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Freeland's Central Sierra Miwok Myths

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Introduction

I first met L. S. Freeland in 1970 when I was a graduate student doing fieldwork on Central Sierra Miwok. Despite the difference in our ages we struck up a friendship based on our common interests. At that time Freeland was working on a volume of Sierra Miwok myths. She permitted me to make a copy of her manuscript in the hope that I could eventually have the material published. It is my pleasure here to carry out Freeland's wishes.

Freeland's manuscript contained the first twelve texts in this volume. I have made only minor changes to correct a few obvious errors, some of which were probably introduced by my hasty copying. I have also tried to make the English read more smoothly in a few places. Interested readers may consult my copy, which I have deposited in the Library of the American Philosophical Society in Philadelphia. I do not know what became of Freeland's original manuscript.

For texts I, III, IX, and XI, Freeland apparently intended to include both her own free translations and those of her late husband Jaime de Angulo which had appeared in the Hudson Review in 1952. However, she had written out her own free translations only for text I and part of text III. No free translations at all were provided for texts X or XII.

In general, Freeland's manuscript followed the orthography of Freeland, Language of the Sierra Miwok (1951). I converted this to the orthography of Freeland and Broadbent, Central Sierra Miwok Dictionary with Texts (1960), because it was easier to type. However, I am not entirely satisfied with this decision. In particular, the choice of ũ to indicate an apico-alveolar stop at the same
point of articulation as n and l is misleading. Central Sierra Miwok as spoken by John Kelly and Viola Wessel has no retroflex consonants. See also the comments of Silverstein, *IJAL* 45 (1979), 198 n. 25.

In one set of words Freeland's manuscript failed to distinguish between consonant length and vowel length. Sequences of vowel length followed by a glottal stop (ʔʔ) and glottal stop followed by length (ʔʔ) were both written as question marks (?) with the length mark underneath the glottal stop. I have disambiguated these as best I could, but in two instances the correct spelling is uncertain. See footnotes 1 and 8 to the texts.

I have added three short texts which I recorded in December 1969. Text XV, "The Coyote and the Lizard," was first told by George Wessel in English and was then translated into Central Sierra Miwok by his wife Viola.

I believe that the reader will be able to analyze these texts with the aid of Freeland (1951) and Freeland and Broadbent (1960). In fact, many of the example sentences in Freeland (1951) are taken from these texts. I have inserted footnotes to explain the few forms which do not occur in Freeland (1951) and I have added a glossary of the words which are not found in Freeland and Broadbent (1960).

Acknowledgments

I am grateful to the Wenner-Gren Foundation for Anthropological Research, which supported my fieldwork on Central Sierra Miwok, and to Catherine Callaghan, who helped me analyze my field notes.
and tapes. Wendy Leeds-Hurwitz wrote the biographical sketch of L. S. Freeland at my request on short notice. Both she and Eric Hamp gave advice and encouragement when problems arose. Jean Luther read a portion of the manuscript and made a number of helpful suggestions. The publishing company of Farrar, Straus, and Giroux generously granted permission to reprint the myths translated by Jaime de Angulo and charged only a fraction of their standard reprint fee.

I am especially indebted to John Kelly of Sonora, California, and to George and Viola Wessell of Tuolumne City for their kindness, patience, and hospitality. We are also indebted to Tom Williams, Lena Cox, and the unnamed Southern Sierra Miwok informant, who first told these stories to L. S. Freeland.

Finally I wish to thank the editors of the Reports of the Survey of California and Other Indian Languages for accepting this volume for publication.
Abbreviations

A  adverb
AA American Anthropologist
cf. compare
coll. collective
EC East Central
ed. editor
IJAL International Journal of American Linguistics
intr. intransitive
IUPAL Indiana University Publications in Anthropology and Linguistics
JAF Journal of American Folklore
JSAP Journal de la Société des Américanistes de Paris
N noun
n. note
n. d. no date
NRC National Research Council
obj. object
L. S. Freeland in 1925

(Photograph courtesy of Gui de Angulo)
A Biographical Sketch of L. S. Freeland

Wendy Leeds-Hurwitz

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Lucy Shepard Freeland was born on August 18, 1890, in East Orange, New Jersey. ¹ Her parents were Theodore Hart Freeland, who was a Civil War veteran and at one time president of the American Bank Note Company, and Caroline Griffen Freeland. She entered Vassar College in 1908, graduating four years later with a major in history. During the next several years she took courses in art and drama in New York City and travelled in Italy and Scotland. On the boat to Scotland a spiritualist told her that her "proper" name was Nancy, rather than Lucy. She adopted Nancy as her first name, not being particularly fond of her given name, but never changed it legally. As a result, her published work appeared under the name of "L. S. Freeland" even though she was known from then on as Nancy.

In the spring of 1915 Freeland joined her sister Helen in Carmel, California, where they set up a rooming house for summer visitors. There she joined a local theater group and was in several performances. That fall both sisters decided to take graduate courses at the University of California at Berkeley, where among other subjects Freeland took courses in anthropology from Alfred L. Kroeber and Paul Radin. In the summer of 1916 she joined the Archaeology Field School in New Mexico, but then she returned to New York to study commercial art; while there she became involved with the pacifist movement against the war. By the summer of 1917 she was discouraged
with both pacifism and commercial art and decided to return to Berkeley and anthropology.

Freeland had met Jaime de Angulo and his wife Cary in the summer of 1915 when they had visited the rooming house in Carmel. She had seen them periodically during the next several years, and it is possible that it was de Angulo's influence which led her to study anthropology seriously. (He had a degree in medicine but was interested in linguistics and anthropology. He taught two courses at Berkeley in anthropology in the summer of 1920 at Kroeber's request.) Whatever the reason, the next several years were spent as a full-time graduate student in the Berkeley anthropology department, where she eventually became both a teaching fellow and a research fellow. As part of her graduate work she studied the Eastern Pomo, Nisenan, and Sierra Miwok and Lake Miwok languages and cultures, and prepared several manuscripts (one of which was published).^3

Kroeber thought highly of her ability, so much so that when Franz Boas was planning a trip to California to work on Yurok in the spring of 1922 and asked for a student who would be able to not only assist him but later complete the work alone, Kroeber responded: "We really have no one able to do this except Miss Freeland and she is so involved in southern Maidu and Miwok that it would be wiser for her to bring some of her work to completion before launching on a new venture, especially with so complicated a language as Yurok."^4

Miwok had become Freeland's specialty by then and the material she gathered was to form the basis of her doctoral dissertation. The summer of 1922 was spent doing fieldwork with Sierra Miwok
and Lake Miwok, under the direction of Kroeber and E. W. Gifford, and that fall she began analyzing her data. In January of 1923 she passed her preliminary exams for the doctorate and was actively writing up her dissertation in March when she received word that her mother was seriously ill. She immediately left for the east coast but arrived after her mother’s death. At that time her dissertation was essentially complete and Kroeber predicted that she would formally receive the Ph.D. in the summer of 1923.

Because of this expectation, Kroeber suggested that while Freeland was in the East she visit Earl P. Zinn of the Committee for Research on Sex Problems to discuss the possibility of applying for a grant to study sex from the anthropological viewpoint. At the same time he suggested that she apply for one of the newly established National Research Council (NRC) fellowships in the biological sciences, designating anthropological sex research as her subject of investigation. Zinn was in favor of her proposal to study the sex life of uncivilized peoples in either a Hopi or Zuni community and then write up the material in Berkeley under the supervision of Kroeber. He was eager for the NRC to fund the research, which could then be carried on in connection with, but at no expense to, his Committee. But the NRC did not agree with this approach, and the proposal was sent back and forth between them several times, each suggesting that the other fund her project. Both were interested but could not agree on who should support the research.

Before any action had been taken, de Angulo arrived in New Jersey and complicated matters further. He had been in Mexico doing linguistic research under Manuel Gamio and was passing through New York on
his way to visit Cary and their daughter Ximena in Switzerland. (Cary had taken Ximena and left California in 1921 to study with Carl Jung in Zurich, and remained there to become a translator of his work; she and de Angulo had discussed separation several years earlier but were not formally divorced until 1922.) Due to a series of misunderstandings and the intervention of a concerned relative, de Angulo had, possibly unintentionally, resigned from the job in Mexico, even though when he had left there it was with Camio's permission to take six months leave without pay. He and Freeland went to Zinn to request that her proposal be altered to include him as well. Zinn was willing to add de Angulo to the grant proposal and wrote Kroeber for an evaluation. Kroeber was angry over the way de Angulo had handled matters in Mexico, however, and refused to give a favorable recommendation, hoping that this would force de Angulo to return to Mexico to complete his work there. The situation was still unresolved when Freeland and de Angulo suddenly were married, and then caught a boat to Europe. (They had talked of marriage previously, once it was clear that de Angulo would be getting a divorce from Cary, but had never made definite plans.)

They first stopped in Paris, where de Angulo had been born, then went to Zurich, where he arranged for and may have begun analysis with Jung. They then traveled to Spain to visit de Angulo's family, but by then Freeland was pregnant and uncomfortable and decided to return to America. They planned for de Angulo to return to Switzerland for his analysis and then to leave for home by December, in plenty of time for the baby's birth. But in September, shortly
after her return to the States, the house Freeland had built in Berkeley only a few years earlier was destroyed in a fire, and she escaped with only the nightgown she was wearing at the time. (Luckily, the majority of her linguistic materials were safe in the vaults of the anthropology department at the time, and only a single Sierra Miwok myth was burned.) De Angulo responded immediately by leaving Europe to rebuild the house in time for the birth of their son, Alvar, in February of 1924. On his way through New York he stopped in to see Zinn and requested that the grant proposal be withdrawn due to personal circumstances which would prevent them from doing the study during the next year. Zinn was disappointed, having wanted someone to study the subject, but complied.

After Alvar's birth and the successful completion of the new house in Berkeley, de Angulo felt a need for a vacation and made arrangements to begin studying the Taos language. That summer, de Angulo, Freeland, and the baby returned to Taos to record the language, but it is unlikely that Freeland actively took part in the work. This was only the first of many family trips to different Native American groups. During the summer of 1925, for example, they received private funding to do research on the Achumawi language, a large part of which was used to build the "Auto Blanche." This was a combination house and car on a truck chassis, similar to a modern camper but heavier. It served as transportation and residence for several field trips during the summers of 1925 and 1926. That first summer it was used for a trip to the Achumawi, with stops to visit some of the Miwok that Freeland already knew.

In the spring of 1927 de Angulo was given a grant by the Committee
on Research in Native American Languages to record the Karok language. The three men in charge of this committee were Franz Boas, Edward Sapir, and Leonard Bloomfield. De Angulo had not met any of these men at the time but had corresponded for several years with both Sapir and Boas and they had seen some of his work. He and Freeland left for the field early in May in order to return before her second pregnancy became too far advanced to prohibit her active participation. (Their daughter Gui was born in November.) Because of this they left before final approval by the Committee had been granted, although Sapir notified them informally that the grant would be approved. Only after they had returned from the field was it discovered that there was a conflict of interest: John P. Harrington had done previous work on Karok. In order to avoid duplication of effort the Committee changed the grant assignment to Shasta, even though some previous work had been done on that language by Roland B. Dixon. During their trip de Angulo and Freeland had begun research on Shasta in order to analyze its relationship to Achumawi (with full knowledge that they were "poaching" on Dixon's territory). The Committee decided that they would be better able to collect additional material on the language than Dixon and asked them to revise Dixon's earlier work. Most of this task fell to Freeland. Boas arranged for a collection of the texts Dixon had gathered years before to be sent to her, and she obtained new translations and corrected the original data sporadically throughout the next several years.

Also in the summer of 1927, after their return from the field, Freeland and de Angulo had a chance to meet both Boas and Sapir for the first time. Boas was invited to give a series of lectures
at Mills College, but no one had arranged for his transportation to and from Berkeley. Freeland and de Angulo were happy to chauffeur him in exchange for the opportunity to discuss anthropology with him. Freeland reports that "Mostly it was Dr. Boas who talked, because Jaime was humbled by his greatness. I know I came to love our rider, and his keen, kind, scarred face."⁵ Later that summer Sapir was in California to do his own field work on Hupa and made a point of meeting them.

At the same time that the Committee decided to grant de Angulo funds, Sapir suggested giving Freeland money to complete her Miwok research. He knew of its existence and incomplete status from Kroeber, who, when asked to summarize linguistic research in California for the Committee, had included the paragraph: "Miwok - An excellent comparative treatment of all dialects was more than half completed by L. S. Freeland some years ago, but interrupted by her marriage to Dr. de Angulo. It is not impossible that she may resume in time. Her ability is unusual. If she can get back to work, it will be the most desirable course."⁶ But when Sapir made the suggestion that the Committee would be willing to fund the remainder of her research, Kroeber responded that the situation was terribly complicated and that since the project had been started under University funding it would be inappropriate for additional funding to be granted by the Committee for the same work (although in similar situations this is exactly what was done in order to encourage various people to complete projects they had started.) His final comment was that "I would appreciate it if your Committee would leave to me the initiative of any steps directed toward resumption of Mrs.
De Angulo's work, if at any time such seems desirable." It is clear from correspondence with Boas that Kroeber was angry with Freeland for postponing her graduate studies in order to marry de Angulo and that he felt she had been adequately paid for her research on Miwok and should finish it without the expenditure of additional monies. In deference to his request the Committee never granted Freeland any funding directly, although they were well aware that any grants made to de Angulo often resulted in their being given the work of two qualified researchers for the price of one.

Between them de Angulo and Freeland turned in several manuscripts on Shasta and Karok to the Committee and so were rewarded with many grants on other languages. During the summer of 1928 there was money for Achumawi, at de Angulo's request, so that he might continue the comparative study of that language and Shasta which he had begun the previous year. At the end of 1928 there was money for Tfalati Kalapuya, at Boas' suggestion, so that the reported last speaker of that language, "Kono" (Louis Kenoyer), might be contacted before he died (being elderly and alcoholic and so unlikely to live long). It turned out that despite reports to the contrary "He was no more than barely middle-aged -- a pleasant, rather quiet individual, and obviously healthy. As for alcohol, as I remember he never touched it." The language was essentially recorded in a matter of weeks, but Kono stayed all winter, often acting as a baby sitter. Freeland describes how "Sitting of a morning, with his glasses on, reading the Chronicle, in his dark suit and vest, he looked a bit like a member of the Berkeley Chamber of Commerce."
In 1929 the Committee granted money for Atsugewi (related to Achumawi) in order to extend the comparative study of Achumawi and Shasta. In 1930 there was money for Chichimeco and in 1931 and 1933 for a comparative study of the seven Pomo languages. Freeland definitely helped with the Tsalagi Kalapuya and Eastern Pomo in addition to the Shasta and Karok begun in 1927, but there is only indirect evidence that she did any work on the other languages.\textsuperscript{10}

The Committee was essentially out of funds by the early 1930's, and it is certain that by 1935 there was no more money forthcoming from that source (although Boas was able to arrange for some funding through Columbia University to continue research on several of the Pomo languages during the early 1930's.)

In addition to the work for the Committee through the late 1920's and early 1930's, both Freeland and de Angulo studies several other languages at the same time. Both of them analyzed the material that de Angulo had collected while in Mexico and one of Freeland's manuscripts based on his data as well as two joint articles were published. (Freeland had written up some comments on Mixe and sent them to Sapir for critique and suggestions. He responded with further examples and comments and encouraged her to prepare the manuscript for publication, which she did.)\textsuperscript{11} There was also some work on Lutuami, Patwin, Northern Paiute, and Yurok, in addition to the Taos previously mentioned. Again, it is difficult to ascertain exactly how much, if anything, Freeland had to do with the work on these languages.\textsuperscript{12} Much of the work on them was funded either by Freeland's independent income or through friends who were interested in the linguistic work they were doing.
De Angulo went to the International Congress of Americanists in Hamburg in the summer of 1930, where he met Hans-Jørgen Uldall, a Danish phonetician who had just been hired by the Committee to study one of the California languages. They became friends, and de Angulo sent him to stay with Freeland in Berkeley while he went on for a short visit to family members in France. Since he was to study Nisenan, Freeland sent him to her old informant Bill Joe. During the next several years Uldall was to work with both Freeland and de Angulo on their own research, checking their phonetic analyses of Achumawi, Sierra Miwok, and Eastern Pomo.

By the time she met Uldall, Freeland had finally returned to work on her Sierra Miwok material at Sapir's urging. In May of 1930 she wrote Kroeber that she would like to continue where she had left off, if he had no other plans for the material she had collected. She made new field trips to gather more data and decided: "I am so glad I never did complete it before, Kroeber, for what with the work I have done this winter (on all three of the dialects), and the help I have had from Hans-Jørgen, it does both you and me much more credit than it would have before."13

It was June of 1933 before she had completed the Sierra Miwok Grammar. She gave it to Kroeber, who responded: "I have read your Miwok Grammar through as a whole, and want to congratulate you on having done one of the best executed pieces of work in American linguistics, and perhaps the very best expressed one."14 (This was not just friendly sentiment expressed to the author, for in writing to Boas years later Kroeber said of this manuscript: "The quality is A-one. She is sounder than her husband and much the
finer-edged workman."

Kroeber was interested in publishing the manuscript in the UCPAAE series, and in fact this was approved. However, it was never actually published in that series due to a lack of funds.

During these years of intensive linguistic research in the late 1920's and early 1930's, Freeland and de Angulo were a part of the academic community at the anthropology department of Berkeley, albeit informally. This was an outgrowth from the earlier period from 1916 on when Freeland was a graduate student there and more formally associated with the department. In the early 1920's they were frequently visited by Kroeber, Radin, Paul-Louis Faye, and T. T. Waterman. During the later years it was more likely to be students of Kroeber and Radin who showed up, and the guest list included such names as Carl Voegelin, George Herzog, Duncan Strong, Julian Steward, and Walter Dyk among many others. Even occasional visitors to Berkeley, such as Bronislaw Malinowski, stopped in when they were in town. At the same time they both corresponded regularly with Boas and Sapir and so kept in touch with the larger academic scene as well. (It was not only anthropologists who regularly visited and partied at the house in Berkeley, but many others from the general community; most often these were artists, musicians, or poets.)

In August of 1933 there was a terrible car accident which resulted in the death of Freeland's son Alvar and a broken arm and leg for de Angulo. It was to be many years before Freeland returned to linguistics. After de Angulo's release from the hospital they went to the ranch at Big Sur which de Angulo had homesteaded in
1916 and remained there for the next six years, doing very little linguistic work and gradually losing contact with the majority of their academic friends. There are several explanations for this, the most important ones probably being the emotional impact of the accident, the lack of funds caused by the depression, and the informal standing de Angulo and Freeland had in academia. (Neither had ever received a degree in anthropology at a time when it was becoming unusual for those without degrees to continue being accepted as qualified researchers.) During the late 1930's Freeland periodically worked on the Sierra Miwok manuscript, making additions and changes, but did no new field work for it and little work on other languages. During the winter of 1936-1937 they both did some work on Cantonese, reviving an early interest in Chinese on de Angulo's part, but the appearance of a grammar of the language at that time reduced the need for their work and it was never completed.

In 1939 Freeland returned to live permanently in Berkeley, but de Angulo stayed at the ranch in Big Sur. In 1943 they both joined the war effort and worked in the Richmond shipyards. By then it was clear that their marriage was ending and in the fall of that year they were divorced, Freeland staying in Berkeley and de Angulo living at the ranch. In 1948 de Angulo contracted cancer and returned to Berkeley to live with Freeland, who nursed him until his death in 1950. Much of the time in the years between 1948 and 1950 was spent in efforts to get de Angulo's writings published (primarily his poetry and fiction). Freeland as well as de Angulo carried on an active correspondence with Ezra and Dorothy Pound, Marianne Moore, and others in the attempt to see that at least a portion
of his work would be published before he died.

Freeland's Miwok was finally published starting in the late 1940's; first an article on Lake Miwok in 1947, and then, at the suggestion of Carl Voegelin, her grammar of Sierra Miwok in 1951. A Central Sierra Miwok dictionary based on her data was prepared by Sylvia Broadbent and published in 1960 along with a few of the texts Freeland had collected. 16

After de Angulo's death Freeland joined her daughter Gui on a trip to Europe. While in the south of France she felt a revival of her early interest in history and after her return to the United States she began extensive readings in medieval French literature, history, and poetry. She started a biography of the French poet Charles d'Orléans and spent much of her time during the next twenty years working on this. Only a single article was published as a result of her research; the majority of her biography remains incomplete.17 These years were spent at Berkeley, where Freeland rejoined the academic community (again informally), often renting to anthropology or linguistics graduate students, who kept her up to date on current events. Her ability to get around became severely limited by degenerative hip disease, but her intellectual powers remained undiminished to the end. She died peacefully on December 18, 1972.

Footnotes

1 I would like to thank Gui de Angulo for her cooperation in providing otherwise inaccessible information concerning both of her parents and for her willingness to clarify many points throughout
the past year. This article is much improved as a result of her contributions. The responsibility for any remaining inaccuracies is of course my own.

2According to the Office of Admissions and Records at the University of California at Berkeley, Freeland was a graduate student in anthropology during the following semesters: 1915-1916 second semester; 1917-1918 first semester; 1919-1920 both semesters; 1920-1921 both semesters; 1921-1922 first semester; 1922-1923 first semester. She was a teaching fellow in 1920 and a research fellow in 1920-1921 according to UCPAAE 20 (1923); xv.

