



Karuk Texts

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KARUK TEXTS.

By J. P. HARRINGTON.

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PHONETIC KEY.

VOWELS.

<i>a</i>	<i>a'</i>	<i>a'a</i>			
			<i>æ</i>	<i>æ'</i>	<i>æ'a</i>
<i>o</i>	<i>o'</i>	<i>o'o</i>		<i>e</i>	<i>e'</i>
<i>u</i>	<i>u'</i>	<i>u'u</i>		<i>i</i>	<i>i'</i>
				<i>i'i</i>	<i>i'i'</i>

CONSONANTS.

Laryngeal	'	?	<i>h</i>
Velar	<i>x</i>		
Dorsal	<i>k</i>		
Palatal	<i>y</i>	<i>ʷ</i>	
Frontal	<i>t</i>	<i>θ</i>	<i>s</i> <i>c</i> <i>r</i> <i>tc</i> <i>n</i>
Labial	<i>p</i>	<i>f</i>	<i>v</i> <i>w</i> <i>m</i>

DIACRITICALS.¹

Length

Unmarked: short
 ·: long

Pitch

ˈ: high
 ˑ: middle
 ˋ: low
 ˊ: final atonic, lower than ˋ

Level and falling tones

Unmarked: short or level
 ˊ: high or middle falling
 ˋ: low falling
 ˊˋ: low falling atonic

Additional marks

ː: inlaut form of ˊ
 ˑ: inlaut form of ˋ
 ˊˑ: inlaut form of ˋ
 ˊˋˑ: indicating detached pronunciation of t.s and t.c.
 ˊˋˑˊ: indicating vowel nasalization.

¹ For a more elaborate explanation of these marks see my forthcoming Karuk grammar.

I. TWO AMEKYARAM SWEATHOUSE STORIES.

Told by Yá's.

a. HOW GRIZZLY BEAR GOT HIS EARS BURNT OFF.

'Uknê.

(Word of unknown meaning used in starting a myth) (Inferential particle) long they were dwelling.

Xás 'u;mkun va; vúra kite
And they thus (predicative particle) just
kunkupítihanik pakunpakúri' hvánà'tihànìk,
they used to do, singing
pa'avansas, pakunpakúri' hvánà'tihànìk, 'Ikri-
the men, singing, in
ripan'ikmahátera'am.
the Amekyaram sweathouse.

Xás vúra 'u;mkun hitiha;n
And (predicative particle) they all the
paká;n kunívyi'hmutihanik Pe-k-
time there went in the First
xaré'yaó, va; kumá'í'í pakun'ú'hyanana'ti-
People, thus because they were talking
hanik, hū't 'ata pakunku-
over, how (inferential particle) they will
pítihē'ec, Yá's'á'á.
do, Humans.

Tcavura pā'npay Pirick'á'rim ká;n 'uθiv-
Then later Grizzly Bear there went
kē'ván'nìk, pakun'ú'hyanana'tihitak,
in with them, where they were talking over,
xás vúra 'u;m kunv'ha
and (predicative particle) him they disliked
paká;n 'u'ū'm.
when there he arrived.

Xás kuníppē'er: "Nu; tcimi
Then they told him: "We (exhortative

núvyi'hciprè'vic, tcimi
particle) we are going out, (exhortative
nu'ákkunvanve'ec." Xás
particle) we are going hunting." Then
Pirick'á'rim 'uppî:p: "Na; punavá'ramè'cà'á,
Grizzly Bear said: "I am not going,

na; nípcá'nné'ec." Xás kunpî:p:
I I will keep the house." Then they said:
"Tcō'ra." Mā'kka kite 'wō'nnipà'tì' ma?-
"All right." Back only he moved in
tī'mite. Xás kuníppē'er:
the back part of the house. Then they told

"Tcimiñan." Xás
him: "(Exhortative particle) indeed." Then
mā'mvānnihite takun'írunna'a. Xás ká;n
a little up slope they traveled. Then there
xás kunteú'phina'a, va; ká;n 'á'pun
then they talked, thus there on the ground
kunivíhicrihanik pakunteú'phina'tihanik, kun-
they sat down talking, they
pî:p: "Fā't kumá'í'í pe'kmahátera'm tanúp-
said: "What for in the sweathouse we
sā'mkì'í?"
left him?"

Tcavura taxānnahicite kó'vúra kunparatán-
Then after a while all they turned
mā'hpánà'a. Kárixas kunpî:p: "Fā't
back. Then they said: "What
kumá'í'í páva; ká;n su? úkri'í?" Vúra
for thus there inside he is?" (Pre-
takun'á'y.
dicative particle) they feared him.

Táma vúra kumpavyíhuk
Then (predicative particle) they went back
kó'vúra, xás 'ikmahátera;m kumpavyí-
all, then in the sweathouse they went
hiv'raθ. Kárixas 'ikmahátera;m kun-
back in. Then in the sweathouse they
pavyíhié.
sat down.

Xás Pirick^{vá·rim} 'uppî·p: "Hú· taku-
Then Grizzly Bear said: "How is it

kú·pha'?" Xás yíθθa 'í·n
thus?" Then one (subjective particle)

kuníppê'er: "Tánùparatánmá·hpà'." Xás
they told him: "We turned back." Then

yíθθ u'á·rihiç. Xás kó·vúra kunpa-
one started to sing. Then all they

kú·rí·hvànà'a, kuníppê'er: "'Ó·k 'iteván-
sang, they told him: "Hither a

níhite, tanúftcuý." Má·kka kite 'uvá·f-
little, we are crowded." Back only he

nú·teripà·tì Pirick^{vá·rim}. Xás kuníppê'er:
shrugged Grizzly Bear. Then they told him:

"'I·mum vúra
"You (interrogative) (predicative particle)

pu'ipvò·nnùpùkè·cà·rà?" "Pú·há·rà, na;
you will not go out?" "No, I

vúra 'ó·k níkré·vìc."
(predicative particle) here I shall stay."

Xás yíθθ uppî·p: "'Áθθi·k tuví·c,
Then one said: "Cold it is already,

tcími nuptá·mmá·xí'."
(exhortative particle) let's scrape up the

Xás 'áhup kuníyú·nkì·r,
coals." Then wood they put on the fire,

'ikmahateram·áhup. Tcavura pá·npay 'imfí·r
sweathouse wood. Then later hot

tuví·c. Sú? kun'í·xuprim'va.
it got. Down they prostrated themselves.

'U·m vúra kite 'à? úkri;
He (predicative particle) only up he sat

ma?·tì·mìtc Pirick^{vá·rim},
in the back of the house Grizzly Bear,

pu·ayvú·raké·nátì·hà·rà. Tcavura kó·vúra kun-
he did not move. Then all they

pakú·rí·hvànà·; kú·kku'·um. Vúra
sang again. (Predicative particle)

'u·m pu·xá·vìc 'imfí·r tuví·c. Va;
it very hot it got. Thus (predicative

kunímm·ú·sì Pi-
particle) they were looking at him Grizzly

rick^{vá·rim}. Tcavura tapá·npay pamútti·v
Bear. Then later his ears

kú·nic tattú·ppìtcàs, to·mæurukú·vra·n
like already small ones, they melted down

pamútti'·v, to·mtaránkú·u. Tcavura taxán-
his ears, he was sweltering. Then after

nahicite tcíma·x·má·y 'ù·à·s·sìc patá·prí·hák,
a while all at once he lay down on the

vúra to·mtca·x,
pavement, (predicative particle) he was hot,

tapukunické·nmatihara. 'Uma vúra
he could hardly move. Just (predicative

va;
particle) thus they were singing in the heat.

Vúra pukú·nic·xú·tí·hap
(Predicative particle) it was like they did not

hú·vìt, takun'á·pùn·mà to·mkú·hì·ru·v.
heed how, they knew he was getting

Tapu'·imtaraná·mhì·tì·hà·rà pamútti'·v
sweltered. They were invisible his ears

po·pvò·nsip. Vúra
when he got up again. (predicative particle)

tattú·ppìtcàs pamútti'·v,
they were already little ones his ears,

to·mæurukú·vra·n pe·mfí·rá·mmú'·u·k. Ká·rí·e·as
they were melted with the heat. Then

'ú·kvù·;nnùpùkà·nìk. Ká·rí·e·as 'ú·ppà·n'·nìk,
he staggered out. Then he said,

po·pú·tì·θùn·à·nìk: "Xáy fa·t 'ík
when he looked back: "May not more indeed

vúra va;
(predicative particle) thus I hear

pamík'·unpá·kkú·rí; na;
your song; me not thus is for me

pamik^vunpákkuri^v"¹. *Pirick^vá·rim* *va;*
your song." Grizzly Bear thus

'úpá·n'nik: "Xáy *fa;t* 'ik *vúra*
he said: "May not more indeed (predicative
va; *na;* *niθittì·mtì* *pamik^vunpákkuri*.
particle) thus I I hear your song.

Na; *táni'áhù'u*." *Xás 'úk-*
I I am already traveling." Then he

fú·krá·nik 'ikk^vurá'^ak. 'U;^m *vúra*
climbed the ridge. He (predicative par-

kun·ússè·ntìhànik *kiri* *hú·k*
ticle) they had been thinking may somewhere

u'ù·m, *vúra* *kunvì·hànik*.
he go to, (predicative particle) they disliked
him.

Xás 'u;^m *vúra* *va;* *pó·k-*
Then he (predicative particle) thus when

fú·krá·nik *pirick^vá·rim* 'upá·rìhèrìhànik.
he climbed grizzly bear he was transformed

Viri *payváhi;^m* *vúra*
into. And now (predicative particle)

kári *vár* *uv'·hiti* 'Ikriripanpák-
at this time still he dislikes Amekeyaram

ku·ri. *Pa'ára;^r* *tupa-*
Sweathouse songs. When a person sings

ku·ri·hváhà·k 'Ikriripanpákkuri
Amekeyaram Sweathouse songs

márukni·nay *va;* *xás* *vúr*
up slope anywhere thus then (predicative

ó·kvi·pti', *payváhi·m* *vò·kùp'itti*'.
particle) he runs away, now he does it.

Kári *vari* *vúra*
At this time still (predicative particle)

vo'á·yti *papákkuri*. *Va;* *vúra*
he fears those songs. Thus (predicative

payváhi;^m 'úθvuyti *pirick^vá·rim-*
particle) now it is called grizzly bear

¹ These words are medicine, and are said while one pounds on a dry tree when surprised by a grizzly bear, to drive him away.

?áhàssurà·r, *Pe·kriripanpákkuri*.¹
driver-away, those Amekeyaram Sweathouse
songs.

TRANSLATION.

Ukni. They were living [there].

And they used to sing, the menfolks, used to sing in Amekeyaram² sweathouse. The *Iksareyavs*³ went in there all the time, since they were talking over what Human was going to do.

Then later on Grizzly Bear went in there with them, when they were talking [it] over, and they did not like it when he arrived.

Then they told him: "We are going out, we are going hunting." Then Grizzly Bear said: "I am not going, I will keep the house." Then they said: "All right." He [Grizzly Bear] only moved back against the wall in the *matimitc*.⁴ Then they told him: "Do your own way." Then they traveled up slope a little ways. And there they talked, and there they all sat down on the ground talking, they said: "What did we leave him there for in the sweathouse?"

Then after a while they all turned back, they said: "What is he in there for?" It was that they feared him.

Then all got back down, and went back into the sweathouse. Then all sat down in the sweathouse. Then Grizzly Bear said: "What is the trouble?" Then one of them told him: "We have turned back." Then one started to sing. Then all sang. They told him: "Come a little this way, we are crowded." Grizzly Bear only shrugged back. Then they told him: "Aren't you going to go out?" — "No, I'm going to stay here."

¹ Meaning: songs of 'Ikririppañ, name of the Amekeyaram sweathouse.

² The rancheria on the NW. side of the Klamath river at Yutimin Falls.

³ The First People, the people of mythic times.

⁴ The section of the floor of the sweathouse opposite the roof hatchway.

Then one said: "It is getting cold, let's scrape up the coals." Then they put wood on the fire, sweathouse-wood. Then after a while it got hot. They all got down face on the floor. Grizzly Bear alone was sitting up in the *matimic*, he never moved. Then they were all singing again. Then it got awfully hot. They kept looking at Grizzly Bear. Then after a while his ears seemed to be small, his ears melted down, he was sweltering. Then after a while all at once he lay down on the pavement, it was like he couldn't move. Just the same they kept on singing in the heat. They paid no attention to him, they knew that he was getting sweltered. His ears were invisible when he got up again. They were little, his ears, they were melted with the heat. Then he staggered out. Then he said looking back: "I must never hear your song any more; your song will not do for me." Grizzly Bear said it: "I must never hear your song any more. I am going to travel." Then he climbed up slope. They had been wishing for him to go off, for they disliked him.

And when he climbed up slope he was metamorphosed into the grizzly bear. He still dislikes those songs now. Whenever a person sings Amekyaram sweathouse songs in mountain places anywhere, he runs away, he does so now. He still fears those songs. It is still called grizzly-bear drive-away-medicine, those Amekyaram sweathouse songs.

b. HOW BUZZARD BECAME BALD.

Viri va; mu'iffuθ Pirick'árim ta'ip
Then thus after Grizzly Bear already
'u; m máruk, kúkkuzm kári va; kun-
he was up slope, again then thus they
kúphá'ník Pe'kxaréyaó, 'Atipimámva; n
did that way the First People, Buzzard
'Atcvú; n xákka; n kunváθθé'n'nik. "I; m vúra
Hookbill together they fought. You (pre-

'i; n pu-
dicative particle) (subjective particle) you
né'k'áré'cárá? 'Atipimámva; n 'Atcvú; n
will not kill me?" Buzzard Hookbill

'úppé'rànik. Xás 'Atcvú; n 'uppêp: "Na;
he told him. Then Hookbill said: "I

'i; n pukiní'k'áré'cárá, va;
(subjective particle) shall not kill you, thus

vúra páy k'ó'mahite nu-
(predicative particle) this little I shall
níce'ec." Xás 'u'écip xás
do to you." Then he picked him up then

'ahíramak 'úyù'nkúri pamuxvã^a
in the fireplace he held in his head,

'Atcvú; n 'Atipimámva; n muxvã' 'ukím-
Hookbill Buzzard his hair he burned
fírurá'ník. Xás 'i; m 'utátcyù'nnùp-
it off. Then outdoors he threw it.

kànik. Xás 'úppé'rànik, 'Atcvú; n 'i; n
Then he told him, Hookbill (sub-

kuníppé'rànik: "Xáy
jective particle) he told him: "May not

fa; t 'ik vúra 'ó'k
more indeed (predicative particle) here
'ipáfyué, 'i; m vúra pu'ó'k
you come, you (predicative particle) not here
vúrayvútihe'ca'ra."
you will go around."

Viri ta.xánnahícite kó'vúra kuníkmu'm
Then after a while all they pitched on

'Atcvú; n, 'Atipimámva; n kunkó'hím-
him Hookbill, Buzzard they felt sorry
matc'va. Xás kuníppé'er: "I; m k'áru
for him. Then they told him: "You also

vúra xáy fa; t 'ik
(predicative particle) may not more indeed
'ó'k 'ipáfyué, 'i; m k'áru vúra
here you come, you also (predicative particle)

pu'ó'k 'ikré'vlicàrà", 'Atcvú; n kuníppé'er.
not here you will stay." Hookbill they told

Xás 'Atcvú:n 'uppê:p: "Va; vúra him. Then Hookbill he said: "Thus (pre-
 'ô:k kunpakúri' hvùtìhè:c
 dicative particle) here they will be singing yet
 nanipákkuri, wá:t na; pu'ô:khàrà." my song, if even I am not here."

Kárixas 'Atcvú:n 'u'dhò:ník. 'U;:m vúra
 Then Hookbill he traveled. He (pre-
 va; kári k'v:d:n kunpakú-
 dicative particle) thus still there they are
 rì: hvùtì pamupákkuri 'Atcvú:n.
 singing it his song Hookbill.

b. HOW BUZZARD BECAME BALD.

Then after Grizzly Bear was already up the hill, again the *Iksareyavs* did it, Buzzard and Hookbill had a fight. "You are not going to kill me?" said Buzzard to Hookbill. Then Hookbill said: "I am not going to kill you, this is all that I'm going to do to you." And he picked him up and held his head in the fire place, Hookbill burnt Buzzard's hair off. Then he threw him outdoors. And Hookbill told him: "You must never come around again, you are not going to come around here."

Then they all pitched on to Hookbill, they felt sorry for Buzzard. And they told him: "You yourself must not come around here, you too are not going to stay here," they told Hookbill. Then Hookbill said: "They will be singing my song, no matter if I am not here."

Then Hookbill travelled. They are still singing Hookbill's song there [in the Amekyaram sweathouse].

2. PANTHER AND HIS WIVES: DEER AND BLUEJAY.

Told by 'Imk'ánva'an.

'Uknê. 'Ata háriwa kun-
 Ukni. (Inferential particle) long they
 ?árá:ràhítìhànik.
 were dwelling.

Yuphúkkirar 'á:axak muhró:háshànik. Tca-
 Panther two his wives were. Then
 vura pá:npay tapuyáv kupá'l:n-
 after a while already not good they were
 náhítìháp. Takun?áwì:phítì'. Xás yíθa
 getting along. They were angry. Then one
 pamuhró:ha 'ikk'am tó:kri; 'ivíθ-
 his wife outside she was staying in front
 vá:yk'vám takun?i:n muyé'ni-
 of the house she was staying with her little
 pavvúhite wákka'an. Kúkkuzm 'imyá:n
 girl together. Again tomorrow

'úkrá:mtì'. Káru 'u;:m 'i:nná:k 'u;:m
 she was pounding. And she inside she
 káru 'úkrá:mtì yíθa pa-
 also she was pounding the other one his
 muhró:ha. Xás tó:ppé'er, pamú'arama
 wife. Then she told her, her child
 pakévrì:kcà tó:ppé'er: "Téimi té:kkihàn
 the mother she told her: "Just go and give
 wú:n pami'ákka'." Xás po'i:pma
 acorn soup to your father." Then when she

'ikk'am payé'nipavvúhite, wás
 got back outside the little girl, then
 'uppê:p: "Pa'asiktáva:n 'ip 'i:n
 she said: "That woman already (subjective
 ná:á:axa;t pavvú'n.
 particle) she took it away from her, the acorn

'Ip úppa'at: 'Uxinné'e.'
 soup. Already she said: 'It does not taste
 Mákka 'ip úyvá:yripà'at." Xás
 good.' Back already she spilled it." Then

uppê:p: "É'." Xás kúkkuzm 'imyá:n
 she said: "Yes." Then again tomorrow
 tó:kraó. Káru 'u;:m 'i:nná:k 'u;:m káru
 she pounded. And she inside she also
 'úkrá:mtì yíθa pamuhró:ha.
 she was pounding the other one his wife.

Xás 'u:axus: "Tik'animússan
 Then she thought: "Let me go and see her

pó·krá·m̀t̀ì, 'í·f 'u·m 'amá·yav
when she is pounding, how she it tastes good

pamú·x̄u'⁴n. Xás 'úmmú·st̀ì',
her acorn soup." Then she was looking,

'íkk'am 'utn̄'pn̄h̀t̀ì'. Tcimaxmay
[toward] outside she peeped. Then all at

h̄́ tu'î·n, 'axmá·y 'icv̄irik̄k'an
once how it was, all at once on the elbow

'up̄ik̄'yú·va'⁴n. Yó'·iruvó·nn̄d·m̄n̄h̄v̄à pasa-
she hit herself. It ran out so the

kanik'ó·ré·kpāt. Xás 'ux̄x̄us: "Na;
elbow bone marrow. Then she thought: "I

káru vúra va; nik'uph̄é'c."
also (predicative particle) thus I shall do the
same."

