiber wove it very closeby. it took the man about one year to make one of this kind of suit. and a long time after, the bear skin came in use. This is about the size of the Kuei-ek or bear doctor. The above may not be worded just right but its the best I can do for the bear doctor.

Wm. Benson

(A full account of Benson's comments regarding Barrett's paper is given under the section of "Annotated notes regarding the human bear.")



Ukiah. Calif.
 March 9th 1920

Miss Grace Nicholson.
 Pasadena. Calif

Dear Friend.

your letter and check cam to me last saturday. Many Thanks for the check. I am sending by todays Express the human bear so you will soon see her in her new home. Past the bag o Earbs and bladder is in the head part. jest pull the flap open and you can see or take them out. the knife is not avery good one but I think it will do for the purpus. I hope it will be to som value.

The Iner work of soaproot fiber is from 250 roots. from the opening of the skin. you can tell about how many days it taken to make the armer. I worked almost night and day on it to get it redy in time I said it would be.

I hope it will rech you in good condition.

With best wishes
 I Remain as Ever Your Friend

Very Respectfully yours

Wm. Benson

R.F.D. Box 78

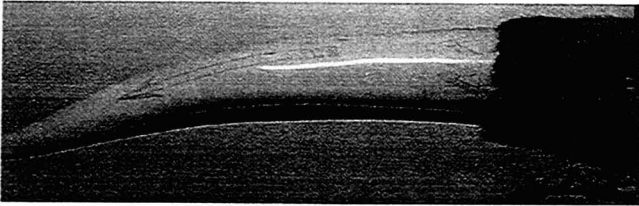
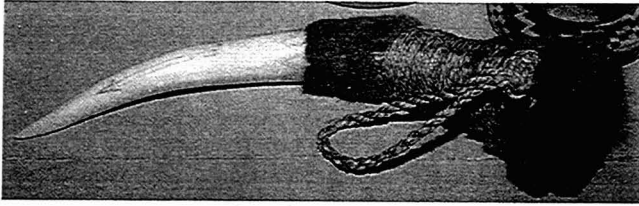


*NMAI 9/7726b - William Benson
 This bladder bag was part of the bear
 costume. Photo by M.C. Gasser*



*William Benson displaying the
 bear robe, which he describes in
 this letter. Photo courtesy of the
 Huntington Library.*

The above photo shows one of the bone daggers made by Benson as part of the bear outfit. NMAI 9/7726c. Photo by M. C. Gasser



NMAI 6/1057 William Benson - This dagger is similar in construction to the one on the previous page; however it is more elaborate. The handle is wrapped with a twined cord probably made with milkweed fiber. The incised decorations on the blade include an arrow on either side, which appears to be a "signature" used by Benson in some of his works. Photos by M.C. Gasser.

Ukiah, Calif.
Nov 16 - 1921.

Miss Grace Nicholson
Pasadena Calif

Dear Friend.

Your Kind letter cam to me this Evening and was very glad to hear from you. the basket that Mary was working on is here and as soon as she gets her sowing and other little work finshed she is to comence working on the basket. you know, I sayed I took a phot of it. I did and while we were over in lake Co picking Beans som of the boys broke in to our house and took lot of little things like this phot. so they took the picture out of the camery and I could not fiend it. so as soon as she comence work on it I will take another snap of it and send it to you. and Mary lost som of her best little knives for working basket material. this was the reason why she did not want to stay here.

I have Mary guited down now and I think I have her in notion to stay at home. I know I have. she thinks diferent now. so I will go to work for you on the 21st of this month that is next monday. Il make the things as the material coms handy. I want to make another trip to lake Co for redbud and white feathers. Il go over the last of the week. so Every thing is satisfactory with me and the wages I suppose will be the same as last year, so I will depend on it been so.

Mary joins me in sending her best regards to all of her friends.

as Ever I Remain.

Very Respectfully.

Wm. Benson

R.F.D Box 78

Miss Grace Nicholson
Pasadena Calif

Dear Friend

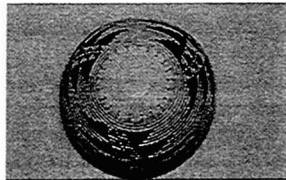
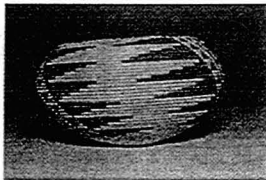
I suppose you have been looking for som thing from me. I been busy all the time working on the ear bones and the Pin and the basket with Po*. the first two weeks I worked on two Pare of Ear bones and the Pin. I got the Ear bones redy for the basket work. I dint quit have enough red feathers and Mary said she would helpe me with basket when she finshes her basket. she thinks she will finsh her basket in about two weeks and I got the Pin redy for the feathers. but I have no white feathers for tassel. I might be able to find som in lake Co. I will write to som of the boys over there for som feathers. and the last two weeks I been working on the basket. I took a snap of it and two of the one Marys basket and as soon as I get the rest of fillm exposed and then printed I will send them down. the basket that Im working on is 3 1/2 across and the stiches are 38 to the inch. so one of these three thing. you want finshed first tell me and I will try and fix it as soon as I can.

Mary joins me in sending best regards to all you and our friends of Pasadena. also wishing you merry christmas and hapy new years.

Very Respectfully yours

Wm. Benson

R.F.D. Box 78



This coiled basket was started on a magnesite disk called "Po". Po was obtained from Mt. Konaktai in Lake County and was considered to be as valuable as gold. As revealed in Benson's letters, the basket took Mary and William several years to complete: April 14, 1915 - "No Grace the Po basket havent grode much sence the warm weather. At present I am plowing Hops for the ranch." February 3, 1917 - "I have Mary helping me on the basket. and at times I work on som thing else... the basket is growing but it cannot be rushed. it lack about 15 rounds and it takes three to four days to the round. the stiches are now going up the 67 mark and you know if we rush it we might spoile it. so its best to work on it as we are working." February 26, 1917 - "You are not any anxiouser then I am to see the little basket at its last stitch. its growing slow but sure."

According to Benson's letters and records at the Phoebe Hurst Museum in Berkeley, there are two other "Po" baskets in existence, one sold to a Mr. Briggs: Sept. 26, 1905 - "I suppose you seen the basket that I made for mr. Briggs, that one with Indian gold on the botom." The second "Po" basket was sold to Sargent S. Singer, this one with a reddish magnesite disk for a start (which means that the magnesite was baked) and decorated with quills and feathers.

NMAI 24/2136 William and Mary Benson - Diameter 12.5cm, Height 6.9cm. Photos by M.C. Gasser.

Ukiah. Calif.
Feb 14, 1922

Miss Grace Nicholson.
Pasadena Calif

Dear Friend,

the basket that has been on the way ever sence 1919 cam at last. this basket was built by Mary in spring of 1919. may 15 and it was finshed on feb 9 1922. She has worked on this basket 15 months and 20 days as near as I can figure. I keep count of the days, months and weeks of the work on this basket. so there is not much out of the way on eather sid. it took 19 coils of white roots 8 coiles of black roots. two bunches of white willows about 200 sticks.

I took the last snaps of it and take them up tomorrow and have them printed. and will send them down as soon as posible. Mary says she is not going to charge you for the work but she says she will charge for the material. her Price on the basket is \$85.- and that nets her \$75.- she paid out \$10 for material. the one I am working on is about half don. you will see it in the photo with the other basket. jest recived your letter and the check. and I am very glad to know you are in good health and I Mr. Hartman . I hope is in good health also.

I thank you very much for the check. I am sending the basket by tomorrows express. and hope it will reach you in good condition.

with best wishes I Remain as Ever your Friend. Mary also sends her best regards to her Friends of Pasadena.

Very Respectfully yours.

Wm. Benson

R.F.D. Box 78

(Noted at top of letter "sent ck Feb 18th")

Ukiah, Calif.
Feb 24. 1922

Miss Grace Nicholson.
Pasadena, Calif.

Dear Sir

Your letter and check cam last night and Mary was so glad she wanted to go to town right away. this kind of basket is used in marriage ceremonials and its very hily praised. mother or sister of the man recives this gift and is giving by the mother or sister bride.

the desing is called part arrow head roughend with fan back design. the arrow head desing means the children of young marred copel, wished to be good hunters and the fan back desing means, wishing the children never to be met with accident and good health.



NMAI 24/2127 Mary Benson
Photo by M.C.Gasser

Mary is very glad that the basket was pleasing. she thought she was asking too much for it. she is now helping me on the one stick basket. I have no red feathers, I been trying to get some from the boys but they have non and I cannot leave my work and go out to hunt for them but Il have to as soon as I finish this basket. I have the ear bones redy and the pin that is the eching. and soon as I get the feathers Il do them up and they will be redy for sheping (*shipping*).

I havent been to town since I shiped the basket so I most go up today and see if the picturs are redy and if they are Il shel send them along. with best wishes from both of us to our Friends in Pasadena.

Yours very Respectfully

Wm. Benson

R.F.D. Box 78

Ukiah Calif
March 24 1922

Miss Grace Nicholson
Pasadena. Calif.

Dear Friend

I have (the three) stick* basket finished and will have the one stick** finished a few days. I thought I would finish the one stick and send them both together. and then work on the ear bones and the pin. you wrote me on Feb 19 the letter containing Marys check. did you write me since? did you send me my last months check, you know there is som bad boys and girls in this place. I was thinking if you had sent me the check, they might have got it out of my box like they did som time ago. so if this is any thing like that let me know and give the name who x the check is Indorsed by.

With best wishes from both of us
Remain as Ever your Friend
Very Respectfully Yours

Wm. Benson

R.F.D. Box 78

(At the bottom of the letter is written "sent check mch 27th 22 csh".)

* Three-stick, or three-rod, coiling refers to a type of basket (Shibu) - see glossary

**One-stick, or one-rod, coiling refers to a type of basket (Tsai) - see glossary

Ukiah, Calif.
March 28 - 1922

Mr. C.S. Hartman
Pasadena Calif
Dear Friend

Your letter and the check cam this evening I thank you both ever so much for the check. I am now working on the pin and will finsh it in a few days and then will work on the ear bones and there are two of them, beg (*big*) ones and small ones.

Its very hard to get red feathers and the white down feathers is also hard to get. like the ones on the Pin. We hope that Miss Hubby is better.

Remember us to Miss Hubby and to all of our Friends of Pasadena. With best wishes I Remain as ever your Friend.

Very Respectfully yours,

Wm. Benson

R.F.D. Box 78

Ukiah. Calif.
April 7 1923

Miss Grace Nicholson
Pasadena. Calif.

Dear Friend

your letter and checks cam to hand this morning.

Many, many thanks from both of us for the presents. Mary has alredy figured out how she will spend her money, dress and shoes, of corse the old man will spend his for somthing to eat.

I am glad to know that the basket was pleasing. I did not tell you the names of desings. the one like that $\langle \dots \rangle$ cah-shi-shi
water-tip-tip

it means water tip tip. tis the name of butter fly in lake co. language. the Ukiachs calls the design the same and the other you know is ants moving. and the last pin is one like the one the chifes daughter wore at her first dance. you know from the flicker feathers, is a guide alwiss for a women. in thos days its clamed thos things are used by women for protection. so that the story of the pin.

with best wishes from both of us to our old friends from Pasadena.

Very Respectfully yours

Wm. Benson

R.F.D. Box 78

Ukiah Calif
March 17 1924

Miss Grace Nicholson
Pasadena. Calif.

Dear Friend

Your letter of the 15 inquiring about the spoon. it was in with the long stone in the bag. it look like a little paddle. I called it a doctor spoon. the doctors used it to steare (*stir*) remedy with. the other long stone is what the Indian doctor calls snake rock he puts remedy on it and heat it and applys it to the poisoning part of the body. the Indian name (cahs-cah-ba) and the spoon one end of it is sharp and (rattle snake rock) with the sharp end he wipes or cuts salamanders and snakes also. and the flat end he stirs or mixes his remedy. this little padle I put it in with the long stone in the bag.

mary joins me sending her many thanks for the inclosed present.

with best wishes I Remain
as Ever Your
Friend

Wm. Benson

I am now working on basket its started on wampum

R.F.D. Box 78

Ukiah Calif.
Dec 7 1924

Miss Grace Nicholson
Pasadena. Calif

Dear Friend

your letters and the check I missed som way. I did not put it down in my book. any way I will indorse it once more to make it good.

I will send the basket down this week. she has not set a price on it. but then will be a slip in the basket regarding the price. I wrote to Mr. Victor Clemens, atascadero. About the red heads and how to fix them. I found 68 reds scalpe in hopland last week and bought them so I have them to start head dress with, I am fixin, the material now for the shuset. and Mary is busy fixing new willow shots for next year.

have you the creation? If you are not using it. I would like to look over it and finsh it. I have som parts of the story I found later that I would like to ad on but dont know jest where to put it in the story. we had little snow last night may be the old man will send you som later on . I think we will have plenty of both this winter snow and rain, when you run short, jes send your rain god up hear and we will lod him up with rain and snow and then som.

both of us Mary and I thanks you for your kindness and giving us both work as long as we wish to work for you. I will promise you that we will do our little best to stay with you. and work for you and you only our work shell be. for you only and you can depend on it.

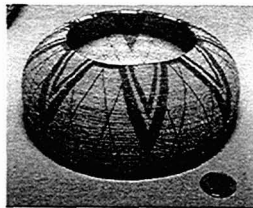
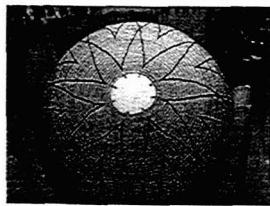
Mary joins me in sending her best wishes to both of you, you and Mr. C.S. Hartman

Very Respectfully yours

Wm. Benson

R.F.D. Box 78

the shell in the little
basket is the sam as the
wampum is made of



NMAI 24/2122
According to Nicholson's inventory this basket was made by Mary Benson. However, according to this letter, and the one before it, it was probably made by William. Photos by M.C. Gasser.

(Note at the bottom of the letter "sent checks Mary 50 Wm 40".)

Ukiah, Calif.
Nov 25th 1926

Miss Grace Nicholson
Pasadena, Calif.

Miss Nicholson

Dear Friend. Your Letter of the 16th Recived and Contents Noticed. The New Organization I Menched (*mentioned*) in my Letter. We Quit the Collett Bill. We have Wm Fuller with us and Sam Lopes of smith river. and the pitt rivers. so we have several hunderad to start with.

Petter Williams For Collett. he may com to our meeting. I am Inclosing an invitation Letter* such as we set out all over the state. some thing like one hunderad of them.

So you see we Mean Bisness. we want to do something for our Indian People.

With Best Wishes From Both of Us

Wishe to be Remembered to the Hartman

Very Respectfully Yours.

Wm Benson
R.F.D. Box 139

(This letter is typewritten. From this day forward all of William Benson's letters - that I am aware of - to Grace Nicholson were typed.)

* The following text is a reproduction of the letter mentioned by Benson to Nicholson: (Courtesy of the Huntington Library, San Marino, Ca..)

The California Indian Brotherhood invites you to be with us as a delegate from your people at an all Indian meeting to be held in a hall at the corner of Stanley and West Perkins Sts., Ukiah, Calif., Nov. 27th and 28th, 1926. The meeting starts at 10:30 A.M. and may last longer than scheduled if the assembled delegates so desire.

We understand that F.G. Collett has spread information among us throughout this State, that the bill known as the Kahn Bill (appropriating many millions of dollars for the immediate benefit of us California Indian) is dead. Mr. Collett has stated that Congresswoman Kahn has withdrawn her bill in favor of the Lea Bill (H.R. 8036). This statement is entirely false, so proved by the printed record and by Congresswoman Kahn's statement to prominent California citizens on Nov. 9th, 1926. Its falseness will be proved at the meeting and the future work for this bill will be outlined.

Mr. Collett also urges us to get behind the Court of Claims Bill, (H.R. 8036).

We have kept in close touch with Congresswoman Kahn and Congressman Lea as well as with the Indian Defense Association. We have had years of experience with Collett as well as the Indian Board of Cooperation.

We are emphatically opposed to the Court of Claims Bill as now amended, likewise we know that the Court of Claims Bill, (H.R. 8036) will not be passed this winter as Mr. Collett leads us to believe. We are opposed to sending Collett to Washington and opposed to the further payment of dues to him, while we whole-heartedly approve the Kahn Bill (H.R.9497).

We will have among other prominent speakers, an Attorney from the Indian section of the Commonwealth Club of California and Mrs. H.C. Roberts, chairman of the Indian Welfare section, Alameda district, California Federation of Women's Clubs and member of the California Committee on Indian Relief.

We have invited F.G. Collett and any member of the Indian Board of Cooperation, who chooses, to attend, in order that we may hear all sides of the question.