3The published article is "Pomo Doctors and Poisoners" UCPAAE 20 (1923); 57-73. There are several unpublished manuscripts available at Berkeley which are the result of her graduate research: "Notes on the Culture of the Eastern Pomo" by L. S. Freeland, A. L. Kroeber, H. Story, and R. Greiner, 1922-1923 (part 3: "Mythology" and part 4: "The Pomo Kuksu Ceremonial System" are by Freeland), Museum of Anthropology Archives, manuscript #9; and "Southern Nisenan Ethnographic Notes and Vocabularies" by A. L. Kroeber, A. H. Gayton, and L. S. Freeland, 1925, 1929 (part 5: "Vocabulary and Ethnographic Notes" is by Freeland), Museum of Anthropology Archives, manuscript #120.

43/21/22 Kroeber-Boas, Museum of Anthropology Archives, University of California at Berkeley.


Kroeber-Boas, Franz Boas Collection at the American Philosophical Society.

Freeland-Gui de Angulo, in the possession of Gui de Angulo.

Freeland-Gui de Angulo, in the possession of Gui de Angulo.


In the same collection there is in addition a manuscript entitled "Shasta Texts" which is attributed to Freeland alone, consisting of her corrections of Dixon's original text material.

Freeland is listed as joint author on one publication for these languages: "Notes on the Northern Paiute of California" JSAP 21 (1929): 313-35. She is listed as joint author on two unpublished manuscripts, both of which are located in the Franz Boas Collection at the American Philosophical Society: "A Short Vocabulary in Yurok" and "A Sketch of the Taos Language." In addition Freeland says that she worked on Wintun in IJAL 6 (1930): 30.

n.d. /mid 1931/ Freeland-Kroeber, Museum of Anthropology Archives, University of California at Berkeley.

2/26/35 Kroeber-Freeland, Museum of Anthropology Archives, University of California at Berkeley.

7/25/42 Kroeber-Boas, Franz Boas Collection at the American Philosophical Society.


"Charles and Jean D’Orléans: an attempt to trace the contacts between them during their captivity in England" in Miscellanea di Studi e Richerche sul Quattrocento Francese, ed. Franco Simone, Torino, Italy: Giappichelli Editore, 1966, pp. 61-92. This one article is published under the name of "Lucy de Angulo" rather than "L. S. Freeland" like the others. The incomplete biography is in the possession of Gui de Angulo.
TEXTS IN THE WEST CENTRAL DIALECT

TOLD BY TOM WILLIAMS
I. The Water Spirit and the Married Man


lemeŋ paʃj-tyj, hyján.uk yuʔ-ikjot míw-y.ko-t, wičy?-ajle-ko-t, 1
hé-jeθhejætma.ko-t, há-ma.wa.metał.t. 8. hi-ki-metíʔ načálal.y.
ʔík.ok-lek kánθq čuθkaʔ." ḋís-akj wala-metí? ŋok-εt-1? lákty
míw-y-.j. 10. hojo-non wičy?-ajlék lemeθ.uk-uj-θjyθ-p. 2

11. ḋís-akyaŋ míw-yʔ ypyjśaʔ močú-p ytaʔjśaʔ. hój.up ywyś-εj
ypjy-matjį.

12. ʔyś-a hiθeθmaj mitók-0j náʔ-karší, "wóleʔ-li, jónŋεj-ıq
čamyšiʔ-n, nunáʔ-sáʔ-ij ynyʔ-itεθ-n. 13. nún-a?numeθ-pa-k,
hasú.luθeθ-pa-k, kojo-wuθoθa-. "råj-εn-eθ kojo-wuθoθ-aθ, čámašे-ma?
wél-αny-teθiʔ." kójwomaʔ čámsy. 3

15. ṭopθ-ọt-o? lúnpnaʔ, ṭoθ-eθ, máktà. wajákθaʔjiʔ lúnpnaʔ,
ʔawon-uθ lákšaθ, jyn ana. 16. πiθ-aθ lúnpnaʔ, ŋok-εt-1?
šum-akal.l. , yuθθukaθ čámyθθeθ-pa-k. 17. lúnpniθ páktà, ŋeθpa
wál-1j čamyš-eθ.j.

18. ḋís-akyaŋ húŋ-e-píʔ wél-αny-θ. šyj-eŋiθ-yk jo, oțiθkọkọŋ
wý·mak šýj·e̓niš·yk.

Literal translation


let-me-tell-about-myself, let-me-die now!" his-mother(obj.) his-
father(obj.) he-says-to. 14. "He-indeed, a-Supernatural-Being
took-me!" Telling-it he-dies.

15. Tadpoles filled-up his-belly, he-swelled. Toads filled-
him-up, from-his-mouth came-out, killed-him. 16. Lizards filled-
him-up, all-[sorts-of] eels-also. He-split as-he-died. 17. When-
they-filled-him he-burst-open, they-spread-out over-the-ground
after-he-was-dead.

18. She Water-Spirit took-him. People-used-to-see-them then,
when-they-two were-walking they-used-to-see-them.

Free translation by L. S. Freeland

1. Water Spirit used to watch a certain married man all the
time whenever he crossed the stream at the stepping stones. 2. At
last the man began to ask himself, "I wonder why she's always here
getting willow. 3. Perhaps I ought to go and see," he said, "It
might have something to do with me." 4. So the man said to Water
Spirit, "What are you doing here?"

5. "Why, I'm just gathering willows," she replied. But the man
said, "I'm going to take you then. Let's go. I want to marry
you," he said. 6. And when she says no, the man draws her by the
hand, brings her close to him, and then suddenly it is Water Spirit
drawing him, plunging him into the water. 7. Underneath the water,
back under the hills she takes him, brings him to the land where
strange people live, the Goblins, the one-legged imps, and the
Water Serpents. 8. The dragons are growling, and the woman scolds
them when they try to bite. 9. "Don't be afraid, these are my
pets." And then the Water Snakes all lick his hands. 10. The following day the Goblins take him hunting.

11. That man's father and mother are crying for him. They think a bear must have eaten him.

12. Later on, after several days, Water Spirit says, "You may go home now, you may go to visit your child. But don't tell about yourself or you will die and come back to me always." 13. But when the man was repeatedly questioned, when he was asked what had happened, he told them all about it. "No matter what happens to me, I have to tell about it. Let me die for it now," he said to his mother and his father. 14. "It was a supernatural being that stole me away." And as he tells about it he dies.

15. Tadpoles filled up his belly. He swelled. Toads filled him up and came out through his mouth, killing him. 16. Lizards filled him up, and all sorts of eels too. He split slowly as he died. 17. As they filled him, he burst open, and they spread out all over the ground around him after he was dead.

18. Water Spirit took him. After that, people used to see the two of them walking together.

Free translation by Jaime de Angulo

A Water Spirit used to watch a married man whenever he went across the stream on the stepping stones. "I wonder who she is and why she's always gathering willow wands," said the man to himself. "I had better go and see," he said, "maybe she is doing something that concerns me." Said the man to the Spirit: "What are you doing?"

"I'm just gathering these willow wands," said the Water Spirit.
"Well, I'm going to take you with me, we are going together," said the man; "I'm going to have you for my woman," he said.

And when she said "No," the man drew her toward him by the hand.

But suddenly, as he was leading her away, it was the Water Spirit drawing him, making him dive into the water. Under the water, in under the hills she takes him, to a land where strange people live, the Goblins, the One-legged Imps, and the Serpent Monsters. The Monsters growled when he came near, but the woman scolded them when they snapped at him. "You mustn't be afraid," she said; "these are my pets," and then the water snakes all began to lick his hands.

The next day the Goblins took him out to hunt with them.

But that man's father was crying for him, and his mother too. They thought bears must have eaten him. After a time, when several days had passed, the Water Spirit said to him: "You may go now, you may go and visit your child. But you must not tell them about all that has happened to you, or you will die, and come back to me for always."

But when they kept asking him, and questioning him about it, he told them everything. "I must tell, even though I die for it," he said to his mother and his father. "It was a Supernatural Being who stole me away!" And as he was telling it, he died.

Frogs filled up his belly. He swelled. Toads filled him up, they came out at his mouth, they killed him. Lizards filled him up, and all sorts of water snakes. Slowly he split, dying; and when they had filled him, he burst, and they spread out over the ground after he was dead.
And the Water Spirit took him away. People used to see them afterward, used to see the two of them, walking together.
II. The Old Woman and the Monsters

1. ṭonoč’okëj waşšyj’i? pak ʔel’yë’yk këq’et-i’j.


4. ḥyw’jana kaw’ylyj ṭyw’y-štj’i? ṭonoč’oŋ wyk’e’toŋ kom’un-ya’. ṭonoč’oŋ kóala mátwilha hakjspyį’en-eša-kyiŋ. 5. ṭonoč’oŋ cikil’akëj plnte’w, wykem wíl’k-ë’t. wíl’ket ṭyw’y-štj’iŋ. hyw’atyt ṭyw’y-štj’iŋ, wykt’y’pak cámsyj’i’kat halë’-m.

6. "tíny’t-1’ hwyż’jake’teŋ, ṭyñ’1’či’" kac’yë’y’iŋ.

7. ṭis’ak-ot-iko’kön ḥyj’-tu-koŋ këqkemej halë’-m, wí’-anyk ‘iča’ hë-jëthëještma-köq, ṭet’-any-k. lakys’-anyk lolo’-a-kön wël’y-aj-le’koŋ, hë-jëthëještma-koj wí’-eko’j. 8. "ʔamač’iš-y’i’; ṭamač’iš-y’i’; ṭamač’iš-y’i’; ṭamač’iš-y’i’; kac’yp lakys’pa’k. uní’-tumak wíč-ap lumé-lap ṭonoč’o’j. 9. wíl’y’pak ló’pa’p, halékynnap. 10. ṭyw’-yño’kön wašš wymy’ak’oŋ kač’yë’y’k; "ʔytóč’-i’j jònŋeji’àči’.”

11. ṭekyjñe’-anyk ṭyw’t-ymn’kön lakys’y’pak lumé-l’re’y-aš wël’y’as’iŋ. 12. (”kojó’-wupoqśuq?aj ṭyñ’ač’s’yj’i’; eséł’e’metiŋq’i’ hwyż’jani’k!’")

13. ṭytóč’-i’j-ťat tér’n’yq míc’e’-t’i’” kac’y’të’k. 14. esél’yuś’i’; ṭotokq’epak jól’ol’aš wël’y’as’iŋ, “tíny’t-ël’y-ya’ni’i’i” kac’y’y. 15. “kám’i’j-lek térny’t-iko’kön leśympu’-any’të’k’!” kac’y ṭonoč’o’.

16. kac’yma’ cámsy’.

Literal translation

1. Old-woman(obj.) going-to-attend-a-Big-Time(subj.) they-left alone.
2. "Our-old-grandmother(obj.) let-us-visit!" said One-legged-Imp-they. They-bringing rats(obj.) lizards(obj.) they-come-to-make-a-gift-to old-woman(obj.) One-legged-Imp-they. 3. She-ate, being-afraid(subj.); what-could-she-do-else? "Our-old-grandmother(obj.) let-us-go-seek-for-her by-means-of-deer" they-said.

4. He-has-arrived at-night Bear old-woman's at-her-fire he-has-warmed-himself. Old-woman glimpsed-him when-he-had-his-face-turned-away being-bothered-by-the-smoke. 5. Old-woman little-stick(obj.) she-picked-up-in-her-fingers, in-the-fire she-put-it. She-burned Bear. He-was-running Bear, burning he-went-to-die in-the-open.

6. "Something-monstrous happened-to-me, come!" she-said [addressing her absent relatives].

7. They-little-ones they-coming-from-sleeping one-night in-the-woods, they-went again One-legged-Imp they, they-returned. They-appeared crowd-they Goblin-they, after-One-legged-Imp-they they-had-gone.


9. As-they-plucked-her they-stripped-her, they-examined-her-all-over.

10. They-her-children they-attending-Big-Time they-said: "Our-mother(obj.) let-us-go-to-visit!" 11. They-were-afraid children-they arriving when-she-is-picked-clean-about-the-head she-having-been-plucked. 12. ("To-tell-about-yourself do-not-do-it-later when-thy-children arrive!") [the Monsters had said to the old woman.]

13. "Our-mother-I-wonder what happened-to!" they-had-been-saying.

14. Her-child-one-of-them surprised when-she-looked-red after-having-been-plucked, "What happened-to-you?" says. 15. "He-Indeed Monster-
they they-abused-me!" says old-woman.


Free translation

1. When the people set out to go to the Big Time, they left the old woman home alone.

2. "Let's go and visit our old grandmother," said the one-legged imps, and the imps come to visit her bringing rats and lizards for a present. 3. She ate what they brought because she was afraid. What else could she do? Then they left. "Let's go out and get deer for her," they said.

4. That night, Bear came and warmed himself at the old woman's fire. The old woman caught a glimpse of him when he had his face turned away because of the smoke in his eyes. 5. The old woman picked up a little stick in her fingers and stuck it in the fire, and then threw it at Bear. She set fire to Bear and he ran away, still burning, ran outside to die in the open.

6. "Oh, terrible things are happening to me! Come home!" she cried to her far-away family.

7. And those little one-legged imps, after sleeping one night in the woods, came back to visit her again. And after the one-legged imps had gone, came a crowd of Goblins. 8. "Old grandmother, old grandmother, old grandmother, old grandmother!" they cry as they appear. Right away they start plucking her. They pick out all the hair. They pluck her clean about the face and head. 9. And as they pluck her they stripped her naked and examined her all over.

10. Meanwhile, her children, who were attending the Big Time,
said to each other, "We'd better go and see Mother." 11. When they got home and saw her all plucked clean, they were frightened, 12. (Before they went away, the monsters had said to her, "Don't tell anything about all this when your children come home.")

13. "I wonder what happened to Mother," they said. 14. And one of them, surprised at how red she looked after having all her hair plucked out, said "What happened to you?" 15. She said, "It was monsters! They abused me!"

16. And as she says it, she dies.
III. Adventures of the Two Brothers


4. "tín-y? nê?·ykyt, tá·či'?

"?âk-?ok-lek ?ywâ-y'na? hák-a-jâ?,” kac-y·, wî·ky·, hêwe múk·uj šók·et·iš ?ynâ-y'k.

5. ?ynâ-y'to·k, "tín-y? nê?·ykyt, tá·či'?

"?ywâ•ja? ?ywâ-y'na?,” kac-y tačijša?.

6. "tín-y? nê, tá·či'?” kac-y·.

"šól•o·či'?),“ kac-y tá·či•š.

"tín-y? nê?·ykyt, tá·či'?” kac-y•.

"pâtkajy?,” kac-y tá·či•š.

7. "tín-y? nê?·ykyt, tá·či'?” kac-y•.

"?âk-?ok-lek ?ašé•li?),“ kac-y tá·či•š.

"tín-y? nê?·ykyt, tá·či'?” kac-y•.

"?âk-?ok-lek hû•u?, “kac-y tá·či•š.

8. "tín-y? ?âk-?ok-lek nê?·ykyt?

"?âk-?ok-lek jyn•apə? wâk•a•li?),“ kac-y tačijša?.

9. "kac-y•it tîn•yj nân-e•t•i? . ŝîj•yô•o•-no•k, kâ•le•ma?!”

kac-y•, wâk•a•liš kâ•ly•pa•k.

10. "tín-y? nê?·ykyt, tá·či'?” kac-y•.

"?âk-?ok-lek hâ•ma•wa? kâ•ytl?),“ tačijša? kac-y•.

11. ŝîj•nêni•-no•k•leš kîk•y'm tîn•yj šîl•e•ni•j!” (?o•siŋ si•eš šó•olut 'uću•, kuš•ily• šîl•e•š) "šîj•yô•o•? , 'akû•pe•ma?!”
aký́ lý pak tačý́ʃsaj kač·ý. akú·pa·š, hutélne tó·si, hutélne, naké́t it hutélne.

12. "tá·čl·, tín·ŷ ne·wȳ kyt, lól·uč·u·?" kač·ý.

"f·ok·lek ?wy·ŷ l? ?yšy·maš·ti?," kač·y tá·či·š.

13. "tá·čl·, máná ōš·a ne·wȳ kyt?" kač·ý.

"tín·ŷ l? ōn·a tó·lak·ȳ a·j! pát·yti kik·ȳ m, huš·e·pi?" kač·y tačý́ʃša.

14. "wél·i·má? ló·te·má? lýký·ȳ m!" kač·y tačý́ʃsaj·j.

"ošá·jy·m!" kač·ý.

"tín·ŷ l? ōn·a tó·lak·ȳ a·j! wýkášti, má·nyti," kač·y tačý́ʃša.

15. "tín·ŷ l?·a? ōma·jy?! kál·ek ošá·jy·m, mí·ok·le
šekýʃjenl?! hyšy·ta, hyšy·taš hyšy·ta ōš·a, wakál·al·en·uk·una. 3

"tá·čl! tá·čl!" kač·a pát·ytaš kik·ȳ m, pó·lukmu lepín·uk·a·š.

lepín·uk·uk·eŋ kik·ȳ m, pát·yta leme·m.

16. "mičýknan·a?cáɔ čáléntʃi·j?" kač·y tačý́ʃša. "upf·kanty!" kač·y šatán·aŋ·a·j. šatán·aŋ·a ōn·j ūp·i pak húš·uka, ūtá·la
lá·mam·ý.

17. "mí·o·atl· još·i!" kač·a pá·pa·li·j húš·uka. (táptup ūp·it·a·n.)

"mí·o·atl· još·i!" kač·a ōl·o·ša·ji·j. húš·uka ōl·o·ša·ji?

18. "mí·o·atl· još·i!" kač·a ōp·anša·j. "mí·o·atl· još·i!" kač·a mysýn·yn·a·j.

wý·ša mysýn·yn·a. háj·e·tòs hý·jana týl·aš kawí·naš húš·e·pl·ŋ.

19. wé·kemyš ŋim·ijŋ tɔłkaš ŋy·ȳt·iŋ
yšy·maš·ti. tá·či·tòs ŋim·ijŋ mysýn·yn·aŋ hýján·uk·aš kíč·ȳ ȳ .
 tálkat lu'ki'. moč·ja·kya patý·tet kye·yčyj tún·iščiši tálka·t.
20. yín?y'tos tá·čišišy moč·ja·kya' tókóy·očuš tálka·m.
"tín?y'-ta' tókóy·očuš" kač·yt táčiša·y. wé·kem·toš, tókóy·očuš·t.
"tín?y'-ta' tókóy·očuš" kač·yš·yš tók·u?pa·k.
21. "tá·čiš, týj·ená·k! tá·čiš, týj·ená·k!" kač·y tálq'i·pak tálka·m·y.
"týj·ená·k! wél·any·ni·š tín·yž·i·n·q!" kač·y tá·čiš.
"wý·ti· yw·in, tá·čiš, kučim·y", kač·y.
22. "tá·čiš, tín·y ne?ykyt?" kač·y.
"tí·ok-lek yw·yna·, pícé·ma·, hi·šyto·kon yw·yna·k," kač·y tá·čiš.
"tí·ok-lek wyly, yw·yna nak hi·šyto·kon·q." tá·čiš.
23. "tá·čiš, tín·y ne?ykyt?"
"tín·yž·iš, áq·aš lót·a·j, wykyt·i·m·i" kač·y tá·čiš. "jylkiwa? yw·ja? lynát·a?!
24. "kál·ek wé·lyj·i·t, ywy·i·t" wé·ly·, lót·a·. patý·ta·š, nój·nymls náknu·a·š, wýkt·wa·l·i·š, péš·a·š, weta·la· wykè·.
25. "tín·y ne?ykyt, tá·čiš?" kač·y.
"tí·ok-lek hi·li·ca·," kač·y táčiša·, "hý·janaktil koča·j·i·t," kač·y čaléjša·j.
26. "tá·čiš, tín·y ne?ykyt lé·lisa·jít ?ucù?" "áq·ač·y·ja? tó·la·y·a·j, wykyśpa·a·j?" kač·y tačiša·.
27. "tí·ok-lek yw·yna·š, oti·me·nq! áq·ač·y·ja? wykyśpa·ate·j!" kač·y, ti·ča· pijá·taš čaléjša·j. "kan wýkyś·m", kač·y.
pét·pu·pak má·tana kuč·u·j. má·taš wákā·ly·nýmla ym·a· kíc·amq?
28. "tí·ok·jo čaléš tók·u·po·ša· šyča·nyš tá·čiššy", múŋpana·4 páji·j.
29. "čaléš-a múŋna·?" tačiša kač·y, hépna· čaléjša?
šoma. lūt' a kūč' uj tāčiš, sūm' ityj wēl' a, poškoj ņoj' is' aj řejša. pežty řj' ok sūm' ityj, noč' jak řyn' y wakāly' eki' j. čalējšaj kušē.

29. "čalēntij'-a? mín' it-o? naný' i' t?" kač' y.

řl' ok kūč' uń kīc' awyš' yś wakāłautopušnu? řunuš. menō' ket táčišy' wakāly' eki' j, wēlšy' pak čalējšaj noč' ja-ky' ř. nān' yš' yś mín' ito' kot řołō' win nakē' toś wakāly' ř.

30. "tuk-tuk-tuk-tuk!" kač' yt kīc' yčyŋšy'. (jyw' yt řw' ymēš' t), nān' řupokšu' pak tačijšaj kač' y' t. řw' ytyt' iń řc' ūkuwawąk kīc' yčy' ekiń ěawēl' yš' y' t. 3l. řl' ok jo' nān' y' pak wākta čalējšaj sūm' ityš. "tīn' y-ťa? kāń-įj mīc' y' t?" kač' y kīc' yčy' ekiź, pyš' šuropokšu waktaš táčišy'. řl' ok wākta řić' a táčiš.