Xás 'î·nn̄á·k 'upv̄ó·nf̄ur̄ùk. Ta'úttam
Then inside she went back in. Then

'u'î·k'áhè;·n pamútra'⁴x. 'A;·x kún 'u'irih-
she hit her arm. Blood just it ran

ram'ni. Vúra vó·krá·m̀t̀ì.
out. (Predicative particle) she was pounding

Tcavura kúkkuz̄m tó·t̄é·kk'v̄h̄àr pa-
thus. Then again she went to give the

yé·n̄ipax̄v̄uh̄ite pamu'ákka'. Mé·kva tu'árihcip
little girl to her father. Then she

m̄á·kka tó·yva·yripa'⁴, tó·pp̄î·p:
jumped up back she spilled it, she said:

"'Ux̄inn̄é'⁴e." Káruma 'u·m pa-
"It does not taste good." But she when

tó·kx̄áramha va; tup̄ipáttar pa'é·puy-
night came thus she spooned it up what she

v̄é·crih̄àt. Hínupa 'u·m va; ká;·n m̄im-
had spilled. It was she thus there back

ma;·m 'as̄ipp̄ára·x 'ù·θ̄θ̄iv.
of her into a big bowl basket she put it.

Pató·kx̄áramha va; tó·pp̄àt,
When night came thus she spooned it up,

pamu'ávan pat é·kmah̄át-
when her husband when already to the

ra;·m kú;·k 'u'í·p̄maha'⁴k. Káruma
sweathouse thither he went back. But

'u·m 'ir̄ó·hé·c̄i'⁴ip. Kúkkuz̄m 'im'á;·n
she she was the best wife. Again tomorrow

tó·krāv̄. Káru 'u·m 'î·nn̄á·k tó·krāv̄.
she pounded. And she inside she pounded.

Xás kúkkuz̄m tó·t̄é·kk'v̄h̄àr
Then again she went to give it to him

pamu'ákka pax̄x̄ū·n. Kúkkuz̄m
to her father the acorn soup. Again

tu'árihcip: "'Ux̄inn̄é'⁴e."
she jumped up: "It does not taste good".

M̄á·kka tó·yvá·yrip̄p̄à'. Xás pa'î·kk'am
Back she spilled it. Then right outside

'u'í·p̄ma payé·n̄ipax̄v̄uh̄ite. Xás 'u'é·θ̄θ̄i
she got back the little girl. Then she told

pamúttat'⁴at upp̄î·p: "M̄á·kka tó·yvá·yrip̄p̄à
her mother, she said: "Back she spilled it

pax̄x̄ū;·n pa'as̄ikt̄áva'⁴n. 'Ux̄inn̄é'⁴e.
the acorn soup the woman. 'It does not taste

Pux̄á·y vúra 'u·m
good.' Indeed not (predicative particle) he

páttatih̄ara panani'ákka pax̄x̄ū·n."
spooned it my father the acorn soup."

Xás tó·pp̄î·p: "Imm'ú·st̄ih̄é·c̄ ik.
Then she said: "You must watch him.

Tcátik vúra ní·k'v
indeed. Indeed (predicative particle) indeed

'up̄átte'⁴e.
he will spoon it.

Kúkkuz̄m 'im'á;·n tó·krāv̄. Xás:
Again tomorrow she pounded. Then:

"Tc̄lm it̄é·kk'v̄h̄àn pamú'ákka'."
"Just you go and give it to him your father."

Xás 'uv̄ó·nf̄ur̄ùk. Kúkkuz̄m tc̄ávúra tci-
Then she went in. Again then all at

max̄má·y 'u'árihcip pa'as̄ikt̄áva'⁴n. Xás
once she jumped up the woman. Then

pa'ávansa 'u·m kár 'u'árihcip. 'Upp̄î·p:
the man he also he jumped up. He said:

"Payém na; ni'áxxa'vic." 'Á·pun
 "Now I I shall take it." On the ground

'upáttic pamuhró·ha'. Xás 'uppî·p:
 he threw down his wife. Then he said:

"Íf xára 'i;·m pátee;·tc tē·pàt."
 "How long you alone you already spooned

Xás payé·nipaxvúhite 'upvó·nuupuk.
 it." Then the little girl she went back out.

Xás pamúttá;t 'u'é·θθi'. Xás 'uppî·p:
 Then her mother she told her. And she said:

"Tò·ppàt. Tò·ppàt
 "He already spooned it. He already

paxxū·n. Tò·ykar
 spooned it the acorn soup. He licked her
 pamuhró·ha'." Xás 'uppî·p: "'É·, vā;
 his wife." Then she said: "Yes, thus

tāyàv. 'Í·, yá;s tēimi nupiyā·rāmè'·e.
 it is good. Oh, now just we shall go home.

Maník tò·ppàt paxxū·n."
 Indeed he already spooned it up the acorn
 soup."

Xás 'im'á;·n pó·suppà·hà káru 'u;·m
 Then tomorrow when it got day also she

yíθθa pamuhró·ha tò·pvā·ram,
 the other one his wife she went home,

'ayu'á·tc tò·xvò·phà'. Xás 'ù;·mkùn káru
 because she got mad. Then they also

kunpiyā·ram. Tuppíppasip pamú'a-
 they went home. She took along her child.

ram'ma. Kárixás uppî;·p pa'asiktáva'an:
 Then she said the woman:

"Kó·vúra nippó·nvè;·c papú·ffītc, pe·k-
 "All I shall take along the deer, the

yé·pux káru vúra
 dried deer skins also (predicative particle)

nippó·nvè'·e."¹

I shall take them along."

¹ The dried deer skins are referred to both by *papú·ffītc*, and by *pe·kyé·pux*.

Xás 'i·nná·k 'upvó·njūrúk pamu'ávan.
 Then inside he went back in her husband.

Viri va; kunkú·pha', pakunpíhmára-
 Then thus they did that way, ran out

rupuk pé·kyé·pux, po·nurunúruha'.
 the dried deer skins, making a whin-

nying noise, saying: "Hu hu hu hu hu hu

hu hu." 'Uxxus: "Hú·tva vúra
 hu hu." "He thought: "How thus (pred-

takun'·i'in."
 icative particle) they are already."

Xás pó·tvārōy'vā, kó·vúra takunpáv-
 Then he looked around, all they had

yí·hcìp pé·kyé·pux. Ká;·n
 already gone the dried deer skins. There

xás kunpíhmdraramni paynanu'ávahkam
 then they ran back the sky

'u'atci·pyā·khitihīrak. 'Avkamtī·mitc
 to the place it has its center. Ahead

'u'áhò;·ti payé·nipaxvúhite. Tcá-
 she was going along the little girl. Then

vúra tapā·npay Yúptcúkkínánàtc vúra
 after a while Little Panther (pred-

tò·xvúri. Vúra
 icative particle) he was hungry. (Predicative

tò·yru·hri vúra,
 particle) he was lying down (predicative

tuθákká·rihà Yúptcúkkínánàtc.
 particle), he was starving Little Panther.

Yúptcúkkínánàtc múttca;·s xákka;·n
 Little Panther his younger brother together

kun'·i;·n 'Akví·ccītc. Xás
 he was staying with him Wildcat. Then

'u;·m vúra hitiha;·n 'u'ák-
 he (predicative particle) all the time he

kúnvúti', Yúptcúkkínánàtc múttca'·as.
 was hunting, Little Panther his younger

Yúptcúkkínánàtc 'u;·m vúra
 brother. Little Panther he (predicative

tapuvó'nsiprivtíhàra.
particle) he could not stand up already.

Xás 'iθá'n kumasúppa puway vura
Then one day not indeed (predicative
'íppakara 'Akv'ccitc. Kúmate;tc
particle) he came home Wildcat. In the

purafátta'ak. 'Ukvé'c
evening he did not show up. He stayed

vúra. Vúra
[out] all night (predicative particle). (pred-

tuθákká'vìhà
icative particle) he could not stand up

va; kumé'kxurar Yupteúkkínánàtc.
already thus that evening Little Panther.

Pamunhè'ttúkàr va; tápa;n tó'ptám-
His sizzling bowstring thus even he already
sdhvára'a. Tcavura kúmate;tc
put it into his mouth. Then in the evening

pó'kxáramha 'armáy 'úxak
when night came all at once there was a noise

'ívm'á?kúkánitc. 'Armáy 'áxup
back of the house. All at once a skinfull of

'upá'θrúpri'. Púxáy vúra
deermeat he put through. Not indeed (pred-

vó'nsiprivtíhàrà Yupteúkk-
icative particle) he could get up Little

kínánàtc. Xás 'uppî'p: "Í., taniθv'c,
Panther. Then he said: "Oh, I am bringing

mí'arama tuyé'vìpha',
it home, your daughter is having her monthly,

ká;n xás kun?ihukti'.
there then they are having a flower dance.

Vura takunimfíppicniháya'tchà'.
(predicative particle) they are all coming.

Tu'ihukarahákà'mhà' paynanu'ávahkam
It is a big flower dance the sky

'u'ateipiyá'khítíthìhràk va'avax-
at the place it has its center's scarlet

furax?ikmahátera'am. Ká;n xás mí'arama
red-clay sweathouse. There then your

kunimθáttàkti'. *Víri*
daughter they are making her lucky. Then

vó'kú'pittí, pakuntá'tváráyvùtí
it is being done that way, they are hooking

pavé'hcùnà'íppánitemú'uk. Víri
her around with the tips of their horns. Then

va; 'íp kanaxússè'rát pú'ffítc, pa-
thus already they thought me a deer, when

núxatí'vìhà;ti'. Patú'ppitcacitc
we were playing together. Those little

'ikmahateram?ávahkam vúra
children on top of the sweathouse (pred-

ttá'ay, paaxî'tc,
icative particle) they were many, the

kunimúskí'vòndà;ti pakun?ihúk-
children, they were looking inside at the

vàndà;ti'. Vúra 'u;m
flower dance. (Predicative particle) it

yá'mmáhúkàtc tci'mi nuppé'θki', paaxî'tc.
it is easy just we take her away, that

Kárixas 'uppî'p:
girl [your daughter]. Then he [Panther]

"Tcém." *Yupteúkkínánàtc pa'ípa*
said: "All right". Little Panther when

tu'avat papu'ffítc, yáv tupipmahón-
he had eaten it the deer, good he felt.

ko'on. Tupíppíháràpà'. *Xás*
He had bones in him already. Then

kó'vúra kuníppé'er: "Tcó'ra tci'm'mì."
all they told him: "Let's go just."

Kó'vúra Pé'kxaré'yav kuníppé'er:
All the Ixkareyavs they told him:

"Tcó'ra tci'm'mi. Tci'mi nupé'θké'en."
"Let's go just. Let's take her away."

Ta'ittam kunívyì'hcìprè'hè'en. Xás ká;n
Then they went. Then there

kunívyì'hmd'. Yì; vúra kun-
they arrived. Far (predicative particle) they

θítì'mcìp pó'pakurí'hvùtì', 'Ipataké'vri'ik,
heard her singing, Deer Woman

pó·pakurí·hvùtí', *viri va;* *po·pa-*
when she was singing, then thus when she
kurí·hvùtí' :
was singing:

SONG OF THE OLD DEER WOMAN.

"*Hó'ó* *'iná* *ho'iná*.¹

Mō'ox *mō'ox*

Behold there is a smell of behold there is a
Yuptúkkínánátc *ta'ó'ok*.
smell of Little Panther already here.

"*Hó'ó* *'iná* *'iná*."¹

Xás *kuníppé'r* *Yuptúkkínánátc* :
Then they told him Little Panther:

"*Ikrí·crihè:cik* *'ikcapikyana'ippañite*".
"You sit down on top of the ikcappik²ar

Yakún va; *kùnkùpittí'*,
post." Behold thus they do that way,
xánnahicite *vúra* *tó·θá·ntákic*
for a while (predicative particle) she lies
'ikcapikana'ippañite, *pakuntá'tva-*
on top of the ikcappik²ar post, while they are
rayvuti'.
hooking her around.

Kukku;m *yíθ* *k'úna*
Again another [song] however

tu'árikic *pakévri'kca'* :
she started to sing the mother:

SONG OF THE OLD DEER WOMAN.

"*'Iyí yi yí yi yí yi yá*.¹

Yuptúkkínánátc *mō'ox*
Little Panther behold there is a smell of
ta'ó'ok.
already here.

Mú'arama *tó·ppé·θá·rúk*.
His daughter he is coming to carry her away.

'Iyí yi yí yi yí yi yá.¹

¹ No meaning to these words.

Tá'ittam *vo'kuphè'en*, *va;* *ká:n*
Then he did that way, thus there

'ukrí·crihè:n *'ikcapik²ana'ippañite*.
he sat down on top of the ikcappik²ar post.

'Í·fiti *taxánnahicite* *va;* *vura*
Sure enough in a little while thus (pre-
kuntá'tramni *pa-*
dicative particle) they tossed her into his
mútrú·ppañ.
hands.

Tá'ittam kunpíruravahe'en. *Takunpé·θki*
Then they started back. They took away

pa·xá:tc, *payé·ripávu'*.
the girl, the menstrual girl.

Viri taxánnahicite pakunpíhmárarupuk
Then in a little while they ran back out

pappú·ffite *pamukun?avaaxfuraax?ikmahátc-*
the deer from their scarlet red-clay
ra·m'mak, *pakun?á·pun'ma* : "Ta-
sweathouse, when they knew: "They
kinpé·θé'ep."
have taken her away from us." It was

'uppî·p : "*Hú hu hu hu hu hu hu hu*,"
like it went: "Hu hu hu hu hu hu hu,"

pakunpíhmárarupuk. *Púva kúnic*
when they ran back out. Nothing it was

táma 'ók *'iθivθanē·n?á·tcip*
like already here to the middle of the

kunpíhmáram'ni. *Púya 'u;m*
world they ran back. Behold he

vo'kúpha·nik *Yúpu·kkí·ar*, *vo'kúphá·n'*-
thus he did Little Panther, thus he did,

nik, *'ók* *'iθivθanē·n?á·tcip* *'upó·n-*
here the middle of the world he brought

váramnihañik. *Kunpé·tcip* *vura*
them back in. They carried her (predicative

pa'ifá·p'ttític. *Vúra*
particle) that menstrual girl. (Predicative

pu'áhò·tìhàrà. *Vúra*
particle) she could not walk. (Predicative

kunʔéθtihañik. *Yiθ*
particle) they were carrying her. A different

kúna *'i'n* *takun-*
one in turn (subjective particle) they
ʔétcipri'.

Yiθ *kúna*
were carrying her. To a different one in turn
takunʔiktiñ, *pa'ávkam* *va;* *kuna*
they tossed her, the ones ahead thus in turn

'i'n *takun'étcipri'*.
(subjective particle) they were carrying her.

'Iθémpa; *vúra* *pa-*
All along the road (predicative particle) they

kunpikrúntíhváppíθvúti *Pé'kxaréyav*
were waiting for each other the Ixareyav

va; *kunkúpha'n'nik.* *Yiθ*
thus they were doing that way. A different

kuna *'i'n* *takunʔé-*
one in turn (subjective particle) they were
tcipri'. *Yiθθa* *kúkkum* *tákúmmà* *ká;* *n*
carrying her. One again they saw there

'ukrúnti', *va;* *kuna* *'i'n*
he was waiting, thus in turn (subjective

takunʔétcipri'. *Tcávúra* *'ók*
particle) they were carrying her. Then here

'iθivθanēnʔàtcip *kunpihmáraram-*
to the middle of the world they ran back in,

nihanik, *va;* *vúra* *kunʔéθti'*.
thus (predicative particle) they

'Íffuθ *xás* *kunpihmáraramni-*
carried her. Behind then they ran back in

hanik *Pa'ipate'kxaréyav.* *Pa'ók* *'iθiv-*
the Deer Ixareyavs. Here to the

θanēnʔàtcip *pakunpihmáraram-*
middle of the world when they had run

nihanik, *xás* *taxánnahicite* *pú'ffite* *xás*
back in, then after a little as deer then

kunʔiruvé'heiprinañik.
they stood.

*Kupánnakanakana.*¹

Kupannakanakana.

Tcé'mya;tc *'ik* *vúr*
Quick indeed (predicative particle)

*Icyá't*² *'imc'i'nná:vòc.*
Spring Salmon you shine hither up river.

Nanivássi *vúra* *ve'k'iniyá'atc.*
My back (predicative particle) it is straight

Tcé'mya;tc *'ik* *vúra*
thus Quick indeed (predicative particle)

*'Atáytcúkkinate*³ *'i'ú'nni'prave'ec.*
Spring Cacomite you grow up.

Va; *kumá'i'i* *pe'musakkém*
Thus because it does not look good

pamúmya;tc *Yuptcúkkíná'atc,* *pa'ahíram*
his body hair Little Panther, in the fire-

'amtápri;kc *'uθá'nkúrihvanik* *papikvá-*
place ash place he lay down in story

hàhì'òk. *Yakún* *'u;mc* *xás* *θaká'rihanik.*
times. Behold he almost he was starving.

¹ A myth regularly ends with the resonant syllables *kupánnakanakana*, which come out almost like the tolling of a bell. After it a short prayer, suitable to the winter period of story telling, is usually added. This expresses wish for early salmon and Indian potatoes. If one does not finish telling or repeating a myth, there is an old saying that his back will be crooked; *mivássi ik'ú'n-hé'ec*, "your back will be crooked". *Nanivássi vúrav e'k'iniyá'atc*, "my back is straight", means that the teller has been punctilious in telling myths.

² King Salmon, locally called Spring Salmon, *Oncorhynchus tshawytscha*.

³ *'Atáytcúkkinate*, a name given to the Cacomite, *Brodiaea capitata* Benth., when the top is only about 3" above the ground. The entire plant is gathered at this stage early in April and is baked in the ashes wrapped with Blue-bell or other leaves and is eaten by the hungry Indians. After the Cacomites pass this stage they are not molested until they get mature in midsummer, when they are called *tayíθ*. A swampy place where *tayíθ* is found is designated at either stage of growth by the special name *'icrávíc*.

Káru pamúpvu; y 'ipannĩtc 'úmpá'ksú-
 And his tail at the tip it got burned
rànik, Yupθúkkirar pamúpvu; y 'ipannĩtc
 off, Little Panther his tail at the tip
'úmvĩt.cùrànik, pikvähàhìràk 'úmvĩt.cù-
 it got burned off, in story times it got
rànik.
 burned off.

VARIANT ENDING.

Ká'kkum 'ùmkùn yíθ kunkupa' á'pùn-
 Some they different they know it.
mahitĩ'. Ká'kkum va; kunipittĩ' Yupteuk-
 Some thus they say Little
kéndànàtc 'u'áhàrà'mànìk pamúhrò'ha Paka-
 Panther he followed her his wife Bluejay.
tcaká'teite. Xás Yurúku; f wás 'upáhari'θ-
 Then at Bluff Creek then he caught
θunànìk. Xás pómmdhavrik
 up with her. Then it was when she saw
pamu'ávan. Ta'áttam 'u'árikv'ara-
 coming her husband. Then she jumped
he;n Yurúku'uf. Ta'áttam 'upjá'θrinàhè'en.
 into Bluff Creek. Then she waded across.
Xás 'úhyiv pá'ávansa', 'uppĩp:
 Then he hollered the man, he said:
 "Ansáfri;k va'ára miyáffus tu'á'sha'."
 "Weitchpec person your dress it is getting
Xás 'u'ihivrik pamu'ávan,
 wet." Then she answered him her husband,
wás 'uppĩp: "Tasakánavaksa'a." Vúra
 then she said: "Tasakanavaksa." (Pred-
va; kar u'áharamutĩ'.
 icative particle) thus still he was following
Xás tcávúra tó'xvìphà': "Hĩ-yi
 her. Then then she was mad: "Why
na'áharamutĩ'?" Xás pá'ávansa
 he is following me?" Then the man
'uhyárikè. 'U; m vúra 'íeki
 stopped. She (predicative particle) fast

tu'dhu; pa'asiktáva'an, Katcaká'teite.
 she was walking the woman, Bluejay.

