Picurís Children’s Stories: Glossed

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Fall 2006
Preface

Harrington’s 1928 Picurís Children’s Stories with Text and Songs contains a great deal of data on Picurís. Unfortunately, its lack of morpheme-by-morpheme glossing makes it rather difficult to use for linguistic purposes, entertaining though the stories may be. Frustratingly, Harrington says on page 294, “The texts were originally prepared with interlinear translation, but this has been omitted because of the cost of printing…”

Well, times have changed. The following pages are the result of painstaking work on the part of the Fall 2006 Linguistics 170 class to reconstruct the interlinear translation. It is by no means complete, but it should be considered a valiant effort for a one-semester course. Fortunately, the costs of typesetting (free with LaTeX) and printing (toner costs more than paper) have gone down since 1928.

These texts were harvested from bspace as they were uploaded by members of the class, then uploaded to an searchable and editable online database, where anyone in the class could update them as inspiration struck. Practically speaking, the glosses were originally done by members of the class, then later edited, sometimes heavily, by the members of Group 1.

Attempts have been made to correct obvious typographical errors (a nontrivial number of which exist in the original publication), though some may have slipped through the cracks. This is, after all, a work in progress.

Dominic Yu
2006 December 19
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Chapter 1

Magpietail Boy and His Wife

(1) Naŋ’utb’e naŋ’utb’eke čexamẽn wa tɔ-t’a Piwwel-t’a ʔiʔ-t’ai-t’hɔ. long-ago long-ago then LOC pueblo-at Picuris-at 3pl-people-dwell
Once upon a time the people were dwelling at Picuris Pueblo.

(2) Thapa Kwiača-xwɛ’-ʔučo han ʔa-liu-p’hil ʔiʔ-ole-kwin ʔaN-t’hɔ. And(conj) Magpie-tail-Boy(MTB) and A::3sg-woman-with corn-yellow-woman 3du-dwell
And Magpietail Boy and his wife, Yellow Corn Woman, dwelt there.

(3) ‘Īc’olekwin čah-ʔone ʔaN ʔa-nq-a-wia. YCW wizards-N A::3sg-LOC-be
Yellow Corn Woman belonged to the Society of Wizards.

(4) Hele yin p’hẽna Yawačake’ai ʔi-nq-totypical-ki. ʔA::3sg-LOC-estufa-have
Down below at Yawačake’ai they had their estufa.

(5) Mẽn̓cohə ʔIc’olekwin no-wai ʔiho-kwil čahone ʔiʔ-ʔuče-t’a-məm-piu me-hu. Narr.(then) YCW night-every there-(up?)-to wizards 3pl:A-ceremonies-do-DUR-to go-?
Yellow Corn Woman went there every night where the Wizards were doing their sacred ceremonies.

(6) Kwiačiaxwɛ’-ʔučo wina-čic’a-epa menstru-ʔiho-men ʔo-ʔuč-e-aic-ai-hen ʔo-kwil ʔa-liu-ʔuč-e-em MTB ?-sleep-b/c as/while evening-N sleep-PERF-SEQ -(up)to A::3sg-go-NOM
Magpietail Boy liked to sleep so much that he did not know where his wife went in the evenings.

(7) Wi ʔočta wẽwe tʰ5-t’a ʔa-wan’ʔe ʔana-kâčatiamẽ. nor when again home-at A::3sg-return-NOM A::3sg.NEG-know-?-NEG
nor at what time of the night she returned.

(8) ‘Īc’olekwin tʰolaʔiʔən naŋpopuʔuŋ wa liu-p’hɔ’ai čahone ʔiʔ-tɔt-ta-kim’au čahone ʔaN YCW evening?-SEQ ?-night-happen-SEQ LOC woman-? SoW B::3pl-estufa-? SoW in tушки-em-hu.
ceremony-go-IMP
As soon as it got dark, Yellow Corn Woman went over to where the Wizards had their estufa, to take part in their sacred ceremonies.
(9) Hepuxenun nə-pik-k'ialen tʰat-tʰa wän-hu, han hepuxenun hiaulon hattā 'opęyọmę. 
Attimes night-mid-? home-at arrive- and at-times morning already daylight-DUR wän-hu.
arrive-IMP
At times she would come home after midnight, and at other times she would come home when it was already daylight, in the early morning.

(10) Hqwen ʔa-sun-iʔo-e K'wiačiaxwę'ųčo nátʰi'ai ʔičč-o'-epa ētut. 
But A::3sg-man-home-NOM MTB very sleep-b/c when 
'ʔ-liu-c'ám-men-ná 'anja-kāčatiamę. 
A::3sg-woman-enter-DUR-NOM? A::3sg.NEG-know-NEG 
But her husband, Magpietail Boy, was such a sleepyhead that he did not know at what time his wife came home.

nor where A::3sg-go-PROG-NOM night-every A::3sg.NEG-know 
Neither did he know where she was going every night.

(12) Męčőho wepa K'wiačiaxwę'ųčo wētən tő-hu. 
"Xōmmə čan-noji 
Narr. once MTB self say-IMP: suppose this-night 
tiayčii毗邻q, 
1sg:A-NEG-sleep-b/c-NEG.fut 
But one time he said to himself, “Suppose I do not sleep tonight,

(13) xōmmə čokwil-ʔa 'an-liulanę nq-wai 'osowlehu. 
suppose where-? A::1sg.wife night-every 3sg:C-?-go-out-IMP 
in order to see where it is that my wife is going out to nightly.

(14) Čan-noji ti-ho-či, 
this-night 1sg:A-follow-FUT 
Tonight I will follow her.

(15) Kwip'amq-tʰa ta-kūi-ai-hen 
tai-či-piawe-či. 
bed-at I(?)-lay-(?)-sequence(?) I(?)##-sleep-pretend-fut? 
When I lie down in bed this evening, I will pretend that I am asleep.

(16) Yon tʰaña-te owalekenų he taimči wa čohó men'auxen. 
? house-from 3sg:C-go-out-NOM? wherever 1sg##-go-FUT LOC WHERE ? 
As soon as she goes out of the house I will follow right behind here wherever she goes.”

(17) Męčőho čii-t'ai nō-wia-nę tʰölkemmen ʔa-liulanę pa mekiahen 'qmmia-hu. 
Narr. that night-be-N supper? A::3sg.wife AGT feed.PSV-SEQ tell.PSV-IMP 
And that evening, after his wife had given him his supper, she said to him:

(18) "An-łol-enę, ču-kwe 'a-k'u-han hattą ʔa-k'u-k'ęnə nəwän." 
A::1sg-husband-N ? 2sg-lay-? now/already 2sg-lay-NOM ?-come 
“My husband, you must be lying down, for the time has come for you to sleep.”

(19) K'wiačiaxwę'ųčo męn mą-či-'a-piawe-hu, han tō-hu MTB 
exactly? REFL-sleep-?-pretend-IMP and say-IMP 
Magpietail Boy made believe that he was very sleepy and said:
(20) "Hoxui, 'an-liu-lanę, hattą natʰia'i-yo ta-čʰ-amaį, hokeyo hattą takʰuę.'
Alright 3sg-woman now very-? 1sg-sleep-? therefore now/already 1sg-lay-about-to
"Alright my wife, I am really very sleepy, so now I am going to lie down."

(21) Ho tő-men ma-k'ui.
Thus say-DUR REFL-lay-down
And so saying, he lay down.

(22) Kwip'ám'o-tʰa kui ma-čʰ-piawe-men.
bed-at lie REFL-sleep-pretend-DUR
He was lying in bed pretending that he was asleep.

(23) Na-čʰ-hała'äm-hu.
LOC-sleep-snore-IMP
He was snoring away.

(24) Ōliulanę, 'íc'ołekwin, mañał mapći'ańhu.
A::3sg-wife YCW hurry REFL-leave-ready-do-IMP
His wife, Yellow Corn Woman, began to hurry to get ready to leave.

(25) lę̱-t'en nanan p'očut'ai náŋk'čupu'än, 'íc'ołekwin 'ik'onkwelp'on.
shortly-after ? ? LOC-door-?-happen YCW 3sg:B-door-open
Shortly somebody knocked at the door. Yellow Corn Woman opened the door.

(26) Menčo hoop'ʨ'aix adapté 'ōliulanę 'o'ommiamen to-t'ala -
thephy MTB A::3sg-wife -tell.PSV-DUR say-hear.PSV
And Magpietail Boy heard someone telling his wife,

(27) "Mológica, hattą 'echęŋ 'apänh-u."
hurry now ? 2sg-late-IMP
"Hurry. You are the only one who is late."

(28) K'ʨ'aix adapté cuť'ai kē't'a 'ańq,po,p'u'e tōp'e.
MTB whoever outside A::3sg.OBL.make-sound.NOM recognize
Magpietail Boy recognized the person's voice that was speaking outside.

(29) Węčan tō-hu - "Halań 'anliutʰ#acė čäh'ënə 'aŋo-t'č'e-t'ahu.
self say-IMP : believe A::3sg-wife-NOM wizards ?-ceremony-do-IMP
He said to himself, "I believe my wife is doing ceremonies with the Wizards,

(30) Hqweń čancoį tihőći. čancoį henaikćeći."?
but I will follow her to-night. To-night I shall know."

(31) Menčo hoop'ʨ'aix k'owęñ 'amapi'aïhen čilek'o'auhen tʰonate 'owèle.
?
Yellow Corn Woman, dressed up well, her hair well combed, went out of the house.

(32) 'Owłekeńaŋ K'ʨ'aix adapté maḵwiwehén map'aihen 'ąliummenen kewatta mę.
?
As soon as she had gone out, Magpietail Boy got out of bed, dressed up, and followed his wife.
(33) ści'olekwin tanon ę'įłamãoń  hallan mêhu.
   YCW southwest trail-along fast go-IMP
   Yellow Corn Woman went southwest, walking fast as she went along the trail.

(34) Pä'-t'alia'-ę'pa ę'an-hui t'ai'-ọ-wen hu' auteta'ok'appeyo.
   Mëmenwia wa ę'ah nëne moon-shine/-bc snow-like white-? far-? -moccasins-appear?
   LOC wizards it'tatak'niai wän.
   B::3pl-estufa-?-at come
   As the moon was shining, her moccasins looked white as snow, as she came to the estufa of the
   Wizards.

(35) K'wiačiaxwë'ąxo ąliut'b'øe mëmen napi'iac'ętküitb'a 'ąc'ọn.
   ?
   Magpietail Boy watched his wife as she entered a place which was brightly lighted.

(36) "Y'ohoyo mën nōwai yōnt'ëi liuenë 'ąnt'b'øe 'ęchu, ę'ahëne 'ąn t'ūčet'āhu,?
   "I see that this is the place where this wife of mine has been coming every night, doing ceremonies
   with the Wizards.

(37) hōwen yōhui he tai-xe-tai-či."
   ? ? ? 1sg.LOC-hide-?-FUT
   But I will hide myself under here."

(38) Ho tōmen yin 'čla-pu-t'a mā-xen-lai 'o-člatop'bia-liakeliannatb'a mat'ai.
   thus say-DUR ? roof-hole-near-at REFL-hide? ###-roof-hole.sticks-under REFL-hide?
   As he said thus he hid himself near the roof-hole. He put himself under the roof-hole sticks.

(39) Tōtap'b'alta 'omqömaixen èhëne 'inapi'iac'ëtüküi.
   ? ###
   When he looked into the estufa the Wizards had it lighted up.

(40) ę'leuten t'apa 'imq'āuxia'ämhu.
   ?
   Shortly they began to prepare themselves for the ceremony.

(41) Wel 'iuxéwemęń, wel 'iup'b'ëm'men, wel 'iut'atb'ämęń. wel 3pl:C-eye-remove-DUR some 3pl:C-nose
   Some took their eyes out, some took their noses off, some took their ears off,

(42) wel 'iuxötb'ämęń, hal wel wi pin'ai 'imq'ämęń.
   some C::3pl-leg-remove-DUR and some even half-? 3pl-REFL-cut-DUR
   some took their legs off, and some even cut themselves in two.

(43) Męnçoło lōmão h'imapiahu.
   ? various-ways 3pl-REFL-make-IMP
   They were all fixing themselves in various ways.

(44) ı̃mapiak'ämęń ıt'ionwia'ępa ı̃mmiahu "Tą ı̃mmama hattą ı̃nq'uri'änći."
   ?
   After they were finished dressing, they were told by their leader, "Now let us start our ceremony."
Thus say-DUR then estufa-across 3pl:B-rainbow-put

As he said thus they put a rainbow across the estufa.

(46) Mënčoho 'it'uităhū.
?
Then they began to do their ceremony.

(47) Miakwęyotoma 'iwilemęn wēwe tanęń c'ępiu 'iłolu.
?
As they tried to climb the rainbow, they would fall back again.

(48) 'It'tonwia'epa 'i'ommiahū'
?
Their leader said to them,

(49) "Halăn yōho p'u'au ki-ya-naľa-t'ai-tučo-'e-yo čīhu.
believe ? near-LOC A::1pl-NEG-human-person-equal-NOM-? ?-IMP
"I believe there is a person near who is not our equal.

(50) Xǫmmə k'ën'au wēm'a ko-po-wèle."
suppose outside one 2sg:C-see-go·out
Suppose that one of you go out to see."

(51) Mënčoho wēn k'ën'aukwił 'opowale.
?
Their leader said to them,

(52) Y'in 'o-t'aulo-sian-ąu ną-po-mačian wēwe tōtapiu c' ön.
?-bush-?-LOC LOC-look-go·around
He looked around among the bushes, but he could not see anything, so he went back into the estufa again.

(53) "Çut'ąi y'in k'ën'au wi hele wainal'ačičmeko," t'ôn'ımcę.
?
"There is not a human being outside," he told the leader.

(54) Mënčoho wēwe 'it'uităhū, wēwe miak'oyotoma 'iwilemęn wēwe c'ępiu 'iłolu.
?
They began to climb the rainbow. Again they fell back.

(55) Miak'oyotoma ęiyaxwiletiamę.
rainbow-? 3pl-NEG-climb-could-NEG
They could not climb the rainbow.

(56) "Halo lę'ōhen maľuwe," t'ońenę t'ôhu,
? moment-? 2pl-stop leader say-IMP
"Stop for a moment," said the leader.

(57) "Hōwen yōho kiyatučo'ę he wi čīhu.
? ?? A::1pl-NEG-equal-NOM
"There must be some human being near who is not our equal.

(58) Hokeyo ho ki-na-\texttt{t}ůi\texttt{k}'ǒti\texttt{m}ę.
therefore thus A::\texttt{1pl-NEG-ceremony-good-could-NEG}
That is the reason that we have failed in doing our ceremony.

(59) Xɔmmə lěkə\texttt{m}ęňe'ix\texttt{w}ia'\texttt{a}nči. čit'\texttt{i}i\texttt{yo} wi nəwən nain\texttt{a}n 'o\texttt{p}ę\texttt{yo}.'
? 
Suppose we call the Screech Owl, for he is the only one who can see, even in the dark."

(60) Mę\texttt{č}o\texttt{h}o lěkə\texttt{m}ęňe'ix\texttt{w}ia'\texttt{a}n 'lěkə\texttt{m}ę\texttt{n}ę, 'a\texttt{x}wia'\texttt{a}n 'će 'ən\texttt{o}\texttt{l}aw\texttt{i}ako, 
? 
They called the Screech Owl. "Screech Owl, we have called you because you are the chief of the night,

(61) ę\texttt{yo} wi nənəwə\texttt{n}ən\texttt{a}n hə\texttt{u}a'\texttt{t}u\texttt{e} ęn\texttt{onę} węnən ką\texttt{p}ə\texttt{t}i\texttt{a}\texttt{h}u.
?  ?  L\texttt{OC-dark-?-?}  l\texttt{ittle-ant} one-?-?  ?-see-\texttt{able-IMP}
since you are the only one that can see in the dark. You can even see a little ant very far in the dark.

(62) 'ę\texttt{yo} 'ən\texttt{o}lə\texttt{w}i\texttt{a}. Y\texttt{o}ho nələ\texttt{a}\texttt{t}\texttt{a}i\texttt{e}nę ki\texttt{y}ət\texttt{u}\texttt{č}o'ę pu'\texttt{a}u ki\texttt{č}ɨmęko kįnət'\texttt{u}i\texttt{k}'\texttt{o}t\texttt{i}amę. 
? 
You are the chief of the night. There is a human being near who is not our equal, and that is the reason we have failed to do our ceremony.

(63) Hokeyo ko\texttt{n}oč\texttt{č}i\texttt{k}'\texttt{e}\texttt{y}o 'a\texttt{x}wia'\texttt{a}n\texttt{h}u." "Hu, hu," lěkə\texttt{m}ęňe\texttt{ǫ} təmę\texttt{h}ę\texttt{ę} kən'\texttt{a}\texttt{uk}\texttt{wil} ət'h\texttt{awəl}e, 
? 
So that is why we have called you here." "Hu, hu," said the Screech Owl as he flew outside.

(64) yin lě'\texttt{a}u han t\texttt{a}u\texttt{lo}a'\texttt{u} ma\texttt{l}ə\texttt{i}mą\texttt{č}i\texttt{a}i\texttt{h}ęn, čo\texttt{h}ə\texttt{le} wa nələ\texttt{a}t\texttt{a}i\texttt{m}ęn. 
? 
He lighted around in the weeds and bushes there, but he could not see a human being.

(65) Hattą tə\texttt{t}ə\texttt{p}i\texttt{u} nət'\texttt{a}l\texttt{a}c'\texttt{o}t\texttt{a}hęn yin 'ęlə'\texttt{a}i 'o\texttt{č}ə\texttt{t}ə\texttt{k}ə\texttt{l}i\texttt{a}nə\texttt{a}i\texttt{a}i kəl\texttt{x}aix\texttt{w}ę\texttt{č}ənę. 
? 
And as he was going into the estufa to report that he had not seen anything, he noticed there at the roof-hole the tail of a wolf hide sticking out through the roof-hole sticks.

(66) Tə\texttt{t}ə\texttt{m}ə\texttt{a} cə\texttt{n}ə\texttt{a}i\texttt{t}ən čą\texttt{h}ə\texttt{ńe} ət\texttt{m}ə\texttt{ęn} 
? 
He then went into the estufa and said to the Wizards:

(67) "Hu hu, ču'\texttt{t}əi he\texttt{l}e kən'\texttt{a}u ti\texttt{y}ənət\texttt{a}i\texttt{m}ęn. 
? 
"Hu, hu. I have not seen a human being outside,

(68) Ḥo\texttt{w}ə\texttt{n}ę\texttt{k}o yon 'o\texttt{č}ə\texttt{t}ə\texttt{k}ə\texttt{l}ə\texttt{i}ə\texttt{y}o ču'\texttt{t}əi kəl\texttt{x}aix\texttt{w}ę\texttt{č}ənę, hu hu," təmę\texttt{h}ęn ət'h\texttt{awəl}e. 
? 
but there is the tail of a wolf skin sticking out from under the roof-hole sticks," And saying "Hu, hu," he flew out.
(69) lakju'enu kalxait'opukennà Íc'olekwìn piwe-wän.
screech.owI wolf-skin-say-happen-NOM YCW fear?/-come
As soon as the Screech Owl mentioned the wolf skin Yellow Corn Woman realized who it was.

(70) "Thapa mèco 'ànsott'a'se yo wia," wètän tôhu.
? ? A::3sg-man-home-NOM must be self said
"That must be my husband then," she said to herself.

(71) "Xômmà wêm'a k'èt'a măpòçàn, 'aìxèn hele măt'ai³'b'am'èn'ën čaikwil măc'èteëi," 'ıt'tonwìa'ë tôhu.
? 
"Let one of you go out to see. If you should find anybody, bring him in," said the leader.

(72) Mënc'òho wën kën'aukwìl 'opòwële.
? 
And one of them went out to look.

(73) 'čìjì'ëi ³'o.mìq.mën 'čìjì.nà'ëi ču't'òi wën t'ai.enë
roophole.at 3sg:place.look.DUR rooftop.under someone one person.N
? 'čìjì.to.nà'ëi xè.tai.
? .wolf.skin.cover.PERF.SEQ.indeed rooftop.sticks.under hide.be-under
As he looked around the roof-hole, there was indeed a person under the roof-hole, covered with a wolf skin and hidden under the roof-hole sticks.

(74) čihuite wócìaheñ tatapiu c'otìa, t'ònenë 'ënt'a kàlia.
? 
He was taken out of there, was carried into the estufa, and was brought to where the leader was sitting.

(75) "Ha, K'wìačìaxwe'auço, heyò ču't'òi 'ãnl'ëwiat'b'skin'au 'àwânhu?"
? 
"Ah, how is it that you come about my precinct?"

(76) Hòwëñ K'wìačìaxwe'auço hewatômë,
? 
But Magpietail Boy did not say anything.

(77) wa 'âlu'en'ai lâkìahën.
? 
He was then taken over and seated where his wife was seated.

(78) Mënc'òho hattà ³no-pìk-k'ìalën nàna'ëpa 'o-wa'-ce-kwelpat-tia-më, čì'ëmaï'eña.
then already night-mid-after time-b/c ?-NEG-eye-open-able-NEG ?
As it was then after midnight, he could hardly keep his eyes open.

(79) Hëčuwëñ 'âliu³'t'së 'òpawëma 'ip'ëxekk'ëi. Mënc'òho čìpiu.
finally A::3sg-wife-NOM ? 3sg:B-head?-lay then sleep
He finally laid his head on his wife's lap and went to sleep.

(80) čâhàne 'iut'uíp³'ål'aihen yên kia'au 'ànàp'at³'ànmenlapaičia.
? 
After the Wizards had finished their ceremony, they made a ridge-bench in the arroyo.
(81) Menčoho čihui 'ɑnqučikačan tākia.

He was then put there while he was still asleep.

(82) Thapiaken hiaulot-ta čiwapuíxen 'įntananaŋ'au kwilpa 'ɑnqučeraihėn p'atb'ɑnxweu'ai kui.
next.day morning-at ? strange-?
When he awoke early the next morning he was lying face up in a strange place on the cliff bench.