32. "tīn' y-ťa? kāń-įj mīc' y' t?" kač' y. lōtawokšu táčišy' waktaš hāj' emiši' j. řl' ok jo' mīw' ypušnu tačijšaj waktaš. wāk' ana' řok' et' iń, lōtu' pak, sūm' ityš.

33. "pāt, táčiš, kālēk řy' ena' k!" kač' y hš' a' pa' k, táčišy' wāk' aś "táčiš, čelē' ma' ?!"

34. "kočāt' iń maįntum, řelū' tuń," kač' y. šoma' řetālnuk' řum' ok čalējša' j. hyjān' uk' aś koč' ma' "św' in mīc' y' wa' ji' t!" kač' y tačijša' j. hỳ' ja' anyk řs' akmy' maťa' a' to' ř, tīn' y mīc' yš' se' wa' ř. řuč' uš' uk hēny' j. táčišy' myl' i' put' u' anyš', myl' iē' yś wynsēš' řy řok' et' iń.

35. "táčiš, tīn' yj-će' maće' ti' ?" kač' y tačijšaj myl' i' put' a' ř. "pūj' anī' koś, řokat řuč' ŋu?" wēlšyj' it rića'," kač' y tačijša'. wēlšyj' iť' anyš maťa' aś. čalēm' aty' nān' y okaśputėj tačijšaj maťa' ap' uteš, tačijšaj wy' e' j. 36. čalējša' wēl' řaš, nān' y řūj' anakćij' j. řūj' anakćij lešymę nān' y pa' k. lešymę tīn' yt' iń.
pājpušuš hylja šawtalmy. "onū mu hylāj·e·ŋ, jō·rū "iča? hylja."
37. "pu-pu-pu-pu! "øj·ute-lek nošyš·y?," kač·y. šip·ty·pak wā·ni? paţy·ta· wyjē·m. hyjān·uk·aš "uj·anaq wā·ni? wyjēm kaşyta·anyk tīn·y·t·i·koŋ y单词·y·i·mešiŋ.
38. "manaj·caj jej·an·a?" kač·y tačiša? jönqe·pa·k.
"tīn·y·t·i·n·iš čalentji wēl·any·r·i" kač·y. paţy·anyš tōl·ok·oj tačišy. "u·ket hū·ti·ja j·topomj paţy·ma·ŋ.
39. "eheš·al·y·anyk tīn·y·t·i·koŋ wā·ni?, tōl·ok·oj yəšayqe·pa·k. pašy·n·anyš tōl·ok·on lykyc·at hū·ti·ja j· pašy·m·anyš wā·ni·nyf. katyç·y·čak hawh·jak·aj no·pa·na· wykem hū·ti·ja j. čamys·eko·j, lutē·anyš tōl·ok·o·ŋ.
40. "wyl·e·ŋ! šijnej·a·ni" kač·yš·yš tačiš.
pō·aly·anyš tačišaŋ welšy·pa·k. yš·a· nā·y·šy šušekčiŋ rùčaš kyt·y·toš, kyt·y·toš tīn·y·tiŋ šač·amša·š. jušekčiŋ wēl·anyš kēn·ekci·j. "okat tālkat topōn·anyš, paţy·anyš koča·tōk topōn·e·ŋ. 41. "iš·ok oká·šy·ny·anyš līw·aš·yš tālkam·y. "pāt! taj·ena·k, tā·ci!" kač·yš·yš iča? hū·ja·paŋ, jušekčiš·y·ŋ.

Literal translation
1. By-Redheaded-Woodpecker it-was-come-by-him from-west,
4. "What is-this, elder-brother?"
"It-indeed is-habitually-eaten elk," he-says. He-gets-him,
he-dries-meat along-trail along-all along-their-way.

5. On-their-way, "What is-this, elder-brother?"
"Is-deer is-habitually-eaten," says his-elder-brother.

6. "What is-this, elder-brother?" he-says.
"Is-rabbit," says his-elder-brother.

"What is-this, elder-brother?" he-says.
"Is-coon," says his-elder-brother.

7. "What is-this, elder-brother?" he-says.
"It-indeed is-coyote," says his-elder-brother.

"What is-this, elder-brother?" he-says.
"It-indeed is-wolf," says his-elder-brother.

8. "What it-indeed is-this?"
"It-indeed is-habitual-killer is-rattlesnake," says his-elder-brother.

9. I-shall-do something when-we-perceive-it. Just-watch-thou, let-me-stamp-on-it!" he-says, rattlesnake as-he-stamps-on-it.

10. "What is-this, elder-brother?" he-says.
"It-indeed is-Serpent is-habitual-biter," his-elder-brother says.

11. Only-look-thou-at-indeed in-water something having-trap!" (Of-Sky-Monster his-trap in-spring it-stays, is-rope his-trap.)
"Watch-thou, let-me-shoot-up-at-him!" looking-up his-elder-brother he-says-to. As-he-shoots-up-at-him, rolls Sky-Monster, rolls, to-horizon he-rolls.

12. "Elder-brother, what this, stands-in-a-group?" he-says.
"It-indeed is-habitual-eater is-bear," says his-elder-brother.

13. "Elder-brother, who-is woman this?" he-says.
"Is-Supernatural-Being. Do-not-thou bother-her! Habitually-

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takes-away into-water, is-water-spirit," says his-elder-brother.


"Is-Supernatural-Being! Do-not thou bother-her! We-two go-on, we-two-pass-her-by," says his-elder-brother.

15. "Supernatural-Being? She-is-forever! I indeed I marry-her, thou indeed fear-thou!" He has-pulled-her-by-the-hand, as he pulls her has-pulled woman(subj.), has-caused-him-to-cry-out. "Brother! Brother!" he has-said as she keeps-taking-him-away into-water, into-lake as she causes-him-to-sink. She after having-caused-him-to-sink into-water, has taken-him into-hills.

16. "What-let me do-about my-younger-brother?" says his-elder-brother. "Dive thou for me!" he says to Water-Beetle. Beetle as he dives has failed to reach, has returned from halfway-point.

17. "Thou indeed proceed thou to do it!" he has said to Water-Skater he has failed to reach. (They float when trying to dive.)

"Thou indeed proceed thou to do it!" he has said to Frog. Has failed to reach Frog(subj.).

18. "Thou indeed proceed thou to do it!" he has said to Salamander.

"Thou indeed proceed thou to do it!" he has said to Whirligig.

Has-gone Whirligig. In her vicinity he has arrived as she is mashing-bones as she is in the midst of doing it Water-Spirit. Little bone flew out at Whirligig. He has taken it, has taken it at once, he has gone up. 19. Is brought along by him by Black-Phoebe [the elder brother] its hide(subj.) big one(subj.) of bear. To his elder brother to Black-Phoebe when Whirligig brings bone, into hide he drops it. Crying along he took bone little in hide.


"Thou-didst-fall-asleep! She-took-thee-away Supernatural-Being!" says his-elder-brother.

"Let-us-two-go-on now, elder-brother, [behaving]-properly." he-says.

22. "Elder-brother, what-is this?" he-says.

"It-indeed is-habitually-eaten, is-meat, easterner-them-by is-habitually-eaten-by-them," says his-elder-brother. "It-indeed is-mountain-sheep, is-habitually-eaten-by-them easterner-by-them."

23. "Elder-brother, what-is this?"

"Is-Supernatural-Being, do-not-thou catch-it, [else]-we-will-burn!" says his-elder-brother, "Is-Blazing-One Deer Striped-One!"

24. "I-indeed I-am-going-to-get-it, I-shall-eat-it!" He-takes-it, he-has-caught-it. When-he-carries-it-away, along-over-there-as-it-wore when-he-reaches-with-it, has-caught-on-fire world. When-he-drops-it, has-retreated fire.

25. "What-is this, elder-brother?" he-says.

"It-indeed is-mountain-lion," says his-elder-brother, "We-two-have-arrived at-our-home," he-says to his-younger-brother.

26. "Elder-brother, what this against-future-daybreak stays?"

"Do-not-thou-later bother-it, [or]-go-up-to-it!" says his-elder-brother. "It-indeed is-what-is-eaten-by-us by-thee-and-me! Do-not-
thou-later go-after-me!" he-says. He-has-tied with-rope his-younger-brother. "I I-set-out," he-says. Sneaking-up-on-him he-has-shot-dead Monster. As-he-shot flood-as-it-were has-come blood.

27. He-then his-younger-brother has-untied-from-himself that-tied-by-him by-his-elder-brother. He-has-swum-after arrow.

28. "My-brother? has-drowned?" his-elder-brother says. He-has-been-floated-away his-younger-brother forever. Has-skinned Monster his-elder-brother(subj.), fat he-has-taken, ball four he-has-made. He-takes the fat, crying he-comes along-flood-only. His-younger-brother he-grieves-for.


30. "Tuk tuk tuk tuk!" was-saying his-skeleton. (On-willow it-was-hanging), making-itself-known to its-elder-brother it-was-saying. Naked fleshless bone-only it-was-like-dry-brush. 31. He-then perceiving-it throws-at his-younger-brother by-means-of-fat. "What-iindeed me is-happening-to-me?" says skeleton, it-rubs-itself as-throws-[fat] his-elder-brother. He throws again his-elder-brother.

32. "What-iindeed me is-happening-to-me?" it-says. It-grabs-itself-all-over as-its-elder-brother throws so-frequently. It then becomes-person as-his-elder-brother throws. He-has-smeared-him all-over, taking-hold-of-him, with-fat.

33. "Fat! Elder-brother, I-iindeed I-fall-asleep!" he-says coming-to-life, as-his-elder-brother smears-him, "Elder-brother, let-me-stop!"
34. "Our-home we-have-passed, we-have-left-it-behind," he-says. Forever he-makes-return from-there his-younger-brother. He-brings-him home: "Now I-shall-not-do-anything!" he-says-to his-elder-brother. They-arrived at-it-[the place] in-which-it-was-shot-by-him, anything he-not-having-done. They-stayed merely. His-elder-brother continuously-sang, he-sang-about [places]-visited-by-them all-[places].

35. "Elder-brother, what-next let-us-do?" he-says-to his-elder-brother as-he-sings-along.


"Go-on! go-to-see!" he-said-to his-elder-brother.

He-slit-many-open his-elder-brother seeking-him. Finally he-found when-a-little-hair was-staying on-its-teeth, on-its-teeth of-Monster when-it-remained-caught. Little-hair he-took one-little-one. Right-there in-hide he-wrapped-it, he-took-it to-their-house after-having-wrapped-it. 41. He did-the same-thing, he-spoke from-hide. "Fat! I-fell-asleep, elder-brother!" he-said again when-he-arrived, erstwhile-little-hair.

Free translation by L. S. Freeland

1. Red-headed Woodpecker came up to this country from the west.

2. "Let's both go east," he said to his elder brother. "We'll go find our meat, the kind we always eat."

3. As they came along, the younger one saw Antelope. "Try that one," he said to his elder brother. Black Phoebe's arrow had a blunt arrow point of elkhorn, and with this he kills the antelope.

4. "What is this coming along, Elder Brother?"

"That's Elk. We always eat elk," he said. He gets the elk, and they dry the meat all along the trail on their way.

5. "And what's this, Elder Brother?" says the young one as they go along.

"It's Deer, and that is good food," says his elder brother.

6. "And what's this, brother?" he said.

"That's Rabbit," said Black Phoebe.

"And what's this, brother?"

"That's Raccoon," says the elder one.

7. "And what's this, brother?" he says.
"That's Coyote," says his elder brother.

"And what is this, Elder Brother?"

"Why, that's Wolf," says the elder one.

8. "And what's this?"

"What we have here is Rattlesnake, and it kills people."

9. "I'll get something to tease him when we get to him. Just watch, let me step on him," he says as he stamps on the rattlesnake.

10. "And what's this, Elder Brother?" he says.

"That is Serpent. He bites."

11. "Oh, just look in the water there! There's something with a trap." (The sky monster Osi has his trap set in the spring. It's made of rope.) "Watch! I'll shoot up at him!" And as he shoots up at the Osi, the monster starts rolling. He rolls all the way to the horizon.

12. "Elder Brother, who are all these standing in a group?"

"They're the ones that always eat. They're Bears," says Black Phoebe.

13. "Elder Brother, who is this woman?"

"She's a supernatural being. Don't bother her. She steals people away into the water. She's Water Spirit," says his elder brother.

14. "Let me take her! Let me get hold of her! I'm in love with her," he says to his elder brother. "I'm going to marry her," he says.

"She's a supernatural being. Don't trouble her. We're going right on, we're going to pass her right by," says his elder brother.

15. "Well, what if she is a supernatural being? You can be
scared if you want to, but I'm going to marry her." He grasps
her hand and pulls her, and as he pulls she pulls the other way,
making him call out, "Brother! Brother!" as she keeps dragging
him off into the water, making him sink into the lake. And after
getting him into the water, she takes him away under the hills.

16. "Oh, what can I do about my younger brother?" says the elder
one, and he says to Water Beetle, "You dive for me." The beetle
dives, but he doesn't reach them, came back from half way.

17. "You try it," said Woodpecker to Water Skater, but the Water
Skaters failed to reach them. When they try to dive, they float.

Then Black Phoebe asked Frog to go, and when Frog failed he asked
Salamander and then he asked Whirligig.

18. So Whirligig tried it, and got to the Water Spirit just as
she was in the midst of mashing up bones. And a little piece of
bone flew out at Whirligig. He caught it, and took it at once,
going back up to the elder brother.

19. Black Phoebe, the elder brother, had brought along a big
bear hide, and when Whirligig came back with the bit of bone

(unfinished)

Free translation by Jaime de Angulo

It happened the time Redheaded Woodpecker came up from the west.

"Let's go east," he said to Timici the Black Phoebe--that's
his elder brother--"We'll go find the sort of food we like to eat."
As they were going along, he caught sight of an antelope.

"Let's see you try your strength on that!" said Woodpecker.
The elder brother had only a blunt point of elk-horn on his arrow,
the kind they use for shooting birds. But he killed the antelope with it.

"What's this over here, Brother?" says Woodpecker.

"That's good to eat, that's elk,"—and he gets him too. He cuts the meat in strips and hangs it out to dry along the trail all along their way.

"And what's this, Brother?" the young one asks again as they go on their way.

"It's deer, it's good to eat," says the elder.

"What's this one, Brother?"

"It's rabbit."

"What's this one here?"

"It's coon."

"What's this one, Brother?"

"That, why that's coyote!"

"What's this, Brother?"

"That's wolf!"

"And this one here?"

"That's one that kills people, it's rattlesnake."

"Well, I'm going to do something to it when we find where it is. Just watch me jump on it!" says the little one—and he jumps on the rattler.

"What's this, Brother?" he asks again.

"That one's Serpent, and he bites!" says his brother.

"Oh look at this over here! Something's got a trap in the water!" (Osi, the Sky Monster, keeps a trap down in the spring. It's made of bark string, his trap.) "Just you watch, I'm going to take
a shot at him!" the youngster says, looking up in the sky. He shoots up, and the Osi starts to roll, he rolls and rolls till he hits the horizon.

"Brother, what are these over here, standing in a bunch?"

"Those are bears, they're eaters!"

"Brother, there's a woman over there! Who is she?"

"She's not a woman, she's a Spirit. And don't you bother her, she carries people off into the water, she's Water Spirit," says his elder brother.

"Well, I'm going to catch her and take her along," says the youngster, "I'm in love with her and I'm going to marry her!"

"She's a Spirit, I tell you! Don't bother her! We're going to pass right by her and go on."

"What if she is a Spirit? You can be afraid of her if you want to, but I'm going to marry her!" And he takes her by the hand and pulls her toward him, but while he pulls her she pulls too. She is dragging him away! "Brother! Brother!" he cries, as she carries him off into the lake and plunges him under the water. And when she has him under the water, she takes him back under the hills.

"What am I going to do about my little brother!" says Timici to himself. He calls Water Beetle. "You dive down for me," he says, and Beetle tries it, but he can't reach him. He turns back when he gets half-way.

"You go ahead and try," he asks the Water Skaters, but they can't go far enough either. They all float when they try to dive.

"Now you try," he says to Frog, but Frog can't get far enough.
"You try," he says to Salamander, and "You try it," he says to Whirligig.

So Whirligig goes down, and he comes upon the Water Spirit just as she is in the midst of mashing the bones of the little Woodpecker. A little sliver of bone flies out at Whirligig. Now he's caught it, and up he goes! Timici has brought along a big bear-hide, and when Whirligig brings him the bit of bone, he drops it in the hide. And he goes on, crying, carrying the little bone in the bear-hide.

And so he went on his way, the elder brother, crying. Suddenly, there was a rattling in the hide. "I wonder what's rattling?" he said. Inside his bundle something rattled and rattled. "I wonder what it is, rattling?" and he untied it.

"Why Brother, I must have been asleep!" says the youngster waking up inside the sack. "Asleep! It was a Spirit, carried you off!"

"Well, let's go on now, Brother, and we'll behave better after this."

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"Brother, what is this?"

"That's good to eat, it's meat, it's what the easterners eat. It's mountain sheep, the easterners eat it."

"Brother, what's this?"

"It's a monster, don't catch hold of it, or we'll burn up. That's the Blazing Striped Deer!"

"Well, I'm going to catch it, and try eating it!" and he catches hold of it. And when he takes it and gets as far as about over there with it, the earth catches on fire. When he lets go, the fire disappears.
"What's this, Brother?"

"That's mountain lion, but look, here we are at home again."

"Brother, what's that, standing over there against the sunrise?"

"Let it alone! Don't go up to it! That's the food for you and me. I'm going to get it, but don't you follow me." He ties his little brother with a rope. "Good-bye," he says. He goes and sneaks up on the Kutcu Monster, and shoots him dead. The minute he shoots him, the blood comes flowing like a flood! And what does the little brother do but twist himself loose from the rope and swim out after the arrow!

"Has he drowned, that little brother of mine?" He has been swept out by the flood, far away. The elder brother skins the Monster and takes the fat and makes four balls of it. He takes them with him and he sets out, crying, following along the edge of the flood. He's mourning for his little brother.

"Where will I ever find my brother?" he says.

The blood of the dead Monster was turning into a river. The elder brother went on, following the stream, looking for the little brother and crying as he went. Away off in the west in an unknown land at the end of the stream he found him.

"Tuk tuk tuk tuk!" his skeleton was saying. There it was, hanging, caught in the willows. "Tuk tuk tuk tuk!" it was saying, trying to attract its elder brother's attention. Naked and fleshless, nothing but bone, there he was like a pile of dry brush.

Timici takes the fat that he had brought along and starts right in to throw it at his little brother. "I wonder what is happening to me?" says the skeleton, beginning to rub himself as his elder
brother slings the fat against his bones. And the elder brother slings more fat at him.

"I wonder what can be happening to me?" And he grabs himself all over as the elder brother slings more and more fat. He is turning back into a person again. The elder brother stops slinging the fat. He is holding him in his hands now and smearing it on.

"Brother! I must have been asleep!" he says, coming to life as his brother smears him. "Brother, I'll stop all this, I won't do anything more!"

"We're a long way from home," says Timici. "We've come a long way." And he leads his little brother away. They leave that land forever. "I'm not going to do anything any more," says the little brother when they reach their own country. And they get as far as the place where the Kutcu was shot without his doing anything. And for a while they just stayed there, doing nothing. The elder brother sang all the while, sang about all the places where they had been.

*

"Brother, what'll we do next?" says the little one, as his brother is singing along.

"Don't you stir! You stay right here! I'm going out to get my meat again," says his elder brother, and he goes out to get the game he has just shot. When he's gone, the little brother sees another, the same kind his brother shot, and he goes after it. And as he's looking for it, he comes on a little old man. He starts to tease the little old man. It's a Supernatural Being he's teasing! With his arrow, he pokes him in the testicles, and
then he hides. Then he looks out and pokes him again.

"Pu pu pu pu! This fellow seems to be a practical joker!" says the Old Man, and he drags him away and takes him down into his hole, and down there, there were dreadful Things that snapped at him. They were the kind that eat people.

"It looks as though a Monster has carried off my brother," says Timici when he finds him gone. "I wonder who to call on this time!" He takes Lizard with him, and he sends him into the hole. Lizard takes in some tobacco with him, tied up in a bundle. Inside, the Dreadful Things are growling. Lizard smokes tobacco in his stone pipe, filling the hole with smoke, and then while they gnash their teeth all around him, he dumps the tobacco in the fire. After they are all dead he goes out.

"You can go in now," he says to the elder brother. "Go and see if he's in there."

One after another, Timici slits open the Dreadful Things, looking for his little brother. At last he finds a little hair caught in the teeth of one of them. He takes it, one single little hair, and wraps it up, and he takes the bundle home.

And then the little brother does the same thing he did before, he speaks up inside the hide! "Ho! I must have gone to sleep again, Big Brother!" he says, when they get home, he who had just been nothing but a little hair.
IV. Evening Star in the Land of the Deer People

1. ?áp·antaq tóetojet ?ywý·jaj ló·tut·an tylá·ja·to·ŋ.

2. "manfi·ra·j? ?ywý·jaj ŋeký·jaj tótojak tylá·ja·to·t.