Information greatly needed will be given at this meeting, but it is equally necessary for us California Indians to let Congress know what we want and what we don't want so that Congress and the President will believe us.

To that end we urge all those of you who receive this letter as well as all other interested California Indians to get in touch with your people and make up an automobile party and come.

Write to our Secretary as soon as possible and let us know if you can come and about how many will be in the party, because we have available sufficient funds to pay the gas and oil expense on the round trip as well as board and lodging while here for six automobile loads of our people from the more distant points.

We will advise each group immediately on receipt of their reply to this call whether they are selected as the ones who will receive the above aid, but we want as many of our own people to come as possible, whether or not we are able to furnish the above aid, and that will depend on how much you can do. So please hold a meeting among yourselves and raise as much money toward your expenses of the trip as possible, then write our Secretary. Please act quickly as the meeting date is not far distant.

We met at Ukiah on Oct. 16th and 17th. Our life long friend, Dr. Merriam, (now on the way to Washington, D.C.) addressed us on the 16th. On the 17th, we formed a temporary organization to do the organization work until this coming meeting, at which time we shall elect an Indian Board of Directors, also State Officers and adopt by-laws thus making our temporary organization permanent.

Executive Committee

William Benson
William G. Williams
Arthur Knight
Frank Miller
Sam Williams

Officers

Stephen Knight, President
Everett E. Wilder, Secretary

Secretary's address:

2224 - E. 25th St.,
Oakland, Calif.

P.S. Enclosed find 6 copies for distribution.

Ukiah, Calif.
Dec 6th 1926

Miss Grace NicholsonPasadena. Calif

Dear Miss Nicholson.

Your Letter and Check Came To Me This Evening and was very glad to hear From You. Many Thanks For The Check.

Up hear. we have had rain for about three weeks. today tis Clared a little but could not say how long it will be clear.

Collier is a fine talker. The Indians are supporting the Kahn Bill. and That is the Bill Mr Collier Speaking for. and Mr Collier Represents the Indian Defense Association. And if I understand it right. the Indian Defense Association are trying to put the Kahn Bill over. they believe the Kahn Bill is the Best for the indians. and we also believe the Kahn Bill: is the best for the indians.

Mr Collier Draws no salarie from Indians. if any he draws a salarie from the defense Association.

Iam sending the picture of head dress and some of fiber. I thank (*think*) you have a picture of the head dress.

Baked soaproot was used for glue in between the strings to hold the feathers. its the old style way making glue for feathers. this kind of glue is used to keep the feathers in place and it drys it to the strings.

1 - we had hoped for and believed we would receive interest. but interest will not be allowed under the amended bill.

2 - we had hoped for an equal distribution of winnings in cash. but an amendment has been added preventing us from asserting our vested rights in the award should we win. hence. in all likelihood. the indian bureau will hold the cash for us and use it as congress may further direct. past experience with the bureau tells us what that means.

3 - in our proposed suit. we are definitely limited by amendment to the area proposed in the rejected treaties. namly. 7.500.000 acres. though we at one time had possessions of and were never paid for. the entire acreage in the state of california.

4 - Collete leads us to believe that we will receive \$2.50 per acre. but what the amended bill really says is. not to exceed \$2.500 per acre; with the Government offsets already totaling approximately \$12.000.000. and Congressman Lea's expressed opinion that the court will be likely to find the actual value of the treaty lands to be \$1.25 per acre. we expect the verdict of the court to find us actually in debt to the government. Thereafter. with our having kept up more long years of heavy dues paying. having had our day in court and having been adjudged without any just claim against the Government. we will find our real work, the passage of the Kahn Bill. (H.R. 9497). many many times more difficult.

this is the reasons why the California Indian Brotherhood opposed the court of claims Bill (H.R. 8036) as amended.

we hope all the good people of state of California will help us to put the Kahn Bill Over.

With Best Wishes To Our Friends Of Pasadena

Very Respectfully Yours

Wm Benson.

R.F.D. Box 139

July 28th, 1928
Ukiah. Calif

Miss Grace Nicholson.
Pasadena. Calif

Dear Miss Nicholson, Jest Recived a Letter from my niece, the one I was telling You about that went to Los Angeles, she says The Lady is very good to her, I gave her your Your address, Some day she might call on you, if she do hapen to come around, I know you will give her akind reception,

She is young and neads some advise, More so about Los Angeles, many girls went rong in that city.

Feeling Little better now, but the hot wether is bad for me, the Diebites bothering now, if we can get some one to look after our chickens we will take afew days off over on the coast.

Wm. Joines me in sending his best regards

With Best Wishes From Your Old Friend Mary & Wm.

Mrs Mary Benson

R.F.D. 139

Ukiah Calif
Dec, 4th 1928

Miss Grace Nicholson
Pasadena. Calif.

Dear Miss. Nicholson

Your Letter and Check Came to me this evening, and was glad to hear from my old friend.

Many many thanks for the chack, Iam sorry to know that the people down there steel have the flu, I hope its not serious.

Mary is not well and she is not doing much of any thing, some times she works on a small basket, when she feels better, Diabetes is bothering her, I jest dont know what to do some times, whether to take her down to that place where she before, I can not hardly make my ends meet, if I would, so I have to do the best I can, and get the best remedy I can for her, so it is Mary.

The meeting was good, the committee got the right dope this time, I thing (*think*) it makes things look shakey for the Indian bureau, if there is nothing don to that old Indian bureau, I dont know what will be the next move, some thing will be rong if they dont reorganize the bureau or Abolish it, they ask me if I know of any Indian had any medical help from the government, In my travels among the Indians, and I have asked many Indians if they got any medical help, every one of them said, they never did get any thing like that, the Indian says, uncle sam bad man, he got every thing we had, all our land, he dont want me to kill deer. duck. and fish, now I get sick, uncle sam like see me die, I gues I die I got no money, no medicine, I go die, uncle sam no good for Ingin.

I guess the poor Ingin as he calls himself, Is up against it.

Mary joins me in sending her best wishes to all of her friends.

Respectfully Yours

Wm

Ukiah, Calif
Feb (?), 1929

Miss Grace Nicholson
Pasadena, Calif.

Dear Miss Nicholson

Yours of the 12th at hand, Thankin You Ever so much for the Check.

Thawing out after the cold is right, and there is some more coming, For six mornings we had frost and no indication to let up, last week I had the rheumatism in my hip so bad I could not get out of bed for three days, and for awhile I thought I was going to the hapy hunting ground, the Doctor could not do any thing for me, so I sent for Rheumatic Oil, that and hot rocks helped me wonderful,

At present Iam working on pins and Ear bones, but can not get any red fethers, I got two from a white boy and that is all the red feathers I have, if I had about 10 or 15 I could finsh the head band, I will take a snap of it so you can see how near don it is.

Mary started a shuset, its all red, now about 8 inches in diameter, she works on it when she feels better and some times all day and som times part of aday, it looks like it might be a fine work when the design is finshed.

With Best Wishes From Both of Us To Our Old Friends Of Pasadena,

Mary and William Benson

Mary Wants To Be Remembered to Hartmans.

Yours Very Truly
Wm. Benson

R.F.D. Box 139

Uhhah, Calif.
May 29th. 1929

Miss Grace Nicholson
Pasadena. Calif.

Dear Miss Nicholson

Received the package yesterday and I was so dejected I did not know what I was doing. William said to me what has hapened, Well, I said, Grace has sent me pattern for a dress, and its a beauty, and you know what he said, he says give me a pease I want to make a pare of socks, I jest bang him over the sholder the box, and I made him like it too.

Say Grace, I am so Pleased I can not thank You Too Many Time, but any how I want to say Many Many Thanks.

The last few days I have been feeling better then I have for a month, the weather is cold for a week now, and I hope the weather will be so all sommer.

William is working on the Ear bones and he wont look or talk to me or any one elce, He jest sats there like a stump, I have to go out and talk to the chickens.

With Best Wishes From Both of Us
Respectfully Yours

Mrs. Mary Benson

R.F.D. Box 139

Ukiah, Calif
June 17th 1929

Miss Grace Nicholson
Pasadena. Calif.

Dear Miss Nicholson

Your Letter and Check Came to me this evening and am sorry to know that you had accident, We hope that you are better by this time.

I am glad to know that you like the pins, the ear bones will be jest as good.

Yes, Mrs. Keenan had the papers busey for a while, I dont know what she thinks now, after she seen our side of the story, I suppose you have seen it also in the papers, The Ukiah Tribe Denounced Mrs. Keenan, The California Indian Brotherhood Called a Meeting in which a Resolution was adopted by the Members, and Presented L.A. Dorrington and one to the Indian Department in Washington D.C. so you see Mrs. Keenan can not do as she likes with old Tony Matoch, Grand Jury dumped it over board when it came up for their Consideration, she wanted Tony to be Indited for murder,

The Indian Defense Association investigation was quit differnt The Girl died from Tubercular Peritonities, as Dr. S.L. Rea gives it.

The Fruit crops are not very good up around here, some pares not very meny, The Grapes are good, if the rain has not damaged them, but, rain has damaged lot of hay.

If I Understand this right, Now it is time to close the desk Dos This mean to stop work, or Dos it mean there will be no more Checks to me? Jest Drope me a card inregard of this so I will know what to do with the things I have on hand working on.

With Best Wishes From Both Mary And William to our Old Friends Of Pasadena.

Respectfully Yours

Wm. Benson

R.F.D. Box 139

(A note at the end of this letter dated June 19th '29 and signed CSH says: wrote: "keep on work = checks will continue regular- GN ment (sic) closing her desk for the night.")

Ukiah Calif.
Dec 21st 1929

Miss Grace Nicholson
Pasadena. Calif.

Dear Miss Nicholson

The Package And The Letter Containing The Check Came To me Today Safely, For which Both of us Thank You Very, Very Much.

Mary Says She has some thing spotted allred (*already*) To Spend her sher (*share*) of the check. We are sorry to know that the boy is sick We Hope That He is Better by this time.

From Both Of Us, Wishing You Merry Xmass And Hapy New Year.
Very Respectfully Yours
William and Mary Benson

R.F.D.
Box 139

Ukiah. Calif.
Feb 15th 1930

Miss. Grace Nicholson
Pasadena. Calif.

Dear Miss. Nicholson

Yours of the 12th at hand and contents noticed, In the working line, I am getting the Earbones redy to shipe Mary will be able to work on her boat basket monday agin, last week she was in bed, she took cold and was laid up all week and it put me back in my work, You know Grace, its like taking car of asick child, when she is sick, I have to be with her all time, and do all the washing and cooking, so its hard for me to do much between times, so be not discourage, we are doing something for you all the time.

We was saying one evening, what would we do if Grace was to leave us, we sure would starve, so we are carfull to not neglect the work which is to be don for you, ofcors its slow on the account of the metrial, some times we have to go off some other plase, get things that we have to work with and that takes time.

We sure enjoyed those cards that you and Mr Hartman sent to us from Japan and Peiking, Mary thinks they are the prettys cards she ever saw, she keeps them in her bedroom.

Mary Wishes to be remembered to the Hartmans

With Wishes all kinds of good luck from

Mary and William Benson

R.F.D. Box 139

Ukiah, Calif.
April 14th. 1930

Miss. Grace Nicholson.
Pasadena. Calif.

Dear Miss Nicholson

The Letter and Check Received Many Thanks For The Check.

I have another pin almost finshed and the bolds, after finshing them I think I will start a basket, it will be a three stick coile weave.

Mary works on her basket now and then, she begin to bring it over to a curve, as soon as it clears up I will take a snap of it and send it down.

Mary joins me in sending her best Regards to her old Friends of Pasadena.

With Best Wishes From Both Of Us

William and Mary Benson.

R.F.D. Box 139

May 10th. 1930.

Miss Grace Nicholson.
Pasadena. Calif.

Dear Miss Nicholson

Your Letter and Check was Received yesterday, Thanking You Very Much For The Check.

I can't make out two words in the letter, some thing you want made. If it was tiped I think I could make it out, I Think Mr. Hartman could tell me about what you want.

Iam having a hard time with Mary, she caught cold about three months ago and she can't get red of it, we tried all the caught remedys and doctors but no relief, she caughs goodeal in the night, it makes her very sick, but during the day shes up and around and workes on a little shuset basket, I will send a snap of it later and of the one I am working on.

Best Wishes From Both Of Us
To Our Friends of Pasadena.

Wm. Benson
R.F.D. Box 139

Ukiah Calif.
May 18th. 1930

Miss. Grace Nicholson
Pasadena. Calif.

Dear Miss. Nicholson, Am incloseing the Picturs of the Baskets that we are working on.

Am Sorry to tell you that Mary is in Bed sence Monday, she looks bad, I tryed all the Doctors in Ukiah and all the caught remedys made, but no relief, she has not the T.B., now I am trying the Chine Doctor, she says she feels little better, but her head aches, Dr. Hudson thinks she has White Campce in her blood, as he called it.

She caught gooddeal in the night and that you know keeps us both awake, I work on my basket about 9 hours in day.

Respectfully Yours.
Wm. Benson

R.F.D. Box 139

Ukiah, Calif.
June 4th 1930

Miss Grace Nicholson
Pasadena. Calif.

My Dear Miss Nicholson

I am Sorry to tell you that Mary Pased away yesterday 6:30am. she had hemery twice, one the daybefor so Grace Iam all up set, but I will work jest the same as soon as I get stratened around. Mr. Knight sent you a telegram yesterday.

Jest at present she is laying in a box beside me. thanking You many times for the Check, it will helpe out in my trule.

She was working on two baskets it looks like II have to finsh them.

Very Respekfully Yours
Wm. Benson
R.F.D. Box 139
She will be put a way 4:30 this afternoon.

WB

The following day after this letter, Nicholson sent Benson a telegram with the following message: "Greatly shocked. Sorry unable to come now. Planned northern trip in ten days. Am sending \$50.00 check"

Ukiah. Calif
June 9th 1930

Miss Grace Nicholson
Pasadena. Calif

Dear Miss Nicholson

Your Telegram and Letter Came to me this evening and with check inclosed and For which I Thank You Many. Many times.

Yes, This was a grate Shock to all of Her Friends and relatives, She left us unexpected.

The daybefor she had a hemorrhage and the one next morning took her, 6:30a.m.

Well, Grace, We can not helpe it, we have to stand it.

I Thank You Many Times For Your Kind Regards.

I hope You will drop in when you come up this way.

With Best Wishes To Mr. Hartman And to all of our friends and to Miss Nicholson.

Respectfully Yours

Wm. Benson

R.F.D. Box 139

Ukiah, Calif.
July 8th. 1930

Mr. C.S. Hartman
Pasadena. Calif.

Dear Mr. Hartman

Your Letter and the check came to this evening for which I thank You very much.

I was in town on the 7th, what time did you pass or were in Ukiah? and what was that about the funeral bill? did Grace want to make some of it good? if so I will send the itemise account, the first was, Paid to Van Alan 15.00 Dollars. Clealand 10.00 Chine Earb Co 30.00 Care for the body at night 5.00 Herse 15.00 Dollars. totaling 75. Dollars, if she want to make some of this good alright and if she thinks it be too much its all the same.

I was in town today and was in C. Hofmans but no one said anything about the skin, so will have to go up tomorrow and see, and bring it home.

write me and tell me what you want don with the skin, may be I will have to go to work on it right away.

With Best Wishes To Both Of You

Remain As Ever Your Friend

Wm. Benson

R.F.D. Box 139

(At the top of the letter pencilled "Ansd ck 25 July 15")

Ukiah, Calif.
Aug. 20th 1930

Miss Grace Nicholson
Pasadena, Calif.

Dear Miss. Nicholson

Yours of the 10th Came This Evening, and the Check Fro which I thank You Very Much.

I am geting along fien, Grace, I Work on the basket of mornings and work on the bear skin in the after noon, At present Iam diging soap root fiber, and gathering oak shoots, and I have to go over to lake Co. for Obsidian for the Eyes.

The wather is also very hot up here, but only for about three hours, From Eleven to about two thirty.

Remember me to the Hartmans, With Best Wishes I remain As Ever Your Friend.

Yours Truly

Wm. Benson

R,F,D, Box 139

Ukiah, Calif.
Sept 14th 1930

Mr. C.S. Hartman
Pasadena, Calif.

Dear Mr. Hartman

The Check Came To Me This Evening Fro which I Thank You Very Much I am More So To Miss Nicholson.

I helped in the hops a few days last week, Now am working on the bear skin, I think I will have it redy in a cople weeks. and then will comence working on the baskets.

I hope all the Hartmans are all well and hapy, and Miss Nicholson enjoying good health.