(83) "Heyo hattą yonate čat taweleći," wētān tōhu.

"How am I going to get out of this place, now?" he said to himself.

(84) Wi máxwik-kewenŋ 'ɑnantbiamčę.

It was even impossible for him to turn over.

(85) p'atb'ɑnxweu'emq waiquíčitten 'iuiwa'epa kwilpaŋ 'omomčen kui.

Since the cliff bench on which he was lying was only wide enough for him to lie on, he could only look upward as he lay there.

(86) Menčoho Yōimaŋę wa Pēt'b'ɑn'ai t'bę.

Now at Pēthānta there dwelt an Elf.

(87) "Xommm čahai wa tōnŋ p'akwil he taitaiwamčęi," tōmčen menčoho mčę.

"I believe I will go for a walk down southwest to the river to-day." As he said thus, he started out.

(88) Mēmmen menčoho čat'ahu?

Going along he sang:

(89) Yΐn Kwiačiaxwe'uočo kuik'ɔ'aukwil čat'amčen čōhu.

As he sang, he passed right above where Magpietail Boy was lying,

(90) Menčoho Kwiačiaxwe'uočo nānate mɑt'ohemčę?

and Magpietail Boy cried from below:

(91) "čuľįh yΐn k'ɔ'au kaŋačapɔmčεęe 'atęwe xa'a yonate maiwɔi."

"Whoever you are that is singing along, stop, and get me out of this place."

(92) Yōimaŋę tōľalıa yίn nātɔpɔnpiu pɔmę.

The Elf heard the cry and went to see the place where it sounded.

(93) P'at'ɑn'ai 'o-kaš-wale-xen Kwiačiaxwe'uočo 'ip'atb'ɑnxweukun'ai t'ɑn.

cliff-at 3sg:C-peep-go.out-?
As he peeped into the cliff, he saw Magpietail Boy lying on the cliff bench.
"a, K'wiačiaxwé̱ụço, heyo čuł'əi 'ç yəho ’qəł'ahu?"

"Ah, Magpietail Boy, what are you doing here?"

K'wiačiaxwé̱ụço pa ḋəmmia - "Yəimənə, yənate maì̱həmə."

Magpietail Boy said to him: "Elf, get me out of this place."

"Halo yìn tənən pəkwil təməməko wən kwəlenə 'ən kəna'qəxiyənəko, ?

"You will have to wait, for I am going down southwest to the river, since I am paying courtship to a maiden,

halo ɋətənən təsomuləči." ?

but I will return shortly."

Ho tōmmən Yəimənə tənən pəkwil mə. ?

As he said thus, the Elf went down southwest to the river.

čə̱fəmən məhu? ?

He went along singing:

Hati pam'one, Dear flower-N

Dear little flower,

čəkwil 'a'eyə? ?

Come hither,

'Aməxəučeči. ###

That I may embrace thee!

Hati pam'one, Dear flower-N

Dear little flower,

Kəmańčəɬəsiyə ###

Let us be married,

Tāpiu Ʉənmeči. ?

Come, let us go to the Pueblo.

Pəkwil məmən Psəpeyə pəwaiya ɭəkkuiya ɬən. ?

As he went along, he came to where Fish Maiden was basking beside the river.
"Good morning, Fish Maiden," he said.

"Come over this way," said the Fish Maiden to him.

The Elf went over and they both sat down to talk.

As the Fish Maiden was getting dry, her mouth began to open.

The Elf said: "Could you not stand it a little while longer?"

The Fish Maiden said:

"I do not stay outside of the water so very long. That is the reason that I am already about to go back in."

Because the Fish Maiden did not want to stay outside the water, the Elf went away angry.
hokeyo wënnënnø konålôlehe. 
therefore one-?-time 3sg:C-LOC-drop-about-to
So I am going to drop them to you, one at a time.

(121) Kopöhaxwače'än yinate kowawalepo."
3sg:C-all-miss-COND here-from 3sg:C-NEG-go-out-NEG.FUT
If you miss all of them, you will not get out of there."

(122) "Tąxui kōwęennö, tasočęłuńči."
"Very well, indeed, I will try my best to catch them."

(123) Haihèn mënčhöho 'anap'åk'uax'o'pʰūčia.
And so the Elf dropped one of the spruce cones, but he did not catch it.

(124) Hownenko načèle wēwe wēn 'an'opʰūčia.
? He dropped him another, but he did not catch this one either.

(125) Thapa čit'èi načèle pāčuńńwa'ë 'an'opʰūčia. Thapa načèle.
? He dropped him the third one, but he did not catch it either.

(126) Hattå Yōimańę pa ḋammiahu 'ómmmianën'?
Now the Elf began to scare him by saying:

"čanq'ahuńči yoń'tèi yo han pʰūlian."
"You must do your best, for this one is the last."

(128) "Ha, tańčí." K'wiačiaxwę́'učo tójhu.
"Yes, I will," said Magpietail Boy.

(129) Mënčhöho wimnaw'ë 'an'opʰūčia.
? He then dropped him the fourth one.

(130) Načèle.
? He did not catch it.

(131) "Howe yina 'qitaś'en, hohënnq 'onònńwa'än," Yōimańę pa 'ómmmiahu.
"Then you can stay there; that is all I had," the Elf said to him.

(132) K'wiačiaxwę́'učo łamwəchen mə'atθen hewaitömēn kui.
? Magpietail Boy said nothing, but looked very frightened as he was lying there.
The Elf then took out another spruce cone.

"Now, this time I am not telling you a lie.

That is the last. If you do not catch this one, I can not get you out of there."

As the Elf said thus, he dropped the last one that he had.

But Magpietail Boy caught this one somehow.

"All right," said the Elf.

"You must drop this right straight down from where you are lying."

The he dropped it, as he was told,

and shortly there came up a spruce tree loaded with branches, right beside him, until it reached up to the bench.

"Now," said the Elf, "you must climb this spruce tree and get out."

Then Magpietail Boy came out.

"Thank you for helping me," he said to the Elf.
He then told the Elf just what had happened to him that night and how he had gotten in there.

"Hoxui," Yaimaŋę tṓhu. A::3sg.OBL.happen.NOM

"Very well," said the Elf. A::3sg.put.be.able? NOM elf

Then they went over to where there was a fallen tree.

The Elf found a woodworm and gave it to Magpietail Boy, telling him:

"You must put this worm by your wife's bed to-night. A::2sg-home-to 2sg-go-MOD

This was enough to her.

His wife brought him something to eat, and after he had eaten, since it was already night, they both went to bed.
(157) Wa ḉlulan skeptical pūpinę mënčoho kui.  
And he laid the worm above where his wife slept.

(158) Pūpinę yin ḉkajpiu ḉc'olekwin 'qec'en.  
The worm entered Yellow Corn Woman at her navel.

(159) Mënčoho čikuit ha thina onapohataipu'e onahanniah'en piu.  
While she was sleeping it ate up all her entrails and she died.

(160) čihuite K'wiačiaxwec'auco wetan k'wen tә'ahu.  
And after that Magpietail Boy lived happily, alone.

(161) Kaxwete.  
You have a tail.
Chapter 2

Sêŋgerekweną́ŋ Fights with the Sun

(1) Nāk’utbę naḵ’utbę́ke čexamęń P’akų́.p’al’ai ʾi.t’ai.tʰą. then SanJuanPueblo-at 3pl-people-dwell
Once upon a time the people were dwelling at San Juan Pueblo.

(2) čexamęń Sêŋgerekweną́ŋ ’ą.buatpʰil węsęŋ ’aŋ.₁₀ .pʰil ’aŋ.tʰą.
Then? A::3sg-wife-with 2 A::3du-child-with 3du-dwell
And S dwelt there with his wife

(3) Sêŋgerekweną́ŋ winayo čš.wia. Hohęŋę́ i.ʾo.wa.ʾaŋ.hu.
S great? hunt-be? 3sg:B-child-live-cause-?
S was a great hunter That was the only way he fed his children

(4) Thš.ḥe ʾo.čš.wole.čen ʾi.pč.OfMonth. čexamęń wepa ʾo.čš.wołe.
Day-every 3sg:C-hunt-go.out-DUR 3sg:B-deer-bring-? ? once 3sErg-hunt-go.out
Ev. day he went out hunting and brought deer. Once he went out h’ing

none 3sg:B-neg-deer-find-neg all/day? walk-DUR? deer-track-N one agr-neg-see
and couldn’t find any deer. All day he walked. Not a track of deer could he see

(6) Męńčohó lōhęŋ.ʾe.пa ’ila.xwe.k’š.kui.tʰa ma.łoiwa.lai.
then tired-NOM-as tree.tail.top.on.at REFŁ.rest.sit
As he was tired he sat down to rest on a log

(7) "Họwęŋ hęxč.či hele pi.ya.pš.Ša.mę čat.Ša?" tọh.u.
But why none 1sg:B-neg-deer-find-neg today say-
"But why do I not find any deer today?" he said

(8) Xwɛl.kòlε hęŋ čexamęń ną.tʰa.at.ča.hu, tɔmęń
Bow-take-SEQ then ?-shoot?-?say-PROG
He took his bow. He drew his bow, saying:

(9) "Xą yōkwę pč.nę woniŋpa máje.ʾe ʾo.wa.wołe.mę wepa.hęŋ
CMPL hence deer.N four be-horned-NOM 3sg:place.NEG.come.out.IMPF once.SEQ
ti.so.tʰąʾn.ʾopʰu.či.pu."
1sg:3sg.DEF.shoot.knock-down.MDL.?
“would that a four-horned deer might come out, I could shoot him at once and knock him down.
(10) Męncaho waiwi.tq.mępun pęṇę mėn winqipa màjč'e 'o.wšle. Then-say-deer-N as?-NARR-PROG-NOM deer exactly four-? horn?-NOM 3sg:C-come-out
Then exactly as he said, a four-horned deer came out.

(11) čexačmen na'tčat.tojposición. Halo xwelwšćeměn, męncaho Pęṇę pa tőqmiä then -?-shoot-? But? Bow-take.out.PROG then deer-N AGT say-?-act
He aimed. But while he was drawing the bow the deer spoke to him.

(12) "Wayo 'qān.pui.eńę mi.ya.tčap.pō." Sepęng. 'qān.tčax.xwai.kiwaita?
A::1sg-friend-N 2sg:A-neg-shoot-negFUT S A::3sg-place-shoot-bow-?
lāme.'č.
frightened-sit
My friend, do not shoot me. S, still drawing his bow, sat frightened.

deer LOC B::3sg-toward -?go ? deer AGT say.PASS
The deer went to where he was sitting. "My friend" the deer said to him "let me talk to you.

(14) Čattbči'aite pąnnu.tčo.lo.yo ko.lu.pia.či, pąnnu yo
Today-from 5-day-in?-? 2sg:C-arrow-make-MOD 5 2sg:C-quiver-make-MOD ko.lumo.pia.či.

Within 5 days from today you must make arrow, you must also make 5 quivers.

(15) čenqe luno.eńę kokamę.hen 'q.xia.wia.či.
these? Quiver-N 2sg:C-finish-SEQ 2SG-ready-be-MOD
When you finish these quivers you must be ready.

(16) Yōntchai Thōlenę pa, 'qan.wā.huč.ia.mę.'če.pa,
this sun AGT 1du-life-give-PSV-IMPF-NOM-by
konq.peyo.'qam.ia.mę.'če.pa.yo, 'q.p'un.'qam.ia.hę.
C::1du-light-give-PSV-IMPF-NOM-by-EMPH 2sg-fight-give-PSV-impend
The sun that is helping is to live and giving us light is about to make war on you.

(17) Hokeyo pąnnu.tčo.al.ča napuímęnno čaquilmē wêwe kān.ō.p'il.lo 'q.'č.či.
This is why 5-day-? within? Here.to again B::2sg-child-with-? 2sg?-MOD
That is why within 5 days you must come this way again, with your children.

(18) Yōhuioyo tčōlenę 'qan.mān.tčō.či. Yōhuioyo mān.p'un.'qan.či.
here Sun agr-?-meet-MOD here 2sg.fight-?-FUT
Here you will meet with the Sun. Here you will have a fight.

(19) Ho.čen.čo ʔa.čomę.či.'e 'qan.ną.wia. Hokeyo sān.huioyo 'q.tā.či.'i.
thus.SEQ.EMPF 1sg:2sg.tell.MDL.NOM A::1sg.OBL.be. so man-like agr.behave.MOD
That is all I have to tell you. You must act like a man

(20) čexačmen Sepęngerepovčeną 'qap.uite mąwenę.hęń tčap.pię mą.pčși.
Then Sepęngerepovčeną 'qap.uię mą.pčși.
Then Senge sit.LOCREL.from REFLL.get-up.SEQ home-to REFLL-start
Then S got up from where he was sitting and started home.

(21) Wi hele wai.pč.hui.čen
not none ?-deer-bring-PROG
He was not bringing any deer.

(22) wihučun wi čečiče mën wiwepaŋ'ayo pę.pen tʰəp.piw wa.čč.kwi.wam.mę.pu.
never neg ?-PROG ? deer-without home-to ?-hunt?-come-NEG.?

“Much as he has been hunting, he has never come from hunting without a deer.

(23) Tāi'enę pa mʊm.ia.mę ʾoṃmiihū "Seŋ. čap-pə hele wai.pę.kał.mę;"
people-N AGT see-PSV-PROG say.PSV-PRES S this-time? None ?-deer-bring-NEG
Tāi'enę pa wai.mʊm.ia.męnta ʾoṃmiihū.
people-N AGT ?-see-trans-prog say-?
The people said when they saw him coming from hunting: “S is not bringing a deer this time” the people said as they saw him.

(24) Męncōho tʰət.tʰa wän.ai.ten lumō,tʰəiık'ai.ai.ten mą.pinė.lai. "lōlenę;",
? home-at come-PROF-? quiver-put.away-PROF-? ?-sad?-sit Husband-N
When he reached home he put his quiver away. He sat down very sad. “My husband”

(25) ʾa.liula.nę  pa ʾoṃ.mia.hu, "heyo čattʰəi hele ‘a.ya.pę.hon?
poss-wife-N AGT say-trans-? Why today none agr-NEG-deer-kill
…said his wife, “Why did you not kill a deer today?

(26) He'a.yo halaŋ kaŋa.wia. Wihučonę kowį.čč.wole.męn, wiwepaŋ'ayo pępen
epist ? be ? 2sg:C-hunt-go.out-PROG never? deer-without
'a.wam.mę.pu." agr-come-NEG
There must be something the matter with you. As long as you have been going out hunting you never have come back w/out a deer

(27) ʾOną.kal.siačia.hen mą.kał.lai. čowečon pąču.wen.'a.hen ʾonanččehęn mawęnę.
?-eat-?-SEQ ?-eat-sit agr-?-s/t?-put.SEQ three?-? refl-get.up
She placed s/t to eat & he sat down to eat. He put s/t in his mouth 2 or 3 times and got up

(28) "ʾAn.liula.nę," liuʾomę, "yiṅ ta.če.či.męn.'au Poss-wife-N woman-say ? Agr-hunt-?-PROG-
“My wife” he said to the woman “while I was hunting,

(29) ti.wi.Pč.tʰaŋ.hen  či'tči Pęnę pa.yo ta.'fa.i.ʾam.ia hanko ta.čči.ʾam.ia.męnta ʾoṃ'mia
1sg:A-?-deer-shoot-SEQ that? deer-N AGT 1sg.-?-PSV then 1sg.-?-PSV-DUR agr-say.PSV
just as I was about to shoot a Deer, that deer spoke to me and began to talk to me, telling me

(30) xą čattʰəi'ai te pąnu.tʰəl.ə naümiiñ Tholęne pa, yoŋ'tči kiupeqyo ʾamianepayo
COMP today-from 5-day within? Sun-N AGT
that 5 days from the Sun that is giving us light

(31) ta.p'un ʾa.mia.hę. Thapa taʾoṃmii xą čattʰəi'ai te pąnu.tʰəl.ə naümiiñęŋę,
Me-war agr-make-imp Also agr-say-trans COMP today-from 5-day-within within
is going to make war on me. He also told me that within 5 days from today

(32) lumöŋęe pąnu yo ta.pią.či ta.pʰəmę.či lu.pi.
quiver 5 ? 1sg-make-MOD 1sg-fill-MOD arrow-INST
I must make 5 quivers and fill them with arrows.
And the deer told me to go to the same place I saw him today five days from today

(34) čihoyo nɔ Thọlœnɛ ’ǎŋkan-’ǒčoći, čihoyo kamp’un’ǎnci. Hokeyo ɛxɛnno there COMP Sun-N agr-meet-FUT there agr-fight?-?FUT so agr-ready?-?MOD ˈaxia’ąnci.

and that there the Sun and I will meet, and there we will have a fight. So you must get ready.

(35) Thapa yɔnnɛ wɛsɛn ’o’oɛnɛ ˈixia’ąnci.”
Also 2 child-N 3sg:B-ready?-?MOD
You must also have the 2 children ready.

(36) čɛxämɛn yɔnnɛ p’annut=bológico Şɛŋgɛrepɔve’ęna lu.pia.kehɛnno tľahu. Then 5-day-in S arrow-make-? Do-?
Then S did nothing but make arrows during the 5 days,

(37) Wit,tʰa.lɔ napuimɛŋnu nowian
4-day-in at night
and the night of the 4th day

(38) Şɛŋgɛrepɔve’ęna p’annu lumo.ɛnɛ ’o.łu.p’oṣe.ɛ;ai.ɛnɛ ˈo.xia.kɛɬ.ia. S 5 quiver-N Agr-arrow-fill-PERF-SEQ agr-ready?-?trans
S had 5 quivers ready, filled with arrows.

(39) Xa ˈtɔhʊ - ”tʰɛn.nayo mɛnčoهو na.so.ča.či xɔmmɔ p’o’ə ˈanma.so.łaj.yq CMP say-? : Morning-? then agr-def-know-FUT verily! who-? Agr-def-more-brave
He said: “We shall see in the morning who is braver;

(40) Thọlœnɛ’a tʰahe nɑ’ə, xɔmmɔ p’o’ə so.łaj.san.wia.”
Sun-N-? or 1sg-? verily! who-? def.-more-man-be
we shall see who is more of a man, the Sun or I.

(41) čɛxämɛn tʰ5.pia.ken na.kɛmɔ.ˈɔwɛ.ɛnɛ nɑŋaṭa, ’i.mɑ.xwiwe ’i.u.tʰək’ɛl.ɛn. hɛn. ? day-make-when TIME-darkness?-?SEQ ? agr-refl?-? ?-eat.breakfast-then
Before daylight the next day they get up and ate breakfast.

(42) čɛxämɛn Şɛŋgɛrepɔve’ęna mɑ.ˈpʰup.pia.hu. ? S REFL-war-make-IMP
Then S put his war paint on.

(43) Mɑ̃-pɑle-pʰoke-hɛn tu’əu mɑ̃-tʰoj-lɛŋlɛn-’əm.ɛn. čɛxämɛn tɔhʊ - REFL-red-paint-paint-SEQ body-on agr-white-paint-blotch-do-SEQ then say-IMP
He painted his face with red, his body with white blotches. Then he said

(44) ”Tɑ.hɑn, ˈɑŋnɑ.ˈo.nɛ. ˈɔtɛh ˈɑŋnɑ.so.pʰʊ.ɛtɪ, ˈɑŋnɪlʊtʰs’ɛ, come-on pl::1sg.child.N whatever A::1sg.OBL.DEF.happen.MDL sg::1sg.wife.be.NOM “Come on, let us go, my dear ones, no matter what happens to me, my wife,

(45) ’aɪɛxɛn hekiyan ta.mɑ.ˈɑm.ia. ’ən tʰahe ta.hɔt.ia.’ən, if in:any-way 1sg-injure-make.PSV-if or 1sg-kill.PSV-if
if I should be injured in any way or killed,

(46) ьо́ннэ wèšën ‘о́о’онэ ьа қанант³оэ’е ьа tənan.tənłoletə.t³ө.piu
these two children-N we pl::1du-be-NOM overthere pl::3du-grandparents-house-to
‘hiči.
3sg:3pl-take-MDL
you must take these 2 children that we have to where their grandfather and grandmother live.

(47) өйхойо мə.so.t³ö.чи. ‘Еwen pa.yо ьа.mə.so.wа.’ам.яи.чи.”
there A:2pl-def-live-MOD they AGT-? A:2pl-def-live-make.PSV-FUT
There you may live. They will take care of you. ?

(48) Мэңчоо ‘и.ме ьа Пёнч pa тo.’ам.яa.mепун’ау ‘иwaн’aiхен
? agr-go LOC deer-N ? say-?-trans-?-at agr-come-PERF-SEQ
Then they started out and when they reached the place where Deer had spoken

(49) ьа ьupui.kwil set-til-enэ ь³аpа ‘амq.п’уппиа.’ай.чен,
LOC NE-up.at man-tall-N also agr-war.paint-PERF-SEQ
a tall man came out in the NE, he also being in war paint,

(50) ьwепунэ ьэн ‘ян.чиу-вээ-кi-ай-чен, ьпээμу.t³a
back.of.head one B:3sg-eagle-feather-have-PERF-SEQ forehead-on
A:3sg-shining-ornament-have-PERF-SEQ 3sg:C-come.out
with an eagle feather at the back of his head and with a a shining ornament on his forehead.

(51) ьэхэнэн ьау'аутэта ьэн.хæэї.t³an.hu. Piasai ьлэи.чiау’о.чен we’reэнэ
then distance-from-at 3du-refl?-shoot-cept slowly? more-?-SEQ each-other
‘ян.хаïкàл.hu.
3du-approach-PROG
Then they began to shoot at each other from a distance. They came closer to each other in a short
time.

(52) Piasai ‘анэж.хайкàл.мента ьэн.шуmо.тiа-лöле.hu.
slowly? 3du-?-approach-DUR-LOC C:3du-dry-drop-PRES
As they began to get closer, they were emptying their quivers.