"ným·a·ŋ·a·?" ká·ŋ·y manfi·ra·j. 3. ?yí·a·jo· weku·tuŋ ꙏ söl·ukuŋ tylá·ja·tok sokút·any·ŋ. ?ywý·jaŋ hát·emšy ?ewy·yte·t. 4. ŋáj·e·pat·i·t, šok·et·iŋ wál·iŋ wílsyj·i·ka·t hát·e·j. mín·ito·kot hój·a·muj hát·e·j nán·yě·yš?yí·yí·i·j. 5. hát·e·ekiš wý·anyš sük·o·pak ŋm·u·ŋ·ok. ?yí·a· nakáp·anyš ?ywý·jaŋ·i·i·j nán·e·t.

6. hó·ŋumes wí·ka hát·e·to·k. ká·waj·iŋ ká·waj·iŋ ká·waj·iŋ ká·waj·iŋ-- 7. "tél·yě·oč·nok tás·čič·i·j. hoje·?onpu, tél·yě·oč·nok!" ká·waj·iŋ káč·y·p. 8. (čalëš čikísmu?, čalé·metiš tuji·pip·i?]. 9. "tél·yě·oč·nok tás·čič·i·j!" káč·y·p. "umín·uk·u· hoje? něj·oŋ, helá·meti·či?"

10. hý·jap hawí·jak·ak pol·ajy·j. ?ýn·ý šýj·i·čak ?ywý·jaŋ·i·t·i?.

11. něj·jo· ná·kaš tyjáŋap šok·et·iŋ kóč·y·k. ši?o·wup kík·y·m, wípsi ši?o·wa·k. 12. čikísmu? kíl·im jótmu, tuji·pip·i·meti? kíl·im jótmu. tún·i·čit·i·kopši?mu?: 13. wýkšy ?ywý·ja? wípsi·e·ŋ. jótmap tuji·peti·naš·y čikísmuš·u? kíl·i·to·ŋ.

14. hânçena· té·teš netý·wak, kolé·ja hançena· notý·wak, háť·eš ?ywý·jaŋ ká·witomš·i·tok šátpa·.

15. "tuț·e·? jojéŋ·ik nóť·oŋ!" káč·y týša·n. 16. (sým·ity? ?ywý·jaŋ·y? šokúk·ašiš taná·jaŋ nóť·o·ŋ.) nomóš·u·č, "?yň·i?", káč·y·p, "máč·y·wa·jinl·m."

17. katí·lupokšuk·e·ŋ, ?ýn·a· ká·wito·j, ká·witoj·jo. ná·kaš ló·tap taná·ja·j.

18. "yypý?: hâ?tani kuš·illy·j!" káč·y·p. šyí·ekon patý·tap tfl·em·y?.
19. táčič ţán'uka wólšy'pak, šûk·et·i ţaĺ·i wý·na wû̂nš̄es·y·ř.
20. tywa·jyp túj·uš šûk·et·i·ř. ?yš̄y·š̄y.
21. "hâká·jyj hülwum, ?ypýjmoκ ?ýw·y·mâ?!" kač·ŷ.
    (uju·anač·i? pačá·kŷ?eκi? ?ypý·k.)
22. "?ypý·! ?yw·nŷn ene·ŷk̄yt, hâkâjñe·," kač·yp ?ypý·ŷni·k.
23. "wí·ka·nič kó·t̄o no·t̄, "fís·ak kač·y taná·ja? "hú̂s̄·e·
    sý̂m·i·tyn tó·nim ná·kë?!
    kéq·eš pâjpuš ?ám·ŷp, kéq·eš pâjpuš
    mâ·ta uju·ana·j.
24. "utù·č, wé·lyj·ã?!" kač·ŷ.
    "ňew·ŷty? , wélkaj·i·ni·k," kač·ŷp, "luť·u·kan·îš̄·i·k, kičáwp̄·i·n·l? ," kač·ŷp.
25. "hyáć·it·on·ã·? kan luţ·u·m," kač·ŷ. luţ·u·pak sokú·ka,
    nóţ·oš ?éjša?, ñyw·ŷša?.
    * * *
26. táčič šólšy mín·ito·ko·t. náky šûk·et·i·j, naké·t̄i wólšy·.
    wû̂n̄ymaj táčič kuš·iły? lîwta? . "ne·şŷn·iš wêl·a·nyš čâlënţi·j."
    kač·y lw·iš kuš·iły. wyk̄sy kuš·iłyt ňît̄·ok lîl·em·y? čâlêjšaj
    nân·yj·iţ. mûl·i·pak čâl·ukwa?, kaw̄y·lyt mûl·i·.
27. "?yn·i?, táčič! tî́n·ŷt·i·koŋ wêl·a·nyš·te·ki!" kač·y tačičša·j,
    hý·jaš lîl·em·y?.
    "mîn·i? šol·uku·n?" kač·y tačičša?.
28. "ká·win ňem·al ?uč̄u?," kač·y tačičša·j. (tačičša·?·lek ňý·ječŷ
    ŗot·ina? hý·ja?pak.)
29. "hý·jana? řawš·a·to·ți!" kač·y čâlêjša·j. ŋot·kok hý·jap
    řawš·a·to·ř. wól·ia wyk̄sy·p.
30. wólu· jîn·aŋ·iš koča·to·ř. hý·jana· koča·to·ř. ?ûn·u?tuma?
    meki·ta jîm·i·j. kéjuša·ř, wojú·ta hú·pa? řap·aŋtaj maní·ša·ř.
Literal translation

1. Salamander repeatedly-missed deer trying-to-catch-it at-his-hunting-place.


"Dost-thou-speak-the-truth?" says his-son-in-law. 3. Later-then coming-from-unhanging his-bow-and-arrows at-their-hunting-place he-sought-tracks. Of-deer its-track was-lacking. 4. He-went-wild, over-all over-world he-went-to-seek tracks. At-[place-of]-them-dwellers-in-known-[land] old tracks he-found big-one. 5. By-means-of-tracks-only he-set-out following-him from-there. Finally he-overtook Great-Deer he-perceived-him.


14. She-has-taken-her-stand his-[Deer's]-elder-sister on-the-near-side, younger-sister has-taken-her-stand on-the-far-side,
his-tracks of-deer in-their-midst-together has-disappeared.


17. After-having-given-himself-up, he-has-come-on in-between, in-between-then. As-he-reached-them they-have-seized Evening-Star.


19. His-elder-brother has-become-tired seeking-him. Every place he-has-visited visited-previously-by-him-[Evening-Star].


21. "Hunger(obj.) I-die-of, your-father(obj.) let-me-eat!" he-says. (Monstrous-old-man is-nothing-but-rheum their-father.)


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27. "Come-thou, elder-brother! Monster-they they-took-me!" he-says-to his-elder-brother, as-he-arrives above.


28. "In-the-middle there it-stays," he-says-to his-elder-brother. (His-elder-brother with-sleeping-powder he-has-scattered as-he-gets-there.)


30. He-goes-home going-to-kill-someone to-his-house. He-has-arrived at-his-house, he-on-coming has-made-a-hole-for-roasting-in hot-ashes. As-he-[Salamander]-was-sleeping-by-the-fire, [Evening-Star]-has-taken-him-in-his-arms has-put-him-in-the-ashes-to-roast Salamander(obj.) his-son-in-law(subj.)

Free translation

1. Salamander kept missing the deer he was trying to get out at his hunting-place.

2. "Son-in-law! There's a terrible deer out at my hunting-place! I've been shooting but I miss him every time."

"Is that so?" says his son-in-law Evening Star. 3. Later on, after taking down his bow and arrows, he went out to their hunting-
place looking for the tracks. There were no deer tracks there at all.

4. Evening Star went wild; he went all over the whole world looking
for the track. At last far away in a strange land he found it--
an old footprint of a very big deer. 5. Following the tracks closely,
he went from there, and at last he caught up with him and saw him,
the Great Deer!

6. Evening Star has placed his magic crystal on the track, and
then he begins to call out, to call, call, call. 7. As he calls,
his little brothers hear him and they say: "Just listen to our big
brother! He's out hunting already, just listen!" 8. (Evening
Star's younger brother is Towhee, and all his little brothers are
Bushtits.) 9. "Just listen to that big brother of ours!" they
say, "already he's driving the game in this direction. Let's go
and head them off!"

10. They scatter and take positions all around the pond, and
while they watch for him, the Great Deer comes along. 11. When
he gets close to them, they all jump at him and grab his antlers.
They duck him in the water, and as they duck him he tosses his
head to shake them off. 12. But Towhee sticks on and all the Bushtits
stick on too. They are changing, becoming little things the size
of birds. 13. The Deer goes on after tossing his head, the birds
that once had been Towhee and the Bushtits still clinging to his
antlers.

14. The Deer's elder sister has taken her stand on one side
of the trail and his younger sister has taken her stand on the other.
The deer tracks have disappeared between them.

15. "Get out of my way!" calls Evening Star, "I'm afraid my

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shirt is going to melt!" 16. (Evening Star's shirt is made of strips of fat that he rips off of the deer he shoots.) But he calls in vain! With lowered heads, the Deer Girls say, "Come on! We're not going to do anything to you!"

17. Evening Star gave up then. He went on, in between them, and when he reached them they grabbed him.

18. "Father! Throw a rope!" they cry, and after they have tied up Evening Star they take him to the sky.

19. Meanwhile his elder brother had grown tired looking for him. He has looked in every place that Evening Star had been.

20. The Deer People make up a marriage meal of all sorts of powdered seeds, and they give it to Evening Star. He refuses it.

21. "I'm dying of hunger," he says. "Let me eat your father." (The father is a monstrous old man, nothing but rheum.)

22. "Father, this man is hungry. He is going to eat you," his children say.

23. "Go and put him over there," says Evening Star. "Abracadabra! Let the fat grow and reach all the way to the hoofs!" They give him one arrow, and with the one arrow he shoots the old man dead.

24. "Get out of my way! Let me get to him!" he says. "No, they will get it for you," say the Deer People. "Let them skin him for you; otherwise you'll get all bloody."

25. But Evening Star says "No, I don't trust you to do it right. I'll skin him myself." And as he skins him, he pulls off the fat that he would use to make a shirt. Then he eats his dinner.

* * *

26. His elder brother has looked everywhere in the lands of
strange people; to the end of the world he looks for his brother. As he was going along, he tripped over a rope. "Aha!" he said, "This is what took my little brother." And he sets out climbing the rope. He climbs on it up to the sky, thinking that he may find his younger brother there. And all the time he sings without stopping; all night long he sings.

27. "Oh, come! Come and find me, big brother. Monsters stole me away," says Evening Star to his big brother as he reaches the sky.

"Where is your bow and arrows?" asks the elder brother.

28. "It's lying right there in the middle," he says to his elder brother, who has been scattering sleeping powder all around.

29. "Climb into my arrow cleft." So the two climb into the arrow cleft, and away they go to Earth.

30. Evening Star goes home, ready to kill someone. As he gets to the house, he stops to make a hole in the ashes, ready for roasting meat. Salamander was there sleeping by the fire, and Evening Star picked him up in his arms and dumped him in the ashes to roast.
1. "ašė·li? jeļjy·če?.

2. "mīšy·1·n? alītan liwā·1·n? wīp·aja·ky? hajā·po? hakajgē·", kāč'y.t. "ašē·liŋ liw·as·ŋy·ə. "nē·koj sī·lety·metiŋ tū·le·tok·o·ŋ, wēlkantok·oŋ hēk·e·ke·ŋ!" kāč'yə'yə? "ašē·liŋ.

3. (sī·ak·lek hajā·po? wēkwēky? učū· lī·le?)

4. hīl·a hū·u·w1·j, hīl·a ōk·aš·a·ki·j, pičŋnteje·j, hūŋ·u·j, jeļjy·če? hīl·a, "sīŋ·yj wē·kē?" kā·kulu·j, pāl·awiŋ·y·j, wē·ene· sīŋ·y·j.

5. "oja·typ hajā·po·j. "tīn·yə? əyō'{ny}{1·k}? kāč'y "ašē·li?. "tīn·yə? hina·1·m?" kāč'y "ašē·li?. "sūn·e·niŋ əp·anjə?" tā·čiš kāč'y "ašē·li? kēŋ·eŋ? ičä? "ašē·li·j. "wekë·te? laš·a·j!

6. hūŋ·ina· hālem pāl·awiŋ·y·j, hūŋ·ina· hālem ōk·aš·a·ki·j. (laš·a·ni? tajfismo?)

7. "kāl·ek sīnė·toj wō·leŋ·l? māŋ·epokšu·?it əyō'{maŋ·l?j," kāč'y pičŋnte·e. "kīcē·te·ōŋ, əē·uŋ·e·it śēōg·ila·toŋ sāk·y·ŋ.

8. "oŋ·m?" kāč'y ūš·u·, "kīcē·me·ē, kāl·ek tā·šajy¹·i·t, ṣā·anjiŋ wō·ik hēŋ·y·j, kāč'y ūš·u·. əj?ok wō·lup sīnē·toj.

9. "sunū·meti·1·či!" wīp·aja·ky? kāč'y salī·meti·ko·j. ək?ok·jo·, "hī·t̓a·t̓e·i!" kāč'y, hēj·y·m·ak "sëw·yt·e sīŋ·y? tūŋ·umu? kēŋ·e."

10. hōŋe tā·wyāk mūk·u·m. "mīčyknā·a·-či? əō·ap·i·ma·- tīŋŋa·ŋ?" kāč'y kēŋ·e· ašē·li?, "oja·tyšāk hajā·poj wēkwēky·j.

11. "tē·tē! wēl?yō'ŋ? lākšy nēm·-al!" wēl?yŋ·y hyjā·uk·u ṣā·am·yŋ hajā·po·ŋ, tōj·yŋyŋ wekē·ma·j. hīnā'ny̓? ənyk hēk·e·ke·ŋ. hīnā'ny̓? ašiŋ əyō`. kā·kulu· sīŋ·y·oŋ·y·ŋ.

12. "nē·al·lek əō'qē·a·wa! "ašē·li! tāk·ajē·či!" kāč'y. țuŋ·ny, "tākjanlōči" kāč'yŋ·e·pa·k.
13. "təm'un?ok wykỳš•anyš wëkwey•ŋ, təl•ip•ut•i•t. wỳ•anyš tám•yle•ko•t, nàkeš pól•ukuŋ wỳ•any•š. hý•ja?anyš té•te•toš pyš•it cỳm•eto•kot nakët•i•t. čuku?uni? hâ•ma•waj ?eneš lóp•o?. kä•wyš tól•ok•o?.

14. "wỳkšym ?ypỳ•tìŋ čamỳš•es•y•to•š!" wỳkšy nakët•i•t. pòh•ohu•ša•kyj tøjá•nyj•l?, wỳ•čëŋ nakë•toš tujá•nyj•l?.

15. "ësêl•yŋ ?yn•a•, mò•aj•i•t!" kä•y šùk•uml?.

hý•ja, "ïs•akyt lët•ajy•ša•kyt•. "hús•e? yûn•i? kâ•nymy•n!

?yt•yt•in hënan ?yn•i?" kä•y, "hús•e? yûn•i? ?yt•yt•in lô•kila•n•!" wëkwey?

hì•lykyn ?yt•yt•in yûn•l?" kä•y•. "tokò•?è?, ?yt•yt•in hënan yûn•l?!

16. pò•haj•y ïs•ak wỳ•čëŋ nakë•š. ïs•ak•jo• wỳ•ny•. "wë•k! wë•k!" kä•y•, tujá•ny?pak nêm•y•. ïs•akyj ?ypỳ•šiš mò•a•pak pațy•ty koçâ•m.

17. "wijo•pe•mà• tám•yle•j•" kä•y wàng•? mò•ka•pa•k. mò•tu•pak nakë•im•y• wëkwey• wyjën•e• sỳw•ity? nakët•i•t. wyj•e sỳw•yty?.

"pò•ce?" ká•y ?ypỳjšaj šûk•uml•j.

18. "esý•ty uj•uju? wëkwey•j•, hûl•uw•l? "esý•ty", pyš•i? cỳm•eto? koçâ•ja•k, tâpìk•kanana? "esý•ty", šák•as•aki? "esý•ty•. lòh•pup wyjë•ašiš syw•ytyu cỳm•eto•k. lô•ta• wëkwey• wàŋ•l•j. wykë?

wykâ•ny? učë•.

19. "hy?ymannty•!" kä•y•. "?ypỳn owò•šaj kànyn hy?ymannt?t, kä•a•teš 'nà•kyt né•j!'"
"lí·le'ší" kač'ya. "háj·et šýntynţi·j'i" kač'ya. kač'a's, nópta wýkem waŋ·l·j.


22. hý'ja'í, "jél·iti'ej tó·ko·j'í" kač'y tół·ok'o'. há'íta wýkex kík'y'm, ?ím'ú'ok ?é'py wýke'?

23. "wýké', ?ómpe'?" kač'y tół·ok'o'. wýke' ?yn'ya ?ó·čaš ?ýť·yt'í'. ñošášaj ?ál'a'. (?oš'a·hó'ko'). ?elý'seš'y?, jùšše tún'a' a? oš'a?, há'tana jùšše ?é'ća·to's, pólo'ukuput'a', kát'ana' wýke'j, skók'et'i? wál'i? pólo'ukuput'a'.

24. hý'ši·ná lí·čič·ij húl'uw·il'ij ñoťš·ko·k'oj. ?ýpšaš kawí·na'í, hý'jana'p, hó'koŋ ?elý'seš'y·í. húl'uw'i? lí·čič·il'í? wó'úlnuk·up hó'ko·j, ?ýpsa·metiš wékweky' kóčam wó'úlnuk·u'p.

25. hý'janit kóča·toš lutáktu'n. (kóčaš wákí'my'?). kóč'ak'y? 'anyší hý'ja'pa'k.

Literal translation

1. Coyote is-official-speaker.


3. (He chief Hawk lives above.)


5. [Women]-are-coming-to-marry chief. "With-what will-he-feed-them?" says Coyote. "With-what shall-we-cook-it?" says Coyote. "Let-him-
get-wood Salamander!" his-elder-brother he-says-to Coyote(subj.) one again Coyote(obj.). "Pack-along net!" 6. He-has-sent into-woods Horsefly, he-has-sent into-woods Oriole, (Net-owner is-Bluejay.)


9. "Get-wood-on-your-way-home!" Eagle says-to young-man-them. They-then, "It-is-hard!" they-say, others-they "Is-lacking wood! Is-stump one."


12. "This-indeed is-not-woman! Is-Coyote! Club-her!" he-says. She-jumps, "Strike-her!" having-it-said-of-her.

* * *


15. "My-child has-come, I-am-going-to-meet-him!" says Owl.
He-arrives, at-it at-the-one-grinding-its-teeth-continually.
"Abracadabra come-thou gale-thou! Great-thou wind-thou come-thou!" he-says, "Abracadabra come-thou great-thou west-wind-thou!" Hawk:


18. He-helps Roadrunner Hawk, Dove helps-him, other-one southerner dweller, Kingbird helps, Oriole helps. They-bog-into burrow-dug-by-him by-Gopher southerner-they. He-has-caught Hawk(subj.) Mountain-Sheep. Fire previously-lit is-there.

19. "Make-me-comfortable!" says-[Mountain-Sheep]. "Thy-father previously I I-made-him-comfortable, when-he-said-to-me 'As-far-as this!'"


22. As-he-arrives, "Cursed excessively!' says Lizard. He-throws fire in-water, from-there spreads-out fire.

23. "Fire, chase-thou-him:' says Lizard. Fire comes along-in-his-rear big-one. His-wife he-has-left-behind. (His-wife is-White-Duck.) Left-behind, her-hair she-has-plucked-out woman, has-thrown her-hair to-her-rear, it-has-become-lake, it-has-shut-off fire, all world has-become-lake.

24. He-has-sent Hummingbird Dove-together two-them. As-she-is-swimming as-she-is-in-the-midst-of-doing, they-have-arrived, Duck left-behind. Dove Hummingbird-together they-bring-home Duck, his-nephews of-Hawk to-house they-bring-her-home.

25. He-arrived at-his-home after-coming-direct, (His-home is-Wakimi.) He-stayed-home arriving.

Free translation

1. Coyote is the Speaker for the Chief.

2. "What are you going to do? When are you going to give the orders? Chief Eagle is hungry," the people were saying to him. So at last Coyote spoke: "Go out and drive birds, get quail for him!" said Coyote.
3. (Eagle is the Hawk Chief of the Sky World.)

4. Coyote gives orders to Dove, to Oriole, to Wren, to Wolf. As Speaker, he gives the orders. "Get firewood!" he says to Crow, to Horsefly, he tells them to get wood.

5. Two women are coming to marry the Chief. "What will he give them to eat? What are we going to cook it with?" says Coyote. His elder brother, that other Coyote, says to Coyote: "Have Salamander get wood." "Take along your carrying net!" says Coyote. 6. He has sent out Horsefly into the brush, has sent Oriole into the brush. (Bluejay is the one who owns the net.)

7. "Tonight when you and I are on our way home I'm going to get past Grizzly Bear," Wren says to Bee. "When he starts to spring at me, I'll hide in the cracks in the bark of a digger pine."

8. "Both of us!" says Bee. "When he starts to spring at us, I'll just rise up on long legs and let him go by underneath me." That's the way they get home at evening time.

9. "Bring in wood on your way home!" Eagle says to the young men. But they say: "It's too hard!" and others say: "There isn't any wood, only one stump."