Very Respectfully Yours

Wm. Benson

R.F.D. Box 139

(note at the bottom of this letter says: "sent skin nov. 30 CSH")

Ukiah, California
Oct 14th 1930

Miss Grace Nicholson
Pasadena, Calif.

Dear Miss. Nicholson

The Check of 10th Recived, For which I Thank You Very Much.

How About The Buckskin, if you could get one ordinary size will do, I Found enough to make the foot part, so all I want now is for the lining, if I can get the buckskin this week, I could have it redy by the middle of next week.

With Best wishes I Remain as Ever,

Yours Truly

Wm. Benson.

R.F.D. Box 139.

(There is a note signed by Nicholson at the end of this letter that says: "CSH. will be home after Nov 1 - and will send buckskin then-10-22-30".)

Ukiah. Calif.
Nov 17th 1930

Mr. C.S. Hartman
Pasadena. Calif.

My Dear Mr. Hartman

Your Letter And The Check Recived O.K.

Yes, The Bear Skin Will Be Along Next Week Some time, I have Little More Work to do on it, so
You will Have it Some Time Next Week.

Thank You Very Much For The Check,

I will work On The Basket Some Time Next Week,

With Best Wishes To Both Of You

Very Truly Yours

Wm. Benson

R.F.D. Box 139

(At the bottom of letter pencilled "ansd 11/28")

December 1st 1930

My Dear Miss Nicholson,

I Recived Your Letter This Evening, I am Hapy To Know That You Got The Berries, and Am sure You Will Injoy Them.

Last Night We Had a little Rain and This Evening It Cleared up, and it do not look like Rain.

I am Getting along Allright But One Thing I can not Forget That Is Mary, I Can See Her Face Ever Now and Then, I have Been Thinking of going to see You A Bout The Last Of The Year, and Bring Those Baskets Down, You Know I said I would Finsh Them, but come to think, I thought it would be a good Ida to have them jest as she left them in Your Collation with her other Baskets, so if nothing hapens I you will find me at your door.

I Hope You Are Better Now With Your cough.

With Best Wishes I Remain Your Friend

Sincerely Yours

Wm. Benson

R.F.D. Box 139

(There is a note at the top of this letter saying: "You remember Mary finished the Basket her mother started and I would rather have the Baskets finished to put in the collection." This note was not signed.; however, the handwriting appears to be that of Nicholson's secretary, C. S. Hartman.)

Ukiah. Calif
March 14th, 1931

Miss. Grace Nicholson
Pasadena. Calif.

My Dear Miss. Nicholson. Your Letter And Check Came For Which I Thank You Very Much.

In A About three weeks I think I will finsh the Basket that I am working on.

Then I Will comence work on the Boat Basket.

Yes, we have rain up her when ever we call for it, but nut much at a time, jest a nough to wet the ground.

With Best Wishes To My Freinds I Remain As Ever

Very Respectfully

Wm. Benson

R.F.D. Box 139

Ukiah, Calif.
March 28th 1931

Miss. Grace Nicholson
Pasadena Calif.

My Dear Miss Nicholson

I am Sending The Basket That I was Working on, that The Basket That Mary Left unfinished, and now I am Working on the other one, the boat Basket, this is the hardes job, I worked on it this morning and I fiend its hardered then the other one.

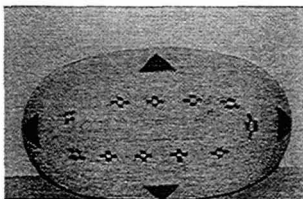
this is the Best I could do on it.

With Best Wishes to my Friends of Pasadena,

Very Truly Yours,

Wm. Benson

R.F.D. Box 139



NMAI 24/2118 Mary and William Benson. Boat basket left unfinished by Mary and completed by William. Photo by M.C. Gasser.

CREATION AND OTHER MYTHS

Time does not diminish Benson's allure to academicians. In 1921 he was invited by Alfred L. Kroeber, from the University of California at Berkeley, to share his knowledge of Eastern Pomo culture with a graduate class working under his direction. The results from this class were very prolific. Volumes of information were recorded, and many papers were published in the University of California Publications in American Archeology and Ethnology, including Edwin M. Loeb's "Pomo Folkways" (published 1926), which is mentioned earlier regarding the bear outfit.

In 1923 L. S. Freeland, another student of Kroeber's, published "Pomo Doctors and Poisoners", and Freeland's husband Jaime DeAngulo, a linguist, also became acquainted with Benson. They collaborated on aspects of Eastern and Central Pomo languages. As part of the linguistic exercises, Benson dictated his autobiography, which DeAngulo published in 1935 (DeAngulo does not miss the chance also, to tell in his introduction that William Benson's mother was a bear doctor). During this period both individuals became such friends that Benson was often a guest at DeAngulo's residence, and had the opportunity to meet other individuals from the academic world of Berkeley.

Exposed to such scrutiny, Benson must have told DeAngulo and others about the myths that he had been recording since 1904, for over 25 years, for Grace Nicholson. He seemed to have had no notion of Nicholson's claim of sole ownership, and therefore to the need for secrecy regarding his stories. The most important of these stories, the Creation Myth, Benson apparently sought help with before sending to Nicholson the completed manuscript.

Benson had been recording "Creation" in a small student notebook and as early as 1906, had shared its contents as it progressed with Nicholson. He wrote 200 pages, in which he showed a remarkable gift as a translator and writer of oral tradition. In his notebook he finished the myth as far as the second genesis and the first ending of the world (the deluge). The subsequent destructions and world renewals, he gave to Nicholson as an oral account. Nicholson wrote this information in a sketchy manner, together with other ethnographic information given to her by Benson.

Benson's hand written notes plus Nicholson's additional information, should have been more than sufficient for her to have published "Creation." However, she probably expected Benson to elaborate on each aspect of it, much as he did with the first section. That translates into roughly 600 additional repetitious pages. My belief is that Benson asked DeAngulo to help him in this quandary. DeAngulo perhaps suggested writing the story in Eastern language at the same time, which supposedly they did together.

In so doing, Benson's "Creation" became DeAngulo's "Creation," for it lost most of its original essence. In DeAngulo's "Creation" he shortens various phases of the myth and incorporates other myths written by Benson but not evident in Benson's manuscript of "Creation". Also, in DeAngulo's version of the story, the Creator (Marunda/Kuksu) acts more like Coyote or the trickster reminiscent of Paul Radin's "The Trickster". In contrast, Benson's original myth is more serious in character and Marunda/Kuksu is portrayed as a maternal figure. Throughout Benson's writing, the ancient ceremonies can be imagined with all of their ritualistic beauty.

Before Benson had the opportunity to send Nicholson his "Creation Myth" she learned that Benson and DeAngulo had been working on the story. This episode nearly ruined all the years of friendship and collaboration between Nicholson and Benson (see letters dated June 17, 1931, and July 24, 1931). Nicholson felt betrayed and sent Benson a very caustic letter.

Nicholson's letter of June 17, 1931, is somewhat misleading when she claims that she has been paying Benson throughout the years to record "Creation". It is true that she helped the Bensons financially but the money she sent them was to be used not only to pay themselves for materials used, labor, and so forth, but also to provide William Benson with funds to buy artifacts from other local individuals. While under Nicholson's employment, both Mary and William had to work as laborers to supplement their income. Throughout the correspondence, there are statements that report them picking beans, picking hops, bailing hay, and so forth. Grace Nicholson's investments in the Bensons paid for itself many times and in many different ways. The Bensons produced for her unique and exquisite works of art. William Benson also provided her wondrous myths, including the first part of "Creation." Sadly, in the letter in which William Benson returns to Nicholson "Creation," he comments: "A Few Lines To Lett you know that Iam Going up to Ukiah tomorrow and will stay there untell hop picking is over." He was then sixty-nine years old.

Nicholson recognized Benson's superb artistic gift with three dimensional forms. She also recognized the potential inherent in Benson's stories for reinforcing her artifact collection. When she sold some of Benson's models of ceremonial regalia, she also furnished the myth about how the artifacts came into existence. The rest of the stories, including the Creation Myth, she was perhaps saving to sell with the Benson's basket collection, which she had hoped to sell as a group. In some of Benson's stories edited by her, whenever there is mention of a certain basket form, she inserted a small sketch of the particular form. But she failed to recognize Benson's stories as an addition to his creative genius. For if she had, she would have published them long before Benson met DeAngulo.

Benson's talent as a story teller and writer were quickly recognized by DeAngulo. It is lamentable that DeAngulo did not encourage him to continue writing in his own style, which was just as poetic and charming as DeAngulo's rewritten stories.

June 17th, 1931
 Mr. William Benson
 2851 Buena Vista Way,
 Berkeley, Calif.

Dear William,

I learned, yesterday, that you had finished the story of the "creation" that we started many years ago, and which you have long promised to finish FOR ME.

For many years you have had over five hundred dollars annually to make it possible for you to do Museum work for me, and to make it easier for you to get along in the world.

Now other parties have had the benefit of your work. They will get all of the credit, including Mr. Boaz, who will probably publish the matter you have given your Berkeley friend, and I will not even be mentioned for all my work in the matter even though I have furnished the funds all these years to make it possible to preserve the legends, etc.

In other words they reap the reward of your work and information, and I have paid the bills. They have the completed story of the creation, and I have only part of it, when it was the agreement that I was the only one to have that story and the other legends.

I knew you were helping your friends with the language, which was all right, but you promised me the legends and said you were working on them whenever you possibly had time.

Indians, and others, told me you were working for your friends, and giving them all your stories, but I doubted this as I had full confidence you were keeping all agreements with me, and I have a number of letters from you saying you were working to finish the "creation" story, and would send it as soon as it was finished.

Perhaps you are going to send it to me at once even though they have it.

Please let me know about this very soon, William, and oblige. Also let me know how soon you will finish the basket now that you will have more time on my work.

Also let me know, please, when you leave Berkeley to stay at Ukiah again, as I would not have time to see you in Berkeley.

With best wishes, I am.

Sincerely,

*In the introduction for this section of the letters an explanation is given as to the events which prompted Nicholson to write this letter. This episode is yet another example of the misfortunes suffered by Benson and for which he probably was mystified.

Berkeley. Calif.*
July 24th. 1931

Miss. Grace Nicholson
Pasadena. Calif.

My Dear Miss. Nicholson.

A Few Lines To Lett you know that Iam Going up to Ukiah tomorrow and will stay there untell hop picking is over and from there I will send you Creation with which Mr. Dr. Angulo jest has finished for me** and I will also take phot of the Basket that Iam working on and send it down to you.

Above all things, do not publish the Mith by peces (*pieces*) but publish it in hule (*whole*) if you will.

Best Wishes From your Friend

Very Respectfully Yours

Wm. Benson

**This letter was written while Benson was in Berkeley staying with DeAngulo. If he intentionally wanted to deceive Nicholson, why write to her in such manner?*

***The finished version that Benson refers to is the one that DeAngulo edited; however, he also included his original book.*

n.d.

My dear William:

The basket received and will make a fine addition to Grace's collection of Marys Baskets. Grace will be glad to have you make more fine samll baskets like the ones you have made for her in the past and pay you well for them - also more of the feather pins, earrings, and another fine belt. We are having fine clear weather but cold on account of so much snow on the mountains. I guess you have had cold weather at Ukiah from newspaper Report -

With best wishes

CSH

Ukiah, California
Nov 7th 1931

Mr. C.S. Hartman
Pasadena, Calif.

My Dear Mr. Hartman

I have finished the boat shape Basket which Mary left Unfinished, I am righting to know weather to send it down or sel it her, and I did not know weather Grace would take it at the price that I ask for it, The Price is 50 Dollars, You see I bought 7, Dollars and fifty cent worth of material and that is counted in the fifty dollars, and at that it only allows me for three months work 43 dollars, so write me and let me know.

The Measurement of the Basket, Its 24 ins above all and 14 ins across and in Circumference 64 Ins.

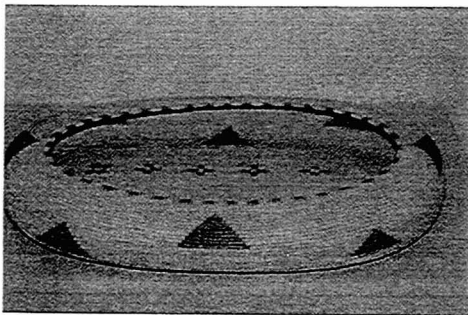
With Best Wishes To My Friends

I Remain As Ever Yours Truly

Wm. Benson

R.F.D. Box 139

(At the end of this letter there is a note signed CSH saying: "wrote & sent 50.00 check for Basket = Nov 10, 31)



Boat shaped basket made by Mary and William Benson. The dimensions are those given by Benson in this letter. NMAI 24/2118 - Photo by M.C. Gasser.

Dec 16th. 1931

Miss. Grace Nicholson.
Pasadena. Calif.

My Dear Miss Nicholson

I am Sening By Todays Express 2 Hair Pins, Mr Hartman Said you wanted them and Ear Rings, The Ear Rings I Have to go down to Bodega for Boens, so I will work on the Basket, The Chargs on the pins Are 25 Dolars, The same old prise.

With Best Wishes To You Both

Your Friend

Wm. Benson

R.F.D. Box 129

(A note at the end of this letter and signed CSH says: "sent check in full Dec. 21, 31")

Ukiah. Calif
Dec 29th 1931

Miss Grace Nicholson
Pasadena. Calif.

My Dear Miss. Nicholson

The Present and Check Received, and am very Thankfull for Both.

We are haveing lot of rain and snow up here and at present it looks like there is on let up to it.

Remember me to Mr. Hartman, With Best Wishes To All My Friends,

Wm. Benson

R.F.D. Box 139

Ukiah. Calif.
Feb 24th 1932

Miss. Grace Nicholson

Dear Miss. Nicholson

Your Letter and Check Received, and I Thank You Very Much For the Check.

I am Makeing a small one this time, You Know Grace, Iam Geting Old and can not do the Work I use to do, But I will do the best I can.

Remember Me to Mr. Hartman

I Remain as Ever Your Friend
Wm. Benson

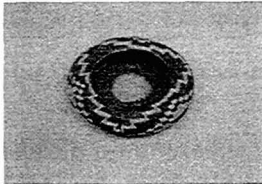
R.F.D. Box 139

Lakeport. Calif.
July 4th 1932

Miss Grace Nicholson.
Pasadena. Calif.

Dear Miss Nicholson.

By Todays mail I am sending the basket that I thought I would take to my grave, it was the last basket that my wife finished, I now think that basket, You shold take it and take care of it with the rest of her baskets.



So I am sending it to You basket is 15. dollars, this is but simpley to helpe me.

by todays mail, The charges on the not Because the basket is worth it,

I can not leave the basket at home and I can not careey it around, for it will be stolen or it will be broken, so I thought it would be best thing for me to do, was to send the basket to You for good care.

With Best Wishes to Both Mr. Hartman and Yourself

Yours Truly

Wm. Benson.

When Addres to me
R. 2. Lakeport. Calif.
in care of Al Elgin

(A note at the end of this letter reads: "Sent check 15.00 full and wrote thanks etc.". The signature is not legible but the handwriting appears to be that of CSH.)

The small basket in the photo is Mary Benson's last completed basket. This is a coiled basket mostly sewn with split dyed bulrush root threads, giving the basket an elegant yet somber appearance. The stitches are so fine they resemble a common thread strand. NMAI 24/2137 Mary Benson. Photo by M.C. Gasser

Berkeley. Calif.

Mr. C.S. Hartman
Pasadena. Calif.

My Dear Mr. Hartman

your Letter and Check came to this morning for which I thank you very much. I was here all last week working on the Basket, if I move up to Ukiah I will let you know.

I have been under the weather for two days, we all had cold and we were all down with it but its geting better now.

I am going up to Ukiah next Saturday to see how things are up there.

These people are so nice to me, I can not helpe but stay with them and to get out of that talk about me up in Ukiah and ----- one came to my house drunk and wanted to run me out of my house, he said he wanted to live in the house jest because it belong to-----, his father and others took him away, so this the reseon why I am down here.

With Best Wishes to all of My Friends of Pasadena,

Very Respectfully Yours,

Wm. Benson

2851 Buena Vista Way*
Berkeley Calif.

**Jaime DeAngulo's* address

Ukiah. Nov 14 1932

Miss Grace Nicholson
Pasadena. Calif.

My Dear Miss. Nicholson

I am up against it jst now and I wishe to ask you for alittle helpe, if you could let me have 10 dollars which will be a grat healp to me, Iam working on a basket for two months and I expect to finish it the last of this month, as soon as I finish it I will send the basket down, at present time I have no grocery, and there is no work in the valley now at present.

(This letter is missing the lower half therefore I do not know if there was something else written on it. On the side of Benson's text there is a note signed by CSH that says: "sent him 10.00 check Nov 16, 32.")