(53) ьовэнкэо we’энэ ‘ан-а-вээ-мэ, пiasai ьлэи.piу.t³a ьэн.хаïкàл.hu.
But each-other 3du-NEG-hit-NEG slowly more-near-LOC 3du-approach-PRES
But they could not hit each other, they were still getting closer.

(54) Мэңчоо вэннээнэ ‘оно.шуmо.п³ihu. ьовэнкэо we’энэ ‘анаваmээмэ.
? one ь??-quiver-remain-PRES but each-other 3du-NEG-hit-NEG
But each had only one quiver left. But they could not hit each other.

(55) ьатта ьлэи.piу³a ьо ьэн.вæн.hu.
still more-near-LOC ? 3du-come-PRES
They were still getting nearer.

(56) Мэңчоо вéээн ьау’ухъо ‘анн.ху.п³ihu. ьлэи.piу³a ьэн.хаïкàл,
then 2 3-?-only C:3du??-arrow-remain-PRES more-near-LOC 3du-approach
Now each had 2 or 3 arrows left. They still got nearer.
(57) kewän ḍanąń.wia.pu.'e ḍan.pʰulía.tʰan.
each? B::3du.arrow.be.NOM 3du::C.last.shoot
Each shot his last arrow.
(58) čan'ečan màm.pà ḍan.ččl, čiho ḍan.xoččl.men. Męńćoho Sęŋgerepove'ęńą
? ? 3du-fight there agr-wrestle-DUR ? S
‘o-pʰūč-ia.
agr###-throw.down-trans
They began to have a hand-to-hand fight, there they wrestled. And then S was thrown down.
(59) Ó.pʰuč.ai.tën Thölene či.wāče.hen Sęŋgerepove'ęńą ąn.kʰ.č.e.wia.
Agr-down-PERF-after Sun knife-take.out-SEQ S B::3sg-neck-cut-trans
When he was thrown down the Sun took out his knife and severed S’s neck.
(60) ąn.kʰ.č.e.wia.kenna męńćoho wėsęń ő’ńęņ ḏan.tañloloččeto.tʰap.piu
Agr-neck-cut-tr-as.soon.as then 2 child-N poss-grandparent-house-to
‘an.kia.mąčq.ai.hen ḍan.xwillōle.
agr-mother-leave-PERF-SEQ agr-flee-drop
As soon as his neck was severed the two children left their mother and ran away to their g.p.
(61) Męńćoho Thölene pa kianę kōlia, wa pāpa.makwil tʰəm.mākwil
then Sun-N AGT mother-N take-tr LOC heaven-up.to live-up.to
Then the Sun took their mother up to the heaven where he lives.
(62) Sęŋgerepove'ęńą ḍan.pʰep’il tʰapa ‘olia.
S poss-head also take
The Sun also took S’s head with him.
(63) ḍo.o.nę čexaṃeņ ḍanąń.tañloloččeto.tʰən.’əu ąn.wān. čexaṃeņ čiho ḍan.tʰə.
Children-N? poss-grandparents-house-at 3du-come? there 3du-live
The children reached their grandparents’ home. There they lived.
(64) ḍan.aj.łaj.lau.piač.ia.męnta ḍęmučeňen ḍanąń.tañloloččeto.će’ęhu čo ho
1du?-more-grow-make-PSV-DUR-at often 3du:B-grandparents-ask-IMPF where
‘an.kia.tań.će’ę.
B::3du-mom-dad-be-NOM
As they grew older they often asked their grandparents where their parents were.
(65) ḍanąń.tañloloččeto.’ęneņ pa ḍan.’əm.mia.hu
B::3du-grandparents AGT 3du-say.PSV-IMP
Their grandparents said to them:
(66) "’Anąń’o’ńęņ, ḋattą wićum ḋwańwęńno mańaña.kiātān.mq.pq.” Hanko ‘o’ńęņ
’ąntōhu
agr-say:
“My little children, you will never see your parents again. Then the children said:
(67) "Hōwen ną wa čo ho ḍanąń.kiātān’əučńən he ḍanin’ońęhu.”
but we LOC where B::1du-parents-? Q ?-seek-go-PRES
“But we are going to look for our parents until we can find them.”
(68)  Tanlololetouenę pa  'anʾommini,  čuŋ’ąŋči  čuť’i  ę'
Grandparents-N AGT agr-say.PSV-IMP : B::1sg-children?  ?  ?
manqa,kiatq.či.
B::2du-parent-find-FUT
Their grandparents said to them: “My little children, you will never find your parents.

(69)  Tholene  yön  pč.ka ta mammọmče t³appiu'e  'i.so.hui.'
Sun-N these cloud-above 2du-see-IMPF-NOM home-to-NOM 3SG:B?-take
The Sun who you see above the clouds has taken them to his home.”

(70)  ʾOʾōne  ʾantōhu  "Hőweŋ  ʾapani.či.au.xeñ  he  ʾani.nő.męhu."
children-N 3DU-say : but  B::1du-find-until?  Q  ?-look.for-go-IMP
The children said: “But we are going to look for them until we find them.”

(71)  "Tauxui,"  čexamen  ʾaną̄n.ćanlolo.nę  pa  ʾanʾommini,  very-well then  poss-gp-N AGT agr-say-tr-?
“Very well,” said their gps

(72)  "yin  nakin.či  ma.me.či.aihennọ  manpiqsi,iла.či.ę.
there woods-into agr-go?  2du:C-many-willow-cut-MOD
“go into the woods and cut plenty of willow trees.

(73)  Hőweŋnọ  yin  Tholene  pa  maṇan.ćan.huotia.pun'auhennọ  maną̄mępo,  wi  čihownnọ
but there sun-N AGT Agr-father-kill-?  agr-go-NEGIMP nor there-?
mana,iła.či.ę,po!"
agreement-cut-NEGIMP
But you must not go to or cut the willows where the Sun killed your father.”

(74)  Męńc̣ho  ʾoʾōne  ʾan.či.hake.ęen  nak'ip,piu  ʾan,iła.či.me.ę.
Męńc̣ho  węntọhui
?  children-N agr-knife-take-SEQ woods-to agr-willow-cut-go then one say
Then the children took their knives and went to the woods to cut willows. One of them said:

(75)  "Hőweŋ  čečechi  ʾkanan.ćanlolo.ę  pa  wa  kańan.ćan.huotia.pun.'au
but why sg::1du-grandfather-N AGT LOC sg::1du-father-kill-LOCREL-at
'an,iła.či.ę,či.e  wa.mi.aq.či.
1du-willow-cut-MDL-NOM NEG-want-IMPF
Why does our gf want us to cut the willows where our father was killed?

(76)  Hőweŋ  čiho.kwil  he  ʾani.me.či,  čiho  he  ʾani.iła.či.či."  
anyway there-up.to?  agr-go-FUT there?  willow-cut-FUT
We will go there anyway and get the willows there.”

(77)  Męńc̣ho  čiho.kwil  ʾam.me.
Wa  ʾanana.ćan.huotia.pun.'au  ʾanwan'aiheñ,  
?  there-up.to agr-go?  LOC-father-kill?-to -come-PERF-SEQ
They went there. When they came to the place where their father was killed,

(78)  ʾan'čal'qan.  Męńc̣ho  węn  mačesai,  węn  'išal'ču,  
agreement-willow-find then one agr-cut-inc? one ?-willow-?
they found willows. And one of them began to cut them.

(79)  čexamen  iła.ęenę  pa  ʾanʾommini  "Ańanʾōone,  heyo  čuť’i  maŋ.tu.či.ę.Łu?"  
then willow-N AGT agr-say-tr : poss-children-N Q  ?  agr-flesh-cut-
The willow tree said to them: “My children, why are you cutting my flesh?”

"O'o'onę lâmę, wêhën 'u'm.moy.'a.i.hën 'u'anant.sُ.'ap.pi'u 'u'am.më.
Children-N frightened-?AGR-appear-PERF-SEQ Agr-home-to Agr-go
The children looked frightened but they went home and told their gf.

"Anantlole.'om.ę "Tanløle, hele hiapa 'ila.'ênę pa 'ohe 'an.'ommiā
Gf-say-? Gf willow-N AGT agr-say-tr
They told their gf: “Grandfather, the willows spoke to us and told us

"'anant'o'onę, hëyë hëxyëo ñu'tei mai.tu.'ëhë?" Tanløleńę pa 'an'ommiā
‘Why are you cutting our flesh?’” Their gf said to them:

"Hanča'ą hojo mapan.'om.'emęŋ hokeyo c'hokwil mapanpet'ea'immęŋ,
? ? tell so there-over.to agr-?-cut-make-DUR
I have told you not to go there.

čaŋ yōŋ wën c'hokwillo maŋ.'ila.të.mę.či." O'o'onę wëwe 'an.'cī.hake.hën
? this one way? Agr-wil-cut-go-MOD children-N 2 agr-knife-take-SEQ
Now you can go this other way to cut willows. Then the two children took their knives again

'An.'ila.të.mę. Nâk'ın.'au 'an.wān.'a.i.tën 'an'ila.të.hu.
agr-wil-cut-go woods-to agr-come-PERF-after agr-willow-cut-inceptive
and went to cut willows. When they came to the woods they began to cut willows.

'An.'ila.mâhuče.hën wëwe 'anat.tanløle.nę t'a 'an.'hui.
Agr-willow--SEQ 2 poss-gf-N to? agr-carry
They took the willows in their arms and carried them to their grandfather.

"Taxui," čexāmen 'anat.tanløle.nę pa 'an.'om.mia,
Verywell ? poss-gf-N AGT agr-say-tr
“Very well” said their grandfather,

"čaŋ moponno.p'uhaxwanto.pi'a.chi.
now? 1:C:2du-shinny.stick-make-FUT
“Now I shall make shinny sticks for you.” ?

Moponno.k'ę.mëntęŋən maŋ.p'uhaxwanto.hui.męŋ mënsokiatan.nömęği.
1:C:2du-finish-after-? 2du:C-shinny.sticks-carry-DUR 2du:B###-def-parents-seek-go-MOD
When I finish your shinny sticks you can take them and go to look for your parents.

Wa maŋ.nǫ.'čimęŋ.'au yonnaŋ maŋ.so.wipe.chi."?
? agr-seek-? ? agr-def-need-FUT
While you are looking for your parents you will need them.”

čexamęŋ 'anantłonløenę o.p'uh'a.xwanto.k'ę.mę.hën 'an.'ele.hën 'an kiataŋ.nō.mę.
then poss-gp-N agr-play.stick-finish-?SEQ agr-put.on.back-SEQ agr-parent-look.for-go
The gf finished the shinny sticks and they put them on their backs and went to look for their parents.

Čho phūc wët.t'ö.'lá.a pį.'ai 'u'am.mę.męŋ
? 3? 4-day-appx? road-? Agr-go-DUR
They were on the road about 3 or 4 days.
(93) Xā.łołe hättą Xā.liula ʼanʼan.tʰan.ʼau ʼanwān. Xānę́pa ʼaŋʼqəmmiá̂
woodrat-male? woodrat-fem? Poss-home-to agr-come wr-N AGT agr-say-tr:
They came to the home of Old Male Woodrat and Old Female Woodrat. The woodrats said to
them:

(94) "Oʼōone, čokwillo mānmę́hu?" "Ankiatənnōmę́hu," oʼōone ʼapənXą̄mę́.
  ʼantōhu.
  agr-say-each

  “Little children, where are you going?” “We are going to look for parents” said the boys to the
  wr’s. “Very well” said the wr’s.

(95) Wipaita ʼan.tʰäl-a-xwilto.wiće.hu ʼoʼōone ʼonö,wič.iə
both agr-ear-sticks-take-out-SEQ child-N agr-give-tr
And each took two little sticks from his ears and gave one to each of the boys,

(96) ʼaŋʼqəmmimə́n ʼoŋné man.wipe.ći wa man.kiatən.nō.či.mə́n.ʼau.
Agr-say-tr-PROG: this agr-need-FUT LOC agr-parent-seek-?-?DUR-?
saying to them: “You will need this where you are hunting for your parents.

(97) Hoike ną.wia.ʼanʼonγné yo mam.pʰō.ći.
If Be this agr-rub-MOD
If there should be any betting, you could rub them on yourselves.”

(98) Oʼōone ʼaŋmę́. ʼAm.mę́.mę́n łoła.pʰā̂tʰə.ənę́ ʼitʰənai ʼanwān.
Children-N agr-go agr-go-PROG butterfly-white-?-N poss-home-to agr-come
Then the little boys went. As they went they came to the house of the White Butterflies.

(99) "čokwillo, oʼōone, mānmę́hu?" łoła-pʰā̂tʰə.ənę́ pa ʼaŋʼqəmmia.
Where children-N agr-go butterfly-white-N AGT agr-say-tr

  “Where are you going little boys?” the White Butterflies said to them.

(100) "Wa ʼan.kiatan.nō.mę́.hu," ʼoʼōone ʼapən.łoła.pʰā̂tʰə.ʼəmę́. "Tąxui,
   “We are going to look for our parents,” said the little boys to the White Butterflies.

(101) łoła.pʰā̂tʰə.ənę́ pa ʼaŋʼqəmmia, ʼoŋné toj.pʰātə.ənę́ omapən.hu.mę́
   wb-N AGT agr-say-tr this paint-white-?-N agr?-take
   “Very well” said the wb’s, “if you take this white paint,

(102) wa man.kiatan.nō.či.mę́.ʼau man.so.wipe.ći." ʼApən.tʰoj.hake.huće.ʼamę́.
   LOC Agr-parent-seek-?-?-LOC agr-def-need-MOD agr-paint-take-SEQ agr-go
   where you are going to look for your …parents you may need it.” They took the white paint and
   went.

(103) ʼAm.mę́.mę́n wa łoła.pʰonənę́ ʼitʰənau ʼanwān. łoła.pʰonənę́ pa
   ?
   As they went, they came to the home of the Black Butterflies.

(104) ʼaŋʼqəmmiâ "čokwillo, oʼōone, mānmę́hu?" "Ankiatənnōmę́hu,"
The Black Butterflies said to them: "Where are you going, little boys?" "We are going to look for our parents."

(105) ʼoʻonę ʼapaŋlołap³on'ō̃mę. ʼTąxui,ʼ ɭołap³on'ę̃nę pa ʼan'ōmmia, ʼyonna
said the little boys to the Black Butterflies. "Very well," said the Black Butterflies,

(106) ʼoʻonę ʼapaŋlołap³on.ę̃nę maŋpanhuimön wa maŋkiațanńōčimę̃n'au maŋsowipęči. ʼ
"if you take this black paint, where you are going to look for your parents you may need it."

(107) ʻOʻonę ʼapaŋ,ɭołap³on.hake.hec̓̂n ʼam.mę.

The little boys took the black paint and went.

(108) ʼAmmẽn̓en̓ wa ɭołačolenę ʼit³on'au ʼanwān.
As they went, they came to the home of the Yellow Butterflies.

(109) ɭołačolenę pa ʼan'ōmmia A ʼcökwillo, ʼoʻonę, maṃmęh̓u?" ʼ
The Black Butterflies said to them: "Where are you going, little boys?"

(110) "Aŋkiațanńōčimę̃n, ʼoʻonę ʼapaŋlołac'oʻonę.
"We are going to look for our parents," the little boys said to the Yellow Butterflies.

(111) ʼTąxui, ɭołačolenę pa ʼan'ōmmia, ʼyonna maŋpan'ọc'olhumę̃n
"Very well," said the Yellow Butterflies to the boys, "if you take this yellow paint,

(112) maŋkiațanńōčimę̃n'au, ʼyonna maŋsowipęči. ʼ
where you are going to look for your parents you may need it."

(113) ʻOʻonę ʼapaŋ'ọc'olakeh̓en ʼamnę.
The little boys took the yellow paint and went.

(114) ʼAmmẽn ɭołačaɭenę ʼit³on'au ʼanwān.
As they went, they came to the home of the Blue Butterflies.

(115) ɭołačaɭenę pa ʼan'ōmmia A ʼcökwillo, ʼoʻonę, maṃmęh̓u?" ʼ
The Blue Butterflies said to them: "Where are you going, little boys?"

(116) "Aŋkiațanńōmę̃n, ʼoʻonę ʼapaŋlołačał'omę.
"We are going to look for your parents," said the little boys to the Blue Butterflies.

(117) ʼTąxui, ɭołačaɭenę pa ʼan'ōmmia,

"Very well," said the Blue Butterflies,

(118) "yônne tʰoqča.len'enę mapanhuimôn wa mankiatamnôčimên'au mänswîpeći."
if you take this blue paint, where you are going to look for your parents you may need it.

(119) 'O'oone tʰamniqčalakehen 'әmme.
The little boys took the blue paint and went.

(120) ʿAm.me.men menčo ho ču'əi Thәl.tai.eńę kake.hui mo.e ʾen'ai ʾan.wən.
As they went, they came to where there was a certain Flying Creature which looked like a crow.

(121) "čokwillo, o'oone, mäm.mę.hu?" Thәlaienę pa ʾan'ǒmmia.
Where child-N agr-go-fly-creature-N AGT agr-say-tr
Where are you going, little boys?" the flying creature said to them.

(122) "ʾAn.kiatan.nő.me.hu," o'oone ʾan.tö.hu.
Agr-parent-seek-go child-N agr-say
We are going to look for our parents," said the little boys.

(123) "Taxui," Thәlaienę pa ʾan'ǒmmia.
very-well fly-creature AGT Agr-say-tr
"Very well," said the flying creature.

(124) "Koamаn.tʰo.wię pətőhə.węn, pʰon.węn, cöl.węn i.moyo.će?"
C::2du?-paint-be white-STAT black-STAT yellow-STAT B-appear-NOM
"Have you any white, black and yellow paint?"

(125) 'O'oone ʾantöhu "Kәnən.wię. "Köweń," Thәlaienę pa ʾan'ǒmmia,
Children-N sagr-say--be fly-creature-N AGT agr-say-tr
The little boys said, "We have." "Good," said the FC.

(126) "yiınne tʰoqjene pa mausk'ipohokehen wa Thołene tʰəppiu maparnołeći."
? paint AGT ###-feather-?-SEQ LOC sun home-to agr-take-FUT
"If you can paint my feathers I will take you up to where the Sun lives."

(127) "Koṃwęnç, nayo ko.ki.tʰoq.'an.či he ʾa.miau.əməma. "Taxui,
Good we agr-feather-paint-?-FUT very well
"Good. We will paint your feathers any way you wish." "Very well," said the FC.

(128) tʰelaienę tǒ̄hū, "pəe.mə pʰat²a.węnno ma.pʰo.či, hattə ləmo'əməq
fly-creature-N say-head-on white-agr-paint-MOD
you can paint my head white and my bill

(129) han xo'enę ʾan cöl.węn, hay yon pʃau pʰatʰəl.węn,
yellow-white- and legs yellow, and here on my breast white,

(130) hax haxwe'enę pʰat²a.węn, kəta pʰon.węn. Ho mai tʰoq.'ämęhènno tʰa.təl.xia.mọtxi,
and tail white top-at black-like-this? paint agr-fly-ready-?-FUT?
and the tail white, and black at the end. After you paint me as I have told you, I will be ready to fly.

(131) "Tāxui," o'o'o'one ŋantūhu, "He a'i.miau.meq.kon ṇa
Very well children-N agr-say-agr-want-as? We agr-paint-paint-FUT ṇ.a.t' où.p'ò.o.ci."

“Very well,” the lb’s said, “we will paint you any way you wish

(132) አمناطق.ୁ.wōčè.hèn wa Thaltē.ai.enè tō.meqma 'àn.t' où.p'ò.o.hu. Agr-paint-take.out-SEQ LOC fly-creature-N say-as? Agr-paint-paint-They took out their paint and painted the FC as he had told them.

(133) 'ഷ.ŋ.p'ò.o.p'ò.ale.hèn čiuneč Ʌn.xayq. Agr-paint-finish-SEQ eagle agr-call After they finished painting him, he was called by them the Eagle.

(134) Hokeyo čiunέ ho ḳ.m̱.y. ŋ. "Tāxui," čiunέ tō̄hu, "yon ḳ.onna ṣan.lai. therefore eagle(s) like this agr-appear very well eagle-N say-where back-on.top agr-sit
That is the reason the Eagle looks that way. “Very well,” said the Eagle, “sit on my back.


(136) Ṣa.na.ʊ:mmʊ pamaŋ'omën maxen." "Tāxui," o'o'o'one ŋantūhu. -look-NEG very well children-N agr-say-
You must not look until I tell you.” “Very well,” said the little boys.

(137) Čiun.țon.na Ʌn.la.KEEP čiuneč maŋ.kol. Piasai kwil.pà wile.hu, piasai Eagle-back-on agr-sit-eagle-N-take high-ascend-
They sat on the Eagle’s back and the Eagle flew. He ascended higher and higher

(138) lāj.k'è.pà naamulmačia. čeşimę̄ maŋ.lai. "çaño han maŋ.če.kwelp'ān," more-high-INST LOC-?-circle then ?-land now? agr-eye-open and kept circling. Then he lighted. “Now you can open your eyes,”

(139) o'o'o'one Ʌn'omme. Boy-N agr-say-tr
he said to the little boys.

(140) '�.ŋ.čekwel.p'è.texen tän na.pamanaŋ'au Ʌn'è. "çaño han, o'o'o'one, Agr-eye-open?-? strange ?-land?-? agr-sit now? children-N
When they opened their eyes they were in a strange-looking land. “Now little boys,

(141) Thōlōne Ʌ.Ʌ.pà.wian'au wo mapan.kaľ. Wa'ài (nəmatophemeņ) Sun-N-land-agr-bring
I have brought you to the Sun’s land. Over there where that white house is your

(142) na.t'ə.pə.p'òt̲.ki.t'òa yo maŋan.kia'ę, Thōlōne Ʌ.Ʌ.kwin.wia.'e.yo wia. -house-white?-LOC poss-mother-sun-N poss-wife-be-NOM-be?
mother is staying. She is now the Sun’s wife,
Hattą maṇṇ. t. m. enę 'äm. p. e. wia. 'ę wa Thē. piapā'kəlā. nę tʰi. tʰa yo and-bə-hold sg::2du. father-N B::3sg. head-be-NOM over-there morning-star-N house-at EMPH 'i. kui. B-lie. 

and your father’s head is at the Morning Star’s house.