10. The one stump standing in the trail is planning mischief. It is that other Coyote, saying to himself: "What am I going to do next? Shall I turn into a woman I wonder?" He is coming to marry Hawk Chief!

11. "My wife is coming! Go to meet her, Sister!" The Chief's elder sister receives her and accompanies her to the Chief with her basket still on her back. The people cooked quail for her, she eats what they have cooked. Crow is watching her.
12. "This is no woman! It's Coyote! Club him!" says Crow. When he hears them say 'Club him', Coyote jumps up and runs away.

*   *   *

13. Hawk Chief went away from the place, went wandering crazy with shame. He went to the North Land, went along the shore of the sea. He came at last to the place of his elder sister, the other elder sister who lives in the South Land, at the very end of the earth. His aunt, Woodtick, keeps a Supernatural Rattlesnake as a pet. His brother-in-law is Lizard.

14. "I am going to the place where my father died!" says Hawk. He goes on to the edge of the world, he is going to jump through the place at the horizon that is always opening and closing again.

15. "My child has come!" says his father Owl. "I must go to meet him!"

Hawk Chief gets to the place that is forever grinding its teeth. "Great gale, come, I conjure you! Great wind, come!" he says. "I conjure you, you great wind from the west, come! Come great wind from the east!" says the Hawk, "Come and blow mightily!"

16. Slowly it opens, the end of the sky. The Hawk Chief advances. "Wek! Wek!" he says, as he jumps through from this side. His old father is there, and meeting him, takes him home.

17. "Let me play football against the northerner!" says Mountain Sheep shouting a challenge. As he answers the challenge, Hawk gives the order to Gopher to dig a burrow from this end of the earth to the other end. Gopher digs the burrow. "He is a fine kicker!" Hawk says to his father Owl.

18. Roadrunner is playing on Hawk's side, Dove is on his side
(the foreign ones who live in the South World), Kingbird is on his side, Oriole is on his side. The Southerners all bog down into the burrow that Gopher dug. Hawk is about to cook Mountain Sheep. There is a fire already lighted.

19. "Handle me carefully!" says Mountain Sheep. "I took great care for your father long ago, when he said to me 'Only this far!'"

20. "Up to my knees!" says Mountain Sheep. "As far as my thighs!" he says. "As far as my hips!" he says. "Only to my belly!" he says. "Up to my heart!" he says. "Up to my neck!" he says. "As far as above my nose!" he says. "Close to my eyes!" says Mountain Sheep. As he says it, Hawk drops him in the fire.

21. "We always were enemies," says Hawk to his father. "I'm going back now." He, the one who killed Mountain Sheep, is crying for him. He leaves by the same way that he went in; after getting back on this side, he comes to the place where his aunt lives.

22. As he comes up, Lizard says: "Bad luck to him!" He tosses burning brands into the water, fire spreads out from there.

23. "Follow him, Fire!" says Lizard. A great fire comes along behind Hawk Chief. Hawk has outdistanced his wife. (His wife is White Duck.) The wife, left behind, plucked out some of her hair, threw it behind her. It has become a lake, it has shut off the fire. The whole world has become a lake.

24. Hawk has sent back Hummingbird and Dove, the two of them. They come upon Duck, who had been left behind, find her as she swims along. Dove and Hummingbird, Hawk's nephews, bring Duck home.

25. As for Hawk Chief, he came directly home. (His home is Wakini.) On returning there, he stayed home from that time on.
VI. The Theft of Fire

1. pîc•ak•aŋ nán•y't wykè•j.

2. "čåskana!: čåskana!" kač•yt wykej nán•y'pa•k. əspē•yč•yt lîl•em•y' šawâ•j.

3. "wyte•yť•e•nîŋ-ťat ə nán•yn'in yêš•yty•nîŋ šînty'm!" kač•yš•yś kâtvâ•ŋ.

4. "još•i•k, šyj•yč•oč•nôk!" kač•yš•yś pîc•ak•a•ŋ.

5. ťîj•ok•jo hâ•kâmpuj wîl•et lûl•a•pîŋ, əoįj•is•aj lûl•aj patyť•any's. hûj•jânît əis•akmy?. mól•oŋuŋ əoįj•is•aj kâtk•yt kâ'pu•j. šık•et•i•č čûçuk wykē•yîn•koŋ, hâ•ma•wa?, wâk•a•li?, ?yş•mati?, hî•ki?. 6. kîjwanit əoįj•is•aj kîčkîcîj yû•ku•pak kâ'pum•u?. əoįj•is•aj lûl•aj lupîn•anyş kûl•aş. lupîn'eq lukâ•t•any's, wîy•e•j, "wylâ•napů•m!" kač•yš•yś kočă•ja•kyņ tíny't•i?.

?onûp•anyk šîk•et•iko•ŋ. ?ewyt•any•k, mîn•i? ?ewyt•any•k. 8. nûk•aj hîş•init kočă•jak•oŋ. "wâl•a wykē•j!" kač•yş•yk. hûtanît kîk'ym lûl•aj əoįj•is•aj nûk•aj nákpa•ŋ. 9. ?etâ•laš nûk•aŋ nákpaš•a•ky'ŋ, wîy•e•j, lûl•aš•yś. nunáp•u•apan, mâloqšë•wâ?. 10. hûj•jânît wakî•my? hañl•m. kâ'pum•u? lûl•aš, kûl•aş çujûj•uj•e•t, wyktet wâ•ni? hâqî•j.

11. "lûpnînŁ? mânf•ke'?! lûpnînŁ? mânf•ke'?!" kač•y' ašē•li?.

12. čêîke•t, mânkšë•wa•ŋ. wykeŋ wyktet wâ•ni? kôm•uš•u•k, kôm•uš•uk hàj•ek•yâk•oŋ kâ•win, hàj•ek•yâk•oŋ wyktas wykê•ŋ.

13. kât•iš•y'k liwâ•pak hî•šyto•ko•ŋ. pûš•iį lîw•aš•y'k, tâm•yl•koŋ pûš•iį lîw•aš•y'k. čûm•eto•koŋ pûš•iį lîw•aš•y'k. kât•iš•y'k liwâ•j. rûlo•mîto•koŋ kât•iš•y'k liwâ•j. 14. ŗë•daka? rûç•uš•uk kômùçšë•wa•koŋ wykê•j.

?î•o•k mîw'ypusnuš•eš•y'k.
Literal translation

1. Lizard perceived fire.
   He-was-lying-on-his-belly upon rock.
4. "It-will-proceed, watch-you-indeed!" said Lizard.
5. Then secretly went flute-player, four flute he-took. He-arrived there. Condor four kept-closed smoke-hole. All is-their-dog of-them-
   possessing-fire, Supernatural-Serpent, Rattlesnake, Bear, Dragon.
6. He-cut-off four pin-feathers as-he-came-in from-smoke-hole.
   Four flute he-filled with-burning-coals. Having-filled-them he-went-
   out. 7. Him-having-gone, "They-have-stolen-from-us!" said owner-
   of-the-house supernatural-one. They-gave-chase all-they. They-
   failed-to-find-him, in-any-place they-failed-to-find-him. 8. Rain
   sent house-owner-they. "He-has-taken Fire!" they-said. He-threw
   into-water flute four when-rain overtook-him. 9. As-it-was-going-back
   rain the-one-catching-up, after-it-had-gone, he-played-flute.
   Still-there, it-never-became-extinguished. 10. He-arrived Wakimi
   at-earth-covered-house. From-smoke-hole when-he-played-flute,
   coals poured-out-in-a-string, burned inside house.
11. "Fill-up do-more! Fill-up do-more!" says Coyote.

They-warmed-themselves, they-warmed-themselves they-the-ones-being-near
in-middle, they-the-ones-being-near while-burned fire. 13. They-
became-confused when-speaking Easterner-they. Different-[language]
they-spoke, Northerner-they different-[language] they-spoke.

This-is time-at-which—it-was-become-people-by-them.

Free translation

1. It was Lizard who first saw Fire.

2. "There came a spark! There came a spark!" he said when he noticed the Fire. He was lying on his belly on a rock.

3. "You must be crazy," said Coyote. "You can't be seeing it. Something is wrong with your eyes!"

4. "It will do it again," said Lizard. "Watch for it, all of you!"

5. Then it was that Mouse the Flute-Player set out secretly. He took along four flutes, and he got to that place where the Fire was. Four Condors were there keeping the smoke hole closed. The people who had the Fire kept all sorts of watch dogs: Supernatural Serpent, Rattlesnake, Bear, Dragon. 6. Flute-Player cut four pin-feathers from the Condors' wings and so entered at the smoke hole. He filled the four flutes with burning coals, and after he had filled them he went out again. 7. "They've stolen Fire from us!" said the Monster who was the owner of the house after he was gone. Everyone gave chase, but they didn't find him, didn't find him anywhere. 8. The people who lived in the house sent Rain after him. "He has taken away Fire!" they said. Mouse had thrown the four flutes into the water by the time Rain overtook him. 9. When the Rain that was following him receded, after it was gone, he
took the flutes and played on them. The Fire was still there, it hadn't been extinguished. 10. He went back to Wakini. There at the ceremonial house as he played his flute through the smoke hole, the burning coals streamed down, and Fire burned inside the house.

11. "Heap it up higher! More! More!" said Coyote.

12. Mouse stopped, without adding any more. Fire was blazing inside the round house. The people warmed themselves, all those who were near the middle of the house, those who were near the burning Fire. 13. The others became confused in their speech. The people to the East spoke a different way. The people to the North spoke a different way. The people to the South spoke a different way. The people to the West mixed up the language. 14. They all mixed up the language who stayed away at the edges of the round house not warming themselves at the Fire.

It was then, having found Fire, that they became people.
VII. The Story of Shochacho the Giant

1. ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•winyyn•y•n•y•s ʼOlo•w
16. wýr'sa hâlem sôčoço, wîntyj'i mîw'ykoj. kât'a wýkşy'pak šawaš kâpuj. čaléjša hýja 'olójšat' ukučtu.

17. "kât' apoč 'yî'-y: mín'i 'iš 'ukuj'a'môk?
"yîn'! tîn'yîn wêl' any'me:šî jîn'aš'yê tá čî'n."

18. "mîn'i'-ši 'î's'a'k?' kač'y tâk'aw'a, 'olójšaj hasûlu.
'lópanl sît'ik'iniwa:j!' kač'y tâk'aw'a 'olójša:j.

19. 'esélny 'otš'ko'koš já'ja:li', hât'em hêly'pa:k. 'esél'y't'ikon 'oja'see hô'po'pi. 'î'-ok tâk'ajy', tâk'ajy čaléjša, hô'po'pit'ikoj jîn'a. tâk'ajy tyês'a n čam'yšawngy'p!

20. "tîn'yîm-ťat hênà' yîn'k?' kač'y tâk'aw'a 'olójša:j. nenà'ny'.

21. 'aš'in-ťak'janîl' kâ't'ala'la'm! tâk'ja kâ't'ala'la'm, čamšy'p.

22. "mîcîj'jaš lâkşy?' kač'y tâk'aw'a, 'olójšaj hasûlu'pa:k.

23. "lû'tîj wall'sas lâkşy', lû'tîj hî'mekan lâkşy', mîw'y'koj lû'pi'na'koj paţ'y'ma'."

24. wîj'ene tâk'aw'a hawît'yt. lû't'eša koča:j. 'olójšaj hûš'îna 'oló'win.

25. "kôt'ô wîl'e!" kač'a. wyješ'en môk'oşuj tâlwana. môk'oşuj paţy'k'y', hûckajny 'êč'am'at'j tâk'aw'a'.

26. "pičé'ma'kanılı hýjana? 'icîa?' kač'y nân'y'pak sôčoço?
'is'ak t'iku tâk'aw'a 'is'akyn hâj rê's. wâni? 'ûk'ej t'iku sôčoço?.

27. kât'ana 'ukuj'aj sô čoço', luteš'ika:šî hô'ju jîn'a:j'i:în. lûktana' wyješ'aši'to:š.

28. "pat! mín'im wîr'sa?" kač'y sôčoço.
"'aţ-kalâ'ne! mîcîykaš kalâ'ny'pa'k?' kač'y tâk'aw'a. 29. kâ'puj lû't'ešy kalâ'ny'pa'k sô čoço?

30. "hylî'ne? 'aţl:! hánn'an wîk'êl? lîl'ekan! hájy'nyê 'yâš'nyë'yî'my."

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mánik lilé·kè? ló·'a·n!' ká·'c·y tá·'k·aw·a·? 31. ká·'c·y tá·'k·aw·a·?
32. ká·'c·y tá·'k·aw·a·?
33. wi·c·y·ajlek¹ úkcap tá·'c·i·k. "pat! wel·epat·a tá·'c·i·k. "ýw·ý·tuk·új·tú·c!" ká·'c·y·p. "tá·'c·i·k' jö·še'!" ká·'c·y·p. 34. ýn·ap lolé·'a·k, ýn·ap höhlani·k. ýý·ý·ñap hö·ja·pañ wi·c·y·ajlek¹ tá·'c·i·k.
35. "kál·ek heléw·kó·m!" ká·'c·y tún·i·cik·cim·ñatý. ñw·ý·ñek ñusúj·ínkyp ñol·olmu. nán·yp hán·a·ñ·yš sú·'c·o·c·o·ŋ.
36. "tá·'c·i·k' iñ·yj ñw·ý·ñak·tú·c!" ká·'c·y·p. "mín·ito·koŋ jýn·a·'c·y·mè·k'" ká·'c·y·p. 37. "tý·j·entl·c!" ká·'c·y·mís·i·p, "mín·ito·koŋ jýn·a·'c·y·mè·k' tý·j·ñ-ñ·a·ñ·y·u·ñ·tú·c!" "ñoc·u·tíc sá·sañ?" "ñj·ok no·c·u·wánkyl·c, no·c·u·tíc le·ka'jì." 38. ñw·ý·ący·kì? jú·pesy·ñyš wák·apokšu, cím·ñey? jú·pøsy·ñ. "tý·j·ñ-ñ·a·ñ·y·u·ñ·tú·c!" "wák·lyj ñoc·u·tíc!" "tý·j·ñ-ñ·a·ñ·y·u·ñ·tú·c!" "sá·sañ ñoc·u·tíc!" 39. "tý·j·entl·c! ñúkče·tíc manáŋ·qjýn·a·'c·y·mè·k'!" ñúkcu tún·i·cik·cì?.
"ñol·wítok·koŋ jýn·a·ñ·y·mè·k!' ká·'c·y·. 40. "ñol·wítok·koŋ jýn·a·ñ·y·mè·k!' ká·'c·y·p. "wý·tís, nákpañtú·c!" "hyl·ana·t!" ká·'c·y·p, hyl·a·tymší·p.
41. "ñol·wítok·koŋ jýn·a·ñ·y·mè·k!' ká·'c·y·mís·i·p. lót·u·tu·tánk ñotì·sít·ik·iniwa·. kywa·ty ñotìš·eñ wënú·tumpší·k. 42. ñumpup ñícä·. nákpa·tánk ñotì·sít·ik·iniwa·. cíjú·tumpšíp ʃíntým ñotì·ñ-ñ·aši·. 43. háj·e koča·j, ñís·ak ñó·ñ·a·. ñú·kañ totó·jú·p, lót·u·tánk ñú·kù. 80
44. töl·ok·o? ŭuk·ej ŭoš·aj sî·liṯy·šys pelú·ja· haŋį·j.

45. "čāmšə·niško·: ?yñ·l? henà·n!" kač·y töl·ok·o?. ?įį·ok hohá·ly?pak hənaj čelůkna·p.

46. "nýk·an ?yṯ·yṯ·in ?yñ·l?, ťyñ·an·iško·!" kač·y töl·ok·o?.
"?yñ·l? ké·la·n!" kač·y töl·ok·o?.
47. "?yñ·l? sá·wine·n!
?yṯ·ykytə·tiḵo·n! jyñ·anl? ?is·ak·o·j! waká·lyn ?yṯ·yṯ·in ?yñ·l?!
héŋen·iško·!"

48. jyñ·anə waká·ly? ?is·ak·o·j.

Literal translation


3. Shouting-continuously he-was-coming Shoccoho. He Chipmunk answered-him when-he-shouted; "Come-thou that-thou-mayest-speak!" he said.

4. "My-meat? I-have found" said Shoccoho.

5. "Monster? has-come-to-me" said seeing-him Chipmunk(subj.).

He-arrived at-his-house.


He-takes-the-lead then. With-pestle he-takes he-has-killed-him at-that-very-spot.


15. His-younger-brother has-a-dream of-Chipmunk. From-west he-comes, coming-to-visit his-elder-brother. When-he-dreams, he-dreams that-[Chipmunk]-is-being-killed.


17. "Shut-yourselves-in very! Where-is-indeed your-door?"
"Come! Monster got-us! He-killed thy-brother."

18. "Where-is-indeed he?" says Chipmunk, his-sister-in-law he-questions. "Found-up obsidian!" says-to Chipmunk(subj.) his-sister-in-law(obj.)


22. "When-it-is-what-time he-appears?" says Chipmunk, his-sister-in-law obj, asking.

23. "Sometimes when-it-is-getting-toward-morning he-appears, sometimes by-day he-appears, person-them full-load-them bringing."

24. He-has-dug-burrow Chipmunk in-different-directions. Here-and-there he-has-made-exit-from house. His-sister-in-law he-has-sent west.

25. "Far-away go-thou-hence!" he-has-said. After-digging-burrow [a-stick-of]-manzanita he-has-split-off. Manzanita-stick he-takes, he-is-walking-about outside Chipmunk subj.


29. Smoke-hole he-repeatedly-comes-out as he-dances Shachocho.


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says Chipmunk. 31. As he dances with manzanita-[pole] he has struck him, has chopped off his head Chipmunk subj. 32. He has dried after having killed him erstwhile Shochocho. Having dried him in water he has put his head.

* * *

33. Goblin they have dreamed about their elder brother.

"Pat! He has obtained much our elder brother. Let us go to eat at his expense!" they say. "Our elder brother killer is!" they say. 34. They have come crowd they, they have come howling they. They have eaten on arriving Goblin they their erstwhile elder brother.

35. "I indeed I thirst!" says little fellow. Having eaten they they go to drink at spring. They find his ex head of Shochocho.

36. "Our erstwhile elder brother we have eaten!" they say.

"People of what country they they killed us?" they say. 37. "Let us go to sleep!" they say to one another, "People of what country they they killed us? What indeed let us cry?" "We cry live oak!"

"That we do not cry, let us cry white oak!" 38. Little rascal with his saliva paints himself, it is tears his saliva. "What indeed let us cry?" "Flood we cry!" "What indeed let us cry?" "Greek we cry!"

39. "Let us go to sleep! Let us dream who they they killed us!"

He dreams little fellow.

"Westerners they they killed us!" he says.

40. "Our sister in law is reaching to halfway point," they say, "Let us go, let us overtake her!"

"[Something] has stuck me in the foot!" they say, they remove slivers from each other's feet.
41. "Our-sister-in-law-is away-over-there! Catch-you-her!" they-say-to-one-another. They-catch their-sister-in-law, as-they-try-to-catch-her she-throws-at-them with-obsidian. She-runs after-having-thrown-it while-they-pick-it-out-of-each-other's-eyes.

42. They-chase-her again. When-they-are-almost-caught-up she-throws with-obsidian. They-clean-from-one-another in-eyes what-was-thrown-by-her.

43. Approaches house, she woman. As-she-enters they-fail-to-reach-her, as-they-try-to-catch-her she-enters.

44. Lizard her-having-entered woman with-his-saliva has-sealed-up round-house.

45. "Let-them-die! Come-thou wind-thou!" says Lizard. That(obj.) when-they-howl wind(obj.) they-make-it-stop.


48. It-has-killed flood them.

Free translation

1. Shoccocho came up from the west in a heavy storm.

2. Chipmunk and his wife Meadowlark were living there all alone.

3. Shoccocho kept coming, shouting continually as he came, and Chipmunk answered his shout, "Come over here so I can speak to you."


5. "Oh, it's a monster coming," said Chipmunk when he got a good look at him.
6. "Go ahead, let me build a good fire to warm you," says Chipmunk.

7. "Then you go ahead, you must be freezing cold," says Shochocho.

8. "Go ahead, I'm the owner of the house and you're the one that must be cold," says Chipmunk.

9. "No indeed, it's not my house. You go ahead before you freeze," says Shochocho. Chipmunk is afraid, but all in vain. (Chipmunk has one child, a little girl).

10. Chipmunk says "Aren't you cold?" He takes the lead, and goes into the house, and Shochocho takes his pestle and kills him on the spot.

11. Shochocho calls to the wife of Chipmunk, "Come and help me, I brought in meat."

12. But Meadowlark has already dug a shaft underneath the spot where she is sitting, and in the shaft she has hidden her baby girl. Shochocho cooks a meal for the woman Meadowlark from the meat of her late husband, but he cooks all for nothing.

13. "Well, I'm going out hunting for our meat," he says, but as soon as he is gone she roasts some deer meat and saves some of it which she hides down below in the shaft. Shochocho comes back from hunting with a big load of meat, meat that had once been men or great pregnant women, and he cooks a meal again for Chipmunk's wife of this human meat.

14. "Come and help me with this great pregnant woman" he says. But she feeds her child with deer meat in the house when he is out. He says to the woman, "Where is the little girl? Let me take her on my lap. Give me the child," he says. But Meadowlark doesn't bring him the child.
15. Far away, Chipmunk's younger brother has had a dream, and he comes, coming from the west, coming to visit his elder brother. In his dream he saw Chipmunk being killed.