Ukiah. Calif.
Nov 19th 1932.

Miss Grace Nicholson
Pasadena. Calif.

My Dear Miss Nicholson,

Iam Sending By Todays Express The Basket That I Was Working on Which I hope will Reach You In Good Condition, You Can Give Me Credit For Five Dollars for the Basket and I will build another one which will blance ten dollars* I will be working on Baskets from now on.

With Best Wishes To Both of You And Mr Hartman.

Yours Truly

Wm Benson

**An example of Benson's honesty, when he sends a basket in payment for the \$10.00 sent to him, and asks to be credited for \$5.00, until he can send another of equal value.*

Lakeport. Calif.
Dec 26th 1932

Miss Grace Nicholson
Pasadena. Calif.

My Dear Miss Nicholson

I am over here in Lake Co now, I have been over for about fore weeks, and I been sick but Iam working on a basket and its about half finshed, The money that you sent me, I spent 4 dollars of that for medicine, and now i am broke, and I would like to ask you for 10 dollars, and I will be very thankful to you,

Remember me to the Hartmans

Hapy new years to all of my friends

Yours Very Truly

Wm. Benson.

Lakeport. Lake. Co. Calif.

R. 2. care of Norten.

(A note on this letter signed by CSH reads: "Jan 3. '33. cannot loan as I am borrowing to keep going myself. sent you 3.00 christmas check to Ukiah.")

Lakeport. Calif

Miss Grace Nicholson.
Pasadena Calif.

My Dear miss. Nicholson

Your Most Wellcom Letter came tome this morning and was glad to hear from you, The present you sent me, I havent got yet I guss its over there in my box, I Thank You very much for the present it will be A grate heelp to me, I havent been over to Ukiah for over amonth.

I hope the times will be better With you.

With Best Wishes To Both of You And Mr Hartman.
Yours Very Truly

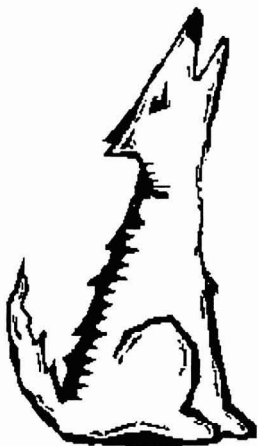
Wm. Benson
Lakeport. Calif.
R.2.

This letter did not have a date, but it appears to be written around this time. The previous letter and this one were Benson's last letters to Grace Nicholson that I am aware off. He died five years later, in 1937.

In 1936 William Benson visited the Lake County Museum in Lakeport for the purpose of donating his and Mary's last valuable possessions, since "the doctors had told him, he did not have that much longer to live." After receiving Benson's donations the registrar made the following entry: "These very valuable articles were given to The Lake County Museum by William Benson - Indian who only lived one year and a half after bringing these articles to the Museum. he had a nice manner and a low soft voice. he lay ill here in Lakeport for 2 months. But the recorder of these words did not know it untill after he passed away - it was then two Indian men came in the Museum o told me the sad news - The William Benson passed away summer of 1937."*

* From the Lake County Museum's Archives.

BENSON EASTERN POMO MYTHOLOGY AS INTERPRETED BY WILLIAM



About the Creation Myth:

The Creation Myth appears here exactly as William Benson recorded it, except for editorial modifications for the purposes of clarity and the inclusion of graphic material. The addition of numbers to paragraphs appears to have been influenced by DeAngulo and others who helped Benson organize the materials, or he may have used the Bible as a model. It was probably written in this form after his wife, Mary, died and he began spending more time in Berkeley. Interestingly he sometimes numbered paragraphs without completing sentences. They are presented here as he wrote them.

The definitions on this insert are taken from a note made by Grace Nicholson while recording a myth from Benson. It will help clarify the meaning of the title of the "Creation Myth".

DAOK-BACAH = OLD
MARUNDA = EARTH
GA-NEU = TALK

DAOK-BACAH-MARU-GA-NEU MARUNDA GIE-DOY-DORRAL-GA-NEU

BY: WILLIAM RHALGANAL BENSON



Indian History or Tradition of the Beginning of the world or the Existence

In this tradition Recommends two Partys. The Marunda of north the first party and the Kooksu of the south the second party. The Marunda knew that he could obtain helpe by som other Power other then his own. So the Marunda cam to conclusion to fiend this Powerfull being. When the Marunda started he hardely new which Direction to go. So he takes four of his hare (*hairs*) first held them to the north the hare pointed to south and held the hares up

again to the west the hare again pointed to the south. And then to the south the hare pointed torge south and then again the hares were held up torge East the hares still

2. pointed torge (*towards*) south. So the Marunda thought that must be the way to the great being. The

Marunda then went floting arown the mass of cloud In which he lived. He went arown this mass of cloud four times each way and then started to the way the hares pointed. The Direction which he thought to be south. The moment he started he desired the journey shall not take over four days. The hares that he held in his hand led the way torge south. Until the journey was made. He first discovered a mass of cloud like that of his home. At first the Marunda thought it was that of his home. he went around the mass of cloud four times each way and made acall by stroking it with his pipe. the Marunda

1. did this four times and the Kooksu cam out and seen the Marunda floating In the atmosphere around his house. He the Kooksu Invited the Marunda to com In. The Marunda went In first. And then the Kooksu went around his house four times each way to see if there was anything rong don by this being. After looking all around and was convenced that the Marunda was all right he went In and went around the Marunda four times each way and sat down the opsite side from the Marunda. The Marunda had located himself on the east side of the room. As soon as the Kooksu cam In the Marunda desired his pipe to be field (*filled*)

4. with tobacco and to becom lited. So it was, and the Marunda began to smoke, and after smoking a little while the Marunda offered it to the Kooksu. The Kooksu did not say anything. So the Marunda got up and went around the Kooksu four times each way with the pipe and handed the pipe to the Kooksu. The Kooksu then got up and went around the Marunda four times each way and then taken the pipe from the Marunda and smoked it. After the Kooksu smoked a little while he handed it back by doing the same. As first going around four time each way. The Marunda taken the pipe or his pipe by going (*doing*) the same.

5. the Kooksu then thanked the Marunda for her visit and delivered oration and then desired his pipe to become field with tabbaco and becom lited. so it was. the Kooksu did to the Marunda as the Marunda did to Kooksu. Handed the Marunda the pipe by going around him four times each way the Marunda taken the pipe by doing the same. while the Kooksu was preparing the smoke,

the Marunda placed his pipe In the senter of the room. after smoking alittle while the Marunda handed the pipe back by doing the same as first. then the Marunda delivered oration. I thank my hair for leading my way to my brother who is Powerfull above all. He who shall know, and don know my plans before my words are spoken. Brother and I are one and only one we shall be which is going to be shall be as I

6. and brother. There shall be the Image of I and brother and there shall be first a hard surface for him and his mate. There will be darkness for him to rest and light for him to move. The water will be from which many kinds of plants shall water. The waters shall contain food for him. as same as the surface of mass. Brother know what we are to create. The (*w*)hole existence will bear shall be as I and Brother. I say. I and brother. I mean the Existence shall be brothers and sisters for they will be created by one and by one the Existence will be governed. there is others all redy successfully governed by my desire. There will be many things unknown to him who shall be on the mass. There will be for him all necessary.

7. The Existence shall correspond with my pipe and brothers pipe also. While the Marunda was talking the Kooksu had placed his pipe along side the Marunda pipe. The both pipes were of stone and all kinds of design in it. Both pipes was examind. The Marunda examined the Kooksu pipe. The Kooksu examined the Marundas pipe. After looking over the pipes the Kooksu got up and said. Brother knows what I know. and I know what brother knows. Brother shall create Existence and his Image he shall create surface for his Image. And other necessities for him. By this the hole Existence shall remember brother Marunda and I. We lived and will live and our hands and mind will live forever and ever. The

8. light is and dark is also. Everything will be as brother wants it will be my wish also. Our Image will have a helpe which brother will give him. they shall bring forth a large number like that of themselves. Brothers shall bring every thing necessities for them and hapyness will be to them for ever. If any one becoms bad and disturbs the hapness of the other shall be punished. He who disturbs many of the brothers plants (*plans*) deth shall be to all. And we shall wash them if disturbed after washing them. The great fire shall destroy them. If the hapeness is not disturbed they shall live as I and brother. If they disturbe, the deth shall be to them. they com

and they shall go and theyer hapyness do to them shall remain with the good ones. And for the bad brother will make bad

9. things. And for the good brother will make good things. After all of this is accomplished, I and Brother shall look on and say nothing. Every thing shall be layed befor them In good order and they shall return it the same. I and brother created others. they give light to each others and darkness and this which will be shall give light and darkness to them. they shall not know each other. it shall be death to him who speaks to such unknown. they shall know each other by site (*sight*) only. I and brother Marunda was and will be for ever and ever. We shall see our desire. We seen others and will see one more of the same. after, the Kooksu turned around to the Marunda and said com to your brother's arms

10. brother, and kiss your desire to me and mine shall go to you. the Marunda got up and throwed his arms around his brother Kooksu and they kiss each other. and then went to their place taken their pipes. The Marunda took the Kooksu's pipe and desired the pipes to becom filled with tobacco of certain kind and to becom lited. the desire was at once and two smoked awhile and then examine the pipes. After examining the pipes thoroughly they placed them where they were befor. Then the Marunda said. what is going to be by mine and brother Kooksu desires shall live for ever. This coming thing shall correspond with the designs on our pipes. Our pipes correspond.

11. The designs on these pipes shall correspond with the things shall be. My image shall use my language. He who disturbs shall use the language of his own. The tong(*ue*) shall change his form and his color shall also change. Then the Marunda picked up his pipe and pointed out one color which was on the pipe. This color he called black. This he pointed out among many colors. he said black was bad and will Indicate bad. Black dark. Where nothing to be seen is bad and will be for the bad. And there is white, he said, which is light. And will be light. This is good. Light is every thing that's good. and will be for the good. Light shall see every thing and every

12. thing shall see this light. The light shall be good to everything before its face for ever. On these pipes of the Marunda and the Kooksu there was many beautifull colors and designs

amaginable. The Marunda and the Kooksu was four day examining the pipe. altogether they were eight days planning on what they was to do. And the ninth day the Marunda returned to his hom. The Kooksu gave the Marunda alittle ball of gum from under of his right arm. The Marunda also taken the same from under his right arm and roll the two together and placed it In the bowl of the pipe. The Marunda then went out together with the Kooksu. They went around the Kooksu house four times each way. They stoped a moment In front of the door. They

13. threwed theyre arms around each other and kissed each other. The Marunda then went North and the Kooksu west around his house four times each way and went In. When the Marunda started he did the same as he did at first. He taken four of his hares held them up first to the north and then to the west and to the south and then to the east. The hares all pointed torge the north. In this direction the Marunda took his course. After four days journey the Marunda got to his home. When he got to his house he went around it four times each way befor going In. After going In the room he went around the room four times each way, and placed his pipe In the center of room. And said brother Kooksu knows at this moment that I have

14. Intered my house. Brother Kooksu knows as I do and is doing as I am doing at present. And will do as I do until my and brother Kooksu's desire is completed. The Marunda then went around the pipe four times each way and stoped on the North side of the pipe and said my desire is to bring a solid substance. This substance must be liveing substance. The substance itself shall live and every thing on the face of this substance shall have life. Then he pointed torge south first and said this direction shall be south. Blue and green shall be the colors for south. Then he went around on the opposite side and pointed torge the north and said this direction shall be north. Black and gray shall be the color. Then he went around the east side

15. of the pipe and on around until he got on the west side and pointed torge the east. This direction shall be called east. Red and white shall be called it colors and then the Marunda went around on the east side and pointed torge west and said this direction shall be known and called west, and yellow and purple shall be the colors. and then he went around the pipe four times each way and stoped on the north side. And then he asked the pipe to go around him as he did around the pipe. The pipe then rolled around the Marunda four times each way and stoped In the

place he started from. Then the Marunda asked the pipe to speak. The pipe then spoke and said my good Creator your desire shall be. My power shall unite with that of

16. my Creator and the Kooksu. Every thing that Marunda desires shall be. every thing shall be perfect as the Marunda wants it. Everything shall correspond with my body on the face of the Existence. We correspond. I and Brother the Existence shall also be Brothers as the Marunda and Kooksu. The seeds of theyr Image shall be brothers as I and brother pipe of the south. The Marunda and the Kooksu always was and always will be the same shall be the mass or substance which is going to be. The substance shall bring forth all kinds of food for the liveing. The Existence shall remember the Marunda, Kooksu and theyre living pipes. This which I have spoken shall never be forgotten and my good Creators words shall live for ever In the harts of his

17. Image. Many times the Marunda's name shall be used he will hear them but will not be known to his Image. And he will see them but his Image will not see him. The substance from the harts of Marunda and Kooksu which I have In my mouth at present and which I have carried from far away is the thing that is going to be the liveing mass. This substance I now will hand to the Creator. The substance shall remember me for ever. The pipe then rolled around the Marunda four times each way. And stoped when he came to the place from where he started. Then the Marunda went around the pipe four times each way and stope on the North side of the pipe and then held

18. his hand out In front of the bowl of the pipe. The small substance that he had put In the bowl of the pipe when he started from the Kooksu, rolled out of the bowl of the pipe and rolled In the Marundas hand. Again the Marunda went around the pipe four times each way and then went out and went around his house four times each way. then came In and layed down In the center of the room with his head southward and his back with substance In his right hand. then the pipe took its turn. The pipe went around the Marunda four times each way and went out and went around the house four times each way and came In and layed down the bowl head

19. south. on the east side of the Marunda, the Marunda then desired the substance that he had In his hand shuld becom a liveing mass of substance. After he would turn over eight times. He would lay on his face awhile and turn over and would call it a day. After turning over eight

times he went out of his house, held the substance In his hand torged the South and desired this substance to becom a very large liveing mass. and for it to flote around In atmosphere and turn over and over as he did. the pipe also cam out and rolled around the Marunda four times each way. Then the Marunda went around the pipe four times each way and picked up the pipe and blowed through

20. the pipe. At once the substance begin to grow. Trees, grass, mountains and river begin to appare. The Marunda blowed four times on the substance. When he blowed the fourth time the substance removed from his hand out In the atmosphere turning over and over. As the Marunda desired the Creator desired the Kooksu to com and see what he had created. The Kooksu cam at once. They got on the moving substance one on one side and the other on the other side. This was don to see how the day and night appare to them. They went all over what they had created to see if it correspond with theyer pipes. They seen every thing was satisfactory then they blowed through their pipes. Four ways first to the south next to the north, then to the east and then to the west.

21. Then the Kooksu taken one hare out from under his right arm. the Marunda did the same. The Kooksu gave the hare to the Marunda. The Marunda then placed them under a tree. Desired the two hare to be com a liveing being like that of himself. One shall be a man and the other shall be a woman. At once the two hare becam aliving person. Marunda and Kooksu took theyre pipes and blowed over the man and woman. The Marunda desired them to have understanding and to speck (*speak*) the language that he and the Kooksu spoke. The person that was created begin to move around and talking to each other. The Marunda also desired that these liveing persons

22. shall bring forth like that of themselves. And theyer seeds shall multiply In great numbers. The Marunda then told them that there will be many more like them all over the Existence. The Marunda then took four hares from under his right arm and gave it to the Kooksu and said. Go south and create also our Image. The Kooksu also took from under his right arm four hare and gave it to the Marunda and said go North and create more of our Image. Then they went around each other four times each way. The Marunda said to the persons that he had created. This what we have don In your presents (*presence?*) you shall do. When desire

23. you shall take four to eight days. In all ceremonys also you shall use four days. In dancing annual ceremonys you must use 8 days. this ceremony must be after you have gathered all your seeds for penoly (You-Whoy) and different kinds of acorn for your mush (tow-oo). And small ceremony of four days befor you comence to gather your food. By having these ceremonys you shall not have accidents. If you do not, accident will be to those who do not follow my command. There is many kinds of trees and plants to bring forth your necessary food. The trees shall never fail to bring you

24. forth food every year. You will know the changes. There shall be four changes In one year. You have seen me go around my pipe four times each way. That means four changes each year. And the same shall be with you all. Man and woman there shall be four changes In them. The woman shall be absent four days. Every moon she shall not eate any thing that contains blood. And the man shall not hunt the deer while woman is In this condition. If he hunts the deer shall take revenge. The man luck shall be bad. and the woman shall not go to any flowing water or spring. If she dos a great monster will appear

25. to her. This mo(n)ster may take her life. There shall be a way to save her. the man shall know how to save her. Do not kill the monster. and do not kill the one that speaks your language. Ther is and will be enough deer and other kinds of animals for you to hunt and kill. But not while the woman is In four days absent. Hunt when the woman is pure then you shall have good luck. This all what I have said shall live In your harts and mines. Now go and build your house. The Marunda gave them Instruction how to build house. He told him to build a house to dwell In and a small one a little ways from main house for the woman when she is sick.