Th. pai hiaulon Thē piapā'kəlā. nę maṇṇ. t. mê. nę 'äm. p. e. wia. 'ę. pa. yo day. every dawn morning-star. N sg::2du. father-N B::3sg. head. be. NOM. with. EMPH Every morning the Morning Star plays shinny with your father’s head.

P'uh. t. a. hu. Hokeyo tʰan. nə hiaulon na. ṇa. nə. wia. p'uh. t. a. mēm. piu shinny-do-so tomorrow early LOC shinny-do. PROG. to So you must go early tomorrow morning to the place where he is playing shinny.

Mām. mē. či. Nāpi. a. yo 'ānqa. pō. 'a hōwēnko maṇṇ. pō. agr-go. MOD. very? agr-noise. make-? But agr-fear. NEG He makes a fierce noise, but you must not fear him.

Hew. či. maṇ. či. t. al. ian. 'ān maṇatō. xu. pi. pō. 'āixen maṇ. p'uh. 'awia. 'ān Agr-ask. question. SUBJ Fear. NEG If agr-play. ask. SUBJ Should he ask you any questions, you mustn’t fear to answer him. If he should ask you to play

Mām. p'uh. tʰi. či. Hōwēnko maṇṇ. t. mê. nę 'äm. p. e. wia. 'ę agr-play-?-MOD But poss-father-?-N agr-head-be-NOM shinny, you must be willing to play with him. But you must not hit your father’s head.

Māpānten xw. ānten xw. xwi. t. e. t. ānten māpānten xw. xwi. či čōtēk. e. tānten 'a. tēn. nu agr-stick/?hit. NEG agr-play. stick. be. NOM. only agr-stick/?hit-MOD 10? Only? 'o. p'uh. xw. ānten xwi. Agr-play. stick. be You must only try to hit his shinny sticks. He has only about 10 shinny sticks.

Phāl. ian 'a. wia. 'ę māpānten tʰe. ū. ko Thē piapā'kəlā. nę piu. kō. či. last A::3sg. be. NOM 2du. B::-break-:? morning-star. N dead. finish. MDL When you break his last shinny stick the Morning Star will drop dead.

Pii. kō. tʰa. yo maṇṇ. t. mê. nę 'äm. p. e. wia. 'ę māpānten kō. hēn. nō dead. finish. at. EMPF sg::2du. father-N B::3sg. head. be. NOM 2du. B::take. SEQ-EMPH When he drops dead you must take your father’s head

Wēwe čai. kwīl maṇ. či. yo. ho tā. xia. čim. wēn. "again here. over. to agr-?-MOD agr-wait-?- and come here again. I will be waiting here.

'Oō. o. nę či. nę pā 'anai. 'ąn. m. mia. 'äm. mē. Hiaulon če. xamnē. nāpi. a. Children-N eagle-N AGT agr-say-tr agr-go early then fierce? The little children went as the Eagle had told them. Early in the morning they heard a fierce


27
It was morning, and the children were around. They were playing with shinny sticks. The Eagle had told them that they would win, and they believed him. The Morning Star was making noise. When they came to where the MS was the

There is no creature that comes around where I am; not even a little bird comes

They were around here, anyhow” said the little boys. “Very well,” said the Morning Star,

This is your father’s head and I play shinny with it every morning.

If you are around here looking for your parents, let us play shinny with your father’s head.

Whoever wins shall have the head.”

Then they began to play shinny. They little children, instead of hitting the shinny ball,

When his last shinny stick was broken, the Morning star dropped dead.
(168) "Takån.lême," 'o'o'nê ʔantóhu. "Yǐmp'oi kañantâmenê ʔump'ewia'e
Agr-win children-N agr-say-
"We win," said the little boys. "Our father's head we shall take over to where the Eagle is
(169) ʔan.ñ.hën.mën.tên wa ʔiuenê kañan.xia.'en.piu ʔam.me.či.
Agr-take-LOC eagle-N agr-wait-NOM?-to agr-go-FUT
waiting for us."
(170) ʔapån.pʰ.kole.hen ʔam.me wa ʔiuenê xia.'en.tʰa ʔan.wän.
Agr-head-take-SEQ agr-go LOC Eagle wait?-to agr-come
So they took the head and came to where Eagle was waiting.
(171) "Heyo, 'o'o'nê, mananapu?" ʔiuenê pa ʔan'ommia. "K'owen,
Children-N eagle-N AGT agr-say-tr well
"How did you make out. little boys?" said the Eagle to them. "Well," said the little boys,
(172) 'o'o'nê ʔan.tʰo.wi. "Kañan.tâm.në ʔam.pʰ.wia.'e.yo ʔan.lêm.më.
children-N agr-say-poss-head-N poss-head-be-NOM-agr-win
"we have won our father's head."
(173) "Tɔxui," ʔiuenê tʰo.wi, "can'eñan manan.kia'në ʔan.kol.më.'ai.hennọ
Very well eagle-N say-now? Poss-mother-N agr-bring-go-PERF
"Very well," said the Eagle, "now you may go and get your mother. When you bring her back
(174) watʰate manmai.'ai.hennọ wëwe pêtʰa mapi.lou.e.či pãčuta.
here ? again earth-to agr-take.down-FUT
here I will take you down again to the earth.
(175) Thôl'an'aih'en wa manan.kia.'e.tʰa ʔam.me.či, ċit'oi ʔañe.t'në Thôlenë
LOC poss-mother-stay-loc agr-go-MOD time?-only Sun agr-go.to.sleep
mâ.čik'uni.hu.
You must go to where your mother is staying after it gets dark, for that is the only time that the
Sun goes to sleep.
(176) či.kui.tʰa yìnne tʰälo.xwil.to.'eñã Xã.anë pa man.lam.mia.p'u.e
sleep.lie.at that ear.stick.N woodrat.N AGT 2du.give.PSV.NOM
While he is asleep you must spit the earsticks the Woodrats gave you
(177) man.pʰapʰole.hen wa.čiwa.p'o, hanko man.kia.mâ.či ʔai.kwil.'
2du.spit.SEQ NEG.wake.up.NEG and.then 2du?.mother.bring?.MDL here.to
on him and he will not wake up, and then you must bring your mother here."
(178) "Ho," čex'amën 'o'o'nê ʔantóhu, "tʰolan.'ai.hennọ wa
get.dark-PERF-LOC
"All right," said the little boys, "as soon as it grows dark we shall go over to where
(179) kañan.kia.tʰap.piu ʔan.so.më.či.
poss-mother-live-to agr-def-go-FUT
our mother is living."
(180) Thol.kën'ai.hën menčoho 'äm.mč. Phalta 'än.c'än'ai.hën Thölenë Sun/dark?-PERF-SEQ then agr-go room?-in agr-enter-PERF-SEQ sun-N
When it got dark, they went. When they entered the room they found Sun asleep.

(181) 'än.c'i.tʰän. Xàṭлаxwilto.pa 'än.pʰəp'ole.hën Thölenë laj.či.piu. 
ag-asp-spin earstick-with agr-spit-SEQ sun “fall”-asleep-to?
They spit on him with the earsticks of the Woodrats. The Sun fell fast asleep.

(182) 'آن.kia.hëm.ʔmë wa čiënë xia.ʔc.pup.piu ' än.hui. 
Agr-mother-take-SEQ LOC eagle-N wait-NOM?-to agr-carry 
They took their mother out and carried her to where the Eagle was waiting for them.

(183) "Heyo, o'o'në, mãnännapu?" čiënë pa ' än'ommia. "K'owën," 
"How did you make out, little boys?" said the Eagle. “Well,”

(184) o'o'në ʔantōh. "Tāxui," čiënë tōhù, "pācu.ta yön tōn.na môm.lai, 
Well 3-here back-on-top sit 
said the little boys. “Very well,” said the Eagle, “the three of you sit on my back, close

(185) ta.kole.kennayo miu.pqha.če.p'āxêmę.či, miwa.če.kwelp'əp'o pâ.tʰa 
agr-fly C::2pl-all-eyes-close?-MOD C::2pl.NEG-eyes-open-NEG ground-LOC 
your eyes as soon as I fly, do not open your eyes until I land on the ground.”

(186) ta.là.kênmaxen." čexämën čiu.tōn.ai 'им.lâ.kēhēn čiënë mâ.kol. 
Agr-land-eagle-back-on sit eagle agr-fly 
Then they got on the back of the Eagle, and the Eagle flew.

(187) Wa nà.mulmačia.'ai.hën, pâtʰa mālai. "ćanōhan," čiënë tōhù, "wa 
LOC agr-circle-PERF-SEQ ground-to agr-land now LOC 
He circled around and landed on the ground. “Now” said the Eagle, “you can take your

(188) mâ.tʰəp.piu mâtâmęné 'amp'ěwia'e mapihuimęn mânči. 
poss-home-poss-father-N poss-head-be-NOM agr-carry-agr-go-MOD LOC poss-home- 
mâtʰənna father’s head home. When you reach

(189) mâwân'aitèn yqmp'i p'ēmō wa nânaqan'au mapi.k'u.či. 
agrcome-PERF-head-on LOC-at agr-put-MOD agr-NEG-look-NEG 
Mapiyamōpō

home you must put your father’s head in a dark place. Don’t look at it for

(190) p'ânnu.tʰə.lə nápuimęn. 'aixên hanko mâ.tâmę.nę wēwe 'a.tu.piačę.či." 
5-day-in but poss-father-N again agr-flesh-become-FUT
5 days. By that time your father will turn to flesh again.

(191) O'o'në 'ân.kia.p'îl 'în.tʰəp.piu pāčuta i.mę. 'îtʰənna ĭwân'aitèn 
Children-N poss-mother-with A::3pl-home-to 3 agr-go agr-home-agr-come-P-
The little children and their mother went home. When they reached home
(192) ʰánʰtʰamenэ ʰæmpʰéwa’e wa ʰiunę́n pa ‘anai.‘omia.pun ʰnwən
LOC   eagle   AGT
they put their father’s head in dark places, as the Eagle had told them.

(193) ʰanən’ai ʰipí.k’ui. ʰpᴧnultʰlo ʰṉpuimən   wa ʰipí.p’ek’ui.pun.’au
dark-place agr-put 5-day THERE-elapse-SUB over-there agr-head-put-NOM-LOC
After 5 days they looked where they had put the head and and they found S as

(194) ʰiu.ɰm.ʔi.xɛn ʰɛnə ʰc’oə ʰwaiwiməpun ʰi.ɰm.ʔi.hɛn ʰi.tʰan.
Agr-look-PERF-S look agr-find
he had looked before.

(195) ʰc’huite  k’owχəŋnəq ʰi.tʰəŋ.
agr-live-
They lived happily ever after ward.

(196) ʔaχwəki.
you have a tail
Chapter 3

The Old Giant Steals Sęŋgerepove'ēną's Wife

(1) Nak'utʰe nákutʰéče čexamčen pákupoʰal.ˈai ˈi.tʰai. Thapa long-ago long-ago then San-Juan. at 3p. people. dwell. &/also
Once upon a time at San Juan the people dwelt.

(2) Sęŋgerepove'ēną hątta ˈl.pʰatʰ. kwin ˈq.liu. la. nə ˈʔn.tʰə. S now corn. white. ? 3s3s POSS. woman. ? N 3d. dwell
And also S and White Corn Woman, his wife, dwelt there.

(3) Męńcoho Sęŋgerepove'ēną čswia. č̄.ke. hęń tā.hu.
? S hunt. be. hunt. habitual. seq do. prz
S was a hunter. He did nothing but hunt.

(4) Thə. pai ˈo.č̄. wəl. męń, ˈi.pč. kāl. hu. Hątta ˈʔliulanę day. ? 3s. hunt. go-out. as 3s3p. deer. bring. prz now 3s3s POSS. woman. ? N
He went out hunting every day and brought deer.

(5) Pia. ka. ke. hęń p’ai. kwiiu tā. hu.
clothes. wash. habitual. seq river. ? work. prz
And his wife did nothing but wash clothes down at the river.

(6) Męńcoho wepa Sęŋgerepove'ēną ˈo.č̄. wəlę.
& once 3s. hunt. go-out
And once S went out hunting

(7) ˈl.pʰatʰ. kwin ˈp’ai. kwiiu pia. ka. mê. ˈO.nə. pia. ˈa. mêń. tʰa WCW river. ? clothes. wash. go 3s3p. ? clothes. as. to
White Corn Woman went to the river to wash clothes. While she was washing her

(8) Męńcoho Tākolo. lo. le ˈq. wän. "Heyo ˈʔtʰahu?" Tākolonę pa
& giant-old 3s. come what 2s. do. prz giant-N agt
clothes the Old Giant came to her. "What are you doing?" said the Giant to her.

tell. inv 1s. clothes. wash. prz WCW say. prz very-well this
"I am washing clothes," said White Corn Woman. "Very well,
(10) tōmolo.ma 'ā.c'en xui," Tākolōnē tōhu. "Hattā packbasket.in 2s.enter then giant.N say.prz now get into this packbasket then," said the Giant.

(11) 'ān.tʰ'an.mā.kwil ta.me.ček.ko. čak.čen hattā 1sPG.house.up.to 1.go2.? time now "I am already starting home. My husband comes

(12) 'ān.so.čā.kwi.wak.ke.ko," ʾĪpʰatʰākwin tōhu. "Yôn tōmolo.ma 1s3s.man.hunt.back.come.habit.mdl WCW say.prz this packbasket.in from hunting at this time," said White Corn Woman. "Get into this packbasket

(13) 'ā.c'en, mō 'ā.čom.hu. ʾa.c'en.ʾan nā 'ā.kōle.čen yo 'ā.tai.či," 2s.enter? 1s2s.say.prz NEG###.enter.cond I 1s2s.take.seq LOC 1s2s.put.mdl I said. If you do not get in I will take you and put you in myself;"

(14) Tākolō.nē tōhu. "ʾAn.tʰ'ap.piu hattā ta.me.čen.ko. Hattā čak.čen giant.N say.prz 1sPG.house.to now 1s.go2.mdl now time said the Giant. "I am already starting home. My husband comes

(15) 'ān.so.tʰ'ā:ʾe čā.kwi.wak.ke.ko," ʾĪ.pʰatʰā.kwin tōhu. Mēnčo ho 1s3s.man.hunt.back.come.habit.mdl WCW say.prz & home from hunting at this time," said White Corn Woman.

(16) Tākolō.nē pa kōl.ia.čen tōmolo.tʰ'a tā.kia.čen tʰ'ap.piu mā.pč.sai. giant.N agt take.inv.seq p-basket.in put.inv.seq house.to refl.go.start Then the Giant took her and put her into the packbasket and started for his home.

(17) Šēŋgerepove'ěnα čā.kwi.wan.'ai.xen 'ā.liu.tʰ'α:ʾe hunt.back.come.perf.temp 3s3sPOSS.woman.house.N When S returned from hunting his wife was not at home.

(18) tʰ'ettʰ'a wα: ʾ. "Hōwēn hēxeć ʾān.liu.tʰ'α:ʾe čen house.at neg.stay but why 1s3sPOSS.woman.house.N? "But why is it that my wife does not

(19) wo.kwən.wile.čen? Xōmmα wa pʰ'ai.kwi.wai.pq.łou.či." Ho not.early.come-up.neg-prz think LOC river.? 1p.see.down.there As come up from the river early this time? I I think I will go down to the river and

(20) t yanlış.pʰ'il in wa pʰ'ai kwi.wai.pq.ło. Wa ma.ʔä.ket.tʰ'a say.as.with LOC river? see.down see.down LOC poss.wash.habit.to see." As he said thus, he went down to the river to look.

(21) wān.ʔet.tʰ'a wān.'ai.xen, hō.ta 'ān.tʰ'i.pʰ'a.ʔuk.še.ʔai.wai.ta hō.ta ??.to come.perf.temp still 3s3sPOSS.??h20.? When he came to her place of washing, the pot was still there and her

(22) ʾōn.pia.ʔia.kwi.wai.ta nā.nq. "Hōwēn čokwilči ʾān.liu.čen?" 3s3p.?clothes.dry.hang.? ? ? but where 1s3sPOSS.woman.go clothes were still hanging to dry as she had left them. "But where did my wife go?"
(23)  Sëngerepove'ënå tōhu.  
say.prz  
said S.

(24)  Yŏho či.meno mëncho Tākolō.nē 'i.tʰːan.  "Hōwen yont'ai  
there walk.as & giant.N track.find (i)think this  
As he was walking around there he found a track of the Giant.

(25)  t'ai.lā.nē pahe t'ai.liu..loaded.mia.  Hōwen wa t'i.kau.'au.xen he  
person.big.N ? 1s.woman.take.inv but  LOC 1s.catch-up.LOC.temp  
"I think this big person has stolen my wife.  But anyhow I will follow him until I

(26)  ti.ho.či."  lũmō.'ele.hën mëncho Tākolō.nē 'i.hon.  
1s.follow.whoere quiver.put.seq & giant.N track.follow  
catch up with him." He put his quiver on his back and started to follow the tracks of the giant.

(27)  Mēmen Xălōle hax Xăli'ō 'ăn 'ăn.tʰːn.'ai wān.  
go.as male-WR & female-WR 3sg.POSS.house.perf come  
As he went he came to the home of Old Male Woodrat and Old Female Woodrat

(28)  "Sëngerepove'ënå, çokwillo 'a.me.hu?" Xăănë pa 'qm.mia.  
where 2s.go.prz MWR agt tell.inv  
"S, where are you going?" the Woodrat said to him.

(29)  "Ta.liu.kol.me.hu, Tākolololole pa ta.liu..loaded.ma.yo."  "'A,  
1s.woman.take.go.prz giant agt 1s.woman.steal.inv?.ints yes  
"I am going to fetch my wife, because the Old Giant has stolen my wife from me."

(30)  yōkwēyo čo.mën čat.tʰːi. 't'ai.tʰːu.nē t'ai.hīi.hu', mō  
here pass.as today prsn.greedy.N prsn.take.prz  
"Yes, he was passing her today.  'The one greedy for people is taking a person,'

(31)  'qm.mia.me.ko yōkwē me.mën." Xălōle hattă Xăliula pa  
say.inv.go.ints there go.as MWR now FWR agt-p  
the people called out to him as he was going by here." Old Male Woodrat and Old

(32)  wēnēn t'a.ł.wxwito.lom.mia.hēn.  "'aitčen hoikenān'ān yonē  
each? ear.stick.give.inv.seq bet.generic.? this.N  
Female Woodrat each gave him an earstick "In case of betting

(33)  payo 'a.p'hōl.či," Xălōle 'qm.mia. Thapa Xălōle  
2s.spit.mdl MWR say.inv & MWR  
you must spit on yourself with this," OMW said

(34)  xwel.mō.čañē.hēn t'a apa xwel.lom.mia 'qm.mia.mën, "Yōnt'ai  
pipe?.take-out.seq & pipe.give.inv tell.inv.as this  
And OMW took out a tobacco bag and also gave him a pipe and told him:

(35)  xwel.nē 'aitčen hoi.ke.nān'ān'ā.hui.mën."  
pipe.N bet.generic.? 2s.carry.as  
"You may take this pipe in case of betting."
(36) Mę. męn tʰapa łołā.pʰɔtʰ.ɔ.ənɛ 'i.tʰon.‘au wän.
go.as & butterflies.white.N 3s.house.loc come
As he went he came to the home of the White Butterflies.

(37) "Sęngerepov'eņa, čokwillo 'a.mę.hu," łołā.pʰɔtʰ.ə.ənɛ pa 'qom.mia.
where 2s.go.prz bflies.white.N agt tell.psv
"S, where are you going?" said the WB to him.

(38) Sęngerepov'eņa tōhũ' "Tąkolōlole pa ta.lių.łm.mąa.yo
say.prz giant agt 1s.woman.steal.inv.ints
S said: "The Old Giant has stolen my wife and I am going to fetch her."

(39) ta.lių.kol.mę.hu." "amą.či. Tąıtʰu.nę ťai.hũi.hu 'qommiamęko
1s.woman.take.go.prz 2s.bring.mdl prsn.greedy.N prsn.take.prz say.inv.go.?
"You can bring her back. ' The one greedy for people is taking a person,' the

(40) yōhui čō.męn." łołā.pʰɔtʰ.ə.ənɛ pa xalęn.pʰątʰ.ə.mkia.hen
here pass.as bfly.white.N agt cornbread.white.feed.seq
people called out to him as he passed here." The WB fed him white cornbread and

(41) tāląl.pʰątʰ.ə.ənɛ 'qan. 'O.kâle.hũn męńčo ho węwe
beans.white.N 3s.eat.seq & again
white boiled beans After he had eaten he then set off again

(42) mą.Tąkolō.‘j.hön.pę.sai.
refl.giant.track.follow.go.start.
to follow the tracks of the Giant.

(43) Męmęn Sęngerepov'eņa mę. Męmęn tʰapa łołā.pʰon'e.ną
go.as go.as also bfly.black.N
Then S went on. As he went he came to the home of the Black Butterflies

(44) 'i.tʰon.‘ai wän. "Sęngerepov'eņa, čokwillo 'a.mę.hu," 3p.house.perf come where
2s.go.prz 'S, where are you going?" said the BB to him.

(45) łołāpʰon'ęnɛ pa 'qommia. Sęngerepov'eņa tōhũ' "Tąkolōlole
bfly.black.N agt tell.inv say.prz giant
S said, 'The Old Giant has stolen my wife.