16. Shochocho has gone out into the wilderness hunting people again. As he goes, he closes the smokehole with a rock. It was closed when Chipmunk's younger brother arrived at his sister-in-law's house, coming from his dreaming.

17. He yells, "You certainly shut yourselves in tight! Where is the door?"

"Oh come, a monster got us and killed your brother."

18. "Where is this monster?" says Chipmunk, questioning his sister-in-law. "Found out some obsidian."

19. Shochocho makes her two children by touching her in the foot. The babies are called Hopopi. But Chipmunk's younger brother clubs them, trying to club them to death. He can't do it. They are not dying.

20. "I wonder where they keep their breath," says Chipmunk to his sister-in-law, and she shows him.

21. "Strike them in the ankle," she says, and he strikes them in the ankle and they die.

22. "What time does he get back?" Chipmunk asks his sister-in-law.

23. "Sometimes he shows up when it's getting toward morning, sometimes by daylight, bringing a full load of people."

24. Chipmunk starts to dig burrows in all different directions while the giant is out, and in several places he has made doors from the house. His sister-in-law and the baby he sent west.

25. "Get as far away from here as you can," he said. After
digging his burrows he cuts a staff of manzanita wood and walks about outside with it.

26. "Aha! My meat has come to me again!" says Shochocho, coming home. Chipmunk goes back into the house as the giant approaches. After he enters, Shochocho follows him in. 27. Shochocho has closed the door so that Chipmunk should not escape. He thinks he's going to kill him. But Chipmunk has gone out by way of the burrow.

28. "Fat! Where has he gone?" says Shochocho.

"Hey, go ahead and dance for me!" says Chipmunk. "Let me see how you dance!" 29. As the giant dances, his head keeps coming out at the smokehole.

30. "Oh, do it harder than that. Lift your head up higher. You're not half trying. Stretch your neck more!" 31. So Chipmunk calls to him, and as he dances he strikes him with the manzanita pole and chops his head right off. 32. And after having killed him, he dries him and puts the head in the water.

* * *

33. The goblins, the little brothers of the giant, have had a dream about their brother. "Fat! Our big brother has been getting a lot of meat. Let's go help him eat it," they say. 34. They have come in a big crowd, come howling. When they got there, the goblins ate up their elder brother.

35. "Well, I'm thirsty," said the little fellow. So when they'd finished eating they went to drink at the spring. There they found what had been the head of Shochocho.

36. "We've been eating our elder brother!" "Who are these people who have killed him? 37. Let's go to sleep," they say to one another,
"and dream who they are, these people who have killed him." "Yes, let's cry. What shall we cry?" "We'll cry, 'Live oak.'" "No, we won't cry that, let's cry 'White oak.'" 38. The littlest rascally one even paints his face with spit. His spit does for tears. "Well, what shall we cry?" "We'll cry 'Flood,'" "What shall we cry?" "We'll cry 'Goreek.'"

39. "Let's all go to sleep. Let's dream who they were that killed him." The little fellow has a dream.

"Westerners! They killed him!" he says.

40. "Our sister-in-law is reaching the half-way point," they say. "Let's go after her. We can catch her."

"Something stuck me in the foot," they say. As they go along they keep having to stop to take slivers from each other's feet.

41. "Our sister-in-law is away over there. Let's catch her," they say to one another. They grab for their sister-in-law, but as they try to catch her she throws all the obsidian at them and then runs on while they pick it out of each other's eyes. 42. They chase her again, but again when they have almost caught up with her she throws the slivers and they clean each other's eyes.

43. She gets to Lizard's house, and gets in just as they are trying to catch her.

44. After she was inside, Lizard sealed over the round house with his spit.

45. "Let them die," says Lizard. "Come now big wind!" But when they howl they make the wind stop.

46. "Come now great rain, make them freeze!" says Lizard. "And come now, snow!" says Lizard. 47. "Come hailstones, big ones!"
Kill them! Come great flood, let them be floated away!"

48. It was the flood that killed them.
TEXTS IN THE EAST CENTRAL DIALECT

TOLD BY LENA COX
VII. Bear Woman and Deer Woman

1. "wý' ti* 'ol'o*, kó' kuji* kó' koč' u*j. kuč'ksym kan kó' koč' u*j.
wý' ti*, kó' koč' uj wé' lyji*".

2. "qél' e*ti* 'okat 'éslej' a'metí*n. 'eč' atí'nik hyjý' jaj
vé' tít'iko' k."

3. "wý'ksyma'š, wé' lyj' im kó' koč' u*j," kac' e*t. "'okat 'uč' u*č.
'etál'tu' jím 'ena*t."

"wý' ti*, 'etál'tu' jím-1ok šyné'm."

4. hý'jak hujé*, "pó' sak*ati*, hé' sak*ati*!" kac' y't ðy's' mațiń
'yw'y ja* j. "sý' jak' aty*, két' y* ynit ðy'sé' my*".

5. "hyj, 'ýn*pi! wél'se'ni' két' y*n!" nán' et két' yj hán'a'toš
ðy's' mațiń. "ól'o'ša' jiń két' ynh*", nán'y* pak két' yş 'ól'o'ša' ji* j,
ha*p' atyt hůjé*.

6. ðy's' mațiń hasú'lu*t, "há'* atys-*a' két' yjká*n?" kac' y*t.
"éw'yty*?" kac' y't ðy' y' ja* j, "tél'e jís tá*t'ań y'n*yn*e*š."

7. "wél'i? rájt'u*j. ýt*y? két' y' kâ*n. sý'me*?" ðy' y*ań
sý'me*t. hasú'let 'ic' ča*, "tín' yj há'* aty* s?" kac' e*t.

8. "há'* atewánkym tín' y*j. tél'e jís só'win y'n*yn*e*š."
"sý'mas rájtuj két' yjká*n! heš'yş'e hán'a' kâ*n," há* atyt
'yw'y jań 'ól'o'ša' ji* j.

9. "'aťf'-le*, mí' niń két'me'nli*!" kac' et ðy's' mațiń ðy' y' jaj
ólójśa* j.

10. "hyj*!" kac' y*t. "sý' jak' aty*!" "ýt' y* mí' niń y*," kac' y*t.
ýwy' jań két' ynh* két' tek' e' taj. wél'it ðy's' mațiń két' tek' e' taj
két' y's.

11. "ýt' y* két' y*n," kac' et ðy's' mațiń, "ýsé'my* rájtuj
wél' y* ewánkyn* i'kan két' y*n. 'aťf'-le* pášme'nli*! wél' y* ewánkyn* i'kan
12. nomó-tet ʔyw-y-ja-ŋ. honó-jet, kučíknašne-ŋa-k. šy-jak-at ʔyʃ̥-maš-ŋ. ʔyw-y-jaŋ jušše pášme-t. 13. pášmyša-ŋyŋ jyl-et seče-m. ʔenýjnapo-ŋ. ʔyʃ̥-maš-ŋ ʔyw-y-šut ʔajtuj-j, kil·aš-lek pašy- tet ʔu·ču·m. kó·kočus wí·ket lî·em·y' kil·aj ʃi·kele·to·š. 14. wó·let ʔu·čum watyn lépni·š. kil·an ʃi·kele·toš ʔucu·t, ʔål·am·yuš kó·koču·ŋ.

15. "kó·ke·či? ʔyw-y-či?" kac·et ʔewyú·ko·j. "yta\textsuperscript{a}no·k·lek ʔewyú·e, lák·yšewaký, poje·me·-we·s. hýyýkaytos ʔyta\textsuperscript{a}mo·k.," kac·et ʔyʃ̥-maš-ŋ, ʔu·čum hý·ja·pak, kojómu·pak ʔewyú·ko·j.

16. ʔyw-y-šut ʔewyú·koŋ kó·koču·j. ʔywý·pak nán·et kil·aj sá·ča·toś ʃi·kele·ŋ, ʔenát·yimí·maty·ŋ. "eneč·i? jyn·ana. ʔtac·i·j!" kac·et. ʔyʃ̥·y·jíŋ ʔewyú·ŋ. "očí·mej ʔíča? jyn·an·imeš ʔeneč·i·ŋ!" kac·et. ʔywý·kó·kočuŋ meno·ke·t. ʔenát·yimí·maty·ŋ. "kan ʔeskýjne-m!

17. ʔywý·kó·kočuŋ meno·ke·t. ʔenát·yimí·maty·ŋ. "kan ʔeskýjne-m!" kac·et. "wý·ti·-me· pa·pač·i·t!" kac·et. "ʔutuč·iŋ močje? ʔyl·aš ʔajtuj ʔalú·maš. hó·kak·a wý·ti·ŋ!" kac·et. "wý·ti·, jyná·im·e? ʔeneč·i?"

18. wý·šut ʔewyú·koŋ ʃyl·aj pašy·ma·koŋ ãlú·ma·metiš·jo· ytaŋko. ʔu·et kó·e·j ãlú·ra·i. ʔokáš·o wí·ke·t. wošúltuŋ yʃ̥-maš-ŋ ʃy·jytojmynti·t. 19. ʔewý·te·t, ʔewyú·koŋ wý·eko·j. háť·ek sók·okot ʔompet jo· ʔó·ča·k. wý·eŋ kó·tök aná·kaš. ãlú·maŋ kujá·ke·t. ʔetá·let yʃ̥-maš-ŋ hyvá·tet ʃyjne·j·i·k·at. "etáltuk ʔane·!" kac·et.

20. wý·ekon ãuču·a·tok há·atat ãlú·ma·metiš hawí·aka·j. nán·yj·i·k·at, wý·šut ʔiča, yʃ̥-maš-ŋ ʔétalpo·t. wykšas kawí·nañ kujá·ke·t ʃy·l·a·ŋ. howó·jut ʔewyú·koŋ kujá·kaš múk·uŋ ʔó·ča·š.

21. hojí·čak·at ʔyʃ̥-maš-ŋ. "ʔk·ok kán·iʔ jejúteŋ·ut ʔoš·at·iko·k.
nápkot ñwýý-ìt ñs-ak-oj ñoñ-ät-ìko-koj!" kújá-kú-pak ñulújpanit ñalúmañ.

tetëjâ-sañ.

ñû-çú-toñ pá-paŋko.

ßïl-e ká-pu-tos pà-paŋko. kójowmú-ni-ti ñ"yñy-ì-ñn? jyynâ-së
ñytâjmañ? ñönpa-së!

25. pá-paŋko. ñák-ätñ ñóng-okot pû-kijàj wyë-m. ñewñ-ìkøk

26. ñysý-mafîn lákñet hóñ-ì-sëj pû-kijàj ñoñj-ì-ñ. ñysý-mafîn13
hasú-le-ti ñ"ñewñ-ìkøk-añ lákñet nêt-ì-ìn? pû?yjyñm ñû-çûn ñytâ-ì-toñ, mûn-it katà-ñ?

27. ñák-ätñ kójowmú-ni-ti


30. "çâmûs;" käç-ët ñák-ätñ, ñaç-ì-metë s kójowmú-ni-ti. wîsët
Literal translation


3. "We-are-leaving, we-go-to-get clover," they-said [to the fawns]. "Here you-stay. We-will-return soon."

"Let's-go, we-will-be-back in-evening."

4. When-they-arrive down, "Let's-sit-down, let's-rest!" said-to Bear(subj.) Deer(obj.). "Look-at-me, I-have-lice perhaps."

5. "Yes, come! Let-me-search-thee-for thy-lice!" She-found lice in-her-head of Bear. Were-toads her-lice. Finding her-lice toads, keeps-throwing down.


"No!" said Deer, "Thou-hearest leaves falling."


8. I-am-not-throwing-away anything. Thou-hearest pine-cones fall."

"Thou-hast-taken-away all my-lice! Feels-light my-head." Throw-away Deer toads.


10. "Yes!" she-said. "Look-thou-at-me!" "Many thine-are," she-said. Deer's her-lice were-wood-ticks. Took Bear wood-ticks her-lice.

Now-for let-me-nibble-thee! I-can-not-get all. In-that-fashion-indeed I-can-get many so-very. Bend-over! Let-me-nibble-thee thy-head-hair: Do-not fear! Bend let-me-try-thee let-me-nibble-thee!"  

12. Stooped Deer. She-expected, being-well-treated. Searched Bear, Deer's head nibbled. 13. Nibbling she-bit-her in-the-neck, She-was-carried-away. Bear ate all, her-liver-however she-took home. Her-clover she-put on-top-of liver in-her-pack-basket.  


18. Went Fawn-children awl taking her-many-baskets-then of-their-mother. Left-behind one basket, right-there put-it. Returning bear looked-about. 19. There-was-no-one, Fawn-children having-gone. Their-tracks she-traced following then outside. Having-gone distance when-she-had-reached, basket whistled. Went-back Bear she-ran she-looked-about. "They-have-returned maybe!" she-said,  

20. After-they-left their-dwelling they-have-thrown many-baskets in-all-directions. She-went-to-find-them, went again, Bear had-followed-back-of-them. As-she-is-going as-she-is-in-the-midst
whistled awl. She-thought fawns were-whistling trail away-from.
21. Got-angry Bear. "Those me they-are-teasing-me girls. If-I-
catch-them I-will-eat those girls!" Whistling delayed-her baskets.

22. "Hurry younger-sister! We-are-approaching grandfather's
his-house!" said her-older-sister.

23. Bear was-approaching all-the-time she-watched-them as-they-
approached his-house of-their-grandfather. She cried see-ing-them
as-they-approached-it. Little-fawns appeared at-his-house of-their-
grandfather.

24. "Open-door, grandfather!"

"On-top my-door-is. Come-in!" said. Little-fawns climbed up
to-his-smoke-hole of-their-grandfather. They-told-him: "Bear killed
our-mother! She-has-followed-us!"

25. Their-grandfather Lizard heated cooking-rocks in-fire.
Little-Fawns watched-him. In-his-vicinity were-sitting as-he-threw-in
two stones. 26. Bear appeared as-were-hot stones two. Bear asked:
"Little-fawns? have-appeared here? I-have-come-to-take-them home
to-their-mother. Where is-thy-door?"

27. Lizard told-her:

"Up-here is-my-door." She-climbed Bear on-top. She-was-shouting,
"I-could-eat them!" said. "Where can-I-come-in?" Cried-out Lizard:
"Close thine-eye at-once open thy-mouth, do-it-more! Thou-wilt-enter
inside at-once!"

28. Closed her-eyes(subj.), she-opened as-to-her-mouth, came
inside. "Do-it-hard! More open-it!" Lizard threw-at-her in-her-mouth
with-what-he-had-heated with-stones. 29. She-swallowed one stone,
one she-took-in-her-mouth stone. Bear rolled from-above his-house down.

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30. "She-has-died!" said Lizard, his-grandchildren he-spoke-to.
He-went outside, went-to-skin Bear.

Free translation

1. "Let's go, sister-in-law. Let's go to gather clover. I like clover. Let's go and gather it."

2. "Let's leave your children here. Those fawns follow you everywhere."

3. "We're going out," said Deer Woman to her children, "You stay here. We'll be back soon."

"Let's go, we'll be back by evening."

4. When they got down to the meadow, Bear Woman said to Deer Woman, "Let's sit down, let's rest. Look in my fur, maybe I have lice."

5. "Yes, come on, I'll look for your lice," And she found lice in Bear's head. Bear's lice were toads. Finding that the lice were toads, Deer Woman kept throwing them away.

6. Bear asked, "Are you throwing away my lice?"

"No," said Deer. "What you hear is leaves falling."

7. "Get them all," said Bear, "I have lots of lice." And Deer took them. But Bear asked again, "What are you throwing away?"

8. "I'm not throwing anything away. What you hear are pine cones falling."

"You've taken away all my lice. My head feels light." But Deer was throwing away all the toads.

9. "Now it's your turn, now let me louse you," said Bear to Deer, her sister-in-law.

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11. "You have lots of lice," said Bear. "Maybe I won't be able to get them all. Let me nibble at them. That's the only way I can get them all. Bend over and let me nibble your hair. Don't be afraid. Let me try to nibble you."

12. Deer stooped over. She thought Bear meant well by her. Bear searched, nibbling Deer's head. 13. As she nibbled she bit her in the neck. It was a sudden impulse, but Bear continued and ate her sister-in-law, all except the liver. This she took home in her basket with the clover on top of the liver. 14. She reached home about sunset, the clover in her pack basket and the liver still underneath.

15. "Here you are," she said to the fawn children. "Have some clover. Eat your supper. Your mother's not here yet. You know how slow she is, your mother," said Bear, arriving home and talking to the fawns.

16. The fawns ate the clover, and as they were eating they found the liver in the bottom of the basket. "Our aunt has killed our mother," said the younger one. "She might kill us too," said the bigger fawn. 17. She went on eating clover. The younger one said, "I'm scared. Let's go to grandpa," she said. "Gather up all mother's things, herawl, her baskets, get ready and we'll start," she said. "Let's go, or our aunt will kill us."

18. The fawns set out, taking with them theawl and all their mother's baskets, but one basket they left behind, and they put
it right in the middle of the house. When Bear came back, she
looked about. But there was no-one there, since the fawns
had gone. She found their tracks and followed them outside. When
she'd gone a little distance, the basket in the house whistled
and Bear ran back home to look. "Maybe they came back," she said.

20. After they'd left home they began throwing the baskets in
all directions. Bear went back again to find them, and as she
was going along the awl whistled. "Those fawns are running away
from me," she thought. 21. Bear got angry, thinking the little
girls were teasing her. "If I catch those girls I'm going to eat
them." But the whistling baskets delayed her.

22. "Hurry up, little sister. We're approaching our grandfather's
house," said the elder sister.

23. Bear was getting nearer all the time. She could see them,
getting near their grandfather's house. She cried as she watched
them approach it. The fawns came up to their grandfather's house.

24. "Open the door, Grandpa!"

"My door is on top of the house," he said. "Come in!" The
fawns climbed up to their grandfather's smokehole. They told him
their story. "Bear killed our mother. She's following us."

25. Grandfather Lizard heated cooking stones in the fire. The
fawns sat close by, watching him heating two stones. 26. As the
two stones were getting hot, Bear appeared. "Did the fawns get
here?" she asked. "I've come to take them home to their mother.
Where is your door?"

27. Lizard told her.

"My door is up on top." Bear climbed up on top. She was shouting,
"I could eat them," she said. "Where can I get in?" Lizard answered, "Close your eyes and open your mouth, and you'll get in right away."

28. Bear closed her eyes and opened her mouth, and came inside.
"Open it more!" Lizard threw at her the two stones that he had been heating. 29. One stone she swallowed, and one she had in her mouth. Bear rolled down from the top of the house.

30. "Well, she's dead," said Lizard to his grandchildren. He went outside. He went to skin Bear.


4. ?etâltu'n, kojówmunit hjâj-po's. "tîn'jî-sh mi'ë'yjn'y's?" kačëš'ës'y? hjâj-poš ?asë'li'n.


6. ?asë'loj jëq-apewândjët kojîwmaš miw'y'ko'n. ?is'akyq wî'ësîn tîntyn'y'pak këp'në'ti'n. wî'ësît, wî'ne't, ?et'uj šyjëqëj'i'ka't. 7. woł'i'let là'maš ?âl'am-y'to's, luțî'syposku'pa'k. hjâj'poŋ wopâl'tuŋ mûk'ukîjj ?umî'tuŋ yś'r'a'. 8. pëj'ymaj šyś'yj patî'ët ü'cu'to's šyś'y'j'i's. wî'ket üj?ok kawîly'j. šyś'y'qëšy? üś'syn?ok séptu'k. 9. hojî'ket šyś'ýkë'i'j. üś'syn?ok wî'let wykëj hawi'm'at'y'j. wî'ket wekë'let šyś'y'j. 10. üś'syn?ok hâč'i'tet lîlë't'y'j. 11. tîj'ëtít hjâj'poŋ üś'y'ys üśj'ekot-jê.' tîjë'munkâš ?asë'liŋ šyś'që'pa'k, luțî'sypî't.

11. ?asë'liŋ šy'yak'at watîj ?itân hywâtkunit ?ëčam. hjâj'poŋ tâl'i't, wîksaš śy'yak'at. ?asë'liŋ hyw'ag mànik miw'y'koj hywâty'pak ?ël'ët. 12. hî'yakot puśi'tat töl'e't, miw'y'koŋ-jo' šeky'jak'at puśi'ja'j. ?etâltuŋ làk'ët ü'cu'to'j üś'sakyq hjâna'k. 13. wî'ket hoj'kîm'y'to's hjâj'poŋ ù'cuŋšu' watû'j. há'ë'syëś čîk'ako't.

"tîn'jî-sh kuč? üj?ok?" kač'e't.

14. ?asë'liŋ kač'e't, "welât'im watû'j," kač'e't, "wel'at'y'jî?"
Literal translation

1. Sun used-not-to-appear in-the-west, moon then [also]. It-was-dark always. It-was-different at-that-time.

2. Coyote used-to-hunt used-to-come in-the-east. Tree-many approaching, in-the-east sunlight he-saw. 3. Then he-arrived on-the-top on-the-mountain, he-saw then sunlight. He-saw strange people.


5. Coyote: "I-would-go," says, "I-would-go-to-steal that sun, it-would-light-up whole world!"


"For-what is-good it?" he-said.