26. In this small house she must stay four days then take bath befor going In to dwelling house. And the man must alos (*always?*) stay with her during the four days. The house was built under the ground. A hole was dug and poles set from the banks to the senter post and covered with grass and then cover with dirt. The Marunda also told them to build a larg one In which they shall perform ceremonys of all kinds. The Marunda then decired great many wampums for the man and then desired four beautiful baskets. The first called Tasetol, Terebuqu, qumuluo and buqu. Out of the wampum he said there shall be keebukax (belt), Shutale (headband),

Kaxbenatl (necklace), and Kirkun Pa.co.ka.la (string wampum rist). Then the Marunda desired them fien (*fine*) robes each. The man's robes were four of the finest fur and the woman's robes were four of the

27. finest feathers. One was made of red feathers one of green, one of blue and (*one of*) yellow. all the robes was dinadiated (*delineated?*) with white feathers and quail plume. The Marunda had also desired a large ceremonial house. The Man he called the Shatata, the woman he called Tside Mal. After naming them he called them over where the large ceremonial house was. He told the woman to set (*seat*) down the west side of the room. and the man on the east side. Then he told the man to take all of his wampum and robes and give them to the woman which the man did. Then he told the woman

28. to take her baskets and robes and give them to the man which he (*she*) did. Then he told them to com to the senter post with theyer presents. The man and woman then came to the senter In front of the Marunda. Then he told the man to take hold of the woman's right hand with his right hand also and take her over on his side of the room. Then the Marunda said. Now my dear man and woman you now are man and wife. You two must live together and love each others. The man be good to your wife. And the woman be good to your husband. Now what I have said to you both you shall never forget. What I have Instruct to you. You

29. shall instruct to your children and they shall do the same. You shall have visitors from the south, from the east from the north and from the west. And you shall do the same with them. You shall speak as they and they shall speak with you. Then the Marunda desired a bow and arrows for the man. and pestle, mortar, basket and a pan for the woman and told the man how the bow and arrows shall be made and how they shall be used and how the woman's pestle shuld be made and the baskets. now you must remember my Intructions for ever. Now I most go north and the west and plant the same of you.

30. Brother Kooksu shall start from the south to the east and do the sam as Il do In the north and west. Then the Marunda went around the senter post four times each way and went out and went around the house four times each way. Then he went up on top of the house and waved his pipe and said. The Existence shall live for ever In hapyness. Grow to them large foods of every kind

which my people shall gather with grate joy. Grow larger the Existence. Every day and every moon. As it gos on the lives shall see and build as I have built them. Live In me. I shall live In thee. Above all do not forget your Marunda and his words. and the Marunda shall never forget you.

31. My brath (*breath*) will and shall live In my people. Shatata and his wife came out of their house and lisen carfully to their Marunda while he was talking. when the Marunda got thugh talking he came down of the house and went around the man and woman four times each way and dissapeared. While the Marunda was going around shatata and his wife, the Shatata and his wife took four handfull of beads each and throwed the beads on the Marunda as he went arown them. and thank the Marunda for the grate thing he had done for them. And for those who was to come. The Shatata and his wife then went arown the large house four times each way as their Marunda said for them to do. And then went In. After entering

32. they went around the senter post as they were Instructed by their Marunda four times each way. And seated themselves over on the east side of the room. And begin to look over their beutifull things. The man looked over the things that he had make and the woman looked over the things she had make. after looking over it thurley (*thoroughly*) they at once went around the senter post four times each way and went out In the woods to look for the material that they were to use In their work. They soon found abundance of the basket material of which the woman gathered. The man gathered sertain

33. kind of wood to make bows and arrows of different kinds of plants and obsidian. They went home and went to work at once. The man made arrow and bows and made arrow points. The woman started her basket work. They remembered well what their Marunda told them. After making many things the man had to have som shells to make wampums. So they went to the ocean and gathered many shells for wampum. And ablones shell was also gathered for decorating baskets and other things. After bringing the shells home and making of wampum and baskets the woman seen that she has to have some feathers to decorate her baskets. So tels her husband

34. that she wanted red feathers. He remembered well what the Marunda had told them. He went out and got some weeds, he called Masha and made some string out of the weed or Masha. After making few strings he went out looked around among the birds. He soon found a bird with red feathers. The bird he called Karach or wood packer. the bird were In a large tree. The bird dropped an acorn. He soon knew what the birds were feeding on and took some of the acorn and began making traps to catch the birds and used the acorns for a bait (*bait*). He set (*set*) eight snares he went around them and the tree four times each way and

35. prayed to his Creator that he might have good luck In catching the birds that had the red feathers In their heads. He also gathered some of the acorns. Took them home with him. the next morning the Shatata with his wife went out to see if he had caught any birds. He was successful In his pray. Every trap had a bird for him. They taken the birds from the snares and sate (*set*) them again and gather some of the acorns which brought home with them. They had not forgotten what their Creator had told them. They took some of the acorn and made bread and mush. He also set others snares for other birds and was also successful In catching them which they used

36. for food. The woman she began to use the red feathers for decorating her basket. She made a basket she called Taseetul. This basket was like the one of those that their creator had made for them. Through a dream their creator told them that they should go south and see their fellow people. They at once went southward. Before the sun went behind the hills they came to a house like that of theirs. They went around the house four times each way and went In. They were soon spoken to by the ones that occupied the house. The language was like that of their. They soon understood each other. The Shatata said to the ones he found what he was told by his Creator.

37. to find them and they were to know him and that he was the Shatata the first man that the Marunda created and his wife was the first woman that the Marunda created. and they were to know her and we are to know you he also said. I know you remember what our Creator told you for he told us that there will be others like that of us. I find it to be true. I know he has told you the same, In this discovery. I am very glad I now have someone to go to and someone to come and see us. we are brothers and sisters. our Creator told us to remember what he said. and this is the words he told us. I know the same was told to

38. you both. I find every thing that he said I would find. the sam has been taught to you as it was to us. the house, the robes, the baskets, the beads, and bow and arrows are the same as ours. I see its true what our Creator told us and I hope its the same with you. I know you understand me. for you I spoke the same. I hope you and your wife understand every word I say and have said to you both. The Shatata was standing in front of the senter post while he was talking. After saying what he had said to his new friends. He agin went around the senter post four times

39. each way sat down with his wife on the east side of room. The man who the Shatata found got up and went around the senter post four times each way and stoped In front of the post and said I thank my Creator for what he said has becom true. My Creator told us that that there would be a man and woman like that of us. His language would be the same. my house my robes my baskets, my bows and arrows. and every thing would be the same. I see it before my face. The language has Intered my head. The truth has com. The power of my

40. Creator has proved itself. I see it and hear it. The first man. My Marunda created. has com. This he told us we would see. Now its before my face. The light has com. It lights my hart and mind to see and know that I have a liven fallowman and woman. This will light the world and every thing up on it. and this mating will live In my hart and soul. The same as it did In my brother and it shall live In me for ever and ever. I once more shall thank my Creator for all the good he has done. Not me only shall thank our Creator. The would (*world?*) shall thank our creator and every thing up on

41. it shall thank the creator for their existence. glad, very glad I am. My hart is filled with joy. to know that the world is lited with joy. Our Creator told us that we must try to be. No doubt our Creator has told the world or the Existence to be good. I remember my Creator told us the difference between the good and bad. This difference between the good and bad I hope every man woman and child will know, if not all redy. I hope it is and I hope it will live In their harts and In the harts of all man and woman. Agin I must thank my Creator for my knowledge and speech. Which

42. he has given to me and all. When he got through talking he again went around the senter post four times each way and went to west side of the room where his wife was sited. And sat down. The Shatata got up with his pipe in his hand and said to his new friend. Com brother let us wave our pipes together as our Creator did with hope that the teaching of our Creator might live in our hearts for ever and ever. The man came to the senter with his pipe. The woman also joined in with their baskets in their hands. They first waved to the south and to the east and the north and then to

43. the west. while standing there the Shatata gave the name to his brother. He said you shall be known and called the Tata and your wife shall be known and called the Koy. After naming them he told them his name and his wife's name also. The Shatata and his wife went back to their places and the Tata also. The Shatata then filled his pipe with tobacco that our creator gave me. and we shall have a smoke together. I supposed you have the same. yes said the Tata. I have and its very good thing to have for pass time. The both party were awake all the night talking

44. about what they had to do and what the Marunda had told them. and what they were to eat and what they were not to eat. The most interesting to them was the cane that was given to them by their Creator. The marks on them and on the pipes also meant some thing. The marks on the cane told them about the tribes and names of the villages and also told them the name of the people on the other side of the great mountains and waters and how they were to get to them. The marks on the pipes and cane was understood by both parties. The next morning the Shatata went home with his wife. The Tata

45. and his wife went with them about half ways and came back. The Tata promised his brother that he would come and see him some day. So after many moons he came to see what the Shatata was doing. He brought several kinds of food for his brother. The Shatata also had plenty of food ready for the new comers. The Tata came to the Shatata's house. They stopped in front of the door which was facing south. The Tata and his wife stood for a moment and then started around the house they went around the house four times each way again stopped in front of the door and knock on the door with his cane. The

46. Shatata opened the door and said walk In Brother take your seats on the east side. There was sticks or poles placed up on others make like a bench. Their seats were fix all around the room near the banks and covered with beautiful robes of all kinds. The Tata and his wife walked In after unloading the things they had brought out side on the east side of the door. After passing a few word about how they were getting along and what they had made the Tata said to the Shatata. Those things I brought that we unloaded out side is for you and your wife. The Shatata and his wife went out and brought the thing In and

47. begin to undue them. They found acorn bread, meat, fish and acorn meal for mush. The Shatata built a fire to warm the food. The Shatata's wife begin warm the meat and fish. They soon begin eating with great delight. The Tata got up and went arown the senter post four times each way and stoped In front of the post and said. It shall be true. Not one work shall be untrue that which my creator has brought to me and my brother In our sleep. My Creator has provided us this Information he has carred it out as he said he would. True shall be the words he has spoken to me and my

48. brother. It was his desire that we should sleep while the darkness was on. And it his desire these words has cam to us. It was his desire the world becom a liven mass. Why would his words to us be falce. Why would it be untrue while he is so powerful. I remember my creator say. Brother knows what I know. This I must repet. Brother knows what I know. Because our Creator told us it would be the same with us as it was with him the Kooksu. the Marunda's Information to me and brother shall be true. It must be his desire that this Instruction came to us while we were sleep.

49. The Instruction he gave us while we were In our sleep shall be true. In the morning we shall go on our journey to the south. As our creator Instructed us to do and then to the south (*east?*), and then to the north, and then to the west. There shall be no misshaps to us on our journey. Our Creator shall be our watch while we go on. There shall be plenty food on our way. Our Creator shall make our distance shorter then it is. He shall give us power to receive what we may desire. I hope his wonderfull power be with us. By his wonderfull power I shall show my fellow men his greatness and

50. love for his children. Every man woman and child shall remember our creators words. That he gave to us with this beautiful existence. For this beautiful site we shall and must (*be*) good. The Tata then turn to his left and went around the senter post four times each way and went to his seat. Then the Shatata got up and also went around the senter post four times each way. and stoped In front of the post and said. I thank my creator many many times for his great works. Thank him. The whole existence shall be living mass. every thing up on it shall

51. live for ever and ever. His hart and soul is In me and it shall never die. This wonderful spirit In every human shall never die. The existence shall live with his powerful spirits. These wonderful human beings up on his powerful work. Their spirits shall live for ever and ever. Every creaping thing shall have tongue. They shall have language of their own. Creator of all things has told all things like that he has told on to me. He speaks you shall fiend like that of you. They shall fiend like that of them. When both

52. firmeth both shall live. the light then shall be to them. The light of them shall grow larger and larger. This light they shall hand to they who follows them. This hand to hand and mouth to mouth shall live for ever and ever. Can I be decive that the great power has created the great Existence. In the Existence the wonderful and the spirit of our Creator lives. By one work he has control and that work shall live with the Existence many thanks and love shall be to our creator for ever and ever. The Shatata then

53. turn to his left and went around the senter post four times each way and went to his seat to where his pipe was laying. He picked the pipe up and walked back to the senter post and agin went around the post four times each way and stoped In front of the post. The Tata the seen it was his turn he got up with his pipe In his hand walked over In front of the Shatata and stoped for a moment and started to his left. and went around the post and the Shatata four times each way and stoped on the east side of the Shatata. Then the Shatata said let

54. us wave our pipes together as our creator did and we shall sucessful In our desire. They first moved their pipes to the south four times and then to the east four times and then to the north four times and to the west four times. Then they both went around the senter post to gather four times each way and stoped where they were standing at first. Stood face to face for a

moment and then threw their arms around each other and kissed each other as they were doing. In all other things kiss each other four times. They then went back to their seats and got their tobaccos and

55. field (*filled*) their pipes and came to the front to where the fire place were and lited their pipes by puting a col (*coal*) of fire on the top of the tobacco and begin smoking they held the pipes allmost pe(*r*)pendicular. After they had smoked their pipe full of tobacco away they layed the pipes down In front of the senter post and then went and got their canes and also layed them alongside of the pipes. once more they examined their pipes and canes. They understood every mark or desing the pipes contained. after examining the pipes and canes they sang four songs each. These songs were to praise the

56. Creator and his wonderful work. After all the nexessaries they had to do and Perform they agin went back to their seats. After resting awhile the Shatata and his wife went and got the food that they had Prepared for the Tata and his wife. They brought it out to the senter post and went around it four times each way and placed the basket full of food In front of the senter post after bringing all the food they prepared. the Shatata said. Brother and sister this is for you to eat and carry with you on our way. The Tata and his wife got up and went to the senter In front where the food were placed and stopped

57. for amoment. They then started to go around the senter post and the food. By starting to the east and on around the senter post and the food. They went around it four times each way and then stoped on the south side. In front of the food. the Tata then said. I never shall forget the words of my Creator. He who told me to do this at this time. he picked up some of the penyoly threwed a little of it torge south and then to the east and to the north and to the west and they both did this. The Tata and his wife they took little of every dish of the food and throwed it torge first south, east, north and west. Then the Tata and his wife took

58. the food and carried it over on there side of the room and begin to eat with great delight. The Shatata then got up from where he was seting walked over the senter post stoped In front of the post facing torge the door which was south. The Shatata stood for amoment and then bowed. First to the south, and then to the east and to the north and to the west. the Shatata then

said. My creators spirit is with us now. I shall show it to my brother and sisters. The Shatata held his arms up and turned to his left four times each way and then he jumped up four times. He then begin to work his arms up and down like a bird would when

59. attempt to fly. While he was doing this, feathers grew out all over his body. He soon said to himself. Off the ground, and flew around the room as a bird would. He went four times each way around the room and went out side and also went around the house four times each way and cam back In and stoped In front of the senter post and begin to rub himself until he rubed all the feathers off. While standing there the Shatata said brother and sisters this Proves the great power of our Creator which he has given to us. the Shatata said. I must agin thank my Creator for

60. the wonderful power he has given me and brother and sisters. Now brother try your luck, said the Shatata to the Tata. The Tata got up. went In front of the senter post and begin to work his arms as the Shatata did. The feathers soon grew out on the Tata's body and soon rised himself off the ground and flew around the house four times each way and came in stop In front of the senter post and begin to rub himself untel he rubed all the feathers off. The Tata then said. I thank my Creator once more for

61. his great power. His wonderful power has prove itself. This wonderful power brings light to my (w)hole soul and hart and I hope it will be the same with all who lives up on the face of the world. The Tata then went back to his seat. Then the Shatata's wife got up and went to senter post stoped where the others did and said. The Creator said to me that I shall be the one that can swam. My Creator also told me that the waters were great and that the Shatata and the Tata could not fly across it without resting. So I most be the Kayen or duck. She begin to work with her arms and

62. the feathers soon begin to grow. In no time she appeared like a bird and flew around the room four times each way and went out and also flew four times each way rown the house and cam In and stoped In front of the senter post and begin to rub herself untel she rubed all the feathers away. Then she said. I thank my creator for given me the power to change my form. and then went back to her side of the room. The Tatas wife then got up and don the same as the

Shatatas wife did. She begin to work her arms up and soon the white feathers begin to appear. Her form