(46) pa ta.lių.łm.mąa.yo ta.lių.kol.mę.hu." łołąo.pʰon'e.nę 'i.tō.hu -
agt 1s.woman.steal.inv.ints 1s.woman.take.go.prz bfly.black 3p.say.prz
I am going to fetch her back." The BB said,

(47) "Yōhui taitʰunė ťaihũi hu 'qommiamęno čōmęn." 3s.say.prz prsn.greedy.N prsn.take.prz say.inv.as.?
here pass.as ' "The one greedy for people is taking a person,' the people called out to him as

(48) łołā.pʰon'e.nę pa xalęn.pʰon.mkia.hen tāląl.pʰon'e.nę 'qan.
bfly.black.N agt corn-bread.black.feed.seq beans.black.N
he passed." The BB fed him black cornbread and black boiled beans
(49) 'Okâlehen menčoho wewe maTäkolôi'hoŋpêsai.
   3s.feed.seq & again refl.giant.track.follow.go.start
   After he had eaten he then set off again to follow the tracks of the Giant.

(50) Mę.mɛn łołá.cöl.enɛ 'i.tʰən'ai wän. "Sëngerepove'ēnâ, 
   go.as bfly.yellow.N 3p.house.prf come
   As he went he came to the home of the Yellow Butterflies.

(51) čokwillo 'ą.mɛ.hu," łołá.cöl.enɛ  па'ım.mia. Sëngerepove'ēnâ 
   where 2s.go.prz bfly.yellow.N agt tell.inv
   "S, where are you going?" said the YB to him.

(52) tōhu "Täkolōlole pa ta.liu.lem.ma.yo ta.liu.kol.mɛ.hu." 
   say.prz giant agt 1s.woman.steal.inv.ints 1s.woman.take.go.prz 
   said, "The Old Giant has stolen my wife and I am going to fetch her."

(53) "amaqî. Yo'hui tāit’unę tāhū hu ' ımnamamênno čomên," 
   2s.bring.mdl here prsn.greedy.N prsn.take.prz say.inv.as.? pass.as 
   The YB said, "You can bring her. 'The one greedy for people is taking a person,'

(54) łołá.cöl.enɛ 'i.tō.hu. Xalên.cöl.mékia.hên tālāl.cöl.enɛ 'an. 
   bfly.yellow.N 3p.say.prz cornbread.yellow.feed.seq beans.yellow.N 
   the people said to him as he passed." He was fed yellow cornbread and yellow

(55) 'Okâlehen menčoho wewe Täkolōlole 'įhon. 
   3s.food.seq & again giant tracks.follow 
   boiled beans. After he had eaten he again started off to follow the tracks of the Old Giant.

(56) Mę.mɛn t'apa łołá.čål.enɛ 'i.tʰən'ai wän. 
   go.as & bfly.blue.N 3p.house.perf come 
   As he went, he came to the home of the Blue Butterflies.

(57) "Sëngerepove'ēnâ, čokwillo 'ą.mɛ.hu," łołá.čål.enɛ pa 'ım.mia. 
   S where 2s.go.prz bfly.blue.N agt say.inv 
   "S, where are you going?" said the Blue to him.

(58) "Täkolōlole pa taliulemenmaya taliukolêhu." "a.mâ.čî Yo'huiyo 
   giant agt 1s.woman.steal.inv.ints 1s.woman.take.go.prz 2s.bring.mdl here 
   "The Old Giant has stolen my wife. I am going to fetch my wide." 'You can bring

(59) t'ai.tʰu.nę t'ài.hui.hu ' ım.mia.čen.nọ me.mên," łołá.čål.enɛ 
   prsn.greedy.N prsn.take.prz say.inv.as.? go.as bfly.blue.N 
   her. 'The one greedy for people is taking a person,' the people here said to him as

(60) 'i.tō.hu. Xalên.čål.mékia.hên tālāl.čål.enɛ 'an. O.kâle.hên 
   3p.say.prz cornbread.blue.feed.seq beans.blue.N 3s.food.seq 
   he went." He was fed blue cornbread and blue boiled beans. After he had eaten he

(61) wewe Tä.kolô.nę 'įhon. 
   again giant tracks.follow 
   again followed the tracks of the Giant.
Heču. wèn Tàkolò.nè tʰən.'ai wàn. Thòn.na cʰən.'ai.xèn, finally giant.N house.perf enter house.in enter.perf.temp
At last he came to the home of the giant. As he entered the house

tʰən.na liu.tʰən. " difféliu.la.nè, heyo čuťoth yòhò 'q.tʰà.hu?" house.in woman. 1s2s.wife.?N what here 2s.do.prz
house he found his own wife in the house. "My wife, what are you doing here?"

liu.'ome. " Tàkolò.nè pa wa pʰ'ai.kwiu ta.'a.mèpùn.'aì.te woman.tell giant.N agt LOC river.down 1s.wash.? perf.from
he said to his wife. "While I was washing at the river

tʰàmolo.na ta.tà.kia.hèn ta.so.màčia.pu čà.kwiil. Tàkolò.nè pbasket.in 1s.put.inv.seq 1s.? bring.past here.up giant.N
the Giant came and put me into his packbasket and brought me here. The Giant

yìn 'ãŋ. tòta.kim.mà.yo 'če, " 'ã.liu.tʰə.'e pa 'óm.mìa "Tàxui," there 3sPG-POSS.estufa.? inv.inst stay 3s3s.wife.N agt tell.inv very-well
is there is his estufa," said his wife to him. "Very well,"

Sèŋgerepove'ënà tò.hu, "tòta.mà yo ta.pʰ.o.làu.hè, S say.prz estufa.in ints. 1s.? go-down.ftr
said S, "I will go down to the estufa and you can be getting ready.

'ãjxia.'aμč.wèn. Ti.hon.'ai.hèn.nò kànàŋ.tʰ.ep.più 'ã.mè.či." get-ready.as.statv 1s.kill.perf.seq.? 1d.house.to 1d.go.mdl
After I kill him, we can go home."

Mènčohó Sèŋgerepove'ënà tòta.più wa Tàkolò.nè tai.più & S estufa.to LOC giant.N
And then S went down into the estufa, in where the Giant was.

liu. Cʰën.'ai.tèn čì ta Tàkolò.nè lòiwa.xèn.ku.tʰà tʰàn. "Heyo, go-down enter.perf.temp that giant.N asleep.manner.? to find ??
Entering there he found the Giant lying leaning asleep.

Sèŋgerepove'ënà, čuťoth yòhò 'ãn.pʰàk.wèn pʰàkin.'au S here 1sPG-POSS.private.? place.LOC
"S, why are you entering here in my private place?

'ã.cʰən.hù. Nà čuťothi wi hele 'qànənàŋa.t'ai.wanmè yòhò. Wi 2s.enter.prz ? thing ?? person.?? here
There is no living creature that come around here.

čiučo.'ônè wèn.nò yòhò 'ãŋ.cʰàm.mè," Tàkolò.nè pa bird.N come.? here 3sPG.enter.not giant.N agt
Not even a litter bird comes here," the Giant said to him.

'óm.mìa.hù. "Màñ.liu.lè.mài.kó hokeyo ta.liu.kol." tell.inv.prz 2s.woman.steal.perf.? because 1s.woman.take.N
"Because you have stolen my wife, that is the reason I have come to get her,"
(75) Šengerepove'ęną Täkolö.łgę. "Tąxui," Täkolö.nę tą.hu, S giant.tell very-well Giant.N say.prz
S said to the Giant. "Very well," said the Giant,

(76) "kän.hoi.čän.či, čułt'eį 'o.łemę.ęyo įu.ę.my 'a.wia.či." "Tąxui," 1d.bet.cond.modal whoever 3s.win.shall woman.N 3s.have.mdl very-well
"we will bet. The one that wins shall have the woman." "Very well,

(77) Šengerepove'ęną tą.hu. S say.prz
said S.

(78) Täkolö.nę ča'an xwel.tli.čanę.hęń tą.hu " čułt'oį yqon'oi giant.N ? pipe.long.take-out.seq tell.prz whoever this
The Giant took out a long pipe and said "The one that

(79) 'čłama.xeń tąsta.nę xwel.kap'ałxemę, pangę.ęyo roof-hole-in.manner estufa.N pipe.cloud-of-smoke.fill.?fill.?shall
fills this estufa to the top with a cloud of smoke from the pipe

(80) 'o.łe.me.či." Ho tą.męń męncōhoe xwel.pʰia.či. čełamę
###3s.win.mdl as tell.as & pipe.fire.fr &
shall win." As he aid this, he lighted his pipe.

(81) ną.kap'ałxemę.pia.hu. Halo tąsta.pin.ai
3s.cloudflare-of-smoke.make.prz but estufa.middle.perf
Then he began to make the cloud of smoke from his pipe. But before the smoke

(82) 'nąq.c'e,kap'ałxemę.pango.ta 'ą.xwel.lon.pʰał.
3sPG.bright.cloud-of-smoke.reach.as.to 3s3sPOSS.pipe.burn-finish
reached halfway up the estufa his tobacco burned out from his pipe.

(83) čańe'cąn Šengerepove'ęną 'ąna.wän. Xąa.nę pa
turn.? S 3s.POSS.come WR agt
Now S's turn came. He began to spit

(84) 'tía.l.čwilto lęm.mia.pu'e pa xwel.pʰal.mę.hęń lia.tai.hu.
ear.stick give.inv.past.N INST pipe.spit.as.seq tobacco.put.prz
with the earsticks that the OW had given him, and began to put tobacco into it.

(85) Mąxa-čiak'i'a-hu.hęń.ną 'ą.xwel.wia. "Wu, hiapa 'ć 'ahe.
finger.little.similar.seq.? 3s3s.pipe.be
His pipe was not larger than his little finger. "Wu, you could not do half as well as I did.

(86) łapuma kąnaj.kap'ałxemę.pango.či, ho.'o.hęń ką.so.xwel.wia.
ceiling your.cloud-of-smoke.come.there ?.small.seq your.def.pipe.be
The smoke of your pipe will never reach the ceiling, because your pipe is too small.

(87) Hiapa ną wi.hńu.čän 'ąni.wian.he wi.pin'ai.wen 'ąna.wän.
? I ?.large.cond? ? mountain.perf.stv 3s.come
Even my pipe, large as it is, did not get half way.
(88) čan̄o ˈa.liu.łć.mę.či."  Sęłgerepoveˈęn̄a  męńcho  xwel.pʰia.če.
now 1s3sPOSS.woman.win.go.mdl & pipe.fire.?
Now I am going to win the woman from you." S then lighted his pipe and began to

(89) Hattą ną,kapˈaxemq.pia.hu.  Pia.sai  pin.ˈai  ˈa.ną.wă.hu.
now ʔ.cloud-of-smoke.inv.prz rise.start mtn.perf 3pg.come.prz
make a cloud of smoke. Slowly it rose halfway. In a short time

(90) łu.țen  ną,pui.mę  ć.ła.ma.xęn  ˈa.ną.wän.
short.time after  roofhole-in-ʔ? 3pg.com
time it reached up to the roof-hole.

(91) "ęyo.męń ˈa.ʃa.ć.ę̆.ce nąbolen," Tąkolonę pa  ˈq.mia.hu.
you-ʔ 2s.more.? I-think Giant  agt tell.inv.prz
"I think you must have more power than I," said the Giant to him.

(92) "Ho.więń halo mi.ai.Łęń.ę̆.mę.  čan̄o  ną,kăća.či,
but ʔ  ###.win.not  now 1s.know
"But you have not defeated me yet. Now we shall see.

(93) ćuńai ˈo.wa.wo.łe.ę̆yo  liu.enę  ˈa.wia.či."
ʔ? 3sg:C.NEG-come-out-NOM woman.N 3s.have.mdl
Whoever comes out safe shall have the woman."

(94) Męńcho  Tąkolonę nąpʰoˈaíte  ˈo.pʰal.ˈaíte  ćilau.mę̆-čanę,
& giant wall-from ###-hole-from obsidian.bag.take-out
Then the Giant took a bag of obsidians from a shelf hole in the wall

(95) han tō.hu  "čan̄o yönę  ˈa.Łe.pʰal.ia.či.
& say.prz : now these agt 3p2s.cut.kill.inv.mdl
and said, "Now this will cut you to pieces.

(96) Hokeyo  čan  ˈęyo kąńa.ćon.wa.či.  ćuńai  yön tāста.mate  ˈo.wa.wo.łe.ę̆yo
therefore now you 2s.first.come.modal whoever this estufa  3s.safe.come-out
And so it will be your turn this time. The one that comes out alive from this estufa

(97) liu.enę  ˈa.wia.či.  Hokeyo  ˈęyo yöną  ʻaĉ ottęweći."
"Tąxui,"
woman.N 3s.have.mdl therefore you here 2s.first-stay-FUT very-well
shall have the woman. You are to stay in here first." "Very well,"

(98) Sęłgerepoveˈęn̄a tō.hu. Xą.änę pa  tâla.xwilo.lom.mia pu.ę́pa
say.prz  WR agt ʔ.earstick.give.inv past-imp.be set.refl.spit.as.seq
wetan.mą.pʰapʰol.mę.ęn.
said S. He spit on himself with the earsticks which the OW had given him.

(99) Tąkolol.ło.łe  ˈo.čilau.pʰiaće.ęn̄  kęn.ˈau.kwil  ˈo.wo.łe.
giant.old 3p.obsidian.fire.seq outside.loc.up-to 3p.?
The Old Giant started to burn the obsidians and went outside.

(100) Tā.ween  čilau.enę  tąsta.ma  ˈo.tan.hu.
gun.ʔ.like obsid.N estufa.in 3p.explode.prz now
The obsidians began to explode in the estufa like a gun.

(101) "čanq Sęŋgerepove'ęną yin.nę pa those agt
"Now those will cut S to pieces. Now I shall have the woman."

(102) tč.pʰal.ia.či. čanq 'án.liu.wia.či." čılšu.enę 'o.póha.tap.pʰal,
?burn.mdl now 1s3s.woman.have.mdl obsid.N 3p.all.explode.? After the obsidians were all exploded,

(103) Takołō.nę tāta.piu c'än. C'an'aišen Sęŋgerepove'ęną höta
estufa.to enter enter.comp.mnr still
the Giant went into the estufa. But when he went in S was still sitting there

(104) wa'j.l.ia 'ęe. "Xomma 'ęyo čan kanaŋ.wān," Sęŋgerepove'ęną
?inv stay now ? ? your.come
as if nothing had happened. "Now it is your turn," S said to the Giant.

(105) Takołōņe 'ome.hu. 'O.čılšu.čanę.ęŋ menčohō 'o.pʰiače.ęŋ
tell.prz 3p.obsid.take.seq & 3p.fire.seq
He then took out the obsidians and set them affire, and then went outside.

(106) k'en'.au.kwil 'o.wāle. T'a.wε.ųi čılšu.enę tátama ną.tap.pq.
outside.loc.up-to 3p.? gun.like obsid.N estufa 3p.explode.see
The obsidians were exploding like a gun in the estufa.

(107) "Tahan 'am.mę.či,' liu.'omę, "čanq Takołōņe čılšu.enę
now 1d.go.mdl wife.tell now giant.N obsid.N
"Now let us go," he said to his wife," the Giant has now been cut all to

(108) pa.t'epʰal.ia." Męncohō 'a.liu.pʰil 'am.mę.
agt?.cut.kill.inv & 3s3s.wife.with 3d.go
pieces by the obsidians." With his wife he then set out.

(109) 'Am.mę.męŋ ɫolą.čał'enę 'i.tʰən.'ai 'ąŋ.wān. "Heyo,
2d.go.as bfly.blue.N 3p.house.to 3d.come
As they went they came to the home of the Blue Butterflies.

(110) Sęŋgerepove'ęną, "a.liu.hūli.hu han," ɫolą.čał'enę pa 'om.mia.
2s3s.wife.carry.prz & bfly.blue.N agt tell.inv
"S, are you already taking your wife?" said the Blue to him.

yes say.prz 2s.hury.cond.mdl then
"Yes," said S. "You must hurry then.

(112) Tu.č.pʰal.ia.n howęn ɭe₇.tën.ną tœ.tą yq.tia.či.'
flesh.cut.all-over.seq short.time come-together ?.inv.mdl
His flesh was all cut to pieces but will all come together again in a short time."

(113) Męncohō 'ąm.mę, wa ɫolą.c'oł.enę 'i.tʰən.'ai 'ąŋ.wān.
& 3d.go loc bfly.yellow.N 3p.house.to 3d.come
And then they went and came to the home of the YB.
"Sengerepove'ena, 'a liu.hüi.hu han?" "A," Sengerepove'ena 2s3s.wife.carry.prz & yes "S, are you already taking your wife?" "Yes," said S.

(115) to.hu. "Mǎn.kwǎn.'ăn.či xui. Tu.'ę.p'ha.lia.n punonpa hattà say.prz 2s.hury.cond.mdl then flesh.cut.all-over.seq? now "You must hurry then. His flesh was all cut to pieces but is coming

(116) tu.ta.yatia.hu," lolā.čol.enč pa 'an.'om.mia.męn.ęn 'am.mę. come-together.? prz bfly.yellow.N agt 3p3p.tell.inv.as.seq 3d.go together again already," the YB told them, and they went.

(117) Wa lolā.p'øn.enč 'i.t'b'æn.'ai 'an.wän. "Sengerepove'ena, loc bfly.black.N 3p.house.to 3p.come They came there to the home of the BB. "S,

(118) 'a liu.hüi.hu han," lolā.p'øn.enč pa 'om.mia. "A," 3s3s.wife.carry.prz & bfly.black.N agt tell.inv yes are you already taking your wife?" said the BB to him. "Yes," said S.

(119) Sengerepove'ena to.hu. "Mǎn.kwǎn.'ăn.či xui. Tu.'ę.p'ha.lia.n say.prz 2s.hury.cond.mdl then flesh.cut.all-over.seq "You must hurry then. His flesh was all cut to pieces

(120) punonpa hattà tu.ta.čia," haihen ho 'an.'om.mia.męn.ęn 'am.mę. ? now come-together.mdl & then 3s3d.tell.inv.dur.temp 3d.go but has come together again already." And as they were told that they went.

(121) Wa lolā.p'a.t'b'æn.'ai 'an.wän. loc bfly.white.N 3p.house.to 3d.come They came there to the home of the WB.

(122) "Sengerepove'ena, hattà 'a liu.hüi.hu han," lolā.p'a.t'b'æn.'ai now 3s3s.wife.carry.prz & bfly.black.N agt "S, are you already taking your wife?" said the BB to him.

(123) 'om.mia. "A," Sengerepove'ena to.hu. "Mǎn.kwǎn.'ăn.či xui. tell.inv yes say.prz 2s.hury.cond.mdl then "yes," said S. "You must hurry then.

(124) Tu.'ę.p'ha.lia.n punonpa hattà tu.ta.ya.p'ha.lan." Ho flesh.cut.all-over.seq? now come-toghet.? His flesh was all cut to pieces but has come together again already."

(125) 'an.'om.mia.męn.ęn 'am.mę. 3p3d.tell.inv.dur.temp 3d.go And as they were told that they went.

(126) Wa Xǎlole han Xǎl'o 'an.t'b'æn.'ai 'an.wän. loc WR & FWR 3d.house.to 3d.come They came there to the home of OMW and OFW.
In short time, "yes," said S.

Sengerepove'éną, 'a.liu.hūi.hu han," Xānęg pa 'qm.mia. "Ą." 3s3s.wife.carry.prz & WR agt tell.inv yes

"S, are you already taking your wife?" the W said to him. "yes," said S.

Sengerepove'éną tő.hu. "Maŋ.kwān.än.chi xui. Tu.t'ę,p'ał.i.a.n say.prz 2s.hury.cond.mdl then flesh.cut.all-over.seq

"You must hurry then. His flesh was all cut to pieces.

punnop hu tā.q.yq.p'ał.ko hattā maŋ.höpi.a.hę." Ho? now come-together.? now?

but has come together and now he is coming tracking you."

'än.'qm.mia.męņ.tęŋ 'qm.męŋ. 3d3d.tell.inv.dur.temp 3d.go

As they were told that they went.

Tākolōlole 'i.t's.molo.'ełe.tën.nō Sengerepove'éną giant.old 3s3s.pack-basket.put.

The Old Giant put his packbasket on his back and started

mq.'i.xos.sai. Ną.lěl.ia.'ępa, Ɋел.p'a.wę.hęŋ mō.'ai.hęŋ p'į.'au męŋ.hu. refl.track.start 3s.hot.inv.be hot.h20.stv.seq? road.loc go.prz

to track S. As it was hot, he was sweating as he went along the road.

Męņčo ho Pākjaŋ enę xwi. 'än. Pākjaŋ enę lę.tęŋ & buzzard call.cond.buzzard short.time

He then called a Buzzard. The Buzzard soon came to him.

'ą.wān. "Heyo, Phutet'ala," Pākjaŋ enę pa 'qm.mia. "Hele 3s.come giant-dude bzrd agt say.inv

"What is the matter, Phutet?ala?" said the Buzzard to him. "I

'ą.xwi. 'än.hu Sengerepove'éną pa ta.liu.k'ola.lęm.mayò, 1s2s.call.cond.prz agt ?.woman.pretty.stole.? I am calling you because S has stolen a pretty woman from me, to see if you

χōmma męp.ną.lěl.'än.čike, wa 'än.lěl.xwiĮ.la.ken.'au tikwehęŋ ? ?.hot.cond.habit loc 3d.heat.flee.sit.?loc 1sg:A-catch-up-seq

can make it hot, so that I can catch them wherever they sit down to rest in the

ti.lui.kwe.čike. "Nąŋaŋ b'ia'ai ti.ya.so.léi.hę.ken.ną, ną ?.woman.? .habit very-much ? .not.def.hot.like.? shade and take the woman away from him." "I do not like very much heat, as I am

ti.ya.so.p'ę.p'hia." Pākjaŋ enę tō.ęm.hęŋ mąb'ał.kol. ? .not.def.? bzrd say.dur.seq refl.fly-away baldheaded." As the Buzzard said this he flew away.

lę.tęŋ menčo ho Pākjaŋ enę ną.lěl.wai. Tākolōle short.time & bzrd ? .heat.be giant.n

In a little while the Buzzard called the heat. The Giant
(140) 1el.pä.wę.hęn  qo.'ai.hęn çoho pį.piu  mę.hu. "ču'oi hot.h20.stv.seq ?  ?  road.on go.prz whoever
Giant was sweating as he went along the road. "S and

(141) ężegepove'ęną 'ą.liu.p'ili  'an.1el.tę.'ęyo.męn 'an.wia," tō.męn 3̅s3s.wiře.with 3̅d.heat.??dur 3̅d.be  say.as
his wife must stand heat well," said he as he sat down to rest from the heat

(142) tōna.tůa mą.p'at'ın.lai. Męnçho ężegepove'ęną 'ą.łiu.p'ili
? refl.cool.? & 3̅s3s.wiře.with
under a cottonwood tree. S and his wife

(143) p'at'ın.k'we.ęn  'ąn.mę.hu.
cool.nice.stv.seq 3̅d.go.prz
were going along feeling nice and cool.