14. Coyote said, "We-will-have-it-for-light Sun," he-said, "It-will-be-a-light!"

Coyote fixed-it. "Sun will-go-along our-above [above us]," he-said. "In-east it-will-appear, in-west it-will-go," he-said. It-will-come our-below [below us], it-will-return in-east," he-said. He-fixed-it. 15. "It-will-come our-below," he-said. "It-will-return-then, in-east it-will-return."

Free translation by Jaime de Angulo

The sun used not to come over to the West, or the Moon either. It was dark all the time. It was different in those days.

Coyote used to hunt, used to go East. When he got near the timber line, he saw sunlight to the east. Then he reached the top of the mountain range, and there he saw the sunlight, and strange people.

When he had returned home he told his chief about it. "What do you want to do about it?" said Coyote's chief.

"I would go," Coyote said, "I would go to steal that Sun. It would light up the whole world!"

The people did not believe Coyote when he told them this. He
set out alone, pondering over it. He set out, he travelled along, he went to see the sunlight. He lay down underneath a tree, changing himself into a stick of wood. After a while, the chief of that land came along the little trail on his way home. He took home the broken stick for his firewood. He made a fire that night—that stick jumped out of the fire. He put the little stick in again—it circled itself around the fire. He put the stick in again, he laid it crosswise, but it stood up, it raised itself and stood on end. The chief was very sleepy, and he dropped off to sleep. When Coyote saw that the chief was asleep, he changed himself into Coyote again.

Coyote saw the Sun then, and he ran outside with it. The chief awoke, and saw him as he went. But Coyote was a better runner than the people, and he outdistanced them as he ran. He came to the dark land, and the people were afraid of the dark. So he returned from there, and up to his home he came, slowly. He laid the Sun down in front of the chief's house. The chief pointed at it with his foot.

"What is it good for?" he asked.

Coyote said: "We will have the Sun for light." He said, "It will be a light!"

Coyote fixed it. "The Sun will travel along above us," he said, "It will appear in the East, and it will travel to the West," he said. "Then it will go below us and return to the East," he said. He fixed it that way. "It will go below us," he said, "and so return, return to the East."
X. East Central Dialect, Fragments of Stories

1. huš'epi? 'yw'jákči j 'yw[y]. šawantį ti? kúk'ym huš'epi j šỹnej i lóp'a'put'aš. 'yw'jákči j 'yw'jákči j lóp'a. čččakči? 'yw'yksy šawantį ti? 2. šỹj'yò y lóp'aš kučíksy', šỹj'yò y lóp'aš 'yw'jákči j. 'yw'aš, net'o 'awom hý'ja kúč'yčkči?.

3. "tín'yj 'ím'y'" kač-y čččakči j.

"'ew'yte!" 4. wý'sa, wó-la 'awom ččča? l ít'le, tačįšaj 'ám'a 'púń-čiččis kúč'yčkči-s, nép'ute? alú-ma? ŋỹ'jỹ'l. 'ít'ok wýlkinsa kúč'yčkči j, jaspana, čý'sa'. lotó-tóta! 5. láčy 'yw'jákči j. láčša, "me!" noču, noču, noču, 'ýt'a noču, táččis noču "hi? ana, wý'sa halem 'yw'j'je."

* * *

6. tákma 'ywéni ly? m̥w'y j. jún'ana, čč'kele' toš mí'ka, wík'una čičé ma. 7. há'tana wyke'm. moté'net'ikoj 'ece̊l'yt'ikoj 'én'e-t. 8. jýl'a 'yw'jša m̥w'y j tákma, wý'sa 'oce̊a, wéł'yj'a 'ywéni ly ŋo'cočo. "kojkoj'ù, mí̊ka'n!"

9. tîs'ı najy tákma 'ywéni lỹš'y j.

* * *

10. tín'y'le 'ló 'onóö'ö lít'le, mičûmpu'te? pó'kîly pó'kîly nép'ute? pó'kîly?" 11. "m-officey cý'my'a j? cý'me lít'le, ko'tan lít'le net'o? wíkji 'awatji 'tujañji lít'le'nyk!"

12. 'tujañy wál'ım tó'le, čáša 'náéli. 'ošájša wý'sa. "hè! míč'ak, 'onóöö'ö čámsak-'lēš."

Literal translation

1. Water-Spirit little-deer is-about-to-eat. Wren in-water

Water-Spirit goes-to-watch as-she-pounds-along. Little-erstwhile-

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deer pounds. Little-bird is-hungry Wren. 2. Watches as-she-pounds wants-it, watches as-pounds little-deer. As-she-eats, here into-mouth arrives little-bone.

3. "What(obj.) there?" she-says-to little-bird.

"There-isn't-any!" 4. Went, took in-mouth Bird up, elder-brother gave with-little with-bone. This-kind basket big. In-it put-fire little-bone, covered, cooked. It-boiled!

5. Appears little-deer. Appeared, "..." he-cries. Cries, cries, ... cries, his-brother cries "He-has-come-alive, he-has-gone into-brush deer."

* * *


9. Ants have-devoured erstwhile-giant.

* * *

10. What-is-it old-woman up, what-kind? Bunch bunch this-kind bunch:" 11. How climb? Climb-then up, away up right-here! Put-later ... jump-later from-up!"

12. Jumps on-ground on-ground, has-died coyote. His-wife has-gone. "... ! What-have-I-done, old-woman? I-have-died-apparently."
TEXTS IN SOUTHERN SIERRA MIWOK
XI. The Journey of the Soul

1. čamý·hati? ḥlí·emhy ṭojí·aj hamé·h·eme·j. ṭojí·snytho·j,
yköy heń·i?hy tama·lin węksy·at·o·hy. čamý·hati·ŋ.

2. hý·ja ṭykyt·wak také·ma·j. ṭi·tök hańqe miw·y?, hasú·ulu ṭi·ok;
"ṭí·n·yj mičų·tuní? ṭumu·tuní? mičų·e·h·yní? sikéŋ·e·h·yní??" kač·y·
"čamý·e·h·yní??" kač·y·.

3. "hy·y, čamý·e·h·ytë? ṭumu·tute?–ṭàj nēt·o·k."

4. "Ţy·e·l15 nēt·o·? ṭyypéh·kun·i·", kač·y·. lép·a·thoj ṭyphy·ajhy·
"oká·hy·j, také·me nej také·ma·j. ṭy·? hýj·yč hój·i·t·y·t. ken
 réal·e·wajmiŋ? pé·p·a·n·e·jñí? 5. menó·ke wý· ṭi·tök kót·o·wak.
"ič·u keŋ·e· miw· y? ṭi·tök. hý·ja·ñíl, ṭi·ok ṭyypéh·nuk·ujñí·
hó·a·j."

6. ṭi·tök·lek hý·ja·, ṭi·ok hó·a·j hasú·ulu: "mičų·tuní??
kač·y·. ṭi·ok ṭyypéh·nuk·u, ṭitán·ok ṭi·ok hó·aj ṭyypéh·nuk·u·
7. ṭitán·ok kojó·nuu: "ţinţ·o· wy· ṭiw·in hó·aj ṭi·ok
 ţyypéh·kun·i·hñí·ŋ, kač·y·. 8. ṭitán·ok ṭi·tök węksy·, ṭi·tök ṭyphy·
ţi·tök mó·ta miw·y·hy·

9. "mičų·e·h·yní? ťin·y·j? sikéŋ·e·h·yní??" kač·up·u· miw·yj·a·hy·
hý·ja·hy·. 10. "né·tök·lek čyty? ťučų·máh·l·.
 kalá·uymáh·l·,
híno·wumáh·l·, čytyj sikéj ťučų·máh·l·.
 né·tök čyty? manlík ṭinmok
 ťučų·tú·l·j. 11. mičyksé·–le· miw·yj·a·t·i?? mičyksa·kó· ṭynyh·enl,
čytyń·yč·yp·u·–?á· ṭájtu??"

Literal translation

1. Dead(plural) remain four-[days] we-having-buried-[them].

Reaching-four, go it-being-daybreak north to-his-place-of-going
of-dead.

2. Arrives at-this-end bridge. There stands man, asks he: "What

3. "Yes, I-died I-have-come-it-seems to-this-place."


6. There-then he-arrives, he again asks: "What-dost-thou-come-from-doing?" says. He bathes-him, then he again bathes-him. 7. Then says-to-him: "That-way go now again he that-he-may-bathe-thee," says. 8. Then there he-goes, there he-bathes, there meet-him his-people.

9. "What-didst-thou-do what? Didst-thou-fall-sick?" they-say his-many-people as-he-arrives. 10. "Here-indeed good is-our(exc.)-life. We-dance, we-gamble, well to-such-a-degree we-live. Here is-good more-than over-there our(incl.)-life. 11. How-are our(incl.)-people? When-they-were-how you-left, they-are-well? all?"

Free translation by Jaime de Angulo

The Dead remain for four days, after we have buried them. When they have reached the fourth day, they go north at daybreak to the Land of the Dead.

The dead man comes to this end of a bridge. There, a man is standing, and he asks: "Why have you come here? Did you have some sickness?" he says. "Why did you die?" he asks.

"Yes, it seems that I have died and have come to this place."

"Come here, let me bathe you," he says. And when he has finished
bathing him: "Good! Now cross this bridge. Go, and look straight ahead of you. Do not look about you, or you will fall. Keep on to the other side. There is a man there. You will reach him, and he will bathe you again."

So he arrives there, and again one asks him: "Why have you come?" The second man bathes him then, bathes him again. Then he tells him: "Go on again still farther so that one again may bathe you." And on he goes, and there again he bathes, and his people meet him.

"What did you do, were you sick?" his people say when he gets there. "In this place our life is good. We dance, we play gambling games, so well we live! It is better here than our life over there. And how are all our people? How were they when you left them; are all of them well?"
XII. Southern Sierra Miwok, Fragments of Stories

1. ?ahélí? pá’páči?. "enýh·eh·yme", wík·eh·yme" né’ok hál·et. "enýh·eh·yme" jó’wokú·j. 2. jó’wokuj júw·eh·y?, lú’pujtej enýh·eh·yme", heewé·eh·yme". ?itán?ok liw·a·ewa·me·η. "liw·akoš·i!" kačýh·eh·yme". "kél·ek liwán·i?mah·i!"


4. "liwán·i?mok’o·–?a·?” kačýh·eh·y?. Ken miw·y? mičýkna·t, hýj’yó·yt-há·k. ?itán?ok-lek ?ahélí? kaláq·eh·y?. 5. "hýj·yh·iš·i' nej sák’yj peták’y·ya·hy·a·ky·j" kačýh·eh·y? ?ahélí?. 6. ?itán?ok kaláq·eh·y? ?ahélí?, ?itán?ok kaláq·en sáw·eh·y?: "je·j! je·j! je·j!" kačýh·eh·y?.

7. miw’yho’16 sáw·eh·y?. ?itán?ok liwáh·eh·y? miw·y?, ?itán?ok okáh·–?lj liwáh·eh·y?.

* * *


hýj·jak·eh·y?, čk·kelét ūjy·má? čýl·aj hýj·jak·eh·y?. 9. ?esél·ytit ?ytátko· molít·ta·hy· hýj·jak·e? ?ahélí?. ?ukín·eh·yko· pičé·mas miw’y’s. 10. ?ywýh·eh·y? ?ahélí?, miw·eh·y?, ken ?ywýh·eh·y?.

11. hýjpej·ik·eh·y? miw’y’j, huťew·eh·y?, ūjy·ni·metij ?okál·eh·y?, huťew·eh·y?. ?itán?ok-lek ?ahélí? joh·eh·y? ?ywál·iny’j. ?ájtu? miw’y? kylíh·eh·y?.

12. ?ahélí? salít·eh·y? joh·e·η, lij’t epoksú'. ?ahélí? ?étal·eh·y? hispapuy how·o’tu’s, salít·eh·y?.

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Literal translation

1. Coyote is-our-grandfather. He-made-us, he-put-us on-this on-earth. He-made-us [of]-nud. 2. Hud he-stirred, ... he-made-us, he-dried-us. At-that-time we-did-not-talk. "Speak!" he-said-to-us. "Not we-can-speak!"

3. Then digger-pine-cones fetched; then pine-cones it after-having-fetched, ... pine-cones. Then brought-together people.


7. People-also shouted. Then they-spoke people, then same they-spoke.

* * *

8. Giant ate people. Coyote came from-west as-he-was-killing people. (He-makes-self-old coming from-west.) Arrived, in-pack-basket carrying awls he-arrived. 9. At-children at-their-mothers as-it-was-getting-dark arrived Coyote. They-cooked-for-him with-meat with-human-flesh. 10. He-disliked-it Coyote, he-hid-it, not he-ate.

11. He-went-to-see people, ..., the-many-bonds he-untied, ... . Then-indeed Coyote killed giant. All people came-back-to-life.

ADDITIONAL TEXTS

IN THE WEST CENTRAL DIALECT
XIII. The Kuku Dance

told by John Kelly

1. Šyjøŋ' anyŋ këŋkemæj kûkšuŋu'j. Šíjøk Šyj'ëŋwat mîtâ'non n, jûn'ićîk’ëngk'pa’k. 2. mësâ'jam kâlâ'ny-te's. Òçâ'pû këŋ'e kâlâ'ny kûkšuŋu'j. wò'o’čî òlë'ny òiča' kûkšuŋu'j, kâlñâ's. 3. Šíjøk Šyjøŋ' anyŋ ōmâ' këŋkemæj. mîtâ'non Šyj'ëŋwat mâni’k. 4. Šíjøk hâm'es'yk mësâ'ja’n, Òôš'ak'ën ñamû’šan mësâ'ja’tô’s. 5. Ōmâ' Šíjøk Šyjøŋ' anyŋ.

Literal translation

1. I-saw once Kuku-dance. It I-not-see ever, being-little. 2. In-graveyard he-was-dancing. Freak one dances Kuku-dance. Clown dances also Kuku-dance, his-dance. 3. It I-saw just once. Ever I-not-see-it more. 4. Him they-buried in-graveyard, of-girl of-dead-person in-her-graveyard. 5. Just this I-saw.

Free translation

1. I saw the Kuku dance once. I never used to see it when I was little. 2. He was dancing in a graveyard. One Freak is dancing the Kuku dance. A Clown also dances the Kuku dance, his dance. 3. That was the only time I saw it. I never saw it any more. 4. They buried him in a graveyard, in the graveyard of a dead girl. 5. That’s all I saw.
XIV. Preparing Acorns

told by Viola Wessell

1. ṣywét'īm ṭelé'lij, ṣ'o'jùj'īm tamá'lin, pís'aj'īm ṭól'īm ṭelé'lij, pəs'aj'īm hojé'non, pík'aj'īm. 2. ṣyé'jyj hoj'īm wýk'aj, šawá'metij tawáń'aj. kík'ym šawá'w wík'īm. 3. ṣché'metí'kan17 mó'nukuj wëlka'j'i'tek molá'p'antij katy'my'j. šawá'metíš kúk'ím híntyni? ný'aj 'yëlë'j. 4. 'yëlëj wík'ím ṣ'yëtt'it pulá'k'at. kík'yš tál'ymeś lupín'í'm. 5. lép'ánit 'epnà. ṣywý'j'īm hojé'no'n.

Literal translation

1. We-will-give-a-dinner [of]-acorns, we-go-to-gather in-the-north, we-go-to-crack we-will-shell acorns, we-go-to-pound tomorrow, we-go-to sift. 2. Firewood we-will-haul to-build-a-fire, rock-several to-heat. In-water rocks we-will-put. 3. My-grandchild-several cedar-[boughs] they-go-to-get-for-me for-me-to-leach acorn-kernels. By-means-of-rock-several we-will-cook preparing acorn-soup [or] acorn-bread. 4. For-acorn-bread we-will-put-in [the acorn meal] in-big in-basket. By-means-of-water by-means-of-cold we-will-fill-it. 5. Finishing then we-go-to-eat tomorrow.

Free translation

1. We will give an acorn dinner. We're going to gather acorns north of here. We're going to crack and shell the acorns. We're going to pound acorns tomorrow. We're going to sift the acorns. 2. Then we'll haul wood so we can build a fire, so we can heat the rocks. Then we'll put the hot rocks in the water. 3. My grandsons will get me some cedar boughs so I can drain the bitter out of
the acorn meal. With the rocks we're going to cook the acorn meal for either acorn soup or acorn bread. 4. For the acorn bread we will put the acorn meal in a big basket and fill it up with cold water. 5. Then when we get through we're going to have our dinner the next day.

XV. The Coyote and the Lizard
told by Viola Nessel

1. náj·yməwíʔ·anyk kátnəŋ ʔím·y·ʔ18 šák·ațí·ŋ. "ʔís·ykw máw·y·kwą nán̓yə ʔíp·uʃə·jiʔ" káč·y·teš kátnəŋ. šák·ațíŋ: "kán̓yə ʔíp·uʃə·jiʔ" káč·y·š·y·ʔ. 2. hojicəŋpak jo· kátnəŋ ʔomúp·anyš šák·ațí·j. šák·ațíŋ wykəš·anyš šawá·m. ʔól·u·ta·nə·teš šák·ațí·j. 3. ʔím·yə wýk·anyš, wykəj hínɛt·anyš, wyk·y·tan šák·ațí·j. ʔól·u·teš ʔícəʔ. wykət·anyš náj·eʃ·yəʃə ʔeʃlúk·anyš. 4. ʔitənʔok šák·ațíŋ hýwát·anyš. ʔitənʔok ʔís·y·ʔ·yním19 šák·ațíŋ ʔíp·uʃə·j.

Literal translation

Free translation

1. The coyote and the lizard quarreled. "Hands of the people will be like mine" said the coyote. The lizard said, "They will be like mine." 2. The coyote got angry and chased the lizard. The lizard went into the rocks. He tried to dig the lizard out. 3. He built a fire, made a fire, trying to burn the lizard out. He tried to dig him out again. His paws got burned and he stopped digging. 4. And then the lizard ran away. That's why we have hands like the lizard.
Footnotes to the Texts

1. (I 10, VII 33, 34). It was unclear in Freeland's manuscript whether this word is wičyʔ·ajle- or wičyʔ·ajle-. I have chosen the first of the two possibilities on the assumption that it is derived from wičyʔ·-, the second stem of the verb wičyʔ· 'to pluck'.

2. (I 10). This is the second stem of lēmni- 'to hunt' plus -n·uk·u- 'causative' (F sect. 51.1), -j·i·- 'andative' (33.I.5), -ŋky- 'verbalizer' (55.I), and -p 'third plural indicative'. I would have expected lemũnuk·uŋky·p with a -ŋn- cluster, but perhaps the first nasal assimilated to the second one. Usually Sierra Miwok consonants do not undergo assimilative changes.

3. (III 15). This word is formed from wakāl·al·e·-, the volitional stem of the complex verb wakāl·al·y- 'to weep copiously, to cry out' (F sect. 50.4.a), plus -n·uk·u- 'causative' (51.1), and -na- 'third singular perfect'. F does not describe the use of the volitional stem with the causative suffix.

4. (III 27). This form is transcribed m'ypana· in F p. 120. I have not changed the spelling here because I believe it may represent free variation in the spoken language.

5. (III 35). Note the negative particle -ko·. F p. 144 says that this particle occurs "in the east central and northern dialects"; this should be emended to read "in the west central and northern dialects".

6. (IV 3). This is the reventive of wekú·t- 'to unhang, to take down' in the possessive case. The expected form according to F sect. 33.I.7 would be wekú·t·uŋ.

7. (V 17). Elsewhere in this text (V 17 and 18) and in FB this
word is spelled sýw·yty-. The form sýw·ity- may represent free variation or it may be an error.

8. (VI 3). It was unclear in Freeland's manuscript whether this word is wyël·y·t·ē- or wyël·y·t·ē-. In the transcription here I have arbitrarily chosen the first of these two possibilities.

9. (VII 9). This is ṣesl·y- 'child' plus -ʔ·yni-, -ʔni- 'one who has, the possessor of' (F sect. 58.I.B.14). The form expected according to F would be ṣesl·y·nī-. The predicative use of a noun in the subjective case (F sect. 15.A.2) with this suffix is the usual way of translating the English verb 'to have'.

10. (VII 14). This appears to be a passive of hāl·- 'to leave a house' plus -to- 'definite locative' and -š 'third singular possessive'. However, I have not found such a form in F.

11. (VII 26). This is pič·maʔ 'meat' in the subjective case plus -kan 'first singular possessive'. -kan is the regular first singular possessive suffix in the East Central dialect (F sect. 22.1) but it also occurs sporadically in the West Central and Southern dialects. Other examples in the West Central dialect include ṭacē·metiʔ·kan 'my grandchildren' (XIV 3) and ṭypsaʔ·kan 'my nephew' (F p. 44). In the Southern dialect -kan is used to express the agent in a passive verb form (F p. 177 n. 56).

12. (VIII 23). This is the continuative verb ṣyj·yō·y- 'to watch' plus the present subordinate suffix -ʔpak referring to the subject of the main clause. Usually verbs formed with the continuative suffix -yō·y- do not take the present subordinate suffix (F sect. 36.I.B.2, 52.1). The expected present subordinate form would be ṣyj·yō, as in the example in F p. 84, repeated on p. 126.
13. (VIII 26). The subjective ʔyáʔ- matiʔ 'bear' is used here as the subject of the verb hasú- le- t 'asked', which is in the perfect narrative. In Central Sierra Miwok the subject of the perfect narrative is usually in the possessive case. In Southern Sierra Miwok, however, the subject of the perfect or imperfect narrative is regularly in the subjective case; cf. ken mìw- y? mičykma- t 'the people didn’t do anything' (XII 4).