Katcaká'teite 'u'ássuvtĩ'. Xás tcímax-
 Bluejay she was scolding. Then all at
may há tu'è'n! Tcímaxmay pamu-
 once how she did! All at once the strands
píθθik'ar 'a? u'áxrasíp. Xás pamu'ĩ;c
 of her apron up she lifted. Then her meat
'icvít 'upicvĩt.cùrànd'a, pamukicvít 'upic-
 a piece she pulled it off, her clitoris she
v'itricuè. Xás vo'pipíkvas.
 pulled it off. Then she used it as a plume

Kó'va tó'xvìphà', va; vúra
 thus. So she got mad, thus (predicative
ká;n katcaká'te wás 'úkw'ip'pèip.
 particle) there as a bluejay then she flew up.

Kári vari vúra kunic
 Now still (predicative particle) it is like
'u'ássuvtĩ' patuká'yk'á'yhà'ak. Kári
 she is scolding when she goes kay kay. Now
vari vúra páyváhi;m patu-
 still (predicative particle) nowadays when
ká'yk'á'yhà;k kúnic 'u'ássuvtĩ'.
 she goes kay kay it is like she is scolding.

Payé'm vúra kári vári
 Nowadays (predicative particle) now still
vúra vò'kupittĩ'
 (predicative particle) she does that way
patò'tcù'phà'ak. Kúnic 'úxvì'phìtĩ' payé'm
 when she talks. It is like she is mad now

vúra karĩ. Katcaká'te vó-
 (predicative particle) now. Bluejay she
pá'n'nìk: "Yá's'óra 'ú;m káru vúra
 said thus: "Human she also (predicative

vo'kuphè'ec, po'áffitũ'nvð-
 particle) she will do the same, if she gets
hà'ak, pópík'úhvàhà;k 'ávansa'.'
 jealous, if she is stingy about a man."

TRANSLATION.

Told by *Imk'ánva'an*.

Ukni. They were living [there].

Panther had two wives. Then after a while they couldn't get along. They were mad. Then one wife was staying outside in front of the house with her little girl. She pounded acorns every day. And his other wife was pounding acorns too inside the house. And the mother told her child: "Go and give acorn soup to your father." Then when the girl got back outside [where they were staying] then she said: "That woman took it away from me, the acorn soup. She said: 'It does not taste good.' She spilled it out back of her." Then she [the old woman] said: "Yes." Then the next day she pounded acorns. And his other wife was pounding acorns too inside the house. Then she [the wife inside] thought: "I'll go and see when she is pounding, her acorn soup is so good!" Then she looked, she peeked out. Then behold all at once she [the wife outside] hit herself on the [left] elbow [with her pestle]. Then the marrow ran out so. Then she thought: "I'll do the same."

Then she went back in. Then she hit her arm. Just blood came out. She just kept on pounding acorns. Then the little girl went in again to give her father [acorn soup]. She [the woman inside] always jumped up and spilled it back of herself, she said: "It tastes bad." But whenever night came she would be spooning up what she had spilled. It was that she had put it into a big bowl basket there behind her. When night came she would spoon it up after her husband went back to the sweat-house. She [Bluejay] was the best wife. Again in the morning she [the woman outside] pounded acorns. And she inside the house pounded. Then she [the little girl] went to give the mush to her father. Then she [the woman inside] jumped up: "It tastes bad!" She spilled it back of her. Then the little girl got back

outside. Then she told her mother: "The woman spilled the acorn soup back of her. 'It tastes bad!' My father never spooned the acorn soup." Then she [her mother] said: "You must watch him. He will spoon it."

Again in the morning she pounded acorns. Then: "Go and give it to your father." Then she went in. Then that woman jumped up again. Then the man jumped up. He said: "I am going to take it this time." He threw his wife down. Then he said: "You have been eating that alone for a long time." Then the girl went back out. Then she told her mother. She said: "He spooned it up. He spooned up the acorn soup. He licked his wife." Then she [the mother] said: "Yes, that's good. Oh, we are going home. He spooned up the acorn soup."

Then the next morning his other wife went home too, because she got mad. Then they also [the mother and the little girl] went home. She took her daughter with her. Then the woman said: "I am going to take along all the deer, I am going to take along all the dried deerskins too."

Then her husband went back into the house. Then the dried deerskins did it, ran out, making a whinnying noise, saying: "Hu hu hu hu hu hu hu hu." He thought: "What's the matter?" When he looked around [in the house], the deerskins had all gone away. Then they ran back there to the middle of the sky place. The little girl was going ahead. Then after a while the Panther was hungry. Panther was just lying down starving. His brother, Wildcat, was staying with him. Then Panther's brother was hunting all the time. Panther could not stand up any more. Then one day Wildcat did not come back. When night came he did not show up. He stayed all night. That evening Panther was just starved. He even was putting his sizzling bowstring [which he was roasting on top of the fire] into his mouth. Then when night came all at once there was a noise back of the house. All at once he put the skinful of deermeat through

[Wildcat did]. Panther could hardly get up. Then he said: "Oh, I'm bringing it home, your daughter is having her monthly, they are having a flower dance¹ for her there [in the sky]. They [people] are all coming there. It is a big flower dance in the scarlet red-clay sweathouse in the middle of the sky. There they are fixing your daughter so she will be lucky. They are hooking her around with the tips of their horns. They thought I was a deer, when we were playing together. Those little children, lots of them, on top of the sweathouse, they were looking inside at the flower dance. It was easy to take her away, that girl." Then the old man said: "All right, Panther ate the deer now. He feels good. He feels like he had bones in him." Then all said: "Let's go." All the *Ikkareyavs* said: "Let's go. Let's take her along."

Then they went. Then they got there. From far away they [Panther and Wildcat] heard when she was singing, when that Deer Woman was singing, she was singing:

SONG OF THE OLD DEER WOMAN.

"Hó'ó' 'iná' ho'iná'.

There is a smell, there is a smell,
of Panther, already here.

"Hó'ó' 'iná' 'iná'."

Then they told Panther. "You sit down on top of the *ikkappik^{ar}* post. Behold they do that way, that way she lies for a while on top of the *ikkappik^{ar}* post, while they are tossing her around.

Then the old woman started to sing another song:

SONG OF THE OLD DEER WOMAN.

"'Iyí yí yí yí yí yí yá.

Panther there is a smell of here already. He is coming to carry his daughter away.

'Iyí yí yí yí yí yí yá."

¹ Dance held when a virgin flowers into womanhood, menstrual dance held for good luck.

Then he [Panther] did that way, sat down on top of the *ikkappik^{ar}* post. Sure enough in a little while they tossed her into his hands.

Then they all started back. They took the menstrual girl away from there.

Then in a little while the deer all ran back out of their scarlet red-clay sweathouse, as soon as they knew: "They have taken her away from us."

It sounded like "hu hu hu hu hu hu hu hu" when they all ran out. It was like nothing, they ran to this middle place here [so quick]. Panther did thus, he did thus, he took them back to the middle place here. They [Panther and Wildcat] were carrying along that menstrual girl. She could not walk. They were carrying her. They were carrying her in turn. To one another they tossed her, the ones ahead were carrying her in turn. All along the road the *Ikkareyavs* were waiting for each other, that was the way they did. They carried her in turns. They would see another person waiting there again, they carried her in turns. Then they ran back into this middle place here, carrying her. Behind them the Deer *Ikkareyavs* ran back in. Running back to this middle place here then after a little they stood as deer.¹

Kupannakanakana.

Shine early, Spring Salmon, hither up river. My back is straight. Grow early, Spring Cacomite.

And that's why Panther's fur does not look good, for he lay down in the ashes of the fireplace in story times. He was starving. And the end of his tail got burnt off, the end of Panther's tail got burned off in story times.

VARIANT ENDING.

Some people know it a different way. Some say that Panther followed his wife, Bluejay. Then he caught up with her at

¹ They were transformed to deer.

Bluff Creek. Then she saw her husband was coming. Then she jumped into Bluff Creek. Then she waded across. Then the man hollered to her and said: "Weitchpec person, your dress is getting wet." Then she answered her husband and said: "*Tasakána-vaksa*'^a." He was still following her yet. Then she was so mad because: "Why he is following me?" Then the man halted. That woman, Bluejay, was walking fast. Bluejay was scolding. Then all at once behold! Then she lifted the strands of her apron up high. Then she pulled a piece of her meat off, she pulled off her clitoris. Then she put it on her head as a plume. She got so mad, she flew up there as a bluejay. She is still scolding as it were when she goes kay kay. Still nowadays with her kaykaying she sounds like scolding. Nowadays still she does that way when she talks. She sounds like she's mad when she talks still nowadays. Bluejay said: "Human will do the same, if she gets jealous, if she stingily prizes her husband."

3. COYOTE SNEAKS TO KLAMATH LAKES, FLOATS TO THE OCEAN AND MAKES TWO RIVER BARS AT ORLEANS.

Told by *Imk'ánva'an*.

'Uknî . 'Ata háriwa kun-
Ukni. (Inferential particle) long they
ʔarárahítihànìk.
were dwelling.

Tcávúra p'ánpay kunpîp: "Tcimi núv-
Then later on they said: "Let's go,
yí'hcìprè'èic, *Kahyúras*." *Víri va*;
to Klamath Lakes." Then thus
kútc kunkupítí' *pakuníphíkiri'hvuti*'.
only they were doing sweating themselves.
"Tcimi núvyí'hcìprè'èic," *purá:n* ku-
"Let's go," to each other they

¹ An oath in the Weitchpec language.

níppèntì, "Tcimi *Kahyúras*
were telling them, "let's to Klamath Lakes
núvyí'hcìprè'èic."
go."

Tcávúra 'íthán kumé'kxàrà'm kunpîp:
Then one night they said:
"Im'd:n *panúvyí'hcìprè'èic*, *mahʔí'tnihaòc*.
"Tomorrow we shall go, early"

Pe'kví'thé'can 'ò'k vúra
Whoever goes to sleep here (predicative
nu'ítcùrè'èc. *Pukiníkrū'ntì*-
particle) we shall leave. We shall not wait

hè'càrà." *Xás Pihné'ffític 'uaxus*: "Vúra
for him. Then Coyote thought: "(Pred-
puné'kví'thé'càrà. *Xás*
icative particle) I shall not sleep." Then

Pihné'ffític vúra pu'íkví'thára.
Coyote (predicative particle) he did not go
'*Uaxus*: "Vúra
to sleep. He thought: "(Predicative particle)

puné'kví'thé'càrà". *Xás 'uaxus*:
I shall not go to sleep." Then he thought:
"Tcimi *k'ánvá'rami*. *Vúra*
"Let me go. (Predicative particle)

nítcunváruppuké'èc, *pakó'vúra kuníkví'thi-*
I shall sneak out, when all are asleep.
na'ha'ak. *Piccí'tc ká:n n'ú'mmé'èc*, *Kah-*
First there I shall arrive, at

yúras, *piccí'tc pe'cpuk nipatcnútté'èc*.
Klamath Lakes, first dentalia I shall suck.

Tcimi k'ánvá'rami." *Vúra*
Let me go." (Predicative particle)

pu'íkví'thára. *Tá'ítam 'utcun-*
he did not go to sleep. Then he sneaked
várupukahé'en. '*Uaxus*: "*Pátte;tc vúra*
out. He thought: "Alone (pre-

ní'áhò'vic piccí'tc." *Kárixas*
dicative particle) I shall go first." Then
'u'áhò'nik. *Kárixas yí:v tu'áhu'u*. *Yánava*
he traveled. Then far he went. Behold

ká:n 'ikmahátera_m 'u'íkra'. *Xás*
there a sweathouse it was standing. Then
'uxxus: "Tik^vanimússañ." *Xás*
he thought: "Let me go and see it." Then
ká:n 'u'ûm. *Xás yánava* *ká:n*
there he arrived. Then behold there
*pihné:ffite*¹ 'úphi:krihti', 'ik-
an old man he was sweating himself, the
mahátera_m su? 'úkri'i. *Súvâ*
sweat-house inside he was. There was heard
sù?: "Hâ'ninuwê, hâ'ninuwê."² *Va_h* *vura*
inside: "Haninuwe, haninuwe." Thus (pred-
ká:n 'uvúrd'yvùti
icative particle) there he was walking around
Pihné:ffite. *Xás súnnùnúpniñate*
Coyote. Then to the sweat-house door
kú:k 'u'ûm. "'É·, 'òk 'ássip
thither he went. "Oh, here a bowl-basket
'u'íθra'." *Xás* 'úmú:stì'. *Yánava*
it is setting." Then he looked at it. Behold
su? 'u'íθra 'íccaha 'ássipa_k.
inside it was setting water in the bowl-basket.
Xás 'uxxus: "Tikanpakatkâ'tti'. 'É·,
Then he thought: "Let me taste it. Oh,
púya 'í_f 'amáyav." *Xás kó:vúr*
behold how it tastes good." Then all
'ú'ic. *Kárixás* 'uxxus: "Tcimi
he drank it. Then he thought: "Let me
k^van?áhu'u." *Kó:vúr* 'ú'ic. *Kárixás*
travel." All he drank it. Then
'úkvó:nnúpuk *súnnùnúpniñate*,
he came out through the sweat-house door.
Xás *ká:n* 'ukyíviç, 'í:kk^vúkamkam
Then there he fell down, outside

¹ This old man was *Timk^vandxwù:kkítç*, Meadow Mouse.

² Thus as a cry, but *hâ:ninuwê*² as an exclamation. Both cry and exclamation are used at the time of sweating oneself and also when packing sweat-house wood.

súnnùnúpniñate. *Xás taxánnahicite* *xás*
the sweat-house door. Then after a while then
'upvó:nsíp. *Xás* 'umússar *pamu'ássip*.
he got up. Then he went to see his bowl-
"É·, *yánava tapúffa'a*^{at}. 'É·, *fâ:t*
basket. "Oh, behold it is empty. Oh, what
va_h 'í'n *tand'icrimk^va'?*"
thus (subjective particle) he drank it away
Xás 'uxxus: "Na_h *nix'úti*
from me?" Then he thought: "I think
Pihné:ffite, 'òk 'ata *Pihné:ffite*
Coyote, here (inferential particle) Coyote
'uvúrd'yvùti' *na_h nix'úti*." *Xás*
he was walking around I think." Then
'uθθírav. *Yánava tufiθθihró:vahiti*.
he tracked him. Behold the tracks were
Xás *uppî:p*: "Tánimma,
going up river. Then he said: "I see them,
máva pamufiθθi Pihné:ffite tu'árihró:vahé'n.
behold his tracks Coyote they go up slope.
Va_h *Pihné:ffite*. *Kinikini* 'íccah ó:xra
Thus it is Coyote. Would that water he
Pihné:ffite." 'Uvé'náffipaheⁿ:
thirsts for Coyote." He prayed:
"Kinikini 'íccah ó:xra'. *Kinikini*
"Would that water he thirsts for. Would
vúra *kó:vúra pa'íccaha*
that (predicative particle) all the water
'upivaxráffíp. *Na_h karu nik* *vúra*
it may dry. I also indeed (predicative
'Ikxaré:yav." *Tcávúra tayi:v*
particle) am an Ixareyav." Then already
'u'áhu_h; *Pihné:ffite*.
far he went Coyote.

Xás Pihné:ffite 'uxxus: "'Íccaha ta-
Then Coyote he thought: "Water I
né:xra." *Xás po:xuvinní:hvâ*, *yánava*
am thirsty for." Then in a gulch, behold
'íccah ó:xá:ktì'. *Vúra*
water it was sounding. (predicative particle)

ta'ũmmukĩc. *Xás 'uaxus:* "Íf
it was already close. Then he thought: "Oh,
tcĩmi ni'icc'ec." *Xás kázn 'ũ'ũ'm.*
let me drink it." Then there he arrived.

Yánava tupiváwráhe'en.
Behold it was dry.

Xás vúra 'u'áhò-tì'.
Then (predicative particle) he was traveling

Tcávúra tayízv pã'npay
along. Then already far after a while

vura tó'ktì'ndtì'.
(predicative particle.) he was walking with

Kúkkum vúra va;
a cane. Again (predicative particle) thus
tó'mma poxuvúnni'hvà'. Yí;mmúsitc
he saw a gulch. At a little distance

vúra tuθittimcìp pa'iccah
(predicative particle) he heard it the water

ó'xà'ktì'. *Vúra*
it was making a noise. (Predicative particle)

tó'xra'. *Xás 'uaxus:* "Payé'm
he was thirsting. Then he thought: "Now

pananĩkti;n kú;k nikrúkkuve'ec." *Xás*
with my cane thither I shall punch." Then

kú;k ukrúkkuva'. *'Asamyi;θyá'*
thither he punched. In the small rocks

kún ukθáaxic. *Ká;nik 'úmù'stì*
just it rattled. There indeed he looked at

pámúkti'in, *vura kunic*
his cane, (predicative particle) it was like

tapu'ahò'tihàrà. "Akê nanĩpci'i."
he could not walk already. "Ouch, my legs."

Xás kúkkum 'u'íppahu'u. *Kó'kánina;y*
Then again he traveled. Everywhere

vura poxuvúra;n, kó'kánina;y
(predicative particle) at a gulch, everywhere

vúra 'iccah 'ó'xà'ktì'.
(predicative particle) water it was sounding.

Nikik 'icki tó'kvip pa'iccaha
Indeed quickly he ran when the water

tuθittivaha;k pó'xà'ktì'. *Yané'kva tu-*
he heard it it was sounding. Behold it

piváwráhe'en. *Xás 'uaxus:* "Payé'm
was dry. Then he thought: "Now

vúra pa'iccaha niθittì-
(predicative particle) when the water I hear,

vaha'aik, pananiva;s kú;k nippáθmè'ec.
my blanket thither I shall throw over.

Maník vo'a'shèc pavã's,
Indeed it will get wet thus the blanket,

niπαcìptcìppe'ec." *Xás po'θittiv pa'ic-*
I will suck it." Then when he heard the

caha', yánav ó'xà'ktì pa'iccaha',
water, behold it was sounding the water,

xás pamúva;s 'upicnákkaš. *Xás va;*
then his blanket he took off. Then thus

kú;k 'uppáθma pamúva;s pa'iccahak
thither he threw over his blanket the water

kã'n. *Xás 'ick'vi vúra 'ukvíp,*
there. Then fast (predicative particle) he ran,

kú;k 'ukvípma'. *'Ámta;p kítc 'uθivpup*
thither he ran. Dust only rose from

pavã's. *Vúra tó'xra*
the blanket. (Predicative particle) he was

pa'iccaha'. *Xás kúkkum 'u'íp-*
thirsty for the water. Then again he

pahu'u. *Tcavura po'kfúkkuvra; Pakahyuras-*
traveled. Then he climbed up the Klamath

ṽivré'er, *xás xánnahitc vur*
Lake Ridge, then for a while (predicative

uhýári. *Kárixás ùaxus:* "Ká-
particle) he stood. Then he thought: "But

ruma tcĩmi ni'ũ;mmè'ec. *Tcĩmi*
immediately I shall get there. Let me

k'an?áhu'u. *Tà;y vúra ni-*
travel. Much (predicative particle) I shall

k'ávic pa'avansé'cpi'kkàtc. *Viri panipvá'ra-*
make man-money. Then when I go

maha^ak, vā; kite 'ukri'xavkō'hiti'hē;c pana-home, thus just it will be bunched on my niyukúkkuha^ak, papiθváva." moccasins, the largest dentalia."