(144) ę̅c.teń  Tākolōnę Kākenę xwia.ąn. Tōna.tůa short.time giant.n crow.n call.cond ?
After a while the Giant called a Crow. While he

(145) p'at'ın.ęn.tůa Kākenę 'ą.wān. "Heyo, Phute'tala," Kākenę pa cool.?to crow.n 3̅s.come giant-dude crow.n agt
was sitting there under the shade of the cottonwood tree the Crow came to him.

(146) ę̅m.mia. "Mąn.ną.lel.wia.čike.yo 'ą.xwia.ąn.hu.
tell.prz ??.heat.be.habit.? 3̅s.call.cond.prz
"What is the matter, P?" said the Crow to him. "I have called you so that you can

(147) ężegepove'ęną pa ta.liu.k'ola.ļę̅m.ma yo pi.hōn.hu. 'aixen S agt ?.woman.pretty.steal.? 1sg:B.track.prz
summon the rain. S has stolen a pretty woman from me, and I am tracking them, I might be able

(148) ę̅n 'ąn.lol.xwil.ta.ken.'au ti.kou.čike, ti.liu.kwe.čike."
this 3̅d.rain.flee.sit.loc 1s.catch.habit ?woman.?habit.
able to catch him wherever they stop from sheltered from the rain, and take the woman away from
him."

(149) "Na ti.yai.lol.ha.ke.ko ę̅.ną.qiwa'ą.pią.ąń ę̅c.'o.ęń
I A::1sg-###-rain-like-? ?-wing-?-water-make-if soon.seq
"I do not like the rain, because if my wings get wet

(150) 'ą.ną.mą.tůsl.łupan.ke.ko," Kākenę tō.męn mą.tůsl.kol.
?-NEG-REFL-fly-tire-? crow.n say.as refl.fly.away
I soon tire of flying," said the Crow, and flew away.

(151) ę̅c.teń  męnçho Kākenę na.lol.xwia.ąn. Mąl.lan na.p'će.kwę̅n.mę.wai.ta, short.time & crow.n ?.rain.call.cond quickly ?.cloud.become.PROG.? In a little while the Crow called the rain. It began to get cloudy

(152) ę̅c.teń lol.enęć mą.xwia.we. K quàm.p'ilo męnçho łol.hu. short.time rain.n refl.fall.? thunder.with & rain.prz
and the rain soon began to pour. It rained, together with thunder.
(153) Pāi.we.len Tākolōne mūt.ai.len p̄ima mē.hu.
drenched.as giant.n  road go.prz
The Giant was drenched as he went along the road.

(154) Cšputbata  o.me.sai.čia.mēn mā.če.p'axēmen.hu.
face-near-at  REFL-eye-close-prz
The lightning struck in front of his face, and as it struck he closed his eyes.

(155) Nākwantialpupō.mēn.mēn mē.hu, pāi.we.len mō.ai.len.
?thunder.?sound.refl.jump.as  go.prz  drenched.seq ?
And when he heard the noise of the thunder he jumped as he went along there drenched.

(156) Sēŋgerepove'ēnā 'q.liū.n̄il  pāt'īn.kō.wē.hu.pēmēa 'qm.mē.hu.
S  3s3s.wife.with cool.nice.stv.seq road  3d.go.prz
S and his wife were going along the road feeling nice and cool.

(157) Mēncōho Tākolōne lol.p̄āi.wē.mē.hu mō.ai.len p̄ima mē.mēn
& giant.n  old.wet.stv.seq ?  road go.as
As the Old Giant went along the road drenched

(158) wētań to.hu - "Sēŋgerepove'ēnā
self  say.prz
he said to himself, "S

(159) mēncōho 'q.mā.lō.x̄i̊n.yq.'eyo wa, halo pi.yai.so.ku.mē.
& 3s.refl.old.call.  be  1s.not.def.overtake.NEG
must stand rain well for I have not been able to overtake him yet.

(160) Hättā howe ta.mūle.hē. Ḫexeyo pā'ī.wē.hu nà.p̄ā.wē.hu
now  1s{return.?  why  wet.stv.seq  ? h20.stv.seq
I think I will turn back again. Why am I going, drenched as I am,

(161) yōn p̄ima nānan'ai čuť'ai ta.mē.či?"
this road  whoever  ? go.mdł
and with the road muddy?"

(162) Mēnčōho Tākolōne wēwe t̄ap.piu mā.mūle.
& giant.n  again house.to refl.return
And the Giant returned again to his home.

(163) Sēŋgerepove'ēnā 'qn.t̄e.n.'ai  'qn.wān.'aiten čikwete kō.wēn 'qn.t̄e.t̄a.hu.
S  3d.house.to 3d.come.from then-from good.stv 3d.house.? prz
S and his wife arrived home and they lived happily thereafter.

(164) Hokeyo hättā Tākolōne wa Pākōup̄al.'ai wa.tāi.nō.wa.ke,
therefore now giant.n  loc SanJuan.to  not.people.seek.? .habit
And this is why the Giant has never again come to San Juan to look for more people,

(165) hel ke hättā pā'ī.ke 'qn,t̄e.wia.epa.
? hot.habit now wet.habit 3s.suffer.be.bc
since he suffered so much from the heat and the rain.
(166)  Kąwęki.
A::2sg-tail-have
You have a tail.
Chapter 4

The Old Giantess and the Brother and Sister Fawns

(1) Naŋ'utʰɤ nək'utʰ懈kən təxəmən Wə-ɬə tooltipəʔən Täkoło'ol'i tʰə.
   Long ago then pine-footlog.loc Old-Giantess dwell
   Long ago the Old Giantess lived at Wə:thəoltipəʔən.

(2) təpəw ɬə.će.wəl.ɬən həle cənə ʔənɬəɬəməc'yən təxəmən'au 'onəɬəɬəmən 'onəkəɬu,
   everyday 3sg.3pl.hunt.go some? ? there? 3sg.3pl. 3sg.3pl.
   She went out hunting every day and killed whatever she could out there and brought it home,

(3) yənən wai pɬu'enə, kəxwulə'enə, ləkəwənə
   such.as? rabbits chipmucks tree.squirrels
   such as rabbits, chipmunks, tree squirrels,

(4) hən wəl cənə nəkwe.təi'enə yin təxəmən'au 'ən.čəl.tiɬ.ɰə.ɬə.e.
   and some? foor.footed.animal there? 3sg:B.catch.able.Nom
   or whatever other animals she could get while going about hunting.

(5) təxəmən wəpə hupuqua P'i:n'əməkəw'il'ɬ.kəɬ.ɬə:ai k'ui.'ai.hən
   Then once? Place.up.to Agr.shawl.shoulders.completed put.completed.sequential
   't.əi.kole.nən təmənəho mú.
   Agr.cane.take.sequential then go
   Putting her shawl over her shoulders and taking her cane, she once started for P'i:n'quila.

(6) Wa P'i:n'ə'au təmənəho təxəmən, wəson Pə'o'oonə 'ən.čəl.təiakəliətʰə 'tʰən.
   Loc Place.Loc then walk.SUB two Little.Fawns Agr.sleep.? 3sg3du.find
   While she was walking about at P'i:n'quila, she found two little Fawns fast asleep.

(7) Təmənəho piəsai k'ia.tən wə ʔənɬəkəliəpiu mú.ɰən, hətə pə.tʰə wən,
   then slow quiet.after loc Agr.sleep.? go.after then near.at. arrive
   Going over slowly and quietly toward where they were lying asleep, she approached them,

(8) təmənəho 'ən.čəl.ɬə.ɬə ək'pə.ɬə pə Pə'o'oonə 'ən.məkələləhən 'ən.čəl.ɬə.
   then Agr.shawl.shoulder.? lay?Nom agent little.Fawns Agr.? 3sg:B.catch.Pass
   covered the young Fawns with the shawl which she had on her shoulders, and caught them.
"Hurrah! I have got the little Fawns," the Old Giantess said to herself,

"čanq 'an.tō.ap.piu pi.hui'ai.hēn pi.k'al.čī." now Agr.home.toward 3sg3du.carry.sequential 3sg3du.eat?
"now I shall take them home and fatten them up and eat them."

Menčōho k'ēl.tā 'i.el.pai'.ai.hēn 'tēlēhen
then shawl.in 3sg:3pl?.wrap?completed.sequential 3sg:3pl.on.back.sequential
'ā.tō.ap.piu mē. Agr.home.toward go
She wrapped them up in her shawl, put them on her back, and carried them home.

'At̄pettā wān'aihēn tō.ap'alta 'i.P'ō'mačo'aihēn 'ančīhu.
? After she brought the little Fawns home, she turned them loose inside the house, and they walked about.

'Tkwelemekemēn tēpāi tō.apa wel čunę hele 'anat'iamęčε 'imēkemēn.
? She fed them with corn mush and what else she could every morning.

Hohēn 'iwā'ān̄hu.
? That is how she nursed them.

Piasai P'ō'onę 'āntaupiačiazhu.
? Little by little the young Fawns began to grow.

'Anai̱fau'opiačiauęnta yın tō.s'au 'ananačautiahu.
? As they grew older, they got accustomed to the house.

Tākolo'oli'o pa tō.apai k'ēn'au 'ańtōiwaheimiämēn, yiţo 'ańepiatắhů.
? The Old Giantess used to take them outside for pleasure every day, and they played around there.

Kwilpā pūlamoń 'ańmēmēn wēwēta 'ańmułēhu.
? They would walk up the road for a distance and then return again.

Piasai Tākolo'oli'o pa 'ańaimekiauęnta piasai 'ań'ōwu hu.
? As the Old Giantess fed them, they slowly grew larger.

Čexāmēn tō.apai Tākolo'oli'o pa 'ań'ōmmaniauču
? Every day the Old Giantess would say to them:
"Oō'one, ḥalān ḥattā mōnō-wi-hop∧'-o-kāya-han."

“Little one, I believe your little kidneys are already pretty fat.”

‘Onō-hop∧-oč'awia-mën ho ʼan'omymahu.

Thus she would say to them as she felt their little kidneys.

čexamën Pč'oō’one wētαn ʼantohu’

And the little Fawns said to each other:

"Howe Tākolo'oli'o t'ate ʼänkwilëì,-

“Let us run away from the Old Giantess,

for she tells us every day that our little kidneys are already fat,

hoten čoho ʼan'tāxatakiahēn ʼänkälia."

and is likely to roast us and eat us up.”

Menčōho piasai Pč'oō’o.nè ʼaqan.apixo3.wia.hu.

Then slowly little.fawns-N A::3du-afraid-?-be-PROG

In a short time the little Fawns began to get more afraid.

Wën.ho čexamën ʼän.to.hu

One night they said to each other:

"Thēn.nayo ʼän.kwilēì, hoten Tākolo'oli'o pa ʼän.tākiahēn
day-coming 1du::0-run.away lest Old-Giantess AGT 1du::0-roast?-PASS-SEQ
ʼänhānnia."

1du::0-consume-PASS

“To-morrow we must run away, lest the Old Giantess roast us and devour us.”

Menčōho tʰpa.hēn TĀkolo'ol'i'o pa ke.tʰa ʼńai.hemm.ia.kēn

Then day-next-SEQ Old-Giantess AGT outside-at AGR-take-out-PASS-PERF
ʼän.'epia.hemm.ia.

AGR-?-take-out-PASS

The next morning the Old Giantess gave them their breakfast and took them outside to play as usual.

"čanọ ʼän.kwilēì.

now 1du::0-way-runaway??

“Now let us run away.

Yon kwilpa pǐmā.kwil ʼam.mē.ke.mākwil kānā.mūle.pó.”

This? road-up.to 1du-go-HAB-to A::1du-return-NEG.FUT

We will walk up the road where we usually go, but this time we will go and will not return.”
(33) Ho 'an.tọ.mẹn mẹnčohọ 'äm.mẹ.
Thus 3du-say-SUB then 3du::0-go
As they said thus, they started off.

(34) P'ā'ayq'o'li'o mẹnčohọ tʰapa y'ìn pu.'auta tʰə.'e.pa čexamən
Old.Spider.Woman then CONJ there happen-on dwell-NOM-INST then
'ʔ,tʰən.kəča.tə toiwə.'e.
A::3sgPOSS-home-roof-on stay-NOM
The Old Spider Woman, who happened to live nearby, was sitting for pleasure on the roof of her home.

(35) Mẹnčohọ P'e't'o'o'one p'ila.mọn 'äm.mẹn ệm.mọ.mẹn tọ.hu
then little.Fawns-N ?-watch 3du::0-go-SUB 3sg::B-see-SUB say-PAST
As she watched the little Fawns going along the road, she said:

(36) "Tákolotli'o p'əj 'an.so.P'ọ.xwim.mẹn.mẹn.nọ."
Old.Giantess def 3sg::B-def-little.fawns-run.away-go-SUB?
“The little Fawns of the Old Giantess are running away.”

(37) Tákolotli'o tə.li.a.w n wētən tọ.hu
Old.Giantess 1sg::C-hear-PASS-? self say-PROG
When the Old Giantess heard this, she said to herself:

(38) "Wa kə.əi.xen 'äm.mẹj.'ai.hen wēwe 'äm.mule.ke.kohe."
Over.there top-to-? 3du::0-go-PERF-SEQ again 3du::0-return?-come
“They go as far as the top and then come back again.”

(39) Mẹnčohọ P'e't'o'o'one hattə haupa p'ima 'an.wi.le.hu.
Then Litte.Fawns-N already distance road 3du::0-rise-PAST
The little Fawns were already going quite a distance up the road.

(40) P'ā'ayq'o'li'o tʰən.kəča.tate wēwe 'änəpo
Old.spider.woman house-top-on again 3sg::0-cry
Old Spider Woman was heard saying again from the top of her house:

(41) "Tákolotli'o p'əj 'an.so.P'ọ.xwim.mẹn.mẹn.nọ."
Old.giantess def 3sg::B-def-little.fawns-run.away-go-SUB?
“The little Fawns of the Old Giantess are running away.”

(42) Hołeqən.heŋ čexamən P'ā'ayq'o'li'o 'ənə.po.tə.hu.
once.in.a.while-SUB then Old.spider.woman 3sg::3du-do-PAST
Old Spider Woman kept repeating this every once in a while.

(43) "ćowj.nayo," Tákolotli'o tọ.mẹn,
so-must?? Old.Giantess say-SUB
“It must be so,” said the Old Giantess,

(44) 'i.k'i'en əŋ k'ui.əi.heŋ 'i.tui.kole.heŋ tʰən.k'e.tə 'o.wə.le.heŋ,
AGR-shawl-shoulder?? put-PERF-SUB 3?-cane-take-SUB house-outside-to 3sg::C-go?-SUB
hattə haupa 'əŋ.P'ọ.mẹ.hu
already distance 3sg::B-Fawn-go-PAST

50
as she put her shawl on her shoulders, took her cane, went outside her house, and saw that her Fawns were already quite a distance away.

(45) "Wjwına’e p’oŋ ‘an gangbang. Pęo. xwjm. meŋ. men. no."
Sure? N def 1sgPOSS-Fawn-run.away-go-SUB-
“Sure enough, my Fawns are running away.”

(46) Ha. tō. men čexamen’i. Pęo. hon
Thus-say-SUB then 3sg:3du??-Fawn-follow
As she said thus, she followed the Fawns.

(47) Pęo’oŋe ‘ammnemannəwita  P’axəpəta p’änąŋ  ‘anwän.
Fawn-N 3du::0-go-SUB-along??-to P’axəpə-to river-on?? 3du::0-arrive
The little Fawns went along and came to P’axəpəta on the river.

Then Big.Nostril 3du::0-blanket-on?-put-PERF-SUB lice-?-wait-at 3du::0-hunting
Going on, they came to where Big Nostril had his blanket spread out and was looking for lice.

(49) "Heyo čunę, ‘o’oŋe, čokwilło maŋ. meŋ. hu?”  Phıp’ballole pa  ‘ən. ‘um. mia.
what this little one-N where 2du::0-go-PROG Big.Nostril AGT 3du::3sg-say-PASS
“We are running away because the Old Giantess threatened to kill us, feeling our little kidneys every day.

(50) "‘An. kwil. hu Təkolo’ošt’iŋ po t’a. pai  konq. hopa. c’a. wia. men
1du::0-run.away-PROG Old.Giantess AGT day-every C::1duPOSS-kidney-feel-PASS-SUB
‘ən. xofo. pia. meŋ. ko.
3du::3sg-kill-N-PASS-go-?
“We are running away because the Old Giantess threatened to kill us, feeling our little kidneys every day.

(51) Hokeyo mai. xč. meŋ."
So 2du::1sg-hide-go
So please hide us.”

(52) "”Təxuí,” Phıp’ballole təhu,  “yön p’hip’bal. ma maŋ. c’en.”
Very.well Big.Nostril say-PAST here nostril-in 2du::0-enter
“Very well,” said Big Norstril, “enter my nostrils.”

(53) Mënčoho Pęo’oŋe p’hip’bal. ma ’ən. c’en.
Then Little Fawns-N nostril-inside 3du::0-enter
So the little Fawns went into his nostrils.

3du::0-hunting
In a short time the Old Giantess came, all sweating, to where Big Nostril was sitting hunting lice.

(55) "Phıp’ballole, ‘an gangbang. Pęo. kwil. meŋ. ko ho pi. hən. hu
Big.Nostril B::1sg-Fawn-way-go-? thus 1sg::B-follow-PROG
“Big Nostril, I am following my Fawns, who are running away from me.
(56) yó.ho mà.mà.món? Tákołö̃liò tō.hu.  
here-2 2du::C-?-? see Old.Giantess say-PAST  
Have you not seen them here?” said the Old Giantess.

(57) “čut'i yóho ná.pʰiči.nq.kén.ta.tʰ.ma.ę̄k. he wí Pč'õó’onči wën yó.ho  
that here ?-lice-?-?SUB 1sg::C-go-? NEG Fawns-N one here  
me-?-come-going  
“No Fawns have come to me, as I am going nothing but looking for lice.”

(58) ’i.ase, ’i.ase.  
AGR-sneeze AGR-sneeze  
He sneezed.

(59) “Pečut’oi náwít’s’ai, Pháipʰ’allole, wa’e ’aŋám.i.so.Pčo.me.hu.”  
For.pity’s.sake. Big.Nostril. over.there-N B::1sgPOSS-?-def-Fawn-go-PROG  
“For pity’s sake, Big Nostril, my Fawns are going along over yonder.”

(60) čečamčen Pč'õó’onč hup’a ’am.me.hu.  
Then Little.Fawns distance 3du::0-go-PROG  
The little Fawns were going at a quite distance.

(61) Tákołö̃liò lel.pʰ.a.wé.hen mq.'ai.hen këwatta ’i.hon.hui.hu.  
Old.Giantess hot-water-STV-SUB do?-PERF-SUB behind B::0-follow-after-PAST  
The Old Giantess, sweating, followed behind them.

(62) Pč'õó’onč ’am.me.me.wai.ta Tásołole tápi.a.tʰ.me.n.tʰa ’aŋ.wań.  
Little.Fawns-N 3du::0-go-SUB along?-to? Old.Plowmaker plow-make-SUB to 3du::0-arrive  
As the little Fawns went along, they came to where Old Plowmaker was making a plow.

(63) “Héyó čunč, ’õó’onč čokwilño màm.me.hu?”  
what this little.ones-N where 2du::0-go-PROG  
“What is the matter, little ones? Where are you going?”

(64) Tásołole pa wëče hui.kwil.ta ta.tªj.mq.men ’aŋ.’om.mia.  
Old.Plowmaker AGT two.sides take?-way-at plow-paint?-look?-SUB 3du::3sg?-say-PASS  
the Old Plowmaker said as he looked at his plow on both sides to see if it was true.

(65) ”Án.kwil.hu Tákołö̃liò pa tʰ.ə.pai koňo.hopʰ.o.c’ai.wia.men  
1du::0-run.away-PROG Old.Giantess AGT day-every C::1duPOSS-kidney-feel-PASS-SUB  
’aŋ.xot’o.pia.me.ko.  
3du::3sg-kill-N-PASS-go-?  
“We are running away because the Old Giantess threatened to kill us, feeling our little kidneys  
every day.

(66) Hokeyo mai.xč.me.” Pč'õó’o.nę ’aŋ.tó.hu.  
So 2du::1sg-hide-go Little.Fawn.N 3du.say.PAST  
So please hide us,” said the little Fawns.

(67) ”Táxui, yön tə.lim.ma wipaita màn.c’on.”  
very.well this plow-crack-inside ? 2du::0-enter  
“Very well, both of you enter this crack in the plow.”
(68) čexamən wipaita Pčə'o'o.nę ʔan.cän.
Then both? Little.Fawns-N 3du::0-enter
So both of the little Fawns entered.

(69) lę'etu nana.n Tako'ol'o lel.pə.wę.hęn mə.ai.hęn
short time-ADV Old.Giantess hot-water-STV-SUB do?-PERF-SUB
i'kile,ʔan.kui.ʔai.hęn
AGR-shawl-shoulder??-put-PERF-SUB
In a short time the Old Giantess came along, all sweating, with her shawl on her shoulders,

(70) Täsłołe təpia.mę̄n.t'a wän.
Old.Plowmaker plow-make-SUB-to 3du::0-arrive
to where the Old Plowmaker was making a plow.