14. (IX 1). puší- tášyʔ 'it was dark' and luṭi- sašyʔ 'it was different' are based on puší- t 'to get dark' and luṭi- s- 'to change', but I have not found the formation in F.

15. (XI 4). This is the regularly formed second person singular volitional of ʔyín- y- 'to come'. In Central Sierra Miwok the volitional of this verb is irregular (F sect. 46.I.A).

16. (XII 7). This consists of mìw- y- 'people' and -hoʔ 'also, and'. From the examples in B p. 126 sect. 602 it appears that the noun mìw- y- in this construction should be followed by a case ending, hence the expected form is mìw- y? hoʔ, with the subjective ending -ʔ-.

17. (XIV 3). See footnote 11.

18. (XV 1). F p. 162 n. 162 reports that ʔim- y? is used as a connective 'and' in Northern Sierra Miwok. This is the only example of this usage that I have found in Central Sierra Miwok. Usually ʔim- y? means 'then' or 'there' in the West Central dialect, as in XV 3 and F p. 173.

19. (XV 4). This is ʔá- y- 'hand' plus -ʔ- yniʔ- 'one who has, the possessor of' (F sect. 58.I.B.14) and -m 'first person plural of the nominal series, subjective case' (18.A). According to F p. 155
the suffix -\textsuperscript{?}y\textsuperscript{ni}- is weakened to -\textsuperscript{?}ni- in the West Central dialect whenever it follows an unstressed syllable. This apocope is optional, as is shown by the form here as well as \textsuperscript{?}y\textsuperscript{p}\textsuperscript{y}\textsuperscript{y}\textsuperscript{ni} 'one who has a father' (F sect. 58.1.8.14).
Glossary

This glossary contains all words found in the preceding texts which are not in FB or B, or which differ in form or meaning from the listings in those volumes. Where differences occur I have indicated them. I have also added forms from my own field notes where these were relevant. The Roman numerals refer to the texts and the Arabic numerals refer to the divisions of the texts.

It should be noted that FB and F sometimes differ from each other in the spelling of a word. In such instances the texts usually agree with F. I believe these agreements indicate that F is correct in such cases. Curiously, the Miwok-to-English and English-to-Miwok sections of FB occasionally differ from each other, the English-to-Miwok section being the more reliable. Sometimes, however, it is not clear which of several forms is to be preferred. In these cases additional fieldwork is indicated.

West Central dialect

čamý·ša-  N dead person XIII 4, also F p. 149.
čitú·t-  V to clean from (the eye) VII 42. Cf. čitur·t- to remove something from the eye F p. 151 and FB.

hajý·n-  V not to exert oneself VII 30.
háj·e-  N vicinity III 18.
haká·jy-  N hunger IV 21.
hawí·jak·aj, hawíj·ak·aj  A all around III 39, IV 10, also VIII 20 (EC).
há·kampuj  A secretly VI 5.
he·jeṭhejeṭma-  N one-legged imp I 7, II 2 (2x), II 7 (2x), also
hînty- V to make, to prepare XIV 3, XV 3.
hî'at'e- V to be hard V 9.
hî'li'ca- N mountain lion III 25. Cf. hî'liča- FB.
hó'ju- V to think I 11. Cf. hó'j- to think VII 27, also to expect, to believe, F pp. 66, 69, and FB.
hó'j- V to haul XIV 2.
hú'se, hú'se- A abracadabra IV 23, V 15 (2x), also hú'se- would that F p. 103. Cf. hú'se- would that F p. 169 and FB. Are these forms in free variation?
jól'it'e- N cursed V 22.
joše- N killer VII 33, also F p. 159
jylkwa'- N blazing one III 23.
kat'y'my- N acorn kernel XIV 3.
kâ'wa- V to shout IV 6 (4x), IV 7. This verb appears to belong to the class of irregular verbs described in F sect. 46.II.A.
Cf. the unusual continuative kâ'waj'ja'- shouting F sect. 37.B.4.
kolé'ja- N younger sister IV 14. Cf. kolé- younger sister FB.
kósːu- V to glimpse II 4. Cf. kósːa- to notice FB.
kó'to- V to go ahead VII 6, 7, 8, 9. This is a third conjugation verb and should be added to the list in F p. 100. It appears to be defective, occurring only in the volitional.
kó'to'ne? A away over there VII 41.
kukšuju- N Kukau dance XIII 1, 2 (2x). Cf. kukšuju- FB.
kucǐm'ya- N behaving properly III 21. Cf. kućǐm'ya- well, properly, in a well-behaved manner, F p. 171 and FB. John Kelly defined
kučím·y- as well-behaved, with good manners.

kú·k- V to cook XIV 3. This is a loanword from English.

lákty- V to lick the hand I 9.

lėm·a- V to save VII 13.

lilé·k- V to raise VII 30.

lívty- V to trip IV 26. Cf. lítwta- to trip up F p. 91 and FB.

lól·a- N neck V 20, VII 30.

lól·uč·u- V to stand in a group III 12, also F p. 154. Cf.

lül·uč·u- FB.

lóp·o- N wood tick V 13.

lůl·a- V to play the flute VI 5, 9, 10. Cf. lůl·a- flute and

lůl·a?i- mouse, flute-player, FB. The latter is the habituative

(F sect. 33.I.4) of this verb.

lů·pl?na- N full load VII 23.

lynát·a- N striped III 23. Cf. lynáj·a- striped crosswise FB

in the Miwok-to-English section, but lynát·a- in the English-

to-Miwok section.

mákty- V to swell I 15.

moša·ja- N graveyard XIII 2, 3x).

mičý·j- V to be what time VII 22.

miný·ta·j A at once III 18.

mín·ito- N a dweller in an unknown land, a person from a strange

country or from far away III 29, IV 4, 26, VII 36, 37, also

F p. 154.

mitá·non A ever XIII 1, 3.

mólpə- V to leach XIV 3. Cf. mólpə- to spread out acorns, buckeye

nuts, FB in the Miwok-to-English section, but mólpə- in the

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English-to-Miwok section and in F p. 150.

nany't- V to make known III 30.
ná'kyt A as far as V 19, 20 (7x), also F p. 173 (2x). Cf. ná'kit F p. 172 and FB.
nițó- N nose V 20, also F p. 35, but nițó- FB. John Kelly pronounced this word nițó-.
notú'wak A on the far side IV 14. Cf. notú'wak F p. 173 and FB.

These forms are probably in free variation.

nymís A as it were III 24, 26. Cf. nymis as though, as it were, like, F p. 169 and FB in the English-to-Miwok section, but nymís in the Miwok-to-English section.
pákty- V to burst open I 17. Cf. pákty- to burst FB. John Kelly pronounced this word pákty-.
pál'awišy'- N horsefly V 4, 6, also F p. 162 and FB in the English-to-Miwok section, but pál'awišy'- FB in the Miwok-to-English section.
pás'a- V to pound XIV 1.


pičín̄ęť'e- N wren V 4, 7.
pís'a- V to crack acorns XIV 1.
pó'če- N good kicker V 17.
pó'ți'hať'e- N pregnant woman VII 14.
pulák'a- N basket XIV 4. John Kelly said that this was a type of big basket.
pusí·na-  N rat II 2. Cf. pús·i·na- F p. 63 and FB. John Kelly pronounced this word pús·i·na-.
pyšá·k-  V to rub III 31. Cf. pušá·k- to stroke FB. John Kelly pronounced this word pyšá·k-.
sá·wine-  N hail VII 47, also F p. 149, but sá·wine- FB.
sít·ik·iniwa-  N obsidian VII 18, 41, 42, also FB p. 57 sect. 15, but sít·ik·iniwa- F p. 110 and FB. John Kelly pronounced this word sít·ik·iniwa-.
sí·litý-  N saliva VII 44, also F p. 24, but sí·litý- FB.
sokú·t·aný́- he sought tracks IV 3. This is the third person singular of the distant past (F sect. 36.IV.A). The underlying verb could be sokú·t- or sokú·t-. Cf. sokú·t- to track FB.
sokú·k-  V to pull off IV 25. Cf. sokú·k- to strip off, tear off, F p. 75 and FB. John Kelly pronounced this word sokú·k-.
sýŋ·y-  V to chop off VII 31.
šáč·amsý́-  V to remain caught III 40.
šatáŋ·aŋ·a-  N water beetle III 16 (2x). Cf. čatáŋ·aŋ·a- FB.
Viola Wessell pronounced this word čatáŋ·aŋ·a-.
šešé·wila-  N crack in bark V 7.
šyné·toj  A in the evening V 7, 8.
tawá·n-  V to heat XIV 2.
tín·y·na?  A for what I 2.
tuji·peti·na-  N bushtit IV 13. Cf. tuji·peti·na- bushtits FB.
tuji·pí·pí-  N bushtit IV 8, 12. Cf. tuji·pí·pí- F p. 13 and FB.
tulá·ja-, tylá·ja-  N hunting place IV 1, 2, 3. These forms are in free variation.
tyjá·ŋ-  V to jump IV 11. Cf. tyjá·ŋ- V 12, 14 (2x), 16, and X 11,
12 (EC), also F p. 90 and FB. John Kelly pronounced this word ḭyjaŋ-. ḭyṣaŋ, ḭyṣaŋ A to no purpose, in vain VII 9, 12, 14, 19, and F p. 66. Cf. ḭyṣan in vain F p. 164 and FB, ḭyṣaŋ- to fail to do FB, and ḭyṣaŋ- to do in vain F p. 164 and FB. I believe that all of these words should have initial ḭ and that the forms with ḧ were typographical errors in F p. 164 which were repeated in FB.

tywe'j- V to bring a marriage meal IV 20.

ṭâl'yame- N cold XIV 4. John Kelly preferred the form ḧâl'ymy-. ḧân'unųe- V to become tired IV 19, also to have one's strength give out F p. 133. Cf. ḧân'yuŋ-e- to be tired FB. John Kelly pronounced this word ḧân'unų-e-. ḧâwe'spa- V to fly at III 18, also F p. 120. Cf. the third singular perfect tiwe'spata FB.

ṭo'1- V to shell XIV 1.

ṭûp'u- V to pluck out V 23, also F p. 100. Cf. túp'u- to pull out (hair) FB in the Miwok-to-English section, but ḧûp'u- in the English-to-Miwok section. John Kelly pronounced this word ḧûp'u-.

ṭû'ječy- N sleeping powder IV 28.

walá'- N water snake I 9. John Kelly said that this water snake was reputed to be 40 feet long and a foot across.

wen'ı't- V to pick out of the eye VII 41.

wičyʔajle- N goblin I 7, 10, II 7. The correct transcription of this word is uncertain. See footnote 1 to the texts.

wóʔoʔči- N clown XIII 2. In FB in the text on p. 66 this is
translated 'coyote impersonator.'

\[\text{wyl'y-} \quad \text{V to go, to go on, to go hence III 40, VI 5, VII 25. wyl'i-}
\]
\[\text{to go along FB is based on a typographical error in F p. 194}
\]
\[\text{n. 39. The future subordinate wyl'et in F p. 191 must be derived}
\]
\[\text{from a stem wyl'y-}.
\]
\[\text{wyte\'y\textasciitilde e- or wyte\'y\textasciitilde e-} \quad \text{N stupid VI 3. It is uncertain which}
\]
\[\text{of these forms is correct. See footnote 8 to the texts.}
\]
\[\text{\v{e}j'ute-} \quad \text{N joker III 37.}
\]
\[\text{\v{e}pn\v{a}-} \quad \text{A then XIV 5.}
\]
\[\text{\v{e}w'yte-}, \text{\v{e}w'yte-} \quad \text{V to be lacking, not to be here IV 3, V 9,}
\]
\[\text{also VIII 15, X 3 (EC). Cf. \v{e}w'yte- to not be, there isn't}
\]
\[\text{any, F p. 66 and FB.}
\]
\[\text{\v{im}'u\textasciitilde ok} \quad \text{from there III 34, V 22, also F pp. 50, 191 sect. 5,}
\]
\[\text{and FB p. 55 sect. 5. Cf. \v{im}'u\textasciitilde ok IV 5, V 13, F p. 24, and}
\]
\[\text{FB. These forms appear to be in free variation.}
\]
\[\text{\v{ip}u\textasciitilde e-} \quad \text{N this kind XV 1 (2x), 4.}
\]
\[\text{\v{im}'ymsy'-} \quad \text{V to hang (intr.) III 30.}
\]
\[\text{o\v{c}{\v{s}}'-} \quad \text{N belly I 15.}
\]
\[\text{om{\v{a}}\j{\v{y}}' she is forever III 15.}
\]
\[\text{oso\textasciitilde pu-} \quad \text{N freak XIII 2. Cf. so\textasciitilde pe- the woman dancer in the}
\]
\[\text{Kuksuyu F p. 151.}\]
\[\text{\v{ot}'un'e-} \quad \text{V to split (intr.) I 16, also F p. 133 and FB in the}
\]
\[\text{English-to-Miwok section, but \v{ot}'un'e- in the Miwok-to-English}
\]
\[\text{section.}
\]
\[\text{ow\textasciitilde \nuaj A previously V 19.}
\]
\[\text{\v{oj}t'-} \quad \text{V to gather XIV 1. John Kelly translated this 'to scoop,}
\]
\[\text{to scoop up.'}
\]

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\textit{\textsuperscript{?}unú\textsuperscript{?}tuma\textsuperscript{?}} - N arriving II 8. Cf. \textit{\textsuperscript{?}ún\textsuperscript{?}tu\textsuperscript{?}tuma\textsuperscript{?}} - IV 30 and F p. 91.
\textit{\textsuperscript{?}unù} - give! give me! VII 14, also FB p. 55 sect. 3. This is perhaps a second person singular volitional similar in formation to \textit{\textsuperscript{?}u\textsuperscript{?}tu} 'get out of the way!' F sect. 46.III.B. \textit{\textsuperscript{?}unù} is used of giving children and the word for the child is in the subjective case.
\textit{\textsuperscript{?}ysá\textsuperscript{?}jú\textsuperscript{?}} - V to detest III 39.
\textit{\textsuperscript{?}ý\textsuperscript{?}y\textsuperscript{?}s} - A very VII 17.
\textit{\textsuperscript{?}ywé\textsuperscript{?}t} - V to give a dinner XIV 1.

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\textit{\čiké\textsuperscript{?}ma\textsuperscript{?}} - N cooking basket X 6.
\textit{\čik\textsuperscript{?}a\textsuperscript{?}} - V to point IX 13.
\textit{\čy\textsuperscript{?}s} - V to cook X 4, also FB. \textit{\čy\textsuperscript{?}s} - to cook F p. 113 (citing this passage) and FB appears to be a typographical error in F which was repeated in FB.
\textit{\hájna\textsuperscript{?}k} - A slowly IX 12.
\textit{\hawi\textsuperscript{?}j\textsuperscript{?}aka\textsuperscript{?}j} - A all around VIII 20. See also in the WC glossary.
\textit{\hé\textsuperscript{?}} - (interjection) X 12.
\textit{\hojí\textsuperscript{?}k} - V to put in again IX 9.
\textit{\hojíkm\textsuperscript{?}y\textsuperscript{?}} - N in front IX 13.
\textit{\howó\textsuperscript{?}j} - V to expect, to think VIII 12, 20. The WC form in FB is given as \textit{\howó\textsuperscript{?}j} - to expect, to count on. However, from the examples in F p. 65 it appears that this is a third conjugation verb \textit{\howó\textsuperscript{?}o\textsuperscript{?}}., although it is not in the list of third conjugation verbs in F p. 100. Cf. also \textit{\howó\textsuperscript{?}j} - to think, to believe, to be of the opinion that B.
huťělně- V to roll VIII 29, also F p. 66. Cf. hutělně- to roll FB, also hutěl- to roll (trans.) F p. 165 and FB.

 highways- V to know VIII 15. The WC form is highway-.

 hyť A yes VIII 5, 10. The WC form is hy' (John Kelly).

 highway- V to do more VIII 28.

 katūt- V to open the door VIII 24. In F p. 84 and FB this is incorrectly translated 'to close the door.' Note the incongruity of the translation in F p. 84: "bidding thee enter, I closed the door."

 Kójkojù (meaning unknown) X 8.

 kótan A away X 11.

 kučiksy- V to like VIII 1, X 2. The WC form is kučiky-.

 kyčičikči- N little bone X 4. Cf. kyčyckči- little bone X 2, 4, and kyčyčy- bone FB. This alternation probably represents free variation.

 me (interjection) X 5.

 mičyspuče- N what kind X 10.

 mičys A how X 11.


 mićka'n (meaning unknown) X 8.

 póškily- N bunch X 10 (3x).

 sikēj A so very VIII 11.

 šy'm V to take VIII 7 (2x), 8. Cf. šúm- to take away FB.

 táťa- N leaf VIII 6. Cf. táťa- F p. 85 (citing this passage) and FB, but táťa- B. John Kelly pronounced this word táťa-.

 This appears to be a typographical error in F which was repeated in FB.
tóle- N world, land IX 5, 12, tóle- ground X 12.

týntyn-y- V to ponder IX 6, also in the example sentence in F
p. 113. Cf. týntyn-y- to ponder, to be sad, to worry, F p. 14,
in the list of verbs in F p. 113, and FB.

tyjé-mu- N asleep IX 10, also F p. 152.

watů- N sun IX 13, 14, also watů- IX 1, 5, 11, 14, and FB.

weké'l- V to lay crosswise IX 9.

welát-im V we will have it for light IX 14. This is the first
person plural of the future (F sect. 33.I.1), but the underlying
verb is uncertain and could be either welát- or wátla-. Cf.
welát- to light a candle and wélá- a candle, a light, (John
Kelly) from Spanish vela 'candle.'

wél'at-y- N a light IX 14.

wik- V to put X 6. Cf. wík- to put FB.2

wyksy- V to go VIII 3, IX 5, 11. The WC form is wyksy-.

wylá-t- V to light up (trans.) IX 5. Cf. welát-im we will have
it for light.

wylki- V to put fire X 4. Cf. wylki- to light a fire B.

ane- A maybe VIII 19. Cf. ane- dubitative FB.


awatšjį- V (meaning unknown) X 11. This is a future imperative
(F sect. 37.A.1). The underlying verb could be either awatš-
or awatš-.

ečš-t- V to follow VIII 2, also F p. 68.

enš-toš-u? A at once VIII 27.

enýnapoksu- V to be carried away VIII 12.

ên'et V (meaning unknown) X 7. This appears to be either the
perfect narrative of a verb "én'y- or the imperfect narrative of a verb "én'e-.

"éw'yt'ë-, "éw'yte-  V not to be here, there isn't any VIII 15, X 3. See also in the WC glossary.

"é'ča'k  A outside VIII 19.
"ítš'non  A at that time IX 1.
"ówlu-  V to circle IX 9.
"yín'yë'e-  V to fall VIII 6, 8, also F p. 85.
"ýt'a  (meaning unknown) X 5.

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heč'i-  V to be daybreak, to dawn XI 1, also F p. 85.
hişpapy-  N having decked oneself XII 12.
hi'omäy-  V to remain, to spend the day XI 1, also F p. 131.
hów'otu-  N beads XII 12.
humëlnapoku-  V to make oneself old XII 8. In F p. 84 sect. 36.I.C this verb is incorrectly translated 'he makes himself young,,'
huţew'eh'y?  V (meaning unknown) XII 11 (2x). This is the third person singular of the distant past, F sect. 33.II.2. The underlying verb could be huţwe- or huţe'w- and is probably derived from the same root as hýk'ky- to break a string or rope B.
hy'y  A yes XI 3. Cf. hy'y- yes B.
lít'epoku-  V to deck oneself with beads XII 12, also F p. 128.
lû'pujtej  (meaning unknown) XII 2.
peţäk'yč'y-  V to lie in a row XII 5.
syk'y'k-  V (meaning unknown) XII 3.
take·m- V to cross XI 4. Cf. take·m-ah- bridge B and také·m- to cross a stream (on rocks or bridge) FB.

tyjy·ni- N bond XII 11, also F p. 159. Cf. tý·j- to tie B. Was this perhaps a recording error by Freeland?

velé·wajny- V to glance about, to look about one XI 4, also F pp. 117-18.

-?ij (enclitic adverb) XII 7. Cf. -?i` (postfix) definite B.


?i·?ok N he (subjective case) XI 2, 5, 6 (3x), 7. In Freeland's manuscript this form is ambiguous and could be either ?i·?ok or ?i·?ok. I have written ?i·?ok following F pp. 55, 115.

ojišny- V to reach four XI 1.

okál·eh·y? V he untied XII 11. This is the third person singular of the distant past, F sect. 33.II.2. The underlying verb could be oıkla- or oıkál-.

uúòu- N life XI 10 (2x).

ukí·eh·yko· V they cooked for him XII 9. This is the third person plural of the distant past, F sect. 33.II.2. The underlying verb could be úkni- or úkí·n-.

yhy·h- V to dislike XII 10.

ykýtwak A at this end, on this side XI 2, also F p. 173.

Footnotes

1. In a letter of October 16, 1970, Freeland suggested that ošáʔpu- was a slip for ošáʔpe-. She added that she was under the impression that this was not really a woman dancer, but rather a female impersonator, and this might account for John Kelly’s
translation 'freak'.

2. Or is wik'una 'has put' an error for wik'uka 'has been put', the third person singular perfect of the passive verb wik'un'ei- 'to be put' (F sect. 53.1)? This would explain why čikéma 'cooking basket' is in the subjective rather than the expected objective.