Viri pó'ú;n Pakahyúras.
Then it was that he arrived at the Klamath

Kárixas 'á'pun 'uθáric pa-Lakes. Then on the ground he laid his mu'akavákkir. Xás 'úxwus: "Tcimi quiver. Then he thought: "Let me

k^aan^acci pa'icaha'. Na; víra drink water. I (predicative particle)

ni'ive^ec, papu'icaha na'icaha^ak." Káruma I shall die, if not water I drink." For

'u;m víra pu'tctihap 'icaha', they (predicative particle) do not drink water,

pécpuk takunpatenúttaraha^ak, xára when dentalia they go to suck, long

vura pu'icaha 'tctihap. (predicative particle) not water they drink.

Kárixas pó'ic Pihné'ffite, hínupa
Then when he drank Coyote, it was

páy 'ú;m víra vā; tó'pθiv- this he (predicative particle) thus he rú'hvārāk. Hínupa páy 'u;m floated back down river. It was that he

vura yúras tó'pθivrú'hrám'ni, (predicative particle) ocean he floated back

yúras. Hínupa 'u;m ká;n xás tu- into, ocean. It was he there then he 'itxá-rhvi payuras^assàk. Kó'va ta;y woke up in the ocean water. So much

'ú'ic pa'icaha'. Tcávura 'ú;θ 'uθivrú- he drank the water. Then out there he was hūθθvānātì'. Hū tcimi vura floating around. How immediately (pred-

po'í'ne^ec. Yánava ká;n icative particle) he shall do. Behold there

'avansáxwite 'uvitttvcvūti'.
a boy he was paddling around in play.

"É", tcimi yá'tcas né'kyav. Maník 'i;m
"Hey, may good you treat me. Indeed you k^aaru yá'tcas nukyá'vic, 'i;m k^aaru." also good I shall treat you, you also."

Xás kú;k 'uvítma', xás 'uváram'ni,
Then thither he paddled, and he got in,

pá;hak 'uváramni Pihné'ffite. Pó- into the canoe he got in Coyote. He

tcu'phiti', yó'tva', yó'tva'.
kept talking, he was so glad, he was so glad.

"Tcimi páy piθwú'nnásip páy patarívrippa^a.¹
"May this bailing basket this put it on.

Va; yá'mátche;c pamí'pá'an. Tcimi
Thus it will be nice your hat. May

'asimté'kki", Pihné'ffite 'uppí.p,
you shut your eyes," Coyote said,

'uppé'r pa'avansáxwite: "Yá'mate nik- he told him the boy: "Nice I shall

yá'vic pamí'pá'an." Ta'ittam voyvúrukka;c;n make it your hat." Then he rubbed on

patarívpa'an, pamuθθúriv. Xás vo- the dipper-basket, his urine. Then he

piθwú'nnávāθàhè;c;n pamutarívpa'an. "I;m put on him his dipper-basket. "You

vura va; páy mí'pá'ne^ec. (predicative particle) thus this will be your

'I;m víra va; páy hat. You (predicative particle) thus right

'ō:k 'ipké'vic- (demonstrative stem) here you will be rihe^ec." transformed."

Xás hūka tcimi vura
Then where immediately (predicative par-

pó'ú'mm^ec. 'U'á'θvūti k^aaru ticle) he shall arrive. He was afraid also

¹ A basket of the kind called *tarívpa'an*, kept in the boat and used for bailing, which Coyote picked up in the bottom of the boy's boat.

vúra, 'u'á·θvùtì: "Xáy
(predicative particle) he was afraid: "May

kané·k'at'." *Xás kúmate;tc*
not I be killed." Then in the evening

pó·kxáramha', *xás 'uxxús:* "Na;
when it got dark, then he thought: "I

nix'úti va; *vúra* *ni'ip-*
think thus (predicative particle) I shall

páhó·vic, *va;* *vúra*
go back up river, thus (predicative particle)

ni'ipahó·kíre'ec *pé·cké'ec*,
I shall go back along up river the river,

pé·cké'ec *pó·vú·nvárakti'.*" *Kárixas*
the river where it is flowing down." Then

pó·kxáramha', *xás ta'ittam* 'u'ip-
when it got night, then then he went

páhó·he'en.
back up river.

Tcavura yí;mmúsitc tu'ipma',
Then a short distance when he got back,

yánava ká;n 'ikmahátera; m 'u'í·kra'.
behold there a sweathouse it was standing.

Xás 'uxxús: "'Áθθik taná·iv. *Tí*
Then he thought: "Cold I am dying. (Ex-

'ikmahátera; m kan-
hortative particle) the sweathouse let me

vó·rúraθθi'. *Manik ni'itcunve'ec.* *Va;*
enter. Indeed I shall not be seen. Thus

ká;n nivó·ntákrahe'ec, *pe·phikirih?ahupvás-*
there I shall get in, back of the sweathouse

sikh'am va; *ník nivó·ntákrahe'ec.*" *Kárixas*
wood thus indeed I shall get in." Then

va; *ká;n pe·kmahátera; m* 'uvó·rúv'raθ.
thus there the sweathouse he entered.

Xás 'ahúpmà; m 'uvó·nka'^a, 'ikma-
Then back of the wood he got in, back of

hateram?ahúpmà; m su? 'uvó·nku'ri.
the sweathouse wood inside he got down in.

'Uxxús: "Va; 'u; m pakanammáhè·càp.
He thought: "Thus they they will not see me.

'E·, 'if yá·k 'ifimjírári'ik."
Oh, how nice it is a warm place."

Tcimaxmay 'urikri·khà
Then all at once there was a stepping sound

'i·kk'ain. *Tcimaxmay* *yíθumásva*
outside. Then all at once one by one

kunipvó·rurvraθti'. *Kárixas 'uxxús:*
they were coming back in. Then he thought:

"*Pakunikvò·thind·hà'ak*, *xásik*
"When they all go to sleep, then indeed

nipikvippe'ec." 'U; m *vúra*
I shall run out." He (predicative particle)

va; *ka;n* 'utivhítanvuti *pakuncú·phind·ti'.*
thus there he was listening when they were

Tcavura taxónnahicitc tcimaxmay
talking. Then after a while all at once

yíθθ 'upakúri·hvà'. *Xás po'éríc*
one he started to sing. Then when he finished

xás 'uppî·p: "Va; *páy kúmate;tc*
then he said: "Thus this in the evening

ni'árihicrihe; c *Tá·knúpatc*, *tcimi*
I shall sing it at Brown's Frog Pond, just

nupî·nóknikk'·anve; c *Tá·knúpatc?ikma-*
we shall kick-dance at Brown's Frog Pond

hátera'am." *Xás 'u'áriheip.* "Na-
sweathouse." Then he jumped out. "That

nici'vcá·nné'en, *Tá·knúpatc*, 'É·,
is just my place, Brown's Frog Pond. Oh,

nanicivcá·nné'en. 'Ayuk'w'i, *nanicivcá·nné'en*,
my place. Hello, my place,

*Tá·knúpatc.*¹ *Tcimi k'anipθivki'.*"
Brown's Frog Pond. Let me go along with

Xás yíθθ kunpî·p: "Tcém.
ye." Then one of them said: "All right.

¹ These words, beginning with *nanicivcá·nné'en*, are chanted.

Nu; *pa;h* *nuvitte'ec.* *Tcimi nu-*
 We a canoe we shall paddle. Just we
vt'ró-vè'ec." *Ta'ittam kunví.t.cip-*
 shall paddle up river." Then they started
rè'hè'en. *Ta'ittam Pihné'ffite 'upíck'a'krám-*
 off. Then Coyote he jumped in.
nihè'en. "Yó'tva', *yó'tva'.* *Ta-*
 "I am so glad, I am so glad. I am
nipvá'ram. *Nanicévd'nnè'en,* *Tá-k-*
 going home. That is just my place, Brown's
núpačc. *'Ú:θ* *nixaptuyk'a'n-*
 Frog Pond. Out into the river I shall kick
ve;c *pa'asámyi'θ,* *kó'vúra* *pa'asatunvé'tcas*
 small rocks, all small rocks
kó'vúra *'ú:θ* *nixaptuyk'a'nvé'ec.*
 all out into the river I shall kick.
Pasiríckir *vura* *ké'tc*
 A river bar (predicative particle) big
mik'a'víc, *xakarará'stí'p,*
 I shall make it, on both sides of the river,
paní'í'pmáha'ak, *kó'va tanasdyri'hva'."*
 when I get back there, so I am homesick."
Pá'hak *po'teú'phít'hànik.*
 In the canoe it was that he was talking.
Xás kuníppér *Pihné'ffite:* "Xáy
 Then they told him Coyote: "May not
fátta;k *'i'itxá'rihva',* *'i'ásimté:k-*
 at all you open your eyes, you shut
tihè'cìk. *Va;* *'u;m* *púkínv'tmè'càrà,*
 your eyes. Thus it we can not reach,
pe'itxá'ri'hvähà'ak." *Tcavura tayi:v*
 if you open your eyes." Then already far
tcimawmay *'urikri'kha'.*
 then all at once there was a stamping sound.
Xás kunpî'p: "Pihné'ffite, *tanupvittuk,*
 Then they said: "Coyote, we have gotten
tcim *ivárippi'.* *Mi'í'fra;m*
 back there, just you get out. To the place
ti'í'pma'."
 where you were raised you have gotten

back." "É', *yó'tva',* *yó'tva',*
 "Oh, I am so glad, I am so glad,
yó'tvá'. *Tani'íppak.* *Nani-*
 I am so glad. I have gotten back. It is just
cívd'nnè'en, *nanicévd'nnè'en."* *Kárixas*
 my place, it is just my place." Then
'utakñhiθuñ, *'upí'márahθuñ.* *Xás*
 he rolled around, he kicked around. Then
'uppi'p: "Na; *vúra* *va;*
 he said: "I (predicative particle) thus
páy *'ó'k* *taníkyav* *pasiríckir,*
 right here I am making it that river bar,
xakarará'stí'p. *Yá's'ára* *kéttcás-*
 on both sides of the river. Human big ones
he;c *musiríckir.* *Nanicévd'nnè'en,*
 they will be his river bars. It is just my
nanicévd'nnè'en." *Púya* *'ú:m*
 place, it is just my place." Behold he
vó'kúpha'nik *Pihné'ffite.*
 he did thus Coyote.
Kupánnakanakana. *Tcémya;tc* *'ík*
Kupannakanakana. *Quick* *indeed*
vúr *Icyá't* *'im-*
 (predicative particle) Spring Salmon you
c'nná:víc. *Nanivássi* *vúrav*
 shine hither up river. My back (predicative
e'k'iniyá'atc. *Tcémya;tc* *'ík*
 particle) it is straight thus. Quick indeed
vúra *'Atáycúkkinate* *'i'ú'n-*
 (predicative particle) Spring Cacomite you
núprave'ec.
 grow up.

TRANSLATION.

Ukni. They were living [there].
 Then later on they said: "We are going to
 go, to Klamath Lakes." All they were doing
 was that they were sweating themselves.
 "We are going to go," they were telling each
 other, "We are going to go to Klamath Lakes."
 Then one night they said: "Tomorrow we

are going to go, early. Whoever goes to sleep we are going to leave here. We are not going to wait for him." Then Coyote thought: "I'm not going to sleep." Then Coyote did not go to sleep. He thought: "I'm not going to go to sleep." Then he thought: "I'm going to go. I am going to sneak out, when they are all asleep. I am going to get there first, to Klamath Lakes, I am going to suck dentalia first. I am going to go." He did not go to sleep. Then he sneaked out. He thought: "I'm going to go alone, first." Then he traveled. Then he went off a long way. Behold, a sweathouse was standing there. Then he thought: "I'll go to see it." Then he got there. Then there was an old man there sweating himself, inside the sweathouse. There could be plainly heard: "*Hã'ninuwê, hã'ninuwê*. Coyote was walking around there. Then he went to the sweathouse door. "Oh, there's a bowl-basket setting here." Then he looked at it. Behold water was setting in the bowl-basket. Then he thought: "Let me taste it. Oh, it tastes good." Then he drank it all up. Then he thought: "Let me travel." He drank it all up. "Let me travel." Then he [the old man] came out through the door. Then he fell down outside the sweathouse door. Then after a while he got up. Then he went to see his bowl-basket. "Oh, it's empty. Oh, what drank it away from me?" Then he thought: "I think it is Coyote. I think Coyote must have been around here." Then he tracked him. Behold there were tracks going up river. Then he said: "I see them, look at Coyote's tracks going up slope. It's Coyote. Would that Coyote may be thirsting for water!" He prayed: "Would that he may be thirsting for water. May all water dry up! I'm an *Iksareyav* too." Then Coyote went off a long way.

Then Coyote thought: "I want to drink water." Then in a gulch behold water was sounding. It was close. Then he thought: "Oh, I am going to drink it." Then he got there. Behold it was dry.

Then he traveled along. Then when already far after a while he was walking with a cane. Again he saw a gulch. Then from off a way he heard the water making a noise. He was thirsting. Then he thought: "I am going to punch at it with my cane." Then he punched at it. It just rattled in the small rocks. He looked at his cane there, it was like he could not walk. "Ouch my legs."

Then he traveled again. At every gulch there was everywhere a sound of water. Quickly he ran when he heard the water sounding. And behold it was dry. Then he thought: "This time if I hear the water, I am going to throw my blanket over it. The blanket will get wet, I'll suck it." Then when he heard the water, behold it was sounding, then he took off his blanket. Then he threw his blanket over the water. Then he ran fast, he ran to it. Only dust rose from the blanket. He just wanted to drink water. Then he traveled again. Then when he got up on top of the Klamath Lake Ridge, then he stood there for a while. Then he thought: "I am about to get there. Let me travel. I am going to make lots of man-money.¹ When I go home there will be bunches on my moccasins of *πιθόρα*."²

Then he got to Klamath Lake. Then he laid his quiver on the ground. Then he thought: "I'll drink some water. I'm going to die if I don't drink water." People never drank water when they went to suck dentalia, for a long time they do not drink water.

Then when Coyote drank, he floated back down stream. He floated back into the ocean, into the ocean. Then he woke up there in the ocean water. He drank so much water. He was floating around out there. He did not know what to do. Behold a boy was paddling around in play there. "Hey, treat me good! I'll treat you good too, you

¹ *'Avansé'epuk* or *'avansé'epi'kkàtc*, man money, meaning good money, money such as a man prides himself in.

² The longest kind of dentalia.

too." Then he paddled over there, and then Coyote got into the boat, he got into the boat. He just kept talking, he was so glad. "Put this bailing basket on. You will have a nice hat." "Shut your eyes," Coyote said, he told the boy, "I'll make your hat nice." Then he rubbed it on the dipper basket, his urine. Then he put the dipper basket on him. "You always will have this hat on. You will be transformed here too."¹

Then Coyote did not know what to do. He was afraid, he was afraid: "I may get killed." Then in the evening when it got dark, then he thought: "I am going to travel back up river, I am going to travel back up along the river, along where the river is flowing down." Then when it got night he traveled back up.

Then when he got back up a little ways, there was a sweathouse standing there. Then he thought: "I'm cold. I'm going into the sweathouse. They won't see me. I'm going to hide. I am going to get in there, I am going to get in back of the sweathouse wood." Then he went into that sweathouse there. Then he went in back of the wood, he got down in back of the sweathouse wood. He thought: "They won't see me. Oh, what a nice warm place."

Then all at once outside there was a stepping sound. All at once they were coming back in one by one. Then he thought: "When all go to sleep, then I'll run out." He was listening while they were talking. Then after a while all at once one started to sing. Then when he finished, then he said:

"I am going to sing this tonight at *Tá·knúpaic*,² we are going to hold a kick-dance tonight at *Tá·knúpaic* sweathouse." Then he [Coyote] jumped out. "That's my place, *Tá·knúpaic*. Oh, my place. Hello, my place, *Tá·knúpaic*. Let me go along with you people." Then they said: "All right. We are going to take a boat. We are going to paddle up the river." Then they started off. Then Coyote jumped in. "I'm so glad. I'm so glad. I'm going home. That's my place, *Tá·knúpaic*. I am going to kick the small rocks out into the river, all the little rocks I am going to kick out into the river. I am going to make a big river-bar, on both sides of the river, when I get there. I'm so homesick." He was talking in the boat.

Then they told the Coyote: "Don't open your eyes, you must shut your eyes. We can't get there, if you open your eyes." Then after a long way's all at once there was heard a stamping sound [referring to the kick-dance]. Then they said: "Coyote, we have got here, you'd better get out of the boat! You have got back to where you were raised." — "Oh, I'm so glad, I'm so glad, I'm so glad. I've got back home. It's my place, it's my place." Then Coyote just rolled around, he kicked around. Then he said: "I am making that river-bar here on both sides. Human's river-bars will be big ones. It's my place, it's my place." Coyote did thus.

Kupannakanakana. Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

4. TURTLE OLD MAN AND THE PLEIAD GIRLS.

Told by *Imk'ánva'an*.

'Uknê. 'U_{am} vura 'ata hári_{va} kun²ará_{:-}ràh_{tì}'.

Pihñtē m_{u'}arama xákka_n kun²ē_n. Vúra 'u_{am} tupihñtēch_{a'}. Púffa_{xt} káru vura tapu-múvu, tuvúhr_d·xà. Xás 'u_{am} vúra vo²kupitti pó²kr_d·m_{tì}'.

¹ Into the sealion.

Ukni. They were living [there].

The Old Man [Turtle] lived with his child [boy]. He was getting old. He had no teeth any more, his teeth were worn down to the gums. What he was doing was to pound

² Brown's Frog Pond, up river from Camp Creek.

Xás va; ká:n Pe'kxaré:yav 'u'ûm Pa'asaxvuhpihnî'te kun?ínnirak. 'Utúrâ:yvâ kó'kaninay vûra, kó'kaninay vûra. Xás va; ká:n Pa'asaxvuhpihnî'te kun?ínnirak 'u'ûm. Kó'vura 'u'á'pûnmâ pakunkúpá'ínnâhî'tî'. 'Aθkúrit kite 'uttá'phîti pámkun?ikrívra'am. 'U;̄m vûra pamú'arâmâ va; kite vûr 'úkkùpîttî po'ákkunvuti'. Xás ux̄xus: "Tcîmi k'anip-vâ'rami." Xás 'upvâ'ram.

Xás po'í'pma pamukrívra'am Pe'kxaré:yav, xás 'uppê'p, 'úppé'nvana pamutúnvî'v: "Tcîmi kíkso'mvî, 'if yáv 'Ikxaré:yav 'ukupé'kré'hî'tî'." Ta'íttam kuniyá:râmâhé'en. Kun'áhò'tî'. Kun?ativúthvâ'. Xás 'uppê'p: "Kummáhe;̄c vûra va; vûra kâ'n, kummáhe'ec." Tcávûra yí:v tákun'ûm. 'Armáy kúnic 'úxak. 'Armáy hõ'y váriya 'uná'kka'. Xás kári kunpî'p: "Tcõ'ra numússañ." Xás kunimússa' pó'ná'khî'tî'.