(71) "Täsłołe, yo.ho mə.mə.Pčə.o.mən?" Tako'ol'o tő.hu.
Plowmaker here-? 2du::cPOSS-fawn-see Old.Giantess say-PAST
"Plowmaker, have you not seen my Fawns around here?" said the Old Giantess.

(72) "Ną ču'oil təpia.ke.hęn ta.tə.mę̄ ko wi Pčə'o'o.nę wən yo.ho
1sg that plow-make-SUB 1sg::C?-do-SUB-? ? Little.Fawn-N one here-?
pi.yai.mę̄.ko
1sg::3pl?-look-SUB-?
"I am doing nothing but making plows, and have not seen any little Fawns,"

(73) wëče hui.kwil.ta tətəj.mę̄.mę̄n tő.hu.
two.sides take?-way-at 1sg::C?-look-SUB say-PAST
he said, as he looked to see if the plow was true.

(74) "Tjū tji təke, tji tji təke," Täsłołe tő.hu.
<sound> . . <sound> . . Old.Plowmaker say-PAST
"Tjū tji təke, tji tji təke," went the Old Plowmaker.

(75) "Peču'oi nəwit'ə'i, Täsłołe, wa.'e ʔanəm.j.so.Pčə.o.mę̄.hu."
For.pity's.sake. Plowmaker over.there-N B::1sg?-def-Fawn-go-PROG
"For pity's sake, Plowmaker, my Fawns are going along over yonder," said she.

(76) Tő.mę̄ Pčə'o'o.nę haupa p'ima ʔam.mę̄.hu.
Say-SUB Little.Fawns-N distance road 3du::0-go-PROG
The little Fawns were going at quite a distance along the road.

(77) Tako'ol'o lel.pə.wę.hęn mə.ai.hęn kəwatta i.Pčə.o.hon.hu.
Old.Giantess hot-water-STV-SUB do-PERF-SUB behind? B::0-follow-after-PAST
The Old Giantess, all sweating, again followed behind the Fawns.

(78) Pčə'o'o.nę həpupa kwelna P'acənə pə.kəi.tʰa ʔuk.kui.tʰa ʔanwän.
The.Fawns ? ? Beaver water.top.at ?.lic.at 3du:0.com
The Fawns came to the dam where Beaver was lying basking beside the water.

(79) "Heyo ʔunę, o'o'one čokwilə ma'mmehu?" P'acəłłe pa ʔanəməməja.
What's.the.matter. little.ones where 2pl:0.go.pres. Old.Beaver. AGT 3du.say.PASS
"What is the matter, little ones? Where are you going?" said the Old Beaver to them.
(80) "Täkolo'oli'o pa t'apai konq.hopo'ö.c'ā.wia.mę. ko 'a.xo'ë.pia.mę. ko 'ąnkwiłu.
Old.Giantess AGT everyday C:1du.kidney.little.?to.be.go.? 1du:3sg. ??go.? 3du:0??
“We are running away because the Old Giantess threatened to kill us, feeling our little kidneys
every day.

(81) Hokyo wa p'ā.liau.kwema maihêmę," P'č'o'o'one P'čafoqe 'ąnqmę.
So please carry us across to the other side of the river,” said the little Fawns to the Old Beaver.

(82) "Hoxui," P'čaloletułu, "man.'el.wän xui nayo p'ā.liau.kwepa
very.well.then Old.Bea ver say.PROG C:2du:back.come then I water?across?
mapan.so.hêmę.ći.
2du:B.Def.take.over
“Very well then,” said the Old Beaver, “get on my back and I will take you across the river.”

(83) čęxamęń P'č'o'o'one 'ąn.'el.wann.ia.hęń pa'ą.liau.kwepa
Then little.Fawns B:3sg.back.come.completed.sequential water?across?
'ąnémmiahęń
B:3sg.put.completed.sequential
So the little Fawns got on his back and he carried them across the river,

(84) P'čałole pa 'ąnömımia
Old.Bea ver AGT 3du:0say.completed
and the Old Beaver told them:

(85) "Wa K'uhan'ę'ai P'čo'onę 'i.t'ë.on.'au wo màn.mę.ći.
Loc Place Snake 3pl:0.live.at ? 2du:3sg.go.there
“You must go over to K'uhan'ę'ai where the Snakes live.

(86) 'ęwen pa.yo čokwil månsöšliaći.
? AGT where 2du:C.Def.go?there
They will tell you where to go.”

(87) Ho P'čańę pa 'ąnömımia.mę.hęń P'č'o'o'one 'ąmmę.
As Old.Bea ver AGT 3du:0say.go.sequentia theFawns Agr.go
As the Old Beaver told them thus, the Fawns went on.

(88) lećtęń nanań Täkolo'oli'o lel.p'a.węhen mọ'aiheń 'ąn.k'el.ę.'ąn
short.time ? Old.Giantess hot.water.?sequential ? 3du:3sg.shawl.shoulder
kui.'ai.hęń
put.PERF.sequential
In a short time the Old Giantess came, all sweating, with her shawl on her shoulders,

(89) P'čałole p'ą.waitña luk.kui.t'ą wän.
Old.Bea ver water.beside.at. ?lie.at come
to where Old Beaver was basking beside the river.

(90) "P'čałole, yoło må.ma.p'ęmoń?"
Old Beaver there B:2plsee?Fawans
“Old Beaver, have you not seen my Fawns around here?”

54
"A, čattennọ yokwe pā'ən pi.hēmę.
Yes? there water.then 1sg3du.bring.out
"Yes, I just carried them across the river."

Halo čau’ohennọ ’āmmęhu."
still near?? 3du:0goPROG
They are still going near.”

"Tąxui, na’e mai.hē.mę̣n hē’əu ’anāmaxajičatta pìčéčikke,"
Well.then also 2du:1sg.bring.SUB ?LOC 1pl:3sgbring? 1sg3du.catch?
“Well then, carry me across also, so that I can catch them before they get too far away from me,”

Tąkolo’oli’ō tōhu.
OldGiantess say.PROG
said the Old Giantess.

2sg:0.back? then OldBeaver AGT 3sg:0say.PASS
“Get on my back then,” said the Old Beaver.

Mą:el.wanę:hen pā’ai hem.mia.hu,
2pl:0back.up? water.at bring.completed.PROG
As she got on his back, he started to carry her across.

pā’pin’ai ’olaj.wnna wammęn Pāčanę mąmąxwin.
water.middle.PERF 3sg0.more? arrive.IMP Beaver 2pl:0.refl.turn?
But as the Beaver came to the middle of the river, where it was deeper, he turned himself upside down.

place place Old.Giantess Water.under?SUB again emerge?SUB
“P’axa:lamummun, p’axa:lamummumun,” went the Old Giantess as she was sinking under the water and again emerging.

Hōwen hēćuwen pākama pāliawęchen mō’aihen ’owélé, tōmen – but finally water.shore? drenched look.completed.sequential 3SG:C.exit say.SUB
But she finally reached the shore and came out of the water, all drenched, and she said:

"Pečut’ōi ną:wi’t’oi ’aisoblipimuęwaita.
For.pity’s sake. 3sg?? AGR.def.??go.along.to
“For pity’s sake! How annoying it is when one is trying to do something to make a living.

Hattà hōupa’e ’anəm.jso.Pe’o.xajčia.hu."
now distance.NOM 3du:3sg.?def.Fawn.bring?PROG
My Fawns are gradually getting farther away from me.”

Mapă:liat.əm.me:hen wa Pę’o’o’onę wēwe ’iḥon.
Agr???go.sequential ? theFawns again 3pl:0.follow.
She shook herself and again began to follow the Fawns.
Little Fawns.
Pęčonę pa ʔanaiʔommiapun wa Kuhanąai pęčonę the Fawns 3du:0.go.along.to Old Beaver AGT 3du:0PERF.say? ? place.at the Snake 'itʰonai ʔammę. 3pl:0PERF 3du:0.go The Fawns went over to Kuhanąai, where the Snakes lived, as the Old Beaver had bidden them.

104) 'Inątakakk'etʰa ʔanwänaiten ʔanwênę. B::3pl.estufa. They arrived outside the estufa and stopped.

105) Pęčonę tata-pʰal-ta 'i-či-ʔa-liia k-četʰa. The snakes estufa.inside.LOC 3pl:A.here.hear.PAS outside The Snakes inside the estufa heard someone walking outside.

106) Wen kčʰa p̣o.ʔlemmia. One 3S:0?-go see.??completed One of them was sent out of the estufa to look.

107) Węwe tata.pʰal.piu cʰon'ai.ʔen tˤo.ʔu. again estufa.inside.toward.enter.PERF.SUB say.PRES Entering the estufa again, he said:

108) "Węsən o'oönę kčʰa ʔän.čkwen." Two little.ones. 3S:0?-go 3du:0.stand? “There are two little ones standing outside.”

109) Tönenę pa ʔömnia ʔe the.leader AGT. 3sg:C.say The leader said to him,

110) "Išetčəčə xui. ʔęsən ʻu.čt'ai i.ya.četčəče.meʔ?" 3pl:0.come then why whoever 3pl:0.neg.come.neg “Let them come in then. Why do you not tell them to come in?”

111) Węwe o.wale.ʔen Pęčonę Pęčonę ʔin.tata.ʔkimma ʔančetčəapiia. again 3sg:C.go.out.sequential the.Fawns the.snakes 3pl:0.estufa.?= 3du:C.come.psv The Snake then went out again and told the Fawns to come into the estufa of the Snakes.

112) "Maŋ.čon, o'oönę," Pęčonę pa ʔän.ʔommi.ai. 2du:0.come little.ones the.snake AGT 3du:3sg.say.PASS “Come in, little ones,” said the Snake to them.

113) Hai.ʔen ʔän.čon. ʻAn.čon.ʔaixen Pęčonę tətama ʻi.kwę.ncę. then.SUB 3du:0.enter 3du:0.enter.completed.SUB the.Snakes. estufa.inside 3pl:0.?N So they entered. When they went in, the whole estufa was full of Snakes.

114) "Mɑn.lai, o'oönę, heyo yqho mań.tä.wän.hu?" 2du:0: sit little.ones What here 2du:0at.come.PRES “Sit down, little ones. What do you come here for?”

Then the little Fawns sat down. Having sat down they told the Snakes:

116) "Tākolo'ōlī'ō pa tʰ'o.pai konōhopo'oc'awiamen 'q̥n̥to'p̥iamęko, OldGinatess AGT day.every C::1duPOSS-kidney-feel-PASS-SUB 3du::3sg-kill-N-PASS-go-?

"The Old Giantess felt our little kidneys every day and threatened to kill us,

117) 'q̥n̥.xwimmemem'en'ai Pāčałōle pa p̥'a'i ʻan̥hmni'Iaŋ čaikwillo 'q̥n̥'č̥im̥o ʻan̥.'om̥mi.a.puyO Agr.? OldBeaver AGT water.at Agr.? ?upto Agr.? Agr.say.THM and as we were running away, Old Beaver carried us across the river and told us to come on this way.

118) hokeyo yq̥ho 'q̥n̥.'ę.
That.is.the.reason here 1du:3pl.NOM That is the reason that we have come here.

119) "Hoxui," Pēčō'on.en'ę pa. 'q̥n̥.'om̥mi.ia.hu. Very.well snake.leader AGT 3du:0say.completed.PRES "Very well," said the Snake leader.

120) Ho halo tō.menu tatačēl'ňa Tākolo'ōlī'ō načiŋqo. thus when say.SUB estufa.3S:0?-go OldGiantess 3rd.do.hear No sooner had he said thus than the Old Giantess was heard coming outside the estufa.

121) Menčōho lēlo'ă.wे.hën mo'ai.hën č̥la.tʰ'a wān. then ?sweat?sequential ?.completed.sequential roof.at come Then she arrived, all sweating, at the roof door.

122) Wān'aiiten 'q̥naŋqo - ?come-PERF-SUB Agr.say From there she spoke out:

123) "Phal.'atte, yq̥ho 'q̥naŋmaPę'ō'ę?" insider.N there 3du:0.NEG?Fawns "Insider, are not my Fawns in there?"

124) "A. yōno 'q̥n̥.'ę. 'a.xai.cän.' Yes here 1du:3pl.NOM Agr.get.com "Yes, here they are. Come in and get them."

125) "Nī'a, mān.ēmę."
No 2du:C.bring.out "No, bring them out to me."

126) "a.xai.cän," Pēčōne pa 'om̥mi.a.hu. 2sg:0.get.come snake AGT say.PRES "Come in and get them," said the Snake to her.

127) Hēčuwęčen 'i.tʰ'o.ai mą.ču.tt.ai. finally 3sg:B.ladder?.completed Agr.climb?completed She finally started to climb down the ladder.

128) C̥mmen men hattą wetẹn 'q̥n̥.'aŋ.tʰ'o.ton, Pēčōne 'iŋ.tʰ'o.nat’h'a kuipu'e ńa.sauwa'q̥n̥. then already one.after Agr.Agr.ladder? the.snake Agr.ladder.at lay?Nom 3rd.rattle?
As she entered, she had only one more step to make before reaching the floor of the estufa, when a Snake that was lying beneath the ladder began to sound his rattle.

three "Uluwia," said the Old Giantess as she was hanging, missing the steps, on her way back up.

(130) ḥōwēn hēčuwen kēt'a 'o.wałe.
but finally 3S:0?-go 3sg:C.go.out
But finally she got outside.

(131) ’Ą,tį'ppiu mapč.sai.
Agr.home.toward Agr.start
She started home.

(132) Yīn 'o-to'o-xwek-kelia-če ho-’i’ečō-mę'e-ta mą-łame-čen, tēn'ai wàn.
there ?-stick-?-lie-NOM ?-step-NOM-at REFL-fear-DUR home.at come
Frightened by all the sticks lying along the road that she stepped on, she came to her home.

(133) Hattā Pę-’ōōo-nę Pęčo-’t’unenę pa ’ān-’įmmia-hu
Now fawn-children-N snake-leader-N AGT 3sg:3du-told-tense
Said the leader of the Snakes to the little Fawns:

(134) han, ’ōo-o-nę, wa pįm-mąkwil maņan-nąxwil-piu mą-mę-’ai-hęn,
now children-N LOC mountain-upto A::2du-belong-toward AGR-go-PERF-SUB
"Now, little ones, you must go to the mountains, where you belong,

(135) čiho maņ-pąlek’ipia-či.
there 2du:0-increase-FUT
and there you must increase.

(136) Hokeyo ’ę, ’aučo-’o-nę, Pįn’o’ai ’ą-wān-’ai-čen K’ąyąj-mąkwil ’ą-mę-či,
Thus you boy-DIM-N Pi:n’o’ai 2sg:0-arrive-PERF-SUB Jicarita-upto 2sg:0-go-FUT
When you, little boy, reach Pi:n’o’ai you must branch off toward Jicarita Mountain,

(137) čiho-yo ’ę ’ą-pąlek’ipia-či.
there-LOC you 2sg:0-bringforth-FUT
and there you must bring forth.

(138) Han ’ę, ’opecyo-o-nę, či-huie tąpunę ’ą-me-či,
And you girl-diminutive-N this-NOM northeast 2sg:0-go-FUT
And you, little girl, must go northeast from there

(139) čiho ’ąnap’isian-’au wo ’ą-pąlek’ipia-či.
there amongmtns-LOC LOC? 2sg:0-bringforth-FUT
and bring forth there among the mountains.”

(140) Ho Pęčo-’t’unenę pa ’ąn-’įmmia-mę-hęn ’ąm-mę.
Thus snake-leader-N AGT 3sg:3du-told-go-SEQ 3du:0-went
As the leader of the Snakes told them thus, they went.

(141) ’Ąm-mę-męn ’ąh-tō-hu
3du:0-went-PROG 3du:0-said-tense
As they went on they said to each other:

(142) "čanqhan wētān pɨn'-au ʔan-pɨn-čči-či.
NOW lonesome mtn-LOC 1du:0-mtn-bealone?-FUT
"Now we are going to be lonesome, alone in the mountains.

(143) Wipai ʔan-"aliačiko mai-xen ʔan-sotilečapia."
both 3du:0-send.PSV-mod instead.of 2du:0-separated
Instead of sending us together, he has told us to be separated."

(144) Wa Pɨn'o'ai ʔu-wān-ai-hen ʔan-k'ōki'a'ʔu̱m̥e-hen ʔan-či-hen.
LOC Pɨn'o'ai 3du:0-arrive-PERF-SUB 3duREF-badefarewell-sub 3du:0-parted
When they came to Pi'n'o'ai they bade farewell to each other there and then parted.

(145) Pē-san'o-nē K'ayaj-mākwil mē hattā Pē-lu'o-nē tōpun mē.
deer-male-N Jicarita-upto went now deer-female-N northeast went
The male Fawn went up toward Jicarita Mountain and the female Fawn went northeast.

(146) Pē-san'o-nē wētān mē-mēn-ai ʔam-łōham-mēn pîn̥-tō-hu
deer-male-N alone went-PROG-PERF ~-betired-PROG sad-say-tense
As the male Fawn went on alone he was tired out and sighed in his lonesomeness:

(147) "čohō he'a nāba'i ʔam-pāq'i-o-nē ʔu̱nasopūi-hu.
Then? wonder poor A:1sg-sister-N fare-PROG
"I wonder how my poor little sister is getting along.

(148) Pēčo-nē pa wipai ʔań-"aliačiko mai-xen ʔań-sot'ili'a.
Ho to-mēn mē-hu.
Snake-N AGT both 3du:0-together instead.of 3du:0-separated thus said-PROG went-tense
Instead of the Snakes sending us together they have parted us.” Thus he said as he went.

(149) Thapa Pē-lu'o-nē wa ʔam-mia-pup-piu mē-mēn wētān ūl-hu
And deer-female-N LOC say-?-?-toward went-PROG alone cry-tense
Also the female Fawn cried as she went along where she had been told to go:

(150) "Hoče, hoče, me me," tō-mēn,  "čohē'a ʔam-papa'o-nē ʔu̱nasopui-hu.
Hoče, hoče, me me said-PROG wonder A:1sg-brother-N fare-PROG
Hoče,hōče,meme," she said, "I wonder how my older brother is getting along.

(151) Pēčo-nē pa wipai ʔań-"aliačiko mai-xen ʔań-sot'ili'a.
Snake-N AGT both 3du:0-together instead.of 3du:0-separated
Instead of the Snakes sending us together they have parted us.”

(152) Wa ʔam-mēn'-au ʔań-wān'-ai-hen či-ho pɨn'-au ʔam-pāłek'ipia-hu.
When they arrived at their destinations, they brought forth there among the mountains.

(153) Hokeyo či-ho ʔonap'isi-an'au ʔi-pē-r̥o.
Thus there amongmtns-LOC 3pl:0-deer-dwell
This is the reason that deer live there among those mountains.

(154) Kāxwěki.
youhaveatail
You have a tail.
Chapter 5

The Old Giant Steals the Elf and is Slain

(1) Nak'utbë Nak'utbëkë čexaṃen K'ayaj-tb a Yaimaj-one t'b. Čexaṃen Takołō-lole Phapp'ittb a place-LOC Elf-N dwell? Giant-Old place-LOC t'b, dwell
Once upon a time the Elf dwelt at Jicarita Mountain. And the Old Giant dwelt at Phapp'ittha.

(2) Tā-pai i-t'ai-tbën-au më-mën i'-ō'o'-čel-hu. Tōmolo-tb a i-take-hën-nō day-every 3P:0-people-home-Loc go-Imp 3S:3P-child-catch-Asp basket-Loc 3S:3P-put-Sub-? t'bëp-piu i'-hui-hu.
home-to 3S:3P-take-ASP?
Going every day to where the people lived, he caught the children. Putting them in his pack basket he took them to his home.

(3) Čexaṃen wepa K'ayaj-mäkwil me. Čexaṃen K'ayajk'or-tb a Yaimaj-one t'bän.
? once place-up.to go? place-LOC Elf-N find
And once he went to Jicarita Mountain. On top of Jicarita Mountain he found the Elf.

(4) "Heyo yōho 'q-tā-hu?" "He ti-ya-tā-më, " čexaṃen yōma'-one tō-hu.
"What are you doing here?" "I am not doing anything," the Elf said.

(5) "Tāxui, yōn tōmolo-tb a 'q-c'ën." "Hēçē?" "Yōn tōmolo-tb a 'q-c'ën, mō-z'-'ōme-hu.
well this basket-Loc 2sg-go, in why this basket-Loc 2S:0-go-in ?###-AGR?-say-ASP?
"Well, get into my basket." "Why?" "Get into my basket, I said to you.

put PASS
If you do not get in I will take you and put you in. Then he took him and put him into the basket.

(7) Čexaṃen Takołō-lole t'bëp-piu mā-peč' sai. Čexaṃen Yaimaj-one tōmolo-na 'ānq-čā-pō Giant-Old home-to REFLE-? ? Elf-N basket-LOC AGR-sing-be heard?
Then the Old Giant headed for home. The Elf sang in the basket:
Let HORT X

3S:3P-bone-make-?
č -pia-
ia.

Then 3S:3D?-pitch-look·for-send-? o-kw
-čł
ą.

Then 3S::place-gender-nose-?-bag ĖĄ
Then the Elf came out and found a pile of bones.

'Ąnaį̄'pį̄-xmam-mǫ cápun'-aite i-walważe-hen ơ-o-papbol-hu.
3S::place-gender-nose-?-bag ?-out from 3S:3P-?-SEQ 3S:3P?-bone-spit-ASP?
He had a medicine bag tied to his person, and took the medicine out and spit on the bones.

Čexamęń ơ-o-ơ̤omeę - "Oō'-oneę̄, ma-ma-xwi-we!" Čexamęń wesęń
? 3S:3P?-bone-say : child-N AGR?-REFL?-get·up-REFL? ć two
ơ-kwę-ną̄-öl-hui.
3S:3D?-pitch-look·for-send-?
Then he told the bones: "Little children, get up!" Then he sent two of them to look for pitch.