63. was rather slender and as the feathers grew longer, whiter she got. She soon appeared In a bird form and flew arown the senter post as the others did. Four times each way and went out and flew around the house four time each way and went In and stoped in front of the senter post. She begin to rubbed her self until all the feathers were rubbed off and then she held her right hand out to the south brought it back and presented it to her mouth and she did the same to the east and to the north and west. Then she said you see that I am adeferent form from my sister Kayan (or duck). I shall be known as the Kroy (or swan). I must also

64. thank my creator for the wonderful power he has given me. There shall be no misshaps on our journey to the ways I have pointed, and we shall return happy and In good health. Then she went to her seat on her side of the room. The Shatata then got up and made a little speech after which he called them to the senter. They all cam to the senter on both side of him. All facing south. They first moved their pipes and canes. The men waved the pipes and the woman waved the canes and said happiness to the one that speaks the word of our Creator. Happiness to he who keeps the Creators Instructions. Happines to those who

65. remember our creator and his pipe. Happiness to the liven beings of the south. This was repeated to the east and north and west. The Shatata was the one to lead the way. He said we shall first go to the south and then we shall go to the east and the north and to the west. He told them to bring out their food to the senter of the room. The weman went and brought the food that they had put away for the next day to senter half after placeing the food In the senter of the room. They went around the food four times each way and they begin eating. After they got through eating the Shatata took little of every food and put it In a

66. little sack he had. He said the food he had put In his sack will be all we need on our journey. The women then took the food and put it away. the Shatata then said brouther and sisters the light has com to show us our way and we must get redy for our journey. The Shatata was the first one to get redy. He got his bow and arrows a cane and pipe tied them together and layed them In front of the senter post then he put on his fine feather robe. The robe was made of red

feathers and then he put his head band on, which was made of quail plums and then he put on his bone hair pin. It was

67. decorated with red, green, yellow and blue feathers, quail plums, white down and sinew was used also. And then he took his Po belt and put it around and over the robe. After he dressed himself he told the Tata to get redy. The Tata got his bow arrows, pipe and cane and place them along side the Shatata and begin to dress himself like the Shatata. Then the Shatatas wife was called next. She first brought her basket to the senter where the other things were (tasetol) and then she got her robe. This robe was made of quail plumes and her head band made of quail plums also. Her bone hair pin was made

68. of quail plumes, red, green, yellow and blue feathers. In the basket she brought was a little bit of penoly. The penoly was made up Into four balls which she called MaLal and that name was used every (*ever*) sence (*since*). Then she got her belt. The belt was made of thick beads (WeNaMuLe MuhQe) she took possession alongside of her husband, the Shatata. Then the Tatas wife, Koy, was called, the Koy got up and cam to the senter post with her basket (Te-re-bu-qu). The basket had a bit of mush in it. then she went and got her robe which is like that of the KaYans or the Shatatas wife. The robe, belt, hair pin, and the head band was like that of the Kayans.

69. After dressing herself she took her possession alongside the Tata or her husband. Then they begin to work their arms up and down. They would after working their arms alittle while and would go around the senter post. They did this four times each way around the senter post and working of their arms started the feathers to grow. They soon appeared In a bird like. They all started and flew around the senter post four times each way and each one grabed their bundle as they went around the center post the last time. The Shatata took the lead. They went out and went around the house four times each way and started

70. torge south. They flew high up In the sky. They soon seen smoke off distance. The Shatata lined out torge the smoke and soon came to it. The(y) saw man and a woman seting outside. The Shatata with his followers cam down to the ground a little wayes from the house and walked up to where the two people were. They looked up with surprise. The Shatata held his right hand

out over them and said. My brother and sister you are to know us. I am good and all of us are the same. We are made by one and we must love each others. I know you understand me. I know you speak as we do. Our Creator no doubt has told you the same as he told to us.

71. The man got up and took hold of the Shatatas hand and Tatas hand and led them to where he was seting and woman also got up and took hold of the women hands brought them to her seat. When the residenter got up to meet his new friend, he said speaking the same as the Shatata. What the great powerful being, my Creator has came to light. Joy be to the harts that shall know this my Creator said to be. And it has cam. I thank my Creator for his great works. I am very thankful to know that there is a fallowman. I shall --? see him some day. The Shatata then said. We are to go over all the country and see the people

72. as we are told to do by our Creator. I shall thank you for your kind words for our Creator. And I am very much delighted to know you have confidence In such Creator. No darkness shall to your mind who belie(ve) In our creator and hapyness shall be to you who keeps the words of our creator. Now my dear brother and sister be good to each other and fallow our Creators command and nothing shall harm you. I am or we are like and the same as you are at first. Our Creator has gave us the power to change as you see us now. He has told us that we must go and see every man and woman on this world. Now we must go.

73. Good luck be to you both In all things. The man and the woman got up and waved their hands and said good luck to you all. I hope that our creators wonderful power is with you all. No wrong shall be to you all. while the Shatata was talking they all lined up in front of the house. As soon as the Shatata got through talking the Shatata started first. They flew around the house four times each way and went toge south. They soon cam to the big waters. Thier agin found two people. The Shatata with his crew stoped little ways from the house and then walked up to the house. The man and woman was surprised to see these

74. new comers dressed with feathers or look like big birds but still look like a human. The Shatata seen that the people was afraid of them. As soon as he got with In speaking distance the Shatata said. It(s) me. The Shatata. Your kind brothers and your kind sisters dont be afraid of us. We are the good people coming to see you. Not you only but every one that lives on the face

of the great living mother. The people quited down and begin to fiex for the great people. The man got up and Invited the people what was coming to see them. The woman spread four of their fine robes for the new friends rest. The Shatata told the woman

75. to rest themselves a while. The woman sat down for a little rest while the Shatata was talking to the people. The Shatata then told his crew to line up In front of the house. They all lined up In front of the door facing south. The Shatata started first and rest falowed. They went around the house four times each way and went high up In the sky. The two people below waved their hands and said. Creators great power be with you. Hapy be your journey. Good luck to you all. They watched them untel they went out of site (sight). The Shatata and his crew new well that the waters were great. So they went high up In the sky when the Shatata

76. thought they were high enough he started of torge the south. As they traveled on their right side the great light was disappearing behind great waters. In the dark they travel a while but soon cam to the water. Of cours the duck and the swan let on the water but the Shatata and Tata could not. The duck told the Shatata to lit on her back. It was safe to do so. The swan also told the Tata to let on her back. The Shatata and Tata then flew around the duck and swan four times each way and lit on their backs. The Shatata on the ducks back and Tata on the swans back. The duck took the lead torge

77. south carrying her husband on her back and the swan also folowed carrying her husband on her back. The duck took out the basket she had carred with her and gave it to Shatata. He placed the food he had with him and placed it In the basket and desired it to multiply. His wish came to. So the swan did the same with her basket and the Tata did the same as the Shatata did. So they eate as they went over the waters. The four songs they sang the night before then started was song on the way that night. This time it was on their left side the great light showed itself.

78. As soon as the light got so that they could see, the Shatata said now brother we must rise up as high as we can and see if we can get any sight of that land. The Shatata and Tata then flew off their wives back and the duck and the swan soon falowed. The(y) flew around the place where they started from four times each way and then started upwards. They went as high as they could and then started of torge south. The Shatata said, now brother take out your pipe and let us

see if we are going the right way. The Tata took his pipe out and the Shatata also took out his pipe and they

79. placed four of their hairs In the bole (*bowl*) of the pipe and held it up toge south or the way they was going. The hairs pointed toge the way they were going so the Shatata said. We must be on our right road. They traveled until the sun again lowered on they left side but there was no sight of land. As the great light reached the waters they begin to lower themselves down toge the water. Before letting on the water they flew around the spot where they were to lit four times each way and the duck was the first to lite and then the swan.

80. The Shatata and Tata flew around them four times each way and then let on the backs of their wives. They move along, side by side toge south after singing their journey song four times. The duck trick (*took?*) her basket out and handed it to the Shatata and the swan did the same. The duck and swan carried their baskets In their hair. The baskets tied up on the top their head with the hair. The Shatata then desired the food that was In the basket to become sufficient for both of them. They soon begin eating with great delight. After supper they sand (*sang*) their journey song again four

81. times. The song was sung four times that night. Ever now and then the pipes were held up to see if they were going the right direction. The duck was the first one to see the great light appear In the east on the left side of them. She said to sister swan. I think we better wake the Shatata and Tata and get on early start. They told their husband that the light was In site. The Shatata and Tata then desired the food to become sufficient for breakfast. The desire became so at once and they begin eating at once with great delight. After eating, the baskets were placed In the womans hair and tied up then they gin started. flew around the place that they started from

82. four times each way and then started up wards they went as high as they could and then started of toge the south. Again the pipes were held up to see if they were going the right way. They were four nights on the waters. The fifth morning little before sunrise the duck and the swan landed the Shatata and Tata on the south land while they were sleep. The duck was first to land. she packed the Shatata out on dry land and let him down off her back on to the ground. As

he struck the ground he woke up and was very much surprised and the Tata was also carried out on dry (land) while sleep and was

83. surprised. The journey song was sung once more and then the food was prepared. The Shatata got up and made a little speech and then he said I shall make fire to see if any body is near. So he took a dry stick, a large and a small one and with the small one drilled the large one. By doing this he soon made fire. The food was warmed and they begin eating. While they were eating the duck spied som one coming. The Shatata got up and held his hand out and called the man and said dont be afraid brother its me the Shatata. We are the good people. There is no harm to com and see us. We are here for you to know or we came to know

84. you all. Com on brother and put your arms around your brothers. I know you understand me. The ones made us speek together and we must also speek together. The man at first was very much surprised but when he knew the stranger people spoke the same as he, he became very much delighted. He walked up to the Shatata and threwed his arms around him and they kissed each other. Then he walked over to the Tata and did the same and kissed the woman also and then he said. Oh, how glad I am to know the great powers words has came to light. It was told to me by my creator that there would be a brother and sister

85. and he and her would come to me. Oh, how my hart is filled with joy not my hart only shall be filled with joy, but shall be joy to every one that speeks the language of my brothers. I remember well what my Creator told me and its came true. I am very much delighted to know that ther is a way to go across this great water. Som day I shall speek to my brothers also and see them. Then he said to the Shatata com to my house its but little ways. The Shatata said. Il be along In a moment. The man went on a head and told his wife what he had found. They fixed up a place for the new friends. They placed fine robes and mats under a shade tree

86. In front of their house. The Shatata then came. the man got up and wellcom them. The man took the Shatata and Tata by the hand and the woman took the duck and the swan by the hand brought them to the place that they had fixed for them. The Shatata with his crew sat down for a moment. Then he got up and gave a little speech and then told them what they were there for and what was on the other side of the great waters and there will be a way geting across it, but no

one shall cross it like they did. He said. Because my creator has giving us four the power to change our form and its

87 given to us for his work only. After I go back I shall com In a deferent way. Then you all on this side of this great water will know how to go across and see us. The good shall journey with out harm across this waters. Remember our Creators words and you shall remain. He has place us on his great works. His power is under us all. It gives us food to eat and water to drink, light to move and see. dark to rest and sleep. Now brother and sister remember your brother Shatata and Tata and your sisters the duck and the swan. Tel to them who do not know us and joy shall be to them. Good things and hapiness shall be to those who believe

88. In our creators words. Now brother and sister the sun is high and I must go. Be good to each other and good things shall be for you. You watch us when we start the way we go. Thats the way you want to go to look for your brothers and sisters. Go south and east, north or west and you will fiend my fellow people. Said the Shatata to his new southland brother and sister. About the time the Shatata was geting through talking, his wife, Tata and his wife walked up along side of the Shatata. They stood up In line as soon as the Shatata got through talking. They all flew away like so many birds. They flew around them and house four times each way and went of torge south. The Shatata In the lead as they went. They raised higher and higher. The Shatata soon saw a smok(e) of distance. He darted for the spot and soon came to it. They lit themselves down a little ways from the house

89. and walked up to the house. As soon as they got In sight of the people the Shatata commence talking he said. Dont be afraid brothers and sister its the Shatata the good man with his good people coming to see you. Remember our creator words. I know you have not forgot them and I know you all understand my language for our creator said we must speek together. This time the Shatata found four famlys. The people begin to fix aplace for the newcomer they put down som of thier fine robes. The men begin to Invite them. The men took hold of the Shatata and Tatas hand and the woman took the womans hands and lead them up to where the robes

90. were spreaded for them to rest. The Shatata seat for a moment and then got up and said brothers and sisters, I am very glad and very much delighted to have mett you and I am more so to know that our language is as my creator told us. I am sure you remember our creators words. This is what he has told you all. And its come to light its appeared be for you. The man he said that would com to see you all has com and where he was to com from. You are allredy told by our creator he has told you no one shall cross the waters like the Shatata and his crew. But there will be away for you to go cross and see me and your other brothers. No harm

91. shall be to the good ones while going across the waters. You were told by our creator the first man and woman or the Shatata and Kayan and the second man and woman or the Tata and Koy. the Shatatas wife and the Tata and his wife then stood up and the Shatata point to them and said. This is the first and second people made by our creator. I hope you will never forget them. Our creator ordered us to com and see you all. By us doing this, he said, it would bring light to you all. And I hope it has for I know you understand my language. Hapiness to those who hears my words. The Shatata then sat down with

92. his crew and took out his pipe and filled it with tobbaoco and desired to becom lighted and he begin smoking. After smoking awhile he pass it to the Tata. They smoked awhile and then pass it to one of the men to which he thought to be the head man. The man took it with great delight and smoked it with great pleasure and then pass it to the next man. He also received it with great delight. After smoking awhile he passed it back to the Shatata. One of the men then got up and made a little speech. He said he remembered what his creator told him and would never forget it. He said this renews it which I never

93. forget. and I shall go and do as my creator told me. And I shall remember the Shatata words spoken to me by the Shatata himself. Now brothers you must watch us when we start. The way we go thats the way you want to go to see your fallow people. You go south, east or west you will find your kind of people. Said the Shatata after his brother of the southland got don talking. The Shatata then said agin brother. I must go on. I am to make this journey In eight days. The Shatatas crew then lined up as soon as the Shatatas started they all flew off like the birds would when fritened (*frightened*) They flew around the house and the people like a flash of light. They went around four times each way. and then went high up In the sky and

went off to the south. While the Shatata with his crew flying around them. They waved their hands and said. Good luck be to the Shatata and his crew. The Shatata soon

94. seen another smoke rise in the far south. The nearer they got the louder they made the noise. The Shatata did this to attract attention. The people of the village heard the noise. Look up to the north and seen some large birds coming towards them. Every body in the village came out to see what it was. The large birds came to the ground a little ways from the village and from there walked towards the people. When the Shatata got within talking distance he told the people not to be afraid. That he was the Shatata the good man and the first and second men and woman are coming to see you. Brother

95. be quite (*quiet*) Its your joy and joy for you all. The great light is coming for you. Brothers and sisters its the man who speaks your language. The good words are coming for you all. One of the men said to the others. Bring out your robes and place them here for our new brothers. The people quieted down and began to fix the robes and place them here for our new brothers. The people quieted down and began to fix the robes for the new comers. Although not known whether the newcomers were birds or people but had confidence in the new comers talk. They hoped that it was the Shatata. When the Shatata said that he was the first man. The people soon remembered what the creator told them. The man who acted as a chief with his wife met the Shatata, the man took the Shatata and Tata by the hands and led them to the seat and the

96. chiefs wife did the same with the Shatata and Tatas wife. They were placed up on fine robes that they had fixed for them. The chief stood in front of the new comers (as yet the Indians do) and delivered a welcoming speech. After the chief got through talking the Shatata got up and went over to where the people were acting and also delivered a speech. The Shatata said he was sent by the Creator to do this work and that he had but little time to stay with who he found. He said to the chief do you know the people around you, and do you know where abouts they are. The chief said I know there is some people but I do not know where abouts they are located and never was able to find out. The Shatata then said.

97. You watch us when we go up in the sky. The direction we go is the way to your fellow people. You go south, you go east, you go north, and you go west and you shall find your

brothers and sisters. Now brothers and sisters the light is In your harts and shall live In the harts of the good people. This good light I have brought to you shall never die. Now be good to each other and good shall remain with you. They were all redy when the Shatata got through talking. They started like so many frightened birds. The Shatata with his band went around the people and their houses four times each way and went high up In the sky and went south west

98. like. The people waved thier hands and said good luck to the Shatata and his crew. Nothing shall harm him and his crew. The Shatata always In the lead. He saw the smoke to which he started for and was soon there. The people would be at first frighten. When they see the large birds but after they found out that it was the Shatata their harts would filled with joy and would recieve him with great delight. At night the Shatata and his crew would camp on som high mountain and from which he could see the smoke of the next place. They were light days explaring and visiting the main villages. On the ninth day they started

99. to cross the waters and was four day geting across. After the Shatata or the next day he sent the Tata to Invite eight of the near villages to be at his place on the fourth day. He sent four sticks woven to gather (*together*) with a string and then tied them on the end of another stick. There was one of these sent to each village. Their Invitions (*invitations?*) was known as the first Invitation sent out. The Tata told them what to do with woven sticks. To brack (*brake*) one off every day and on the last one they must be at the Shatatas house. The Tata returned the same day, during the four days they prepared food for the people they Invited.