Xás kári k'á:n kun?û'm. Yánava ká:n 'áhp 'ukyá'tî'. Xás kári kunippê'er: "I'á'pûnmutihum hõ'y pó'kri; Yú'vê'n¹ mu'aficrihañ? 'I'á'pûnmutihum?" Xás xánnahicite vura 'ímú'stîhvànâ'. Xás 'uppê'p: "Hm hm., Yú'vê'n mu'aficriha;̄n 'úma káru níkré'ha'ak." "É, tcõ'ra tcîmî". "Tcém." Xás 'ik'ukassúruk kú;̄k 'u'ûm, xás fá;̄tvava ká:n 'uppê'tcîp. Xás kunpávy'hcîp. Xás ta'íttam 'ás kunippáriccahé'en. Vûra ká:n 'upakurî'hvù'tî'. Xás 'armáy 'uppê'p: "Tcîmi kícv'tcûn pámkun?ífunihaxarasé'ci'ip. Xás ik va; ká:n kík'tákkurî'krámmî'hî 'assip?á'ffvî. 'Um o'pakurî'hvù'tî'.

¹ *Yú'vê'en* is one of the names given to Turtle Old Man in myths.

[acorns] all the time, while only his son was hunting.

Then one *Ikxareyav* came there to the Old Turtle's home. He was looking around everywhere, everywhere. And he came there to Old Turtle's home. He noticed how they lived. The grease was dripping [off the poles where they dried deermeat] in their living house. All his boy did was to hunt. Then he thought: "I'll go home." Then he went home.

Then an *Ikxareyav* went home, to his own home. Then getting home that *Ikxareyav* then said, telling his children [his two daughters]: "Ye would better go and get married, that *Ikxareyav* [boy] surely lives good." Then they went. They were traveling along. They were packing loads. Then she [one of the girls] said: "You will see the place there, you will see the place." Then they got far. All at once there was a noise. All at once there was a sound of chopping somewhere. Then they said: "Let's go and see." Then they went to see where there was the sound of chopping.

Then they got there. He was making wood there. Then they told him: "Do you know where *Yuven's* boy lives? Do you know?" Then the old man looked at them a while. Then the old man said: "Hm, hm, I am the one that is *Yuven's* boy." [The girls said:] "Yes, let's go." [The old man said:] "All right." Then the old man went over to underneath a log and picked something up there. Then they [the old man and the two girls] went down slope. Then they [the two girls] put hot rocks in the fire [to heat]. The old man kept singing. Then all at once he said: "Pull your hairs [each girl just a single hair], the longest hairs ye have, and ye coil it around in the bottom of a bowl basket." He kept singing.

SONG OF TURTLE OLD MAN.

"*Tcáffite kítc 'u; m návíctá'ntí',*
Súnunuk 'ánana kiyá'nní'í.'"

Kárixas tcinaxmay hō'y váriwa kunic 'ut-tí'nhá'. Xás purá;n kítc k'unpímm'u'stí'. Tcávúra 'axmá'y 'ímtanandmnihite kúníc kapópakúrí'hvúti'. Tcavúra pá'npay vúra ta'á'm-mukítc. Kárixás papihní'tc 'uppî:p: "Tcimi táaxumka;k kú;k kíkú;mè mat'é." Xás kun'íruvō'nnupuké. Xás kunpî:p: "Tcimi nu'ítcunví táaxumka'ak." Xás táaxumka;k kú;k kún?ū'm. Vúra ta'á'mmukite po'ppakkurí'hvúti'. Takun?innā'c táaxumka'ak. Tcimaxmá'y 'úaxak 'ívmá?kukamhite. Tcimaxmá'y 'uynákkasurí'. Tcimaxmá'y 'áaxup 'upá'θruprí'. Vúra takun?áhára'am. 'U; m 'uppakkurí'hvúti papihní'tcítc. Xás 'uppî:p: "Pihní'tc, hú'ti 'ín, hú'ti 'ín pihní'tc. Má'pay miv'áffíc, pihní'tc, tcím wín." "Tcáffite kítc návíctá'ntí'." "Tcém." Xás tcáffite 'uθhári. Xás takun?áv. "Yé'hé, pihní'tc, θantapayá'ícca'a." 'Upakurí'vuti po'á'mti papihní'tc, po'á'mti karu vúra 'upakurí'vuti'. Xás pó'mmú'stí 'utcáffíteti papihní'tc. Viri pá'á;x tuvurúnnihvá pamútrá;xákk pamuvuhá'a'a. 'Úksá'hí pamú'áram 'ó'k-sá'hí'. Pamú'ákka utá'á'mti'. Xás uppî:p: "Yé'hé, pihní'tc, 'ífuni'axárah'ícca'a." Xás 'uppî:p: "Ípnakktívit.cu'rat. Vup'áffiv kif-kunkutíhā'nhtíhā'n. Xás 'uppî:p pamú'aram'ma: "Pihní'tc, θantapayá'ícca'a." "Payé'm 'íp vúra napakyá'at."

Xás patáaxumka;k 'ínnánsan vúra hū't tcimi vúra pakun?í'nné'ec. Hū't tcimi vúra kun'í'nné;c takun?áhára'am. Xás yíθ uppî:p: "Tcimi núppî:pí tanuyé'ripha'." "Tcém." Xás kun?íhuyó, kunpî:p: "Tanu yé'ripha'." Xás va; 'ínnā'k 'u'íhiv'rik: "Yé'hé, pihní'tc,

SONG OF TURTLE OLD MAN.

"I should like a bone with meat on it,
I have done something that nobody
knows about."

Then somewhere there was a ringing sound. Then they [the two girls] looked at each other. All at once he was singing so plain. Then later on it [the ringing noise] was closer. Then the old man said: "You two would better go to the woodpile for a while." Then the two girls went out. They said: "Let's hide in the woodpile." Then they went to the woodpile. Close he was singing. They sat down at the woodpile. Then there was noise back of the house. Then he opened the back of the house. Then he threw the deer meat bundle [tied up in the skin of the deer] in. They [the two girls] were ashamed of themselves [for marrying the old man]. The old man was singing. Then he [the young fellow] said: "Old man, what's the matter with you, old man? Here's your liver, old man, you suck it!" The old man said: "I like nothing but meat on the bone." "All right," [said the boy]. Then he gave him the meat on the bone. Then they ate. "Oh, old man, you are a good winnower [of acorn flour]." The old man was singing also while he was eating. Then the boy saw that the old man was chewing a bone. The blood from his teeth was dripping down onto his arms, his tooth blood. He was laughing, his boy was laughing. He was making fun of his father. Then he said: "Oh, old man, what long hair you have?" Then he [the old man] said: "I knocked it [the hair] off.¹ The hair was curled on my neck." Then his boy said: "Old man, what a good winnower [of acorn meal]!" [The old man said:] "Today my arms are [twisted] good."

The ones sitting down back of the woodpile did not know what to do. They got ashamed what to do. Then one said: "Let's say that we are having our monthlies."

¹ As one knocks a thing off by mistake.

'árihrupuki'. Tiyé'ripharathváha'. Xás 'u'árihrupúk pihní'te. Xás payé'ripharas kunpîp: "Nu; teimi nu'ihukk'e'ec." "Na; káru vúra ni'ihukk'e'ec." "Hô'y 'if. Nu; páy pe'θiv-θa'nnē'n θa'nnē'n nupihiró'ppihvúti'." "Na; káru vúra va; ni'ihukk'e'ec. Na; vúra 'á'tcip ni'ihukk'e'ec." Tcávúra xára xás kunpîp: "Tcém." Ta'ttam kun'árihcrihé'en.

SONG OF THE PLEIAD GIRLS.

„Hó'o'o 'inahina'.”¹

Tcávúra tayí:v vúra tu'ú'ri, po'ihukti', pihní'te. 'U;:m vúra hitíha;:n 'upakkurí'hvuti'. Vo'kupapakurí'hvahiti':

SONG OF TURTLE OLD MAN.

“Maté'á:punhé'e,
Tánatcuninúvú'kvàtē,
Maté'á:punhé'e.”

Tcávúra tayí:v pamúpsi; tó'θyímsúru; papihní'te. Tcávúra tayí:v pamútra'^ax kíte takun'á'phúti', pamútra'^ax. Tcávúra va; ká;:n kunpí'hma'. Xás pamuv'í'hk'am va; ka;:n kunpáxyt'erihvò' pamútra'^ax. Xás kúkku;:m kunpí'hcîp.

Xás 'u'árihrupúk pa'aficnihañite. Yánava kánnó'kkámite takunpíhura'^a. Ta'ttam 'ukún-ní'hrò'váhè'en. 'Uxxus: “Kiri 'áxxak ni-pákkaš.” Tó'xvì'phà'. Xás uxxus: “Téimi sá'm 'ukrá;:m 'Aspahó'kra;:m kanpáxyákkurihvi', 'Aspahó'kra'^am.” Púyava kunkúphà'ník 'Ataynamtunvè'tcas. Káruma papihní'te mútra;:x 'asáxvu wás 'uppárihid. Púya 'u;:m vo'kúphà'ník, 'Asaxvuhpíhni'te.

Kupannakanakana. Tcé'mya;:te 'ík vúr Icyá't 'imcì'ndá:vìc. Nanivássi vú'vav e'k'viniyá'^atc. Tcé'mya;:te 'ík vúra 'Atáytúckkinatē 'i'í'nnúprave'ec.

¹ No meaning to the words.

“All right,” [said the other girl]. Then they hollered, they said: “We are having our monthlies.” Then the boy answered from in the house: “Oh, old man, run out! You are a monthly man.” Then the old man ran out. Then the girls said: “We are going to dance a flower dance.”¹ “I am going to flower-dance too,” [said the old man]. “You can't. When we flower-dance we dance around the world,” [said the girls]. “I am going to flower-dance too. I am going to dance in the middle,” [said the old man]. Then after a while they said: “All right.” Then they started to sing.

SONG OF THE PLEIAD GIRLS.

“Hó'o'o 'inahina'.”²

Far along he was tired, he was dancing, the old man [was]. All the time he was singing. He was singing thus:

SONG OF TURTLE OLD MAN.

“Let's go to the ground,
I want to urinate,
Let's go to the ground.”

Far along the old man's legs were coming off. Then later on they [the two girls] were carrying his [the old man's] arms, his arms. They just danced back [to the old man's house again]. Then they threw his arms back down there in front of his house. They started to dance again.

Then the boy ran out. Behold they were dancing in up slope direction. Then the boy shot at them [the girls]. He thought: “I wish I could kill both of them.” He was mad. Then he [the boy] thought: “Down into the lake, into Katimin Lake, I will throw his arms, into Katimin Lake.” They did thus, the Pleiad Girls did. But the old man's arms turned into turtles. That's what he did, Turtle Old Man.

Kupannakanakana. Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

¹ Menstrual dance.

² No meaning to the words.

5. COYOTE STARTS FOR KLAMATH LAKES, EATS ROASTED GRASSHOPPERS, FLOATS DOWN RIVER AND MARRIES TWO GIRLS.

Told by *Imk'ánva'an*.

'Uknê. 'Ata háriwa kun?árà'ràhìtìhànik.

'Xás 'u_zm vúra hitlha; n pópitti: "Kah-yúras nivá-rámè'ec, 'icpúk nipáténüttare'ec." Xás 'wá-ram Pihné'ffítè, Kahyúras 'wá-ram

Xás vúra vó'áhòtì'. Tcávura va; ká:n 'u_zm Pa_zathimtup Kunikyá'tihirak, Pakunik-yá'tihirak (± Pa)zathimtup. Xás uaxus: "Vúra puná'ávè'cá'á. Xáy 'à; s né'xra'." Káriwas uaxus: "Tí yíθa kán 'ám pa_zathimtup." Xás kúnic vúra tó'axus: "Vúra ní'ávè'ec," kó'va tuvítar póm'mù'stì'. Tcávúra taxánnahicic tí; kmá'k vúra tumútvárà'tì'. Vúra tuvítar. 'A? vé'hyárihara vúra pò'á'mtì'. Káruma 'íp icpuk 'upáténüttantìhàt. Káruma vó'kupitti pò'áhòtì'. Xás kúku; m takunippé'er: "Hó'y tiváram, Pihné'ffítè?" "Na; 'icpuk tanipáténüttar." Xás 'uaxússá'nik: "Íf ta; y tání'áv pa_zathimtup." Tí; kmá'k vúra póm'mutvára'tì'. Xás 'uaxus: "Íccaha tané'xra'." Ta'ittam 'upáttumkurihén pé'ck'è'cçak. Púva 'u; m paká:n 'upáténüttè'ec. Hínupa vúra 'u; m va; tó'pθivru'hvá'ák. Tcávúra tayi; v tó'pθivru'hvá'ák.

Xás 'uppî:p: "Ahúpyá'mate vúra kan?árihié. Va; 'u; m 'ifáppitite 'i'n nattá'trippá'víc. 'Íccaha 'úh'i!, kí' usah?áhupha'." Xás 'áxxak 'ifáppì'ttítçàs sah?áhup kuntúrar 'astî:p. "É, 'if páy 'ahupyá'mateic." Xás purá; n takun?é' pa'áhup, kúnikçá'hì": "Íf yá'mateic pa'áhup!"¹ 'Icvitáva 'á; xkúñic. Xás 'armáy vúra kúnic 'ukké'en, xás yíθ uppî:p: "'Áta fá;t Pihné'ffítè. 'Áx, 'áta fá;t Pihné'ffítè."

¹ The Coyote was making them feel good, but they did not know it.

Ukni. They were living [there].

Then he [Coyote] said all the time: "I am going to go to the Klamath Lakes to suck out dentalia. Then Coyote went. Coyote went to Klamath Lakes.

He was walking along. Then he reached the place where they fix cooked grasshoppers, where they fix roasted grasshoppers. Then he thought: "I am not going to eat it. I might want to drink water." Then he thought: "Let me eat one of the roasted grasshoppers." He was thinking as it were: "I'll have to eat it," he got such an appetite for it as he looked at it. Then a little while after he was just feeding it into his mouth by the handful. He liked it. He was even standing up when he was eating it. He was going up to suck dentalia, he was on the way. He was walking, that was what he was doing. Then they asked him again:¹ "Where are you going, Coyote?" "I am going to suck dentalia." Then he thought: "What a lot of roasted grasshoppers I have eaten." He was eating it a handful at a time. Then he thought: "I am thirsty for water." Then he was drinking with his mouth to the water in the river. He did not get there yet where he was going to suck [dentalia]. He floated down the river. He floated a long ways down.

Then he said: "I will be a nice-looking piece of wood. Then a young girl can hook me out. May the river rise, so there will be lots of driftwood." Then two girls went to the river to get driftwood. "Oh, what nice wood this is!" They handed it to each other, they were laughing: "What nice wood!" Part of it was red colored. Then all at once it kind of moved, and one said: "Maybe it's

¹ They had been asking him this all along the road, and he had always answered: "I am going up to Klamath Lakes," adding "to suck dentalia."

Takunimcákkar. 'Imxathákkē'em. Xás 'ú:θ kunpippá-θkàr. Xás purá:n kunpimm'ú:stì', pa'ifáppìttitcàs. Xás kuniptù'nsìp. Viri 'ú:m vúra kun?í:pma pamukunikrívra'am. Xás pa-purá:n kunpimm'ú:stì'. Yánava xákka:n vúra témm'ú-táras. Hínupa Pihné'ffite 'áaxak vúra 'axi:tc tó:k'é'hànd'.

Kárixas Pihné'ffite yúras 'uθivru'hrámmi-hànik kúkku'm, yúras?ásti:p xás 'uθivru'hrì-pa'nik. Yánava ka:n 'áaxak 'avansáxì'ttítcàs kun?í:pìθvùtì', yuras?ásti'ip. Xás Pihné'ffite 'uppì:p, tákuntcú'phina', pa'avansáxì'ttítcàs kó'va tákuntcú'phina kó'va pa'avansáxì'ttítcàs, xás 'uppì:p: "Hó'y mikun?ákka'?" "Támít 'ú'ívat." "Í·cávà'ac, 'ì·cávà'ac." Ta'ittam uyupastáranhé'en: "Í·cávà'as, 'ì·cávà'as." Tcávúra pa'avansáxì'ttítcàs takuntápkú:p mukunparáhva'as. Tákunmah mukunparáhva'as. Xás kunippé'er: "Tcō'ra tcimi nanukrívra'am." "Hó'y nanikk'á·rim 'úkri'í?" Xás uvō'nfú'ruk. "Í·, nanikk'á·rim. 'Í·, nanikk'á·rim." Xás u'ihivriē: "'É·."¹

Tcávúra ká:n xdra tó'kri'í. Pó'ō·nváθθinàtì pamusávássivcà'. Tcavura tapá'npay 'axmá'y Pihné'ffite 'úpvō'nfú'ruk. Hínupay tó'kfù'kkirà paké'xēā'ac. Hínupay kúkku:m 'ú:θ takun-pá-θkar kúkku'm. Púya 'u:m vókúphà'nik Pihné'ffite. 'U:m Pihné'ffite kó'vúra musavássivcà'. Púya 'u:m vókúphà'nik Pihné'ffite.

Kupánakanakana. Tcé'mya:tc 'ík vúr Icyā't 'imcā'nnd:à'ic. Nanivássi vúrav e'k'iniyā'ac. Tcé'mya:tc 'ík vúra 'Atáyteúkkinate 'i'ú'nnú-pravé'ec.

Coyote. Oh, maybe it's Coyote." They smelt it. It stank. Then they threw it back out into the water. Then they looked at each other, those young girls did. Then they packed their wood in their packbaskets. They got home with difficulty. Then they looked at each other. Behold they were in a family way. The Coyote had made two babies.

Then Coyote floated down river again, he floated down out by the ocean. Behold two boys were walking around, by the shore. Then Coyote said, the boys talked with him, they talked to him, the boys talked with him, and he said: "Where is your father?" "He died." — "Nephew, nephew!" Then Coyote cried [for his brother]: "Nephew, nephew!" Then the boys liked their uncle — through mourning. Then they told him: "Let's go to our house." — "Where does my sister-in-law live?" Then he went in. "Oh, my sister-in-law! Oh, my sister-in-law!" Then she answered: "Yes!"

Then he stayed there a long time. Coyote took his nephews around all the time. Then after a while once Coyote came back into the house. And he caught hold of the shave-head [widow]. And then they threw the Coyote into the river again. That's the way Coyote did. Coyote was nephew to everybody. Coyote did thus.

Kupannakanakana. Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

6. MOURNING DOVE YOUNG MAN GAMBLES AWAY HIS DOODLE BUG GRANDMOTHER'S DRESS.

Told by *Afri'itc.*

'Uknē. 'Ata hári'va kun?árà'ràhìtìhànik. 'U'mkun va; kári kari 'árà'ràshànik. Pim-nanihtanákka'nìtc 'u:m 'afienihánnìtcha'nik. Xás 'u:m vúra va; kíte 'ukuppìttìha'nik, pó'θtì'ttìha'nik.

Ukni. They were living [there].

They were still people. Mourning Dove was a young man. And all that he used to do was to gamble.

¹ An interjection in the Weitchpec language.

Tcávúra pánpay vúra takuntciffite. Vúra kóvúra pamú'u_zp takuntciffitecip vúra. Púffa_zt vúrata pamú'u_zp. Takuntciffitecip.

Tcávúra pánpay 'ínná'k 'upvónfú'rik. 'Ínná'k pamúkki_zt 'úkri'ⁱ. Xás pamúkki_zt 'uppé'ep: "Tá'k pamiyáffus, níera'^m." Ta'ít-tam 'u'ê'he_zn pamuyáffus.¹

Va_z ta'ífütet'i'mite va_z tápa_zn 'úxra_zm pamúkki_zt muyáffus. Xás va_z kúna kunpáxxé'ep. Xás 'úxra'.

Ta_zy ník takuntciffite vúra pú'íxráratihara, va' xás 'u'íwur pamúkki_zt muyáffus. Viri va' vúra payváhi_zm kar 'úwunti', pakunpáxxé'pá-ník, pamúkki_zt muyáffus.

Xás pamúkki'^{it}, yuwná_zm 'u'írípk'^uíríhànik, kóv' óvó'xv'íphànik. Payváhi_zm va_z ká_zn vúra su? úkri'ⁱ, vákay payváhi'^m, vakay-?amta_zpkúnic, yuwná_zm su? úkri'ⁱ. Kó'va 'uθvúyá'xá'hànik pamuyáffus. Xás yuwná_zm 'u'írípk'^uíríhànik. Xás va_z ká_zn 'upicunva-vá'nnànik.

Kupannakanakana. Tcé'mya_zte 'ik vúr Ieyá't 'ime'í'nná:vé.

And later on all at once they beat him. They won from him all that he had. He didn't have anything. They beat him.

Then a little later on he came into the living house [from the sweathouse]. His grandmother was home. Then he told his grandmother: "Give me your dress, let me bet it." Then she gave him her dress.

Then at last he even bet his grandmother's dress. And they won it from him. Then he cried.

They had won lots of things from him but he never cried, all he cried for was his grandmother's dress. He is crying for it now yet, because they won it from him, grandmother's dress.

And his grandmother, she dug into the sand, she got so mad. Now she lives in there, she's a bug now, a gray bug, lives in the sand. She felt so sad about her dress. She dug a hole in the sand. She buried herself there.

Kupannakanakana. Shine early, Spring Salmon, hither up river.

7. HOW FISH WERE TRANSFORMED.

Told by Yá's.

Kuntpá'ník kóvúra yúruk 'íθyáruk kunip-ké'è'vìcrihànik. Kóvúra va_z kári kuniké'p-hànik kumákkú'srà', pakári kun?íppaktihé_zc kumákkú'srà'. Kúna 'u_zm pahó'táhyá'k nu'íp-pakaha'^{ak}, hínupa tapu'ára'í'nnàrà.

'Ieyá't upá'ník: "Yás'ára vúra 'u'á'pún-mutihe_zc yakún pa'í'n yíθ ukupé'xákká'hítihé'^{ec}, patanipikré'ha_zk nani'^vín. Na_z ní'íppáktihé_zc xáttík'úp'má', 'úθvú'yí'ítró'ppáhà_zn pakkú'sra'. 'Íkrívkíha_zn xásik 'arara 'í'n ná'á'mtíhè'^{ec}."

Kárixas Sápai_zt upá'ník: "Payáv 'í'n xásik ná'á'mtíhè'^{ec}."

¹ She took off her dress and gave it to him, that is why the Doodle Bug is so poor now, wears no dress to cover up her meat.

People used to say that they [the Salmon] were all transformed in the land across the ocean. And all [the Salmon] fixed the month, the month they will come back. If they would come back at the wrong time, the world would come to an end.

Salmon said: "Human will know the water will sound different in the falls when I am in there, in my falls. I always will come back in the spring, the month is called March. In April Human will eat me."

Then Steelhead said: "A good person will eat me."

Xás Pimnánih?ám ópá'n'nik: "Na; vúra picé'te Yás?ára'ín ná'á'mtìhè'e." "Then Summer Salmon said: "Human will eat me the first thing when I get there."

Káru 'u; m 'Atevú; n 'úpá'n'nik. "Na; vúra picé'te Yás?ára 'ín ná'á'mtìhè'e, páni'í-p-máhà'ak." And Hookbill said: "Human will eat me the first thing, when I get there."

Káru 'Akra; h 'u; m 'úpá'n'nik. "Na; káru picé'te ní'íppàktìhè; c aáttìkrúpà'." And the Eel said: "I also will get there first in the spring."

Then Summer Salmon said: "Human will eat me the first thing when I get there."

And Hookbill said: "Human will eat me the first thing, when I get there."

And the Eel said: "I also will get there first in the spring."

8. CROW WOMAN AND HER NEGLECTFUL HUSBAND.

Told by Abner's Mother.

'Uknî. 'Ata hári va kun?ará-ràhìtìhàñk.

Tcávúra pã'npay pamu'ávan húkav u'um. Ukni. They were living [there].
Xás vúra vó'kri'i, 'ukrú'nti'. Pu'á'ppúnmuti- Then later on her [Crow Woman's] husband
haŕa, hó'y va; pó'vá-ràmmô'ti'. Xás tcímax- went off somewhere. She was staying
máy 'u'íppaë. Xás 'u; m vúra hitiha; n ku- waiting for him. She did not know where he
masúppa pópí'ri hiti pammu'ávan, paaxún. kept going all the time. Then after a while he
came back. She was saving acorn soup all
the time every day for her man.

Tcímaxmá'y 'u'íppaë. Kárixas 'u'ê paaxún. Then he came back. And she gave him the
"Yé'hé, 'ámaké; m?iccaŕa. Xá'at. 'Uarahít- acorn soup. "Oh, it does not taste good
kaÿ." Kárixás 'uppî:p: "Ú'nnuhite tu'íθra (he said). It is rotten. It is sour."
paaxún. 'Ayu'á'te 'uaxá'at. Xás 'uppák- Then the woman said: "For a long time it was in
kúri'hvá' : there [in a basket cup], the acorn soup. Of
course it is rotten." Then she sang:

CROW WOMAN'S SONG.

"'Áyu'á'te 'uaxá'at,
'Ú'nnuhite tu'íθra'."
"Hínupa 'um 'u'í'mníhvuti'."

Kupánnakanakana. 'Ánna; tc 'ukúphá'nìk.
Tcémya; tc 'ík vúra Icyá't 'imé'nná; vïc.

Ukni. They were living [there].

Then later on her [Crow Woman's] husband went off somewhere. She was staying waiting for him. She did not know where he kept going all the time. Then after a while he came back. She was saving acorn soup all the time every day for her man.

Then he came back. And she gave him the acorn soup. "Oh, it does not taste good (he said). It is rotten. It is sour." Then the woman said: "For a long time it was in there [in a basket cup], the acorn soup. Of course it is rotten." Then she sang:

CROW WOMAN'S SONG.

"Of course it is rotten,
It has been in there a long time."
[Then the woman said:] "He was in love [was staying away with a girl]."
Kupannakanakana. Crow did that. Shine early, Spring Salmon, hither up river.

9. THE MAN WHO ATE HIS SALMON ON THE SLY.

Told by *Imk'ánva'an.*

'Uknî. 'Ata hári va kun?ará-ràhìtìhàñk. Ukni. They were living [there].
'U; m vúra pa'ávansa va; kítc 'úkúpittì'. That's all that man does. Every day he
'Im'á; n kúkku; m tó'krihaŕ, kúkku; m tu'íppaë. went fishing, he came back again. He said:
To'ppî:p: "Axi'tteap, púffa; t pa'ám'ma. Ta; y "Children, no more salmon. So many
'im'afúnvá'nsà'." "É'." pa'ásiktáva; n toppî:p, people begged for some."¹ "Oh!" the woman
"É'." Ta; y paaxi'te viri takunáurihina'a.
Xú; n kítc pakunpáttati'. Kúkku; m 'im'á; n
tó'krihar pa'ávansa'. Begged from the man all the cuts of salmon
except the tail cut, which alone he took home
for his family.

Ukni. They were living [there].

That's all that man does. Every day he went fishing, he came back again. He said: "Children, no more salmon. So many people begged for some."¹ "Oh!" the woman

¹ Begged from the man all the cuts of salmon except the tail cut, which alone he took home for his family.

Toavura pãnpay puyava kũkku; m tókrihař, kũkku; m tu'ippak. 'I?k'ũkam vura tóhyið: "Axi; tcap?ipũnni'cìtc." Takun?ã'ttçitcha pa'ippun. "Teimi nu'ave'ec." Xás tó'mnic pa'ippun pa'asiktáva'an. Tó'kũykirĩ. "Axi-tcap, ta; y 'imaffũnvã'nsã'. 'Ippun kitc va; ip niã'ũssat 'axi; ttãtcã kun?ave'ec." Xás pa'asiktáva; n to'ppĩp: "Teimi 'i; m k'ãru pã y 'ãm." Xás to'ppĩp: "Pĩ'hãrã, 'u; mkun vura kã'rimhirurav paãã'tc. Teimi 'i; m k'ũun vura kik?am. Na; vura nik xũ; nipãtte'ec."

Kũkku; m 'im'ã; n tuvã'ram, tokrihař. Xás uãxus pa'asiktáva'an: "Íf k'ãru vura hitiha; n pãttã; y pẽmafũnvã'nsã'. Pã yvãhi; m vura nimũssare'ec. Nitcunvãkkire'ec." Ta'ip 'ukriharã. Xás 'uãxus: "Teimi k'ãnvã'rami. Teimi k'ãnimũssãh." Xás tcaka'ĩmĩtc vura po'ãriffãk. Yãnvã 'ãh to'kyã'he'en. Teimãxmay pamuyuhĩrim 'u'ũ'ssĩp. Vura vó'mmũ'stĩ'. 'Asavãssiħk'ãm 'utvã'vnũktĩ'. Xás pa'ippun 'utã't.sur. Xás 'uppĩp: "Pã y xã; y 'axi; tcap kun?ave'ec." Yĩ; mmũsĩtc 'upãtteĩ. "Pã y xã; y 'axi; tcap kun?ave'ec" Xás 'uãxus: "Xãra vura 'õk nĩkrẽ'vĩc, vura nim'ãhe'c po'ãvaha'ãk." Kãriã'as tó'mnĩk'ĩrihva' 'ãttiç, 'ãrvã'ã, tãkvã'ã, po'ik'ũy-kĩrihva'. Va; vura kitc 'usã'mka pa'ippun. Kãriãas kó'vura 'ĩmtũ'pãmĩ. Vura vó'mmũ'stĩ', pamũ'ãvan. Ta'ittam 'u'ãvahe'en. Ta'ittam 'ã; s 'u'ĩccahe'en. Kó'vũr uãfĩpã yã'tchã'.¹

Kãriã'as 'uãxus: "Teimi k'ãnipvã'rami pamukrĩvra'ãm." Vura tó'xvi'phã pa'asiktáva'an. "E.. 'Íf k'ã'rim takinĩn'nic," xás 'u'ẽ'õõ'i-hvãnã pamutũnvĩ'v, "Xã y fã; tũk' uppĩp. 'Im'ã; n xãsik' 'u'ã'pũnme'ec."

Teimãxmay 'ĩkk'ãm 'ũhyiv 'ĩkũrãr: "Axi; tcap?ipũnni'cìtc. Axi; tcap, ta; y 'imãfũnvã'nsã'." Xás: "E..", pa'asiktáva; n 'uppĩp, "E..". Xás ãm'nic, pa'ippun. Xás

said, "Oh!" Lots of them were hungry. They were eating nothing but acorn soup. The man went fishing every day.

A little later on he went to fish again, he came back again. He hollered in the 'i?k'ũkam:¹ "Children-tail." They were so glad of that salmon tail. "Let's eat it." Then the woman cooked the salmon tail. She put it on the roasting sticks. "Children, lots of people begged for some. I just thought the children could eat this salmon tail." Then the woman said: "You'd better eat this too." Then he said: "No, the children feel it worse. Ye would better eat. I myself will eat acorn soup."

The next day he went again, he went fishing. Then the woman thought: "And how funny that they beg all the time [fish from my husband]. Now I am going to watch. I am going to sneak up." He had already gone fishing. Then she thought: "I'm going. I'm going to look." Then she walked slowly down slope. Behold he had made a fire. Then all at once he picked up his knife. She kept looking at him. She was looking over a rock. Then he cut the tail off. Then he said: "This the children can eat." He threw it aside. "This little bit the children can eat." Then she thought: "I am going to stay here a while, I'm going to watch if he eats it." Then he started to cook it, the back meat, the head, the breast, putting it on the roasting sticks. Only the tail was left. Then he cooked it all. She kept on looking at him, at her husband. Then he ate it. He ate a meal. He ate it all up.

Then she thought: "Let me go back up to his house." That woman was mad. "Oh, how bad he has been treating us," she then told her children, "Don't ye tell him. He will find out tomorrow."

Then he hollered outside in the evening: "Children-tail. Children, lots of people begged for some." Then: "Oh," the woman

¹ Or: 'utcafĩpã yã'tchã', dim.

¹ The space just inside the door of the living-house.

'uppêp: "Tcimi 'àm, tcimi 'i; m k'árú 'àm,"
'uppêr pamu'ávan. Xás 'uppêp: "Pũ'hàrà,
'axi;ttcap 'ù;mkùn vúra kã'rĩmcahìrùràv, na;
vura ník k'è'etc. 'Imk'un vúra kík'àm."

Tcavura kúmate;tc pò'kãdramha ta'íp 'ik-
mahãtera; m pa'ávansa'. Ta'ittam kumpikyás-
sĩ; rĩnàhè'en. "Í, tcimi nupávỹ'hçĩpĩ'. 'Íf
k'árim takinnín'nic. Tcimi yĩθ uknúv-
yĩhmè'ec. Tcimi nupk'è'vlerihè'ec.

Tcavura pò'suppà'hà, xás 'uppêp: "Va; vúra
nupfúkãrànnè;c pamã'm pekk'urã'hìtìhàn.
Va; vúra nupirunã'kĩre;c kumã'm pekk'urã-
hìtìhàn." Ta'ittam kun?ífúkãrànnàhè'en. Tca-
vura tayĩ;v mărúk kun?írunnã'tì'. Tcimaxmay
sărúk 'úhyiò. Tcimaxmãy 'úhyiò 'uppêp:
"Axĩ;ttcap?ipinnĩ'cìc." "Xáy fáttã; ku-
pĩttìθũñ." 'Ávkamĩ'mitc 'u'áhò'tì pa'asik-
táva'an paké'vrĩ'kcahàn. Pawĩ'ttĩtcas 'ífũθ
kun?írunnã'tì'. 'Umó'hyĩ'vĩtĩ sărúk: "Axĩ;tt-
tcap?ipinnĩ'cìc." "Xáy fáttã; kupĩttìθũñ."
Tcavura tayĩ;v mărúk ta'ippánnĩ'ic, xás 'uxxus:
'Í, tcimi 'ò'k nupk'è'vlerihè'ec." Xás 'utcu'pha
pa'asiktáva'an. Sărúk 'upihyivunĩ'hvã'. 'Up-
pêp: "Kinikini 'i; m vúra vã; kĩc 'ik'upĩttihè'ec.
Payã's'ár u'ĩ'nnĩc'rhã'ak, 'i; m vúra va; kĩc
'ik'upĩttihè'ec. 'Asãvãric kĩc 'i'ãmviké'vãrũn-
nãtĩhè'ec pásãmvãrũnnãñay. Kinikini, kini-
kini nã; nanitũnvi'iv, Ya's'ararã'u'θkãm kĩc
kun?irukũnpi'θvũtĩhè'ec, xás vò'ppêp paké'vrĩ'k-
cã', paké'vrĩ'kca vò'ppêp. Tcimaxmay sărúk
kunĩtfãkkũtĩ'. 'Axmãy vúra pu'ihyĩ'vĩtĩhãrà.
Tcimaxmay 'Asãvãnic?ãmvã'nĩtc¹ xás úkã'vĩ'p-
k'ũrĩ sã'mvãrũk. Xás uxxus: "Táva"^a. Manĩk
tãnumma paté'kã'vĩ'pk'ũrĩ. Vĩri xãnnahĩcĩc
pamuttũnvi;v pò'ppĩmmũ'stĩvãndã'^a, va; vúra
kunkupa'ĩfçĩ'prĩnãhã', Papanyúrar² xás kun-
?ĩfçĩp. Pa'ipaxĩ'ttĩtcas Panyúrar xás kun-
?ĩfçĩp. Kãriwas 'u; m Sãrum³ xás u'ĩfçĩp.
'Uxxus: "Na;vúra Ya's'ararã'u'θkãm ník'ũ-"

¹ 'Asãvãnic?ãmvã'nĩtc, the Water Ouzel,
Cinclus mexicanus unicolor Bonaparte.

² Panyúrar, Bear Lily, *Xerophyllum tenax*
(Pursh) Nutt., used in basketry.

³ Sãrum, roots of the Jeffrey Pine, *Pinus*
ponderosa Dougl., var. *jeffreyi* Vasey, used in
basketry.

said, "Oh." Then she cooked it, the tail.
Then she said: "You'd better eat some, you
too would better eat some," she told her
husband. Then he said: "No, children feel
it worse, I am grown up. You folks eat it."

Then in the evening the man went into
the sweathouse. Then the woman and the
children got ready to go. "Oh, let's all go
away. He treated us so bad. Let's go the
other way.¹ Let us be transformed."²

Then when morning came, then she said:
"We are going to climb the ridge. We are
going to walk up the ridge." Then they
climbed up the ridge. Then they were
traveling far up slope. Then he hollered way
down slope. Then he hollered, he said:
"Children-tail." — "Don't ye look back,"
[the woman said to the children]. The
woman was walking ahead, the mother was.
The children were straggling along behind.
He was hollering the same way down slope:
"Children-tail." — "Don't ye look back!"
Then when far and on top of the ridge she
thought: "Oh, let us stay around here."
Then that woman talked. She hollered
down slope. She said: "You always will do
that way. Whenever the Human comes here
to live, he will be doing the same. You will
just be eating as you go along in up creek
direction the water moss in the creeks. And
would that, would that my children, they will
be sitting around in front of the Humans all
the time, that my children may be," said
then the mother, the mother woman said.
Then they looked down slope. All at once he
did not holler any more. Then the Water
Ouzel flew down into the creek. Then she
thought: "It is well. We have seen you
where you flew in." Then after a little looking
back at her children, they were growing up

¹ Meaning, let us be transformed.

² This verb refers to being transformed into
stationary objects, such as Digger Pine roots and
Bear Lily in the present story, and often means to
become magically changed to rock, i. e. to become
petrified.

rúthúnáthhè'ec. Na; vúra Yá's?ára 'í'n né'm-
m'ú:stihè'ec. Na; vúra Ya's?ara 'í'n na'aficēn-
náthhè'ec.

Kupánnakanakana. 'U; m vo'kúpha'n'nik,
'Asaxvanic?ámva'n'nítc. 'Utassé'yanik 'asik-
táva,n 'í'n. Tcé'mya;tc 'ík vúr Icyá't 'imē'n-
ná:vòc. Nanivási vúrav e'k'iniyá'atc. Tcé'mya;tc
'ík vúra 'Atáyticúkkinatc 'í'ú'nnúprave'ec.

10. COYOTE GIVES A WAR DANCE AT HIS HOME AT ORLEANS FLAT.

Told by *Imk'ánva'an.*

'Uknî. 'Ata hári va kun?ará;ràhìthànìk.
Tcávúra pā'npay 'á'ma tó'ppax. 'Úkrì'hvùtì
Pihné'ffite kó'va pakun?ará;ràhìthànìk. Xás
Pihné'ffite 'u; m vúra hitíha; n 'úkrì'hvùtì'.
Xás 'u; m vúra hitíha; n po'θivtappárahiti pa-
mukun?íkk'am, Pandámní'ík.