100. The Tata was agreat hunter. The deer and Elk was plenty. He soon killed enough he thought this would suply the people they Invited. The Shatata In the mean time was fishing and was successful In catching plenty of fishes. He caught variety of them. While the men was hunting the woman made penoly and acorn bread and mush. At night they would cook the meat and the fish. They put aside about half of the fish and meat raw so the people could cook it to sute themselves. On the fourth morning as the sun showed it self over the mountains. The people begin to appear. the ceremony house was redy to receive the people.

101. The party of the first village was the first ones to com In. The Shatata and Tata walked out In front of the ceremony house and wellcomed the people as they cam In. The first four party

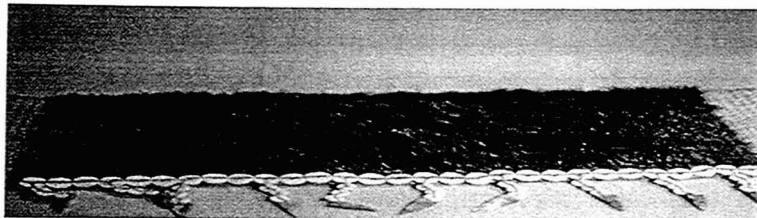
was told to take their place on the east side of the room and next four party was told to take their seats on the west side of the room. After the people quieted down. The Shatata address the people on the east side first and then to the people on west side. After he got through talking he went out and told the Tata and his wife to bring the food to the people. He and his wife also brought out

102. the food they had cooked. This costume are among the Indians until this day. After eating the chief of the first village got up and made a speech. And then the chiefs of every village made their speeches. Then the Shatata told the people that this feat (*feast*) shall be an Eight day fest and told them the kind of dances they must dance. And on the fourth day they must erect pole. (Bu-Du-Ba-Qar-Re or acorn pole) and carry out every thing that the Creator Instructed for them to do and dance all the cermonial dances. The chiefs of every village with the Shatata gather around the senter post of the house and looked over thing they received of the Creator. The Creator gave them abunch of sticks each. The sticks were painted. Every stick ment som kind of dance. Every chiefs bunch of sticks was like that of the Shatatas. The sticks

103. were then taken apart and examined. The Shatata retold them all about the sticks and what the designs ment. After every thing was explained by the Shatata to the chiefs. The chiefs then apointed their captains and fire makers and drumers, dancers, and singer, ceremony priest. These men and woman selected by the chiefs were told what they had to do and they were to live up to this order and they were not to eate anything like meat or fish. And if any of the members brake this order, death will be to him or her. After each one was examaned they were lined up In front of the senter post and then marched around the fire place and the senter post four times each way. Each chief

104. told their poeple what they were to do during the eights day of festival. And they must go acordin to order and then will be no misshape to us all. Good luck we all must wish for all the performers In this eight day cermoney. The people picked out by their chiefs was Instructed what to do first. They begin to get their dancing costume redy and the singers begin to make their clapers and the drumers went out and made their drum out of a loge and was soon brought In and placed behind the senter post. The drum was carred around the senter post four times each way before placing it over the hole which was dug for it. And the firemen went

105. out gathered som dry wood for the night. And som of them were fixing the dancing ground In front of the senter post. Sand was scattered over the ground to a certain depth. Before the sun reach the mountains the first dance was given by those party that entered the ceremonial house first. The dancers cam In from the out side. Every man dancer and four weman dancers with him. (the dance is called hoo-hoo-ya-kn) the dance is called hoo-hoo because the caller starter the dance by saying hoo-hoo. When the caller says hoo-hoo the singer begins to sing and the dancers begin to dance or run around about and when the caller



106. makes abrak twice by saying ha-hee-ya. And for them to begin dancing he says who-ma-way-ya.yo-le-la and In the middle of the dance the caller makes an(o)ther brake saying the same as he did first ha-hee-ya. Then the dancers shak their heads. The object of shaking their head is to make the forehead headband stand strat (*straight*) out by quaverness of head. the one that makes the head band stand the longest is considred the best dancer. deferent ceremonial dances were performed during the night by deferent men and weman. until the sun cam over the mountains then every man and woman went to a river near by and took a bath. men on one side of the river and weman on the other side

107. after bathing the ceremony people, singers, dancers, and drumers were placed behing the drum. and the food was brought to them. such as acorn bread, much (mush), baked potatos, a baked anness roots and choice penoly. and the others went out side to eat. for they dared to eat the meat and fish Inside the ceremonial house. This I din (*think?*) is among namy (*many*) tribes until this day. the forth day the pole was erected. The pole was brought from of distance. the post runners of the ceremonial people was placed at the top end of the pole. Four of them, one to each flage. and the rest of them were placed along the pole. Down to the fier (*fire*) makers.

108. The fier makers were placed at the bot (*bottom of?*) the pole. this performance was the hardes(t) of all for the ceremony people. As they cam torge the place where pole was to be erected. they would go in a circle as they cam neares to the place. and would circle four times and then would lay the pole down. and the man at the rear would walk around on the opposite side. By going around the rear end of the pole. and the rest would falow after all of them would take their places. They would offer to pick up the pole four times and then pick up the pole and start

109. off circling the opposite way. This was don four times each. And when the pole was brought to the place where the pole was to be erect there was a hole redy. and the ground for many yards around was nice and clean. The pole was circled around this hole four times each way and then erected. As soon as the pole was made safe from falling, the man who carred the top flag was to climb first. And he was to climb the pole bear fashen and no other way. If he disobayed the order of the priest. Every one In the cermony party would have to desired luck for him In future all that had to climb the pole was successful In climbing bear

110. fashon. The weman or wifes of the pole climbers carred choice penoly balls In thier red baskets and choice seed was also carred. This penoly and seeds were through (thrown) up at them by their wifes and relative while up on the pole. The remaning party of ceremony people would then circle four times each way. Then they were called down by the priest. and they all go gather. Went around the pole four times each way. And then they were all ordered to enter the cermony house. The priest then sang four of his cermony songs. The Shatata then delivered a speech. After the Shatata got through talking the priest ordered every body to take

111. bath before eating. Every one of them went and took a bath. The weman on one side of the river and the men on the other. After bathing the wifes of ceremony people then went and got the food they had prepared for them and the food was brought to them. In ceremony house. The priest food was carred In by the Shatatas wife. and was placed sepately. The priests were not allow to eate with others. During the eight day ceremony many kinds of ceremony dances were performed. after the eight day performance, on the ninth morning jest as the morning star showed itself over the mountains, the ceremony pole was taken down and

112. carried away by the ceremonial people and placed in a high tree where the pole could not be seen or touched by other people. Before the pole was put away it was wrapped (*wrapped*) up bound with tall grass. The feather flages were taken off and placed in a bag and brought back to the ceremony house. This bag of flages was then by the priest carried around the room four times each way and the bag was placed up under the roof of the house close up behind the center post. Then the people was ordered to take a bath before sun rise. They all went to the river and took a bath. Just as the sun came over the mountain. the food was brought out and

113. placed where the pole had stood. Then the captives were called to divide the food among the people. The captives acted soon and the food was divided and after they ate each captive had to give a speech to the people which they did with great delight. The Shatata was the last one to talk. In which he said that he was to go and visit the people across the big water. In a deferent way from what he did first. to show them that the big waters could be crossed by them also and to bring some of them over with him. To show them the people of this side of the waters. and to show them the country. Now my people you know what you were to know

114. and after this you shall know many other things. New things shall come to you as you go on. you are not only but there is many others like that of you, which you must call your brothers and sisters. Go the way the right way. And that way our Creator pointed out for you. Not for you only but for all of us. Now if you or we all will follow that right path. I am sure our Creator will not let bad luck come to us. As I said before if this path is followed no sticks shall be in that path for you to stumble on. or no rocks shall be in the path for you to trip on. No low place for you to step in to sprain your leg. Light shall be in your path always for you to

115. see your way. By the right you do. Will clean your path. Your foot prints will be seen by the next one. He who will see the clean tract and will make an also a clean tract. And so it will go on by our good doings. he who steps in the good tract will leave a clean tract for his children. My dear people I ask you all to with my whole heart and soul, to not forget our Creator's words. I thank you very much for your attention. Now go to your homes and be good to each other and to all. And the good thing will remain with you. Each band started off by going around the ceremony house four times each way. And soon they were all gone. The Tata and his

116. wife also went to their home. But it was only a little ways. The Shatata and his wife was left alone. eight days after the ceremony a chile was born to the Shatata (a boy) a little while befor the Shatata went over to where the Tata and his wife was and told them about (*what*) was about to hapen. The Tata and his wife went with the Shatata. and the Kayan was then placed In the little house which was built for that purpose. and that night the chile was born. The Shatata, Tata and his wife was so glad that they forgot what to do with the chile. the Shatata prayed for help from the Creator. He was soon heard by his Creator and was answered. The Creator

117. sayed forget not my chile what your are to do with the Shatata-Kr-We. Water and eight kinds of articles eight days after. Four day feast shall follow. The Creator answer the Shatata from the top of the cermony house which was som distance from the little (Kt-Le-Gah) the Shatata told the Tata to go and get the necessaries. The Tata went and got the sack that had the articles In and also went to his house and got his best basket and brought it along with the other thing. This basket was aflered (*a flared*) shape the design was black and white a very beutful design which is now known as a water ripel design. This basket

118. was made by the Tatas wife, the swan woman (or Koy). by the time the Tata got back the water was redy to be heated. As soon as the eight articles were placed In the basket the water was heated and was poured In to the large basket. That of the swans basket. the chile was then placed In this basket and washed with the substance of the articles. This custom has been among many tribes of the California until the present day. The chile was then renched (*rinsed?*) In four deferent waters. Then was wraped In afine feather robe. The Tata then carred the chile four times around the cermonial house each way and brought

119. the chile back In the little house. Then they all prayed to the creator for the chiles health to be perfect. The words of the Creator was remembered. Eight days after, the people was agin called together by the Shatata for a four day feast. The people was very glad to receive the news. Every chief and capt cam with a present for the young Shatata. The four day feat was heald or celebrating the birth day of the Shatata boy. During the celebration a boy was born to the Tata. The washing of this chile was the same as that of the Shatata's chile. And the celebration continued four days longer. And many presents were also given to the young Tata by the chiefs

120/121 and captains and other friends. Eight days after the celebration the Shatata and the Tata pland to go across the big waters agin. they wifes this time had to stay at home for the childern were too small to travel. The Shatata and Tata then fasted four days. Four starting on the fifth day they started to cross the waters. They cam to edge of the great water. nothing were there to walk over the water with or to ride over the water with. At first the Shatata tried to walk on the water, but could not. Then he got peace of wood and placed it (*on?*) the water and tried to paddle it but the log sunk from under him. And he was forced to come to shore. Then after trying every way he could think of, he took out the pipe and cane and placed little ways from his head. And told the Tata to do the same. The Tata took out his pipe and cane placed them along side the Shatatas pipe and cane they both laid with their faceses down and said. My Creator com to your Shatata. I was told by you to cross this great water once more. This I cant do with out your assistance. You told me to call on you when I wanted help. I call on you my Creator for the first time to help me to get across this water once more to see your people on the other side. Com com. To your obedient servant. It was your command. That I should do this when I was In need. I need

122. your power my Creator. I am unable to find the way across this great water. com. Com. My powerful Creator. Give me your wonderful power to cross this great water of yours. In this way they were both praying to their Creator. While praying they both fell asleep. The Shatata was first to be wakened. By a punch on the foot. And the Tata was also wakened by the sam manner. The Creator had com. and said to them. What are you doing here. Its about time for you to start. If you are going som wheres, the Creator knew well what they were there for. But asked where are you boys going. They jumped up rubbing their eyes. Yet half asleep. But soon recognize the Creator. The Shatata said is this my Creator.

123/124. Is it true that my Creator has com to my help. My creator your power is with me. And I hope it will reamain with me. It was your command for me to go across this great water once more to see your people over on that side and to show them how to com across. I see that I cannot get across with out your help. The Creator said my dear chile you are true to my orders. I shall help you once more. go and get me an acorn shall (*shell*) and you shall go across. and see your brothers. The Shatata went out among the trees and soon found an acorn shall and brought

it to the Creator. the Creator picked up the acorn shall with his cane and said. both of you lay with your faceses down. do not look until I call you. The order was amediately obeyed. The Creator placed the acorn shall In the water and desired it to becom a boat. and when redy to go itself. at the same moment the Creator spoke the words the boat appeared. the creator said to the Shatata com chile and get In your boat and it will carry you acros the water and back to this same place. Now chile when you need more to come across In take this with you and do the same as I had don and it will be for you. The Creator handed the Shatata another acorn shall to carry with him. The Shatata and the Tata got redy and got In the new boat. The Creator told them. Ever now and then you swing your quiver and it will bark like the sealion. this

125. will be your guide. Now when I push the boat off you swing the quiver. The Creator said get redy. He took his cane with which he pushed the boat off. And the Creator pushed the boat off. the Shatata song (*swung*) his quiver. The quiver barked like a sea lion. The boat went like a splash and was soon gon out sight of land. The journey was four days. The Shatata did as he was told to do. Ever now and then he would swing his quiver and it would bark like a sealion. This barking was heard from the Shatatas village the first day it was known by the people that he had started across the water. Every body wished them good luck. The day befoure he landed, the people of the other side heard

126. the barking of the sealion. first did not know what it was. But when it barked often and coming nearer they then knew that it could be the Shatata coming again. For he told them befoure that he would com som day. and they were expecting him every day. The people were glad to know that he was coming. They sent words to of distaince villages. the fourth morning when the sun was up over head the Shatata landed front of the village. there was soon many people from far away off villages com to see the wonderful man. Their harts were fill with joy as soon as the Shatata landed. He was met by many of the chiefs.

127. They cam to the boat and carred him and his brother out to where a place were fiexed under a tree. Fine robes were placed here on which he and his brother were seated. I this ---? a village near the shore. A chief by the name of Shie (or eagle) at the place the Shatata ordered a eight day ceremony. The Shie soon sent out Invitations. The people soon gathered for the big time. spech after spechs were given by diferent chiefs. The ceremony people were picked out and

captains appointed. Fire makers, drummers were also appointed. Every thing were ready and the last stick were broken and the ceremony began. On the fourth day the pole were erected.

128 The performance was like that at the Shatatas place. On the eighth night the pole was taken away. on the ninth morning the Shatata started back taking with him four of the chiefs. Kreshah (fish hawk), the hummingbird (Ticu-du-Yon), Bald eagle (Suls). at this place the power was given to the eagle by the Kooksu to have the power to control the boat while going and coming back. The acorn shell that were given to the Shatata by the Creator was given to the Kooksu which the Kooksu place in the water and desired it to become a boat for the eagle and his party. The Kooksu did the same as the Marunda did in starting the boats. Kooksu started

129. the Shatata's boat first. By pushing it off with his cane and then he started the eagle's boat. Also by pushing it off with his cane. The Kooksu did not allow any one to see him when he place the acorn shell in the water. but when he got ready to start them off he called the people to come and see them go. and after starting the boats the Kooksu disappeared. The last words the Kooksu said were they will come back again. The eagle and his party so do not fear. the boats were soon out of sight. but the Shatata's quiver was heard all that day. The people remained by the water until they could

130. not hear the barking of the quiver. on the fourth day The Shatata and the eagle landed on the Shatatas land. It was heard by the Shatatas people the barking of the quiver the day before he landed. so the people was waiting on the shore for the Shatata. As soon as they landed the chiefs and captains came to the boat and lifted them out and carried them to a place that were fixed ready for them. The eagle were also carried and his fellow chiefs. Many kind of food were ready for them. The chief and their people were very much delighted to meet their new friends. Chief after chiefs delivered speeches to their people in regard

131. of their new friend of the far land. The eagle was also very much delighted to meet his new friends. Many presents were given to the eagle and his other followers. The Shatata then told the chiefs that --? be a good idea (*idea*) to give the new friend a four day ceremony dance. So they would know that the people were the same as that of the other side and that they were all made by the power. The eagle were soon convince that the people of both side of the water were

created by one power. For they spoke the same language and were the same in every way. The four day ceremony were held.