Tcávúra 'íthā; n kumassúppa Pihné'ffite
'uppîp: "Kúmate;tc yá'vhe'ec, tá;yhe'ec. Ku-
niviyíhukke;c tà'y. 'Aficnihánnitcàs kuniviyí-
hukke'ec. 'Úyttà'hkò; va'aficnihánnitcàs ku-
niviyíhukke;c kúmate'etc. Vírì na; pu'ò'khèc-
hà'á. Na; tanikríhař." Ká; n 'úkrì'hvùtì',
θífvò'nnúpmá'. Tcávúra takun?á'θva pa'ífáp-
pí'ttítcàs á'axak tá;y kuniviyíhukke;c 'aficnihán-
nitcàs. Hínupáy 'u; m va; muθθú'ív. Hínupáy
'ù; mkùn vúra púva; ká; n 'arámsí'prívtíháp
'úytá'hko'o, pa'aficnihánnitcàs. Xás 'uppîp:
"Pakumúski'nvàràhà'ak, yíθθ é' k'á; n 'ukrí'c-
ríhèc θivtapa'íppan ka?kúkamkañ, karu yíθθ
é'k yú?kúkamkañ, θivtapa'íppan yu?kúkam-
kañ." "Tcé'm." Xás Pihné'ffite 'uppîp:
"Tcimi tanikríhař." Tó'ppè'nvánà; pakun-
kúphè'ec.

Tcavura kúmate;tc tó'kxurá'a, Kárò'kàm¹

¹ *Kárò'kàm*, the flat on top of the ridge just up slope of the town of Orleans; on the NW. side of the Klamath river. Cp. *Kánnò'kàmìtc*, dim., down slope of *Kárò'kàm*, p. 153, line 8 of text.

that way, they were growing up as Bear Lilies. They who were children were growing as Bear Lilies. And then she was growing up as Jeffrey Pine roots. She thought: "I'll be sitting around in front of Humans. Human will be touching me all the time."¹

Kupannakanakana. He did thus, Water Ouzel. That woman had bad wishes against him. Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

Ukni. They were living [there].

Then later on he [Coyote] was catching salmon. He was fishing. People were staying with Coyote. Coyote was fishing all the time. They were just dancing the war dance all the time outside their house, at Orleans flat.

Then one day Coyote said: "It is going to be a big time tonight, there will be lots of people. Lots are going to come. Young fellows are going to come. The youths from Mt. Shasta are going to flower-dance tonight. I won't be here. I am going to go fishing." He [Coyote] was fishing there, at the mouth of the creek. The two girls were bashful that there were going to be lots of youths coming. They were his [Coyote's] urine!² They did not come from Shasta Mountain at all, those boys. Then he [Coyote] told them [before he went to fish]: "When you go to look on [at that dance], one of ye will sit down at the upper end of the war dance, and one of you at the lower end, at the war dance's lower end." — "All right," [the girls said]. Then the Coyote said: "I am going fishing." He told the two girls how they were to do.

Then when it got dark in the evening they

¹ When making or using baskets.

² Coyote advocated such childbirth in the deliberations of the *Ixxareyavs*.

takunihyá'v'rik, xás kunpî'p: "Tá kunivythuk 'ata." Takunihyá'v'rik. Káru 'u; m xás Pihné'ffite sípnu; k 'u'ê'tcîp. 'U'ê'θrúppuk pasípnu'uk. Xás va; ká; n 'uθá'ntak pamupáttitak. Xás úkfú'krá'a. To'ppíjk'utiháyá'tchê; n pó'kfú'krá'a. Vura icpúkámmú'ax. Pasípnu; k tó'krî; hvà'. Vá; s tó'yáθ'ràriv pasípnu'uk. Xás va; vura Kánno'kámite¹ yánava ká; n 'ikyukawávtcùr 'uθá'n'iv. Ta'ittam 'uθurivk'ô'he'en, pe'kukawávtcùr. "Kíhmararicuki", 'aficnihánnitcás." Ta'ittam kunihmararicukahe; n pa'afierihánnitcás, pamuθú'úvák. Xás kunihmararup, kunihyá'vrík'vànà'. Pihné'ffite tó'kviriprúp. Tóppí'fk'útihè'en.

Ta'ittam va; kunkúphe; n 'ípa kiníppè'rát vé'kkukúphè; c kúmaté'etc. Xás wákkarari kú; k kún'ú'm. Yíθθa ka'kúkám kú; k 'u'ú'm, yú'kúkám yíθθa kú; k 'u'ú'm, kú; k 'u'ú'm yíθθa yú'kúkám. Vura ká; n takunim'úskiî. Yíθθa 'á; hkam 'uvá'ráyvùtì'. Xás yíθθa 'awmá y'uppî'p: "Pihné'ffite vúr 'umússahitì". Kúhú'mùm. 'Ata fá't nà Pihné'ffite. Vur icpu kíte payá'n'í'vthàn." Vura takunim'úskiî. 'Á'pun vura kunic 'u'assící'hvùtì wákkarari vura patu'ú; mmáha'ak, kó'va tupu'wítck'á'nvà'. Takunim'úskiî. Hínupa páy 'u; m 'awí; tc 'úkyè'hínàtì' wákkarari pa'í'nnánsañ. Pu'ipmahó'nkó'nnàtìhàp. Xás yíθ 'uppî'p: "Tík'aním'ússan pó'krî'hvùtìhà'ak." Xás ma'vannihite vura 'uhyá'rihic. Yánava 'ú; θ ká; n 'úkrî'hvùtì Pihné'ffite. Xás yúruk 'úpnu'up.

were hollering, at Karokam, saying: "Maybe they [the youths] are coming." They were hollering as they capered down slope. And Coyote then picked up a storage basket. He took the storage basket outside. Then he put it on his fishery bench. Then he walked up slope. He was dressed up so good when he walked up slope. He was just all money [money all over him]. That storage basket was fishing. He put a blanket on that storage basket. Then down slope of Karokam behold there was a rotten log lying. Then he urinated on it, on that rotten log. "Come out, boys," [addressing his urine]. Then the youths all came out, out of that urine of his. Then they [the newly made boys] ran in down river direction, they hollered as they capered down slope. Coyote ran in down river direction. He was dressed up.

Then they [the girls] did this, what he [Coyote] told them that they should do that evening. Then they went to the two ends. One went to the upper side, the other one went to the lower end, to the lower end the other one went. They [the two girls] were admiring him there [the Coyote as he danced]. One [man, as he danced] was going around in front [of the row of dancers]. Then all at once one [of the onlookers] said: "It looks like Coyote. He's a funny acting fellow. Maybe it's Coyote. He's all money, that young fellow is." They were admiring him. It was like he pretty near lay down on the ground as he reached each end of the line, he was dancing so hard. They [the two girls] were admiring him [Coyote]. It was that he was making babies where they [the two girls] were sitting at both ends of the line.¹ They [the two girls] did not feel it. Then one [man] said: "I am going to look where he is fishing." Then he halted a little up slope [from Coyote's fishery]. Behold

¹ The two girls were seated as onlookers, facing the dancers at the two ends of the line, and when Coyote almost bent to the ground as he reached the end of the line and started back again he was impregnating the two girls in turn.

¹ Dim. of *Károb'kám*, plcn.

Xás yúruk 'u'í'pma'. Xás 'uppî:p: "Káruk 'u'ám vúra Pihné'ffite 'úkr'hvùtì'." Xás yíθθ 'uppî:p: "Yé'hé, tínápa;n kanimússañ. Páy 'u'ám vúra Pihné'ffite, vúra tani'á'pún'ma. Pa'á'hkam vá'ráyvutihán páy 'u;m vúra Pihné'ffite. Tani'á'pún'ma vúra va; páy Pihné'ffite. Tínápa;n kanimússañ." Xás káz;n u'ú'm. Yánava Pihné'ffite 'úkr'hvùtì'. Váz;s 'u'ássati', 'úkr'hvùtì'. Xás ník 'ulyt'n'nic. Puxáy vúra 'úhivrik'á'a. Xás 'u'axus: "Vúra 'ú;θ ní-ú;mmé'e." Ta'ítam 'wáttàkàràhè;n páttirak. Xás 'u'á'ffic. "Pihné'ffite, vúra vé'kr'hvùtì-hùm?" Puxáy vúra teú'phítàrà. Xás 'u'á'ffic. Yánava sípnu'uk. "É·, Pihné'ffite múkkù'phà, púya 'íp níppa'at, kúhù'mùm." Xás 'úpnu'up. Yí;mmúsitc vur ukpé'hva', 'uhyvdrakva'.

Xás Pihné'ffite teaka'í'mitc vur uppî:p: "Témi nuppiruram'vi." Xás víri 'ú'mta vúra kunpiru-vó'nsíp, pa'ípa'ifáppì'ttítcàs. Yánava 'áaxak vúra takun?imm'ú'ttára xás pakunpuvó'nsíp.

Takunpiruram'va, Pihné'ffite takunpiruramva kó'va pa'á'fienihánnitcàs, kó'vúra. Xás máruk kúkkú;m vúra va; káz;n yánava 'iku-kaxóvtcú'. Ta'ítam 'úpé'vndà'a: "Témi 'ó'k páy sù? kikipávy'hk'ú'ú'. 'I;mk'un vúra va; páy 'ó'k takúpké'vic." Púya 'ú;m va; Pihné'ffite 'ukúphà'n'ník. Hínupa 'u;m va; pamuθúriv paθivtá'pvánnà'thànsàñ. Káru 'u;m hínupa páy 'áaxak 'axí;tc tó'kyé'hìndà pa'ifáppì't.cà'. Hínupa páy 'áaxak 'axí;tc tó'kyé'hìndà' pa'ípa kúníc 'u'asac'í'hvùtìhàt, pa'ípa 'á;hkam 'uvá'ráyvùtìhàt.

Kupannakanakana. Pihné'ffite 'ukúphà'n'-ník. Payé'm vúra va; kar úθvù'ytì Pihné'fθù'uf. Payé'm passá'mváruv kári vari vurav ó'θvù'ytì', Pihné'fθù'uf. Pakáz;n 'úkr'hvùtìhànik Pihné'fθù'fvò'nnúpmàk. Payé'm vúra kar 'uvún-nó'vùtì pa'íccaha Pihné'fθù'fvò'nnúpmàk.

Té'mya;tc 'ík vúr Icyá't 'imc'í'nnà'òic. Nánivássi vurav e'kviniyá'atc. Té'mya;tc 'ík vúra 'Atáytcúkkinatc 'i'ú'nnúpravé'e.c.

Coyote was fishing out over the water there. Then he [that man] went back down river [to where they were dancing]. Then he got back down river there. Then he said: "Coyote is fishing up river there." Then one said: "Oh, let me go up and see. [He wouldn't believe it.] That is Coyote, I know it. That is Coyote that is dancing round in front. I know that that is Coyote. Let me go and see this time." Then he got there. Behold Coyote was fishing. He had a blanket on, he was fishing. Then he hollered to him. He did not answer. Then he thought: "I am going over there." Then he walked over along the foot log. Then he touched it. "Are you fishing, Coyote?" Then he never spoke. Then he touched it. Behold it was a storage basket. "Oh, Coyote's work! Didn't I say so, that he's a funny fellow!" Then he went back down river. From far off he [that man] hollered, he hollered down river.

Then Coyote said low¹: "Let's run back." Then they could hardly get up, those that had been girls. Behold both were in a family way when they got up.

They ran away, Coyote together with his boys ran away, all of them. Then up slope behold a rotten log again. Then he told them: "Ye get back inside the log! Ye will live here." Coyote did thus. It was his urine that was dancing the war dance. He made those girls have two children. He made them have two children when he was almost lying down, when he was going around in front.

Kupannakanakana. Coyote did thus. Now it is still called Coyote Creek. The creek's name yet is Coyote Creek. Where he used to fish was at the mouth of Coyote Creek. Now still the water goes back up into Coyote's fishing place, at the mouth of Coyote Creek.

Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

¹ Lit. slow.

II. COYOTE DOCTORS A GIRL, HIDES IN A HOLLOW TREE AND PAINTS
BOYS WHO BECOME BIRDS.

Told by *Imk'ánva'an*.

'Uknî. 'Ata háriwa kunḡará-ràhìtìhàñk.
Xás Pihné-ffite 'iḡán 'ùxwus: "Tí yúru
kanwá-rañi, wásik va; vúra nì'ahó-kk're;c
pé'cké'ec.
Tcavura tayi;v tu'û'm. Xás 'uaxus: "Tcimi
k'aníppù'n'vì." Xás 'iḡyáruk 'utkárattì'. Xás
'uaxus: "Tí k'anìh'é'en, wás tí' k'anìh'é'en. Kiri
kunxus: "'É'm, náv o'hé-ráti', tuh'é'er. Xás
kú'sráhkam kú; k tó'kæikmu'û. Tcimaxmá'y ku-
nìhyiv: "I; mum 'é'm?" Páy kítc 'ukú'pha'.
Kúkkuzm vura: "I; mum 'é'm?" Xás 'uppîp:
"Hq;." Xás 'u'ihivrik wás 'uppîp: "Fá't
pakkuhittìhàn 'ávansàhùm hùm 'asiktáva'an?"
Xás kunpîp: "'Ávansa'." Xás 'uppîp:
"Pû'háta, puk'ip 'ávansa napáttumkutìhàta.
Xás kunpîp: "'É'." Xás kúkkuzm kunìhyiv,
wás 'uppîp: "Fá't kò'k pakkuhittìhàn." Xás
'uppî; Pihné-ffite: "Nà; klp 'ifáppì'ttìtc wás
nìpáttumkutì'." Xás kunpîp: "'Ifáppì'ttìtc
pakkuhittìhàn." Xás 'uppîp: "Tcéñ, va;
'u; m nìpáttumke;c pefáppì'ttìtchà'ak." "Tcimi
nùvittivirik'ûi." Kárixas: "Tcéñ." Kárixas
'u'û'm. Xás 'i'nná'k kunḡará-ràhìtì'. Xás 'uppîp:
"Tcimi kík'íruram'vi. Nà; pátte;tc wásik
nìpáttumke'ec. Nà; pátte;tc wás kip 'ára
nìpáttumkutì'. Va; 'u; m 'u'arárì'hk'ánhè'ec.
Yí;v 'ík vúra kúvyì'hme'ec." Ta'ittam yí;
vúra kunìvyì'hmd'. Xás yíḡḡ 'ùxwus: "Tí
k'anp'imússañ." Yámátc'k'è'nic. Yánava
'uwráratì pákkúhà, payíkkìhà: "'Aké'
'aké'." Yánava Pihné-ffite 'ávahkam 'úḡwù'p-
táku'û. Kárixas 'úhyiv pa'ípakupimússaranhà,
'úhyì'núcvànà; pó'tfúnukvà: "Tcé'mya'atc,
kìkpávyìhukk'ûi' tcimi nùyùkàn. Tó'ktára'ic."

Ukni. They were living [there].

Then one time Coyote thought: "Let me
go down the river! I'll walk along the river.

Then he got way down. Then he thought:
"I'm going to take a little rest. Then he
looked across the river. Then he thought:
"I'll take a smoke. So they'll think it's a
doctor, behold he is smoking." Then facing
the sun he made a x-sound towards it.
Then the people hollered to Coyote: "Are
you a doctor?" But he [Coyote] just did
the same way. Then again they hollered:
"Are you a doctor?" Then he said: "Yes."
Then he [Coyote] answered and said:
"What is it that is sick, a man or a woman?"
Then they said: "It's a man." Then he
said: "No. I never did doctor a man."
Then they said: "Yes." Then they hollered
again. Then he said: "What is it that is
sick [a he or a she]?" Then Coyote said:
"I always doctor a young girl, nothing else."
Then they said: "It's a young girl that's
sick." Then he said: "All right, I'll doctor it
if it's a young girl." "Let's go and get him
[Coyote] in the boat." Then [they said]:
"All right." Then he [Coyote, the doctor]
got there. Then he went into the house.
Then he smoked. There were many living
in the house. Then he [Coyote] said: "You
people all go away! I'll doctor her when
she's alone. I always doctor a person alone.
Then she'll get well. You folks must go
way off." Then they went far away [be-
cause he knew that she might holler]. Then
one man of them that went away thought:
"Let me go back and see." It was a funny
surprise. Behold that sick one [girl] was
crying, that sick one was: "Ouch, ouch." Be-
hold Coyote was on top of that girl. Then the
one who went back to see hollered, he hollered
to them when he looked in: "Quick, let's kill
him. He is pushing her down." Then they

Xás kunpíhmarúk. Pihné'ffite 'u'árihrupuĕ. Hinupay Pihné'ffite. 'U'árihrupuĕ. Mǎ'kk 'ukviripripa'^a. Káruma 'ip takunáussat vura hō'y váriwa vayás'á'á. Vír icpukammú'ax. Yukúkkúhák nínay pé'cpuk, nínay. Kó'va vura 'u; m 'icpukammú'ax. Hinupay Pihné'ffite.

Kárixas kun'áharam vura yí;v má'kka to'kviripripa'^a. Yánava ká;n 'ipp 'u'í'hya'. 'U'ahvárá'hiti pa'ippa'. Kárixas va; ká;n sù? 'u'árik'á'^a, 'ahvára'^{ak}. Xás uppî:p: "Piftcǎ'kki", piftcǎ'kki". Ká;nik unihmá'ava. Yánava ká;n 'ippa kite 'u'í'hya'. Purafátta; k Pihné'ffite. "Tcēn, tcēmi k'ō panu'áharamuti". Vúra tahú'ava.

Tcavura tapǎ'npay taxára ká;n 'avansá-xi'ttiteds kunikyámmi'tcvaná'ti'. 'Aemáy kunic 'ukké'n pa'ippa'. 'Aemáy uppî:p: "Icáva'^{ac}, 'icáva'^{ac}, 'icáva'^{ac}, tcēmi napimthárupi'". Xás kunpî:p: "Tcēn". Xás yí'θ uppî:p: "Ánnihite 'u; m kite yáv muparā'm'var." "Icáva'^{ac}, 'icáva'^{ac}, yǎ'tcas kikyǎ'vicap, pakanapimthárup-paha'^{ak}." Xás: "Tík'ampikk'^a; n 'ánnihite." Ta'ittam kun'áhó'hē'^{en}. Tu'ippasuk pamu'á'n-nihite. Vúra ta;y takunívyihuk. Ta'ittam kunpimtháruppahe'^{en}, pamutíppa xákka'^{en}. Pǎ'npay vura tá'tta;y yí'θumásva kun'á'kkúti'. Kóvúra takun'á'kkú'. Xás uppî:p: "Yǎ'tcas kikyǎ'vicap pakanapimthárupaha'^{ak}." Pǎ'npay vura tá'tta;y patakunpimthárup. Xás tcavura tapǎ'npay takunimthárupriñ. Xás Pihné'ffite 'upicá'krúpuk. Xás uppî:p: "Tcimi 'icaha kiktávan, na; ník níkyǎ'vic pakik'á'vva-θare'^{ec}." Ta'ittam takunpavyíthuk, takuníktu; k pa'icaha'.

Xás uppî:p: "Tcimi kik'asimted'kvánà kó'vúra. Tcimi kik'á'vvaθe'cap." Kó'vúra pakuntcú'phina'ti páyk'ú'más 'upí'tti': "Né'kvúra furaxmúra'xe'^{ec}." Takun'asimted'kvánà pakin'á'n'vaθ.

all ran back there. Coyote jumped out. It was Coyote. He jumped out. He ran back up [in away from the river direction]. They thought he was a rich man from some place. He was nothing but money [there was money all over him]. Even on his shoes money, even. He was just nothing but money. It was Coyote.

Then he [Coyote] ran far back from the people. There was a tree standing there. The tree was hollow. Then he [Coyote] went in there, into a hollow tree. Then he [Coyote] said [to the hollow tree]: "Close together, close together." They ran thither. "That is only a tree standing there," [said the people who were following him]. There was no Coyote. "All right," [said another of those following him], "let's give up following him." He had vanished!

Later on boys were playing there [under that tree]. Then all at once it was as if the tree shook. Then all at once he [Coyote] said: "Nephew, nephew, nephew, ye fellows chop in to me." Then they [the boys] said: "All right." Then one of them said: "My older brother has good wedges." "Nephew, nephew, I'll make something nice out of you, if you chop in to me." Then: "Let me go down and get my brother." Then they two got back there. He brought his brother there. Lots of boys came there. Then he chopped along with his brother. Then later on lots of them were taking turns hitting [at the tree]. All were hitting at it. Then he said: "I'll treat you fellows good if ye chop me out." Later on there were many [boys] there when they chopped in to him. Then after a while they chopped a hole through. Then Coyote jumped back out again. Then he said: "Ye get water, I am going to make stuff to paint ye with." Then they returned with the water.

Then he said: "All of ye shut your eyes. I am going to paint you up." They were all talking, they were all saying to one another: "Paint me red!" They were all shutting their eyes, when they were being painted.

Ta'ittam 'u'axayteákkicrihe; n pamússi'c, múttl'kmú'uk. Ta'ittam 'ukyúhé'en pamusiccá'f. Xás kóvúra yíthumásva 'umússahiti'. Pahú'tva to'ppîp: "Va; kamimússahitihí," va; vúra tumússahitihé'c, pato'ppîp: "Tcántcá'fkunic-?íkhe'c," "ikxáramkunic?íkhe'c," "'a; xkúníc k'ansiccáfhi'." Pa'a'xkúníc karu vúra musiccáfhaník.¹ To'ppîp: "A; xkúníc k'ansiccáfhi'." To'ppîp: "A; xkúníc kankiyúhi'." Há'ri vúra payé'm pa'avansas karu va; kunkupítí kunipítí 'a; xkúníc kunkiyúhsúrò-tì há'ri. Xás 'iccaha tó'ycá, kóvúra va'má'k pó'kyá'raník patevîv, va; vúra kóvúra patevîv 'uk-yá'raník pamusiccáfmu'uk.

Pa'icahé'kxaramkunic karu yíthuk 'uθrî'c. Káru pa'icahatecántcá'fkunic va; karu yíthuk 'uθrî'c. Karu pa'icahá'á; xkúníc káru yíthuk 'uθrî'c.

Xás 'u'á'nváθvana'^a. Xás 'uppîp: "Kó-vúra kík'á'símtcá'kváná'^a, kóvúra, pakík'á'nváθ'cap."

Ká'kum kunipítí: "Na; vúra yá'matché'c, na; 'ík vúra yá'mate né'kyá'vic." Ká'kum kunipítí: "Na; 'íthá'í;c 'ík vúra furaxmúra-xhé'c, furaxmúra-xhé;c 'ík vúra na'^a." Xás pó'á'nváθvana'tí, xás takun'íppé'c: "Na; 'ík vúra 'íthá'í;c furaxmúra-xhé'c." Kóvúra kun?ásímtcá'ktí'hvâ pó'á'nváθvana'tí. Takun-?á'tcitchina'^a. Ká'n takuniptcivittic. Kóvúra kun?ásímtcá'ktí'hvâ'. U'á'nváθvana'tíhaník. 'Iθvá'y tcántcá'fkunic 'uyvú'ukvâná'^a, pamukun?íθva'^{ay}.

Xás pakunpimúsva'^{an}. Puxwite 'ahírurav 'ikxáramkunic pamukún'v'ic. Xás ní'kun-pí'xahsurúva'^{an}. Vúra púpámfl'pcúrútiha'á. Hínupa ní' Anna;te 'uppîp: "Na; vúra su? kíte kúníc tané'y'í'k'vúri perxáram, puxay vúra pámfí'pcurutihá'a." Ník?iccah'upá't-vút'. Tí'kmú'k ní'kupí'xahsurúvā'nná'tí'. Pih-né'ffite vúra vò'pí'ttí: "Maník 'upámfl'pcúrè'c.

¹ As some tell the story the Coyote incised his arms and legs, as Indians do for luck, and the scarlet down color is his blood: *Paffúrax 'u; m púva; musiccáfha'a, va; 'u; m mú'a'^{ax}, 'usa-táky'θvā'nik*, the woodpecker scarlet is not his semen, it is his blood, he incised himself.

Then he took hold of his penis, with his hand. Then he squeezed his semen out. Then it all looked different colors. Whatever color he said: "May it come out," that color would come out, as he said: "May it be white," "may it be black," "red let my semen be!" He had red semen too. He said: "Red let my semen be!" He said: "May I squeeze out red." Sometimes men are this way now, they press out red at times. Then he mixed it with the water, he painted all the birds with it, he painted all the birds with his semen.

The black water he put apart. And he put the white water in a different place too. And he put the red water in a different place too.

Then he painted them. Then he said: "All of you fellows shut your eyes, all of you, when I paint you."

Some birds said: "I'm going to be pretty, you must make me nice." Some said: "I am going to be scarlet-downed all over, red all over I am going to be." When he was painting them, some said to him: "You must put scarlet down all over me." They were all shutting their eyes while he was painting them. They were glad. They were all seated. They were all shutting their eyes. He was painting them. He painted their breasts white, their breasts.

Then they looked at themselves. Their bodies had too much black on them. Then they tried to wash it off by rubbing. It would not come off. Behold it was Crow who said: "The black goes inside of me, that's all, it can't come off." Then he [crow] bathed with water. He was trying to rub it off with his hands. Coyote kept saying: "It'll come off. After a while it

Taxánnacite 'a;á:kúniche'^e, *fúraæhe'*^e *taxánnahicite*." *Vúra xússipux* 'umáhvánà'tihañik.

Xás 'upikk^vú'thànìk *pamú'áxkúnic'a*^{as}. *Xás* 'uxxus *Pihné:ffite*: "Pukó'vúra 'á;á:kúnìc né'k-yá.vica'a. *Xá't* nē'namite *paffú'raæ*, *va;* *vúra fá't* 'u'ó'rahé'^e. 'Axxá'kvura *kite pánik-yá'vic*. *Kiri Yá's?ára* 'ikyá'kka;ñ 'ukyá'thè'^e, *xásik* *paffú'raæ* 'uttá'ràhìtìhè'^e. *Yá's?ára* *tà;y* *vúra* 'uykáratihe'^e, *Yá's?ára*, *xásik* *va;* 'asiktáva;ñ 'ukváraratihe'^e. *Va;* *vúra fá't* 'u'ó'rahìtìhè'^e, *xá;t* nē'namìte, 'ayúmàn *va;* *vúra* 'asiktáva;ñ 'u'ó'rahìtìhè'^e, *xá;t* 'axwá' *kite vúra nitákkanka*."

Xás *vá;* *vúr* 'opvé'hk^va *pamupará'm'var* 'Iktakatákkahé;ñ¹ *pamupmánti'*^{im}. 'Uppi;p 'u;ñ *vúra* *va;* *páy* 'úhrv'vitihe'^e, *pamupará'm'var*. *Karu* *pamúttca's* *va;* *vúra* 'upvé'hk^vanik *pamupará'm'var*, *Kú'rat*.² *Karu* *pamutá's-?anammahate* *va;* *vúra* 'upvé'hk^vanik *pamupará'm'var*, 'Íppahak 'Iyununá'ndtìhàtchàn.³ "Va; *vúra* *kunìhrv'vitihe'*^e, *vá;* *vúra* *kun?ávaratihe'*^e." *Kwirá'kkavanhanik* *tipahé'ras*, *kwirá'kkávan* *tipahé'ràshànìk*. 'Iktakatákkahé;ñ 'ikpihantá'pàshànìk, *kárixas* *Kú'rat* *kù'nd*, *kárixas* *ninamúttá'pashanik* 'Íppahak 'Iyununá'ndtìhàtchàn.

Xás *páykv'ukmas* 'úkw'pctprìvtì'. *Yíθθuk* *takunívyl'hmd'*. 'Atcví;v *takunparihlerì'hvà'*. *Púya* 'u;ñ *va;* *Pihné:ffite* *vo'á'nvòðvànà'nìk* *pa'aftcnìhàn'ntcàs*. 'Uppi;p: "Na; *kár* *Iksaré'yav*. *Fá't* *vúrava* *nikyá'vic*." *Pihné:ffite* 'úppa'n'nik. *Kó'vúra* *pátcvìv* *Pe'ksaré'yavsahañik*. *Púya* 'u;ñ *vo'kúphanìk* *Pihné:ffite*.

Kupánnakanakana. *Tcé'mya;tc* 'ik *vúr* *Icyá't* 'imé'ndz:òic. *Nanivássi* *vúrav* *e'kv'iniyá'tc*. *Tcé'mya;tc* 'ik *vúra* 'Atáytcúkkinate 'i'ún-núprave'^e.

¹ 'Iktakatákkahé'en, the Western Pileated Woodpecker, *Phlaeotomus pileatus picinus* Bangs.

² *Kú'rat*, the California Woodpecker, *Balanophya formicivorus bairdi* Ridgway.

[the black] will turn scarlet, after a while it will turn scarlet." He was talking falsely.

Then Coyote thought: "I am not going to make them red all over. Though the scarlet is small, it will be worth something anyway. Only on the head I am going to make it. Would that Human will have to work hard, before he has woodpecker scarlet. Human will have to kill lots before he can buy a woman with them. It will be worth something anyway, even though it is small, indeed it will be worth a woman, even though it is on his head that I glue it."

Then he jabbed the Western Pileated Woodpecker's wedge in at the border of his mouth. He said he is going to be using it all the time, that wedge. And he jabbed into his younger brother, California Woodpecker, his wedge. And into his youngest brother, Western Gnatcatcher, he jabbed his wedge. "They will always be using that [wedge], they will be eating with them." They were three brothers [of the woodpecker birds], three brothers they were. Western Pileated Woodpecker was the oldest one, and then California Woodpecker, then the youngest brother was Western Gnatcatcher.

Then they all flew up. They went the other way. They became birds. Coyote painted them up, those boys. He said it: "I am an *Iksareyav*. I can do anything." Coyote said it. The birds were all *Iksareyavs* That's the way Coyote did.

Kupánnakanakana. Shine early, Spring Salmon, hither up river. My back is straight. Grow up early, Spring Cacomite.

³ 'Íppahak 'Iyununá'ndtìhàtchàn, the Western Gnatcatcher, *Poliophtila caetulea obscura* Ridgway.

12. COYOTE FALLS THROUGH THE LIVING-HOUSE ROOF HOLE.

Told by *Afri'itc*.

'Uknî. *Pihné'ffite vo'kúphá'n'nik, 'ók*
'iθivθanē'n?à'teip. 'U; m vúra vò'kúpittì', pa-
tó'kxáramha kári tó'ptcántcákkar, káru pa-
tusúppá'hà kári k'úkkuz; m tu'ēt'tcú'ar, patu-
súppá'hà', tucántcá'ksúràr patusúppá'hà'.
'U; m vúra va; hittha; n 'ukupittì'.

Tcávúra pā'npay 'iθā'n pó'súppá'hà', vās
'utcántcá'ksúràr Xás 'úxūs: "Tikanitnú'p-
nihì'."¹ Yánava 'i'nnā'k 'ifáppi;t 'úyrú'vrìè.

Xás 'úxrar Pihné'ffite. "Aké. Tanapí-
krì'vraè. 'Aké. Kiri 'à? 'u'íθθimcíp. Tcimi
k'ānpakúrb'hvì. Kiri 'à? 'u'íθθimcíp."²

COYOTE'S SONG AS THE DESCENDED.

"Káp káp,³ sicíaruþ,⁴
Káp káp, sicíaruþ."

Ta'ittam 'à? 'u'íθθimcìpre'hé'en. "Í. 'Aké."
Ta'ittam Pihné'ffite 'úkyì'mnú'p'rihè; n tcant-
tcá'ksú'ak. "Í. 'Aké. 'Aké. 'Ók 'iteván-
nihìtc. "Aké." Vúra tukó'hímmat'va.
Va; vúra ká; n kunpiftákkantun'va.

Píya 'u; m vo'kupha'nik Pihné'ffite. Ku-
pānnakanakana. Tcē'mya; tc 'ík vúr Icyā't
'imcē'nnā; ètc.

Ukni. Coyote did this, here at the world center. He [Coyote] was doing that way, was closing evenings the living-house roof hole and mornings opened it up, when morning came, opened it when morning came. That was his job.

Then after a while one morning, then he opened it. He thought: "I am going to look in!"¹ Behold inside he saw a maiden lying.

Then Coyote cried. "Ouch. I got hurt. Ouch. Would that she would lie stomach up. Let me sing. Would that she lie stomach up."²

COYOTE'S SONG AS HE DESCENDED.

"Káp káp, sicíaruþ,
Káp káp, sicíaruþ."

Then she turned stomach up. "Oh. Ouch." Then Coyote fell through the living-house roof hole. "Oh. Ouch. Ouch. Get closer to me," [Coyote said]. "Ouch." She felt sorry for him. The two got stuck together there.

Coyote did this. Kupannakanakana. Shine early, Spring Salmon, hither up river.

13. COYOTE MARRIES HIS DAUGHTER.

Told by *Imk'ánva'an*.

'Uknî. *'Ata háriya kun?árà'ràhìtìhañik.*
'Axmáy vúra káruk 'uvā'ram. Xás u'íppak.
Xás pámu'aram uppē'er: "Tcimi yáràràhì'.
Vúra pusayrì'hvè'càrà na; kúníc xás némús-

¹ It was always a man's duty to remove and replace the board that covers the rooffhole of the living-house. A man came from the sweathouse early to do this. He never looked in since the women folks slept without their skirts on; If a man looked in he would soon die: *Puxár imyá'hti-ha'ra, po'tnú'pníhtìha; k teantcá'ksú'ak*, he would not live long if he peeked through the living-house rooffhole. But Coyote again cuts custom.

11*

Ukni. They were living [there].

All at once he [Coyote] went up river. Then he came back. Then he told his daughter: "You'd better get married. You

² Coyote keeps switching his penis with a little stick, to keep it erect when about to perform such a deed. *Tupímθáyu*, he switches it thus.

³ Cp. *káp* said repeatedly to a baby to stop it crying, as one approaches his hand little by little to the baby's belly, closing the fingers graspingly at each repetition of *káp*.

⁴ A word of Coyote's language, reminding one of *sì'ic*, penis, and *tané'xruþ*, erectionem teneo.

sahiti pa'avansa'. "Tcém," 'uppîp. 'Uppi:p: "Tcém," pamu'arama pa'ifáppittic.

Xás 'imyá:n po'súppá:hà xás 'uppîp: "Tcimi vârami, tcimi sô'm'vi." Kárix'ás 'uppîp: "Tcém." Xás 'uppîp: "Tay vúra 'áttim, sô'mva 'áttiv". Xás 'uppîp: "Pémmáha:k pékrívrá'am, va; vúr umússahiti pananukrívrá'am, karu vúra vo'mússahiti pananukmahácrá'am, kóvúra vo'mmússahiti, pananuk'ík'vam káru vúra vo'mmússahitê, xás ik 'ixussé:c taní'um, va; pamukrívrá:m, pé'dvanhé'ec. Xáyfa;t 'ik 'icki 'á/w'u. Xáyfa;t 'ik máruk 'itrá'tti'.¹ Tcaka'ímite 'ik vúr 'i'áhò'tlhè'ec." Tcaka'ímite vúra po'áhò'ti'. Xás pó'um, xás 'uppîp: "Í, 'if uyá'te va; vúr ummússahiti pananukrívrá'am." "Yíθ k'anpim'ússapi, kanipnî'ndámìtèp'."

Xás 'innâk 'uvô'nfürük. Ta'íttam 'ukrif-furukahe;n pamu'áttiv. Ta'íttam 'uθarâmpúkkahe'n.² Xás kúmate;te pó'kxáramhá, 'aemáy 'upvô'nfürük pamu'avân. Yánava yâ'm'matcic. Vúra kâ'n pò'tèu'phìti'.

Tcavura tépcítta'ni 'úkri'i. Tusáyri'hvâ'. Xás 'uppîp: "Tcimi níp'v'á'rame'ec." Xás 'uppîp: "Tcém. Tcaka'ímite 'ik vúr 'íp-paho'vic. Xáyfa;t 'ik máruk 'itrá'tti'." "Hú'tva vúra pàtò'xwús. Kóvúra hum káru pav o'mússahiti'."

Xás 'upvâ'ram. Xás 'uxxus: "Fâ't 'ata kumâ'í'i pané'ppé'nti', xáyfa;t máruk 'itrá'tti'." Xás 'uxxus pamu'áttimnam 'á'pun 'ukrî'c. Xás 'uxxus: "Tcimmáruk kanimússañ. Fâ't 'ata kumâ'í'i pané'ppé'nti', xáy fa;t máruk 'itrá'tti'. Ka;n pamu'áttimnam 'u'tt.cu'. Xás máruk 'úkfú'kvâ', 'á'mmukite vúra puyívuha'a. Xás 'utvâ'v'nuk. Yánava 'armáy 'u'árihvâ'arak.

¹ For Coyote was going to carry the houses over the hill by way of *Ma'θicrâ'm*, the living-house on his back, the sweathouse hung on his chest and the flower hut in one hand.

² For she is a married woman as soon as she goes inside her bridegroom's house.

won't be homesick. He looks pretty nearly like me, that man." — "All right," she said. She said: "All right," his girl daughter did.

Then when morning came then he said: "You'd better go, you'd better go to get married." Then she said: "All right." Then he said: "Carry lots, carry your marriage load." Then he said: "Whenever you see a house that looks just like our house, all looks like our house, and like our sweathouse, everything looks like it, looks like our front yard, then you'll know that you got there, that's the house of the one you are going to marry. Don't walk fast! Don't look up slope. Walk slow." She traveled along slowly. Then when she got there, she said: "Oh, it sure looks like our house." "I must look different, [said Coyote] I must be young again."

Then she carried in her hands [with both hands, holding it in front of her] her pack-basket into the house. Then she made acorn soup. Then when it got dark in the evening all at once her man came in. Behold that man was nice-looking. He was just talking there [nice].

Then she lived there a long time. She was homesick. Then she said: "I am going home." Then he said: "All right. You must go back down slow. You mustn't look up slope." "I wonder what he [the man] is thinking. It's funny that everything looks the same."

Then she went home. Then she thought: "I wonder why he told me I should not look up slope." Then she would set her pack-basket on the ground. Then she thought: "I'm going to look up slope! I wonder why he told me I should not look up slope." She left her pack basket there. Then she climbed up slope, a little way, not far. Then she peeped over the ridge. Lo behold him walking in down river direction. Behold he was packing his living-house [on his back], he was packing the sweathouse in front of him [on his chest], the small flower hut he was packing in his hand. "Oh, his [Coyote's]

Yánav ikrívra; m 'u'íθvúti', 'ikmahátera; m
'iθvá; yk'am 'utákkararihóa, yahvuré'krívra; m
'uθkúruhti'. "Í., mükú'phà'a." Xás 'úxraí.
"Hínupa páy va; panani'ákka', hínupa páy
va; paní'ávanhiti panani'ákka'." Púya 'u; m
vo'kúphá'ník Pihné'ffite 'Ikxaré'yá'hò. Hí-
nupa 'u; m va; Pihné'ffite vo'kúphá'n'ník.

Kupánnakanakana. Tcé'mya; te 'ik vúr
Icyá't 'imeč'nd; èc. Nanivássi vúrav e'k'i-
nayá'ate. Tcé'mya; te 'ik vúra 'Atáytcúkkinate
'i'ú'nnúprave'ec. 'Afuptcúraw tané'mtcítátkk'hr'-
cùk.

doings!" Then she cried. "It was my father,
it was my father, that I went and married."
Coyote did thus in the time of the *Ikkareyavs*.
Coyote did thus.

Kupannakanakana. Grow up early, spring
Cacomite. Shine early, Spring Salmon,
hither up river. My back is straight. Anus
meus mihi protrusus est.