132. Everything in the ceremonial performance is like that of ours. So I am very glad to know that we are brothers and sisters. No doubt my people will be glad when I return with the news said the Shie (eagle). On the last day of the ceremony the Ticu-du-yon (hummingbird) then gave a speech and then the Kre-Shah (fish-hawk). The Suls (bald eagle) turned last. He said he was very glad to know that everybody liked each other. and he also liked every one on this side and on the other side of the great water. He said now brothers and sisters I want to give you all my love come to my hand and my love shall go to you and your love

133. shall come to me. Now we shall all join hands and circle around the house of honest. The Shatata and the Tata was the first to come up and stood on each side of Sul. Then everybody stood up and joined hands. Eagle, hummingbird, and the fish hawk also joined hands with their new friends. All of them then circle around the ceremony house four times each way. This was done just about the time the sun was reaching the mountains. The line was broken where the fire men were. They went in the ceremony house first. The order came from the Shatata this was done on the last round.

134. Then every one went inside and the singers, dancers got ready to dance the last ceremonial dances. The next morning everybody brought out the food they had prepared the captains came forward and distributed the food among the people. and to the Shie and his party the best of every kind of the food was given to them. After eating together with great delight the Shie started on his homeward journey. and the people went to the shore to see them off. The Shatata and the Tata took their canoes and pushed the Shies boat off. the boat started quick as a flash and was soon out of

135. sight. The people then went to their homes. Many moons has passed yet nothing was heard from across the great water. During this time the Shatata with his brother Tata was traveling (*traveling?*) over the country to locate all the villages on this side of the water. The day after they got home a man by the name of Shw-Krk-ba-be-yah (quail handler- its now name of a hawk smaller than the falcon). This man informed the Shatata that his wife was stolen by the

hummingbird or Ticu-du-yon, that morning while she was getting water at the spring. The Shw-Krk-ba-be-yah gave the Shatatas large basket full

136. of wampum as a reward to get his wife back for him. The Shatata told the man to come early next morning and that he would take him across and get his wife for him. The Shaw-Krk-ba-be-yah came early the next morning brought with him a man by the name of Kah-quah-shalak. The name which means obedient (*obedient?*) young man. Just as the morning star came in sight the Shatata started his boat. The Tata also went. Then was four of them. The Shatata did the same as he did when he went across the second time. Every now and then he would swing his quiver and it would bark like sealion. All of his people knew

137. he started across. on the fourth day the Shatata landed on the other side of the water. When the Shie heard the Shatatas quiver barking he knew well there was something wrong. He sent words to the nearby villages to come to his place. He knew well that the Shatata would come to his place first. The Ticu-du-yon lived and was the chief of the third village from the Shies village. The Ticu-du-yon sent his people. but did not go to the Shies invitation. The Shie asked the captain of the Ticu-du-yons village why the Ticu-du-yon did not come. the Captain said

138. he has not been seen out of the house for several days. The chief came to my house when the word came and told me to tell every body to go to the Shies village. He said he would not come. That he felt sick and would stay home. The captain also said he thought he seen a stranger at the chief's house yesterday morning and the stranger was a woman. The Shie then said to the people. My dear brothers and sisters you must not feel bad about what your chief has done. I ask you all to agree with me if the chief doesn't give up the

139. stranger. I ask you all to banish him. He said who agreed with me, stand up. Every one stood up. The Shie then sent eight of his captains to surround the Ticu-du-yons village. Just as the eight men got there the Ticu-du-yon started out to hide the woman. He was ordered to go back in his house. The Ticu-du-yon said that he was just going out a little ways and would come back in little while. The captains said that they were ordered by the Shie to hold him and that they were there to do so and he might as well go back in his house and stay

140. there until the Shie coms. The Ticu-du-yon seen that he was forced to go back to his house. He went back to his house with his head hanging down. The woman seam to be glad to heare the news. Her name was Shawtkk or quail. The Ticu-du-yon seen that he was caught and there were no possible show for him to get away. He cam out and beged the captains to not kill him. The captains said. they were sent there not to kill him but to keep him from runing away. and to keep him there until the Shie and the Shatata cam. The Ticu-du-yon feared the Shie, but did not fear the Shatata

141. for he knew the Shatata was a good man. But did not know what the Shie would do. The Ticu-du-yon sat down and cried bitterly over his wrong. while he was setting crying the Shie and the Shatata cam. The Shatata walked up to the Ticu-du-youn and said. Pain was to penetrate the wrongs hart. To drive the bad water out of the ones eyes. So I see its with you. The darkness was to be In the wrong eyes. and so it is with you. First wrong, first tears, first man to lose his fallow brothers and sisters and first man with out friends. Then the Shie said to the Ticu-du-yon now go beyon light villages

142. and stay there. I ask you to not see this village agin. Your chief ship I shall take away from you. You shall not be chief over any people here after. Many people shall know you here and far across the great water. The wrong you have don has caused the Shatata to move his boat unnecessary. You knew it was wrong. But you did it. And for this I shall banish you from this contry. Start now while I am standing here. The Ticu-du-yon got up crying. walked off toge south. The Shatata call to the woman by her name. She cam running out. Very glad. She took

143. hold of the Shatata's hand and thank him for his kindness In coming after her. The Shie stood watching the Ticu-du-yon untiel he went out of sight. They then started back to the Shies village taken with them the Shaw-Krk. She was very glad when she saw her husband. The Shaw-krk-ba-be-yah asked the Shatata if the Ticu-du-yon was coming or if he seen him. The Shatata answer. My dear brother do not call the name. Clear it from your mind. Have different thought. The man is banished. So glad shall be your hart. See not toge the wrong. Wrong has no freinds so once more hapyness shall

144. com to you both. I am also hapy that there was no further wrongs. Now my people it is well to com and get yourself a wife from each side this water. We on the other side of the water will be glad to know that you people have the love for us. I know you people feel the sam. I want hear after any one that have the love for any one of my people to com In a good way and ask for the one he or her loves. I know there will be no objection whatever. Now if any of my people do as the Ticu-du-yon did I shall do with him as the brother Shie did with

145. Ticu-du-yon. Now my people you know what is to be don with you if you do as the bad man Ticu-du-yon. And som thing worst may hapen to you. For this kind of wrong doings. now my people forget this wrong that hapend and be good to each other now and for ever. Good luck to you all. Now I must go back. The Shatata told his people to get In the boat. they all got In. The Shatata was the last to get In. The Shatata held his cane out and the Shie put his cane against the Shatatas cane and pushed them off. In a little while they were out of sight. But

146. could hear the Shatatas quiver barking. The fourth day the Shatata landed on his native land. The Shatatas people heard him coming and gathered on the shore. As soon as they landed the chiefs cam up and carred the Shatata and others out on shore. and the boat was also carred out on dry land. Every body was glad to see the stolen woman. Her child baby was almost strived (*starved?*). Kah-Gah-Sha-Lah (*obsidian*) said. if the child dies he want the Shatata to take him across. That he thought the Ticu-du-yon should die also. But the Shatata said it would be wrong to take his life after

147. he was banished. Every thing was don to bring back the child health. For along time the child expected to die. but after many treatments by the best doctors the child was brought back to its health. A four day feast was given on the count of the child's recovery. After many moons had passed the Shatata noticed the Tata wanting to get away and cross the waters. This Shatata asked the Tata if he wanted to go across the water. The Tata said yes. The Shatata knew well what the Tata wanted to go across for. So the Shatata prayed to

148. the Marunda to com and help to keep his brother at home. The Shatata heard his brother get up earley In the morning and go torge the ocean. He knew what was up and he prayed to the Creator to com and help him. About day brake he heard the quiver bark. He ran down to the

ocean to see if it was possible that the Tata had stolen the boat to go across the water. When the Shatata got there the Tata was just going out of sight. The Shatata felt so bad he fainted when he seen his brother and his boat was gon. While the Shatata was In this condition

149. the Marunda cam and woke the Shatata. The Marunda ask the Shatata what was the matter with him. The Shatata said he felt so bad for his brother that he got sick. The Marunda said why did you feel bad. The Shatata said. My Creator you know as well as I do. Turn him back. He has going with Intention to rob aman wife. Which is wrong. He has forgot him self. The beauty of that woman is stil In his eyes. Turn him my Creator. Turn him. The Creator knew but wanted to see if the Shatata was right. So the Creator desired

150. the Tata to be meet with a great wind storm. The wind storm cam up at once. The wind blew so hard that the Tata was unable to control his boat. In no time the Tata was blown to the shore. The wind blow so hard and the sea ran so high the Tata was thrown with the boat out on dry land. The Marunda then desired the wind to stop and it stoped at once. The Tata was surprised to see the Marunda standing with the Shatata waiting for him. The Marunda then said to the Tata my dear child your eyes are filled with crimes. Go and wash them

151. In that water that you jest cam out of. The Tata went to the ocean and washed his eyes. The water had becom salty. The salt of the water went In the Tatas eyes and he was unable to see for a while. Befour this the water was sweet and fresh. The Marunda said to the Tata. Now you see my boy. You caused this water to becom salty so no one can drink of it. You caused the great wind storm to com so no one can go across with out my say. You have closed the road betwin you and your fallow brothers on the other

152. side of this water. The Tata said. I cam not tel you a lie for you know my mind and know what I was going to do. I could not sleep after I seen that beutful woman of the Ker-shahs (fish hawk). I know it was wrong but I could not help it. I am glad and must thank you my sister for bring me back to my land. The Creator said agin to the Tata. You know this water was nice and calm befour this. Now the wind shall blow as long as the water stand. Let them be on the other side the water and they shall let you be on this side (of) the water. Many beutful faces will be on this side. But not take

153. any ones wife while your wife is alive. I shall tel you the fourth time but not the fifth time. Hear me. Do not step over my words. My dear child. Now go hom and provide for your family and never attempt to go across that water agin with out your brother. The Marunda then disappeared. The Shatata then took the Tata by the hand and lead him home. The Shatata said to the Tata. There is your nice wife and chile. And remember the words of our Creator. By his power we are here and every thing you see lives by his power. So be good to your child and your

154. wife. Do not think of those you have seen. Forget them. Its not right. Its wrong for you to do as you did. The Shatata then went hom. Befour he went out he spatt jest Inside the door and desired it to tel him when the Tata went out with Intention to go to som other country looking for another wife. Every day or two the news would com to shatata. that som body had left his wife. and would go and bring them together. After many moons had pased the people had In creased a great number. No one was known to get sick. The fore fathers were soon grand fathers of four generations during all this time. there was goodeal

155. of truble. Steling wives from one another and marring In to their own famly. The people got so bad In their way the Shatata got disgusted with his people. This terabl sight caused the Shatata to call on the Marunda. The Shatata fasted four days in his ceremony house. All this time he was praying to the Marunda to com. The fourth night. about midnight. the Shatata fell asleep. While the Shatata was asleep the Marunda cam. When the Marunda went In the cermonial house the house was dark. He desired the house to becom lighted. The house was lighted up at once by great blaze in the fire place. He seen the Shatata laying with face down In front and

156. under the senter post. The Marunda punch his feet with his cane to wake the Shatata. The Shatata was waken at once. The Marunda asked the Shatata what he was doing there. The Shatata answered. O my Creator I am so glad that my Creator to com and helpe me to bring my people back In to their good state. The Creator knew well what the truble was. but asked what is the matter my dear child. What is the truble with your people. The Shatata said my people is going wild. They are taking each others wives and the weman are taking other wemans

157. husbands. and som of them are marring they own daughters and I can not stope them. I dont think its right. I called you to know why this terable thing hapened. Or if it was your desire that the seeds of your hands has falling In to this terable crime. I call it a crime because I think its wrong. Befour answeering a word the Marunda took out his pipe. desired it to become fill with tobacco and to becom lited. And it was. The Marunda comence smoking at once. He smoked awhile and then said. My child lay down with your face down. Do not look when you hear som thing com In, but keep

158. steel. The Shatata layed down at once. No sooner then he layed down the earth quavered four times. Then he heard som body com In. He wanted to look. but he feared the Marunda. After a little while the som body sayed. What is the matter with the boy. The Marunda then called the Shatata and said. Your granfather has com my child and wants to know what is the matter with you. The Shatata got up and look around to see who the new comer was. He quickly recognized the Kooksu and said. My Creator I have been crying for my people. Day and night. For four days and nights I have

159. been In this house crying for my people. now you both are here and I wish to ask you both to help me In bringing my people back to their right place. They are mixing up with their own famlys and I dont think its right for them to do so. I am sure it was not your desire to have them to do as they are doing at present. it was your wonderful power that made this moving mass and all that move and lives on it. I remember the word of you both. Saying, be good to your fallow mate and to the seeds. These words my people has burned under the Earth

160. time and agin I have said this to them. But they hear me not. Now I want to know if it was your desire to have the people to do so. The Kooksu did not answer. But went around the senter post four times each way and sat down facing the Marunda. near the fire place the Marunda got up and went around the senter post and the Kooksu four times each way and handed the Kooksu the pipe he was smoking. The Kooksu taken the pipe and thanked the Marunda for his kindness. Jest then the shatata name was called from the outside. and said. Shatata your brother is going off torge east to look

161. for another wife. And then said. Thats me your spette (*spit*). The Shatata dropped his head. The tears begin to run from his eyes. The Marunda seen a stream of water runing from under the Shatata. The Marunda got up and walked over to where the Shatata was seting and put his hand on the Shatatas head and asked what is the wrong my dear child. Wipe your tears away my dear child and go and get your Brother. he shall meet you. The Shatata wiped his tears away got up and went out to look for the Tata. The Marunda desired the Tata to com back just as the Shatata went out. The Shatata went

162. over to the Tatas house to aske the wife where abouts the Tata was. But the Tatas wife was also goen. He found the childern playing around the house. He asked the childern where abouts their father and mother were. One of them, the eldest one answered, my mother said she was going away. Never to com back because my father left her. The Shatata asked agin. Which way did your father go when he went away. The child pointed east. The Shatata took the trail leading east. A little ways from the house. The Shatata meet the Tata. The Shatata was so glad that he through his arms

163. around the Tatas neck and kissed him. And the Tata did the sam. The Shatata told his brother Tata that their grandfather or their creators had com and would like to see him. The Shatata took Tata back In deferent trail. The Shatata know well if the Tata found that his wife had goen away. He would go to look for her. But after they got back to the ceremonial house where the Marunda and the Kooksu were, they were told by the Marunda the Tatas wife had cam back to her home. and for them to not feel bad. and while the Shatata was goen the Marunda and the Kooksu had

164. talked the matter over and settled up on it. and when the Shatata and the Tata cam. They were asked if they thought the people ought to be changed and what way he wish them to be changed. The Shatata did now know. but said. I want them to be better then they are now. The Marunda asked agin. Would you like them to be changed by water or fire or lightning or wind. The Shatata could not see how they could be changed by such things. He knew it ment death. The Shatata asked the Marunda if he was to blame for this and for what the people had don. The Marunda said. No child you

165. are not to blame for what they have don. You have tried to stope them. but could not do so. for this good work of yours. Shall save you and your famly. Your brother also shall be with you. The Marunda had desired a larg tuley boat for the two famlys. The Marunda also told them to prepare food enough to last them eighty days. The Kooksu then got up and said my dear childern. I am soury to say that I and brother Marunda must wash our hand and mine work. And our desires which arose from the senter of me and my brother Marunda. And the desire that came from the senter of

166. my brothers hart. This has to be washed. After this we shall renew our desire. You see my dear childern. he added. There has been no rain, no wind no cold wether no snow and no hot wether. After this you will have all of this kind of wethers and this will make you sick. It will bring you sickness and accidents will be to you all. And deth will be for you all. Flame of fire shall devour the remains of the dead. That dead shall never be see(n) agin. There shall be no place for such spirit. After dead no one shall know him even I and brother will

167. not know or see them after they return to the atmosphere. And to the dust and the water shell wash the ashes away. They shall return to nothing now you have had wether, no rain, no wind, no snow, and nice and warm all the time. But this good thing you did not like. So I and brother must take it away from you. And make four changes for you. Then we shall complete our work. As I said befour, for the good. Shall be good. For the bad shall be bad. Light is. That never will be change. Dark is and that never shall be changed. I and brother was and

168. alwist will be. This living mass shall also live for ever. I and brother shall wash its face In four different ways. This will make four different people. now my dear child you know what is to com. this is knowen to you only. Now you sheded the first tear. but thiere was no one dead. no one goen for ever. This will be don by the next people when the liven wind leaves the body. When these two things separate neather one shall live there or after. For this haping the people will shed tears as you did. No one but brother Marunda shall bring these two

169. things together after they had separated. I shall say agin. Remember my words. My works. My power. And my desire. Many more moons are to com befour the last people will see this wonderful works of my brother Marundas and my desire with brothers makes one and one it