'A-kwę-kał-ai-tęń jąimą'-onę̄ kwę-pbok-ia-hu, čan'ęhan wëwe ơ-o'-onę̄
3D:3S-pitch-take-PERF-after Elf-N pitch-cover~PASS-ASP? ć again child-N
'i-ơ-pia-čia.
3S:3P-bone-make-?
After they brought the pitch, they put pitch all over the Elf, and he turned the children again into bones.

Elf-N Giant-Old house-into go·in Giant-Old sleep-wake-up-? fire-good-make
The Elf went into the Old Giant’s house. When the Old Giant woke up, he fixed the fire.

"Xomma čai-kwil ą-ęęę̄-ę, ơ'-oneę̄," čexamęń Yąimą'-onę̄ ơ̤mm-ia.
HORT this-direction 2S:0-come? child-N Elf-N say-PASS
"Let me see; come this way, little one," he said to the Elf.

Mq-mia-men-ten-ną̄ Tąkoló-ne to-huį̄ "Čan-noj ną ta-kalsi-mę-ći.
see?-IMP-simultaneous-? Giant-N : say-ASP? this-night ? 1S:0-feast?-go?-FUT
The Giant said as he looked at him: “Tonight I shall have a feast.
(19) Yon-t’ai wi nq-o-ko’y-’e-yo men wia.” Ménço ho pʰia-na xa-tāk-ia. This? AGR? child-fat-N-. IMP be fire-in roast?-put-PASS
This must be a very fat child.” And he put him in the fire to roast.
(20) Yām’-onq pʰia-pʰapʰol-mẹ-hen pʰia-na č’en. Čexamen ʾanq-č̕-p̕q
Elf-N fire-spit-IMP-SEQ fire-in go in AGR-sing-be heard?
The Elf, spitting on the fire, entered the fire. Then he sang:
(21) ’O-wi-t’ai-nał̣a-’e-pa
3S:0?-?-person-kind-NOM-AGT
? A person who is very kind
(22) Ną wi-lun-na tą-so-tąk-ia-nŋo.
me ?-warm-LOC 1S:0?-? put-PASS-?
has put me in a warm place.
(23) "Čut’ai yon-t’ai o’o-č̕-wia-’e-yo men wia.” Ménço ho Tākolō-łole wēve č̕-piu.
That this child-sing-be-NOM? indeed be Giant-Old again sleep-to
“I did not know that this child is indeed a singer.” Again the Old Giant went to sleep.
(24) Tākolō-łole č̕-kui-t’a Yām’-onq č̕ek’altʰol-pun-hen pʰia-nate ’o-wāle.
Giant-Old sleep-LOC Elf-N spark-fire-?-SEQ fire-from 3S:0-go out
While the Old Giant was asleep, the Elf emerged from the fire, with sparks flying.
(25) T’pʰia-načaito-kole-hen
Tākolō-łole pē-xwān-hon.
3S:3S?-fire-poker-stick?-take-SEQ Giant-Old head-hit?kill
He took the poker stick and hit the Old Giant on the head and killed him.
(26) K’en-au-kwil ’o-wāle-łhen wēve ’o’o-pʰapʰol-mę-hen o’o-’onq
outside?-to 3S:0-go-out-SEQ again 3S:3P?-bone-spit-IMP-SEQ child-N
’i-mą-xwiwe-hu.
3P:0-REFL-get-up-ASP?
Going outside and again spitting on the bones, the children began to rise up.
(27) Čexamen Yām’-onq pa ʾi-ʾqmm-ia-hu ˇ “Čanq hatt’a Tākolo-łole
Then Elf-N AGT 3P:0-say-PASS-ASP? : ? now Giant-old
mą-han-ia-me-pu’e-pa mąpın-hon.
2P:0-consume?-Pas-Pst?-NOM-AGT 1S:3S:2P###-kill
Then the Elf told them: “Now I have killed for you the Old Giant who has been eating you up.
(28) Čanq han mą-tʰəp-piu piwé-pen mą-mę-či, wa mą-tʰən’-au nałə’αι
now and 2S:3IS-house-to fear-without 2P:0-go-FUT LOC 2P:3IS – house-LOC
mik-kia-təm-enq ʾi-pıq-ʾen’-əu.
poor-?
2P:3IP-mom-dad-N 3P:0-think-?-?
And now you can go home free to fear where your poor parents are thinking about you.
(29) Thapa ʾnəxən hau’-əu wo ta-tʰə. Thapa ʾan-tʰən’-əu ʾan-ləto-pıq-ʾe
And 1?- far-LOC LOC? 1S:0-dwell Also 1S:3IS-home-LOC 1S:3IS-grandma-think-NOM
či ’kwe-kwil-ło.
ʔ-ʔ-up-?
I also live far away. Also in my home my grandmother is thinking about me.
And thither 1S:0-go-ASP? So good?~?-see? 2P::3IS-house-to 2P:O-go-FUT
And I also am going thither. So I will bid you good-bye. You must go home.

Then the children thanked the Elf. They all started out. This is why there are no more giants.
Chapter 6

The Famine

(1) Náŋ'kŭtʰ'e náŋ'kŭtʰ'čeke čęxamę́n tóʔʰa P'iwweltʰa 'ítʰaitʰə.

Long ago the people were dwelling at Picuris Pueblo.

(2) Mę́nčohó wepa 'ípęʔpu'ihu.

And once there was a famine.

(3) Hele nápiʔau sollota nąná.

The fields were all bare.

(4) Tāʔenę́ 'ínapacheᵗʰ'ęwiahu.

The people were suffering with hunger.

(5) Piasai táʔate 'iupęʔxwiwolehu.

A few at a time, they left the pueblo, because of the famine.

(6) Phesaloŋé han wel ho'ó̱nę́ 'iuną́čleheń węsęnnę́n p'ąnu máleńę́n 'iůwolehu.

Carrying their blankets and other belongings which they had, they began to go forth, two to five or six at a time.

(7) Póhatta tänón 'imę́hu.

They all went southwest.

(8) Wel P'ákeupʰalpiu, Xaipʰápiu, P'ąqwalepiu 'ipęʔxwįmę́ḥu.

Some fled, on account of the famine, to San Juan, Santa Clara, San Ildefonso.

(9) Mę́nčohó sänę́nə̱ həł łożyć wel 'ɪpĩ'o̱ł'eʔaihən haw wel 'iπixáćeł'eʔaihən 'imę́hu.

The men and women were some carrying their babies on their backs, some leading them by the hand, as they went.
(10) Wannë laikewan 'iteʕčapu'e'enë han wën sənənë hattə 'ŋniupʰil 'ʔnwia.
Among those that went last were a man and his wife.
(11) čexamən wësən 'ʔanŋoɔotʰə, 'opeyο'one han 'ouće'one 'ʔən.
They had two children – a little girl and a little boy.
(12) Məncəho 'apan'őčikelehen hele tʰə'au 'oŋonapɔlxowiapu'č. 'ʔanə'čelehen
Having put their children to sleep, they carried away their household goods.
(13) 'apan'őčimāço'aihen wa wel tʰai'ene 'iməmənpiu 'ʔammə.
Leaving their children sleeping, they went with the rest of the people.
(14) O'ō'one 'ančiwapuxen 'ʔanənkianə 'ʔanəntəmenə 'ʔanəčime.
When the children woke up, the mother and father were nowhere around.
(15) Opeyο'one wippel hattə 'ouće'one məlipelən 'ʔnwia'epa
As the girl was only four years old and the boy six,
(16) 'ąnkəliaputate 'änxwiwehen 'ʔantələu.
they got up from where they were lying and began to cry.
(17) K'əcəta 'ʔanwiłexen tᵃθʰa t'aihui naña, wiwəm'ayo wa'apətiamə.
When they went up on the roof of their house, there was not a person around the village, not one
to be seen.
(18) 'ʔanənapəkuwən məncəho 'opeyο'one yîn napia'au lutʰələu'aihen
They got hungry and the little girl went down to the field and got some greens,
(19) hattə 'ouće'one ləkwəyo xaiələu'aihen
and the little boy went down and got some kindlings.
(20) 'ąnpʰiət'əkehen 'apanluIlalehen 'ʔankələu.
They built a fire, boiled the greens, and ate.
(21) Hohən čexamən ˈtəwən ˈʔnwəˈahu.
In this way they subsisted for a long time.
(22) Piasai 'ouće'one wailəupiąçiamenti
As the little boy slowly grew,
(23) wa čǝ'omęmęń čǝ'ono, čiucı'ı, k'oowëi'ınil 'iikału.
he went out hunting and brought mice, birds, and chipmunks.

(24) Hohęń ąnwą'ąŋu.
? Thus they subsisted.

(25) Wailąłiaupiačiamenta łáįhu'au nák'eppiu męmę
As he grew older, going out farther into the woods,

(26) piu'ono, lakwéń k'a'ęńe lúpa'íhòme'ę 'iikału.
? he brought home rabbits, squirrels, and jackrabbits that he killed with his bow and arrows.

(27) Pëlenę 'owaimęmęń wailąłiańkwiwiliamtę p'įma čëmęmęń ipękálu.
Years agr-? ? mountains-upto ? agr-deer-?
As the years went by and as he grew stronger to shoot, he went up to the mountains to hunt and brought deer.

(28) Hohęń ąnwą'ąmmęń ąnt'ọ.
? Thus subsisting they dwelt.

(29) čëxamiń ọpeyo'one wësëń ąn'EPiač'o't'ọ.
? The little girl had two Dolls.

(30) Thopai nap'ama 'op'ał'aitę 'iwëchëń Ępiat'āhu.
? Every day she took them out of a hole in the wall and played with them.

(31) Menčo ho wepa Ępiac'ō'o'one ąntöhu?
One day the Dolls said:

(32) "Nåløu'ai yońnę o'o'one hohęń ąnjwą'ąŋu.
? "These two poor children have been living in this way.

(33) Howe t'hanna tuikwe Thaña'ai Hål waxjimmačia t'hən'ai ąn'nąmeleŁuči.
? To-morrow we will go down southeast below the Pueblo to where Shell Hat lives, to supplicate him.

(34) Xomma ęle əwən'aihëń ąn'əłimmači."
? Perhaps he may give us something."

(35) Thopaihëń yin nap'op'almate ąnwəleħëń?

The next day the Dolls came forth from the hole in the wall

(36) wa tʰəna'ai Hälwaximmačia ḷotak'ín'ai ḷaniu.  
and went down below the Pueblo to Shell Hat’s estufa.

(37) čʰita ʹanwaŋaitεn ətak'Eth a ʹanweŋe ɣiŋ  Hälwaximmačia ḷotak'īmmy.  
there arrive estufa stop there SH estufa  
When they arrived there they stopped outside Shell Hat’s estufa.

(38) čexam'en wëseŋ talo'one ęлавečekweta ʺan'ę.  
There were two macaw birds seated, one at each side of the roof-hole.

(39) čexam'en ʹank'iwamətʰialəmən ʹantʰəlaihexway ʹant'ahu.  
They spread their wings and acted as if they were going to fly.

(40) "Xoṃma ḷexeyo ɣiŋ'ę wiho ʹank'iwa'ążhu.  
"I wonder why they are fluttering their wings so.

(41) Xoṃma k'Eth a kəpəwələ," Hälwaximmačia ˈõ'omę.  
You go out to see," said Shell Hat to his son.

(42) ʹA'ok'ai'e tətak'Eth a ʹopəwəlešən ʹEpiac's'ə'one ęłat'h a ʹtankwen.  
When his son went outside the estufa and looked, there stood the Dolls at the roof-hole.

(43) Wëwe tətapʰaltə c'ən'aihen tõhu"  
He went back again into the estufa and said:

(44) "Wëseŋ ˈo'ı'one hepa k'Eth a ˈanikwen."

"There are two little children standing outside."

(45) "Ičstäčəče, ḷexčiuku ʹiyačetčače?"  
"Tell them to come in. Why do you not tell them to come in?"

(46) ʹEpiac's'ə'one ʹən čənčaihənən ʹančən.  
The Dolls were told to come in, and they entered.

(47) ʹAnčən'aihen hälwehen nətətana hälpananę han häləpunene hatta čiu tətanę hälwehenmọ.  
As they entered they saw that the estufa was all made of shell. There was shell floor, shell ceiling,  
and all of the estufa was of shell.
(48) Hål waxjimmačia hålwehen ǝtâmâpi, ǝtâhälchttaiaihe, ǝtâhälxjntaihe, ǝtôhälêtotaiaihe,
ʔ
'ôhäl^hílosiaaihe ǝtântotakimma ǝt.

And there in his estufa was Shell Hat, all dressed in shell. He had a shirt of shell, a hat of shell,
leggins of shell, earrings of shell.

(49) "Heyo, o'ônë, yon ǝn'pëkwenpëwian'au mânwânhu?
ʔ
“What is the matter, little children, that you come to my sacred precinct?

(50) Yôhu ćut'toi hele ǝn'ananâla'taiwâmën, wi čiúč'o'ônë wën yôho wawanmé,"
ʔ
No one comes here, not even a little bird,"

(51) Hål waxjimmačia pa ǝn'ômmimâhu, hålwehen xwelmo'ę pʰíačemen ho ǝn'ômmimamën.
ʔ
said Shell Hat to them, lighting his pipe of shell as he told them thus.

(52) "A, yôho kapa'kwepëwian'au ǝnânhau,
ʔ
“Yes, we have come here to your sacred precinct

(53) nala'ài wësën o'ônë ǝnwa'âmimanë'epa hele ǝn'âna'mâkalwiako.
ʔ
because two poor little children who are keeping us have no food to eat.

(54) ǝpëyônë lut'pâč'ân'âhënnë
girl
greens-gather-pick-PERF-SEQ-?
The little girl goes out to pick greens

(55) hatta ǝuúč'o'ônë yîho hele ǝn'âñq'âimânhënnë ǝn'wâ'ânhu,
ʔ
and the little boy goes out to hunt and kills whatever he can.

(56) ǝn'âñq̱iâta'mânenë pa wëtân ǝmâç'owèiapuyo, hokeyo yôhu'i ǝnmiaułôu,"
ʔ
That is the way that they have been subsisting, their parents having left them. That is why we have
come down here to make a plea,”

(57) ǝpiac'sööönt Hål waxjimmačia ǝn'pômëhu.
ʔ
the Dolls said to Shell Hat.

(58) "Hoyo xuimën," Hål waxjimmačia tôhù.
ʔ
“Well, so it is,” said Shell Hat.

(59) Ho tômëhèn pʰalpiu c'ân'aihe ǝn'âhëmen p'ánnu 'ixo'o'në -
ʔ
As he said thus he entered a room and brought out with him five grains of corn –
(60) pātʰəwən, pʰəwən cʼoləwən čələwən, hap pāxəwən -
white, black, yellow, blue, and gray –
(61) hattə təənə pʼatʰəwən, pʰəwən hap pʰaiwən məyoʼe.
and also white, black, and red beans.
(62) Thapaʼ aŋłəmmia aŋʼəmmiəmən’
And he gave them to them, saying:
(63) “Yoŋeyo ʼoʼoŋe maŋənʼəmęči wa pʰal’ai nəwən nənəŋ’aun aŋnətaiči.
“You must tell the little children to put these in a dark room.
(64) Aŋnətaičen təhən aŋkəkwəlči,
-put-after tight -door-close-FUT
After they have put them in there they must lock the door tight.
(65) wintʰəlo yo čita aŋnəmopo. Hattə pʼənnutʰəlo nəpuiičęnq aŋkwelʼpətči.”
They must not look in there for four days. They must open it on the fourth day."
(66) Hoʼe piac’soŋe ʼaŋəmmiia ʼənəwaq maŋənʼəmęči ʼaŋ’təa ʼaŋmənčəh ʼaŋtč.
As the Dolls were told thus, they sat there thanking Shell Hat.
(67) Opęyq’oŋe napʰop’həl’ai oʼe piac’soŋən’aihən ćohə hele ʼiyatʰən.
The little girl looked for her two little Dolls in the wall hole, but did not find them.
(68) Sępʰiiliation ʼənəməqia ʼaihən hele ʼiyatʰən.
cry-with house -seek-go-around-perf-seq none 3sg:B-NEG-find
She looked all around the house, crying, but could not find them.
(69) ʼəmęntən ʼe piac’soŋe ʼaŋčəpʰəl,
But they entered the house again all of a sudden
(70) ʼHəlwaxismoaça pa ʼaŋłəmmiapu’e ʼonŋəpʰi’aihən.
and had with them what Shell Hat had given them.
(71) “Yin Thōn’aai ʼHəlwaxismoaça thən’ai wo ʼaŋčəmən,
“We have been down below the Pueblo where Shell Hat lives,
(72) Yoŋeyo mənokólecaipia.
and he has sent you these.
(73) Xà yöñeyo wa pʰalã'au nوثæn nañan'au mantaičí,
  ?
  He said that you must put these in a dark room,
(74) ho钨新区 witʰeleyo čita mañamopó.
  ?
  but you must not look in there for four days.
(75) Han pʰannutʰsła napuimén'au mëmçoći.'
  ?
  You must look on the fifth day.”
(76) 'O'o'one ho 'an'o'mméhæn pʰal'aínwøn nañan'au 'ąna'tai.
  ?
  When the children were told thus, they place the corn and beans in a dark room.
(77) Wittʰsła napuimén'ai n{name}wian 'o'o'one anacǐpiumę.
  ?
  The night of the fourth day the children could hardly sleep.
(78) Tʰpiaken 'otʰolwolêmën 'anxwiwehen
  ?
  The next morning as the sun was rising they got up
(79) pʰalpiu yöñę 'ononatapuppiu 'ąnc'ın'aihen.
  ?
  and entered the room in which the corn and beans were.
(80) Tínę tčman 'omoy'e tʰapa tañe pʰátwen, pʰówwen, hap pʰaiwen wooy'e, łapuntʰateta pʰome.
  ?
  It was filled clear to the ceiling with corn of various colors, and white, black, and red beans.
(81) čixuite 'ąnymìamënen ąmpalt'amen k'owość 'ąntʰa.
  ?
  From that time on they cooked the way they wanted to and lived well.
(82) čeţامënen węn Piwwwelsonenę Khaipįapiu mępu'e wepa ľu'ömęhu'
  ?
  One day one of the Picuris men who had gone to Santa Clara said to his wife:
(83) "He'a čho wanne węseń 'o'o'one Tətʰa 'ąntmąçoćwipu'e 'ąnsowāčihi tʰahe 'ąnsowāči'mę'a.
  ?
  “I wonder if those two children that were left at the Pueblo are still living or not.
(84) Xōmma taipomęći.'
  ?
  Suppose I go and see.”
(85) Ho tömęhen męc'ho me.
  ?
  So saying, he started out.
(86) Memen wa Paxonna 'owele.

As he went along, he came to P‘axonna.

(87) ‘O‘oné k‘ečata ‘ampa‘epea mōmian ‘antohu’

As the children sat on top of their house looking, they saw him and said:

(88) "Wa p’hanna hepa ču‘si wi t’ai‘čhe."

“Down southwest somebody is coming.”

(89) ‘Ammomewn sōnené ‘čhewaita wa ‘an’emmākwil wile.

As they watched the man coming, he came up to where they were sitting.

(90) Sēp’hil ‘imq’ōwa’ammēhen,

They all wept as they shook hands with each other,

(91) sōnené ‘onākālčannaihen ‘okalu.

and food was set out for him, and he ate.

(92) čit‘ōi nōwianę čit’há ‘čt’hōpiha‘en,

He slept there with them that night,

(93) t’hōpiaken ‘o‘oné pa wēwe Xaipāpiu han yin wem ho Tet’hate t’ār’enę ‘ı’en’au xa‘išlúčia.

and the next morning they sent him back to Santa Clara and to the other places where the people of Picuris were staying.

(94) Sōnené wēwe m‘eaiten ‘ipəhataixwia’amęnten Tapiu ‘ımeč’e ‘ı’omę.

The man went back and, calling all the people, told them to go back to the Pueblo.

(95) T’ār’enę hele ‘ınuapalxowia’e ‘ınuq’ečeheń wēwe Təpakwil ‘ımapėsai.

The people put what utensils they had on their backs and started for the Pueblo again.

(96) Tet’há ‘iwān’aiten ‘o‘oné pa ‘amiamęnten ‘anqant’hanna ‘ıčenčaipiahu.

When they arrived at the Pueblo the children shook hands with them and told them to come into their house.

(97) ‘Ańantkianę hattा ‘añantāmenę ‘ononamolja’el t’hapa ‘añwān.

And their mother and father, packing things on their backs, also arrived.

(98) Hōwen ‘añq’aō‘onę pa wi ‘añat’ār’ämia, t’háhe ‘anačetčaipia.
But their own children would not speak to them, nor did they tell them to come in.

(99) ʔho ḗankwet'amehên ʔononamôlia'ef'aihên tûpun ḗanPesai.
   ?
   As they stood around there they finally put their packs on their backs and went toward the east.

(100) ḗowên he ḗanañapupupu'e tʰahe čokwil ḗamme'e nákâčatapiu.
   ?
   But whatever became of them or where they went to, nobody knew.

(101) čihuite tawân'e nana'epa Piwwel'ênę ḗukâmën pisihe kâlenę 'iuwia.
   ?
   From that time on, it being spring, the Picuris people planted, and food was plentiful.

(102) čihuite k'owên 'itʰaθâhu.
   ?
   Thenceforth they lived nicely.

(103) Hokeyo Piwwel'tʰa čammaxen halo t'ai'enę ḗukâmën he 'inatʰiammęma 'imawâ'ammęn 'itʰǝ.
   ?
   So this is the reason that the people at Picuris still plant and swell, subsisting as well as they can.

(104) Kaxwęški.
   ?
   You have a tail.
Chapter 7

The Two Dove Maiden Sisters and the Drouth

(1) Nak’utê nak’utêke čexamên Tȟà-tȟà Pi’iwwel-tȟà wësë̱n K’aipia-o’o-në ʔan-tȟà. ? ? then pueblo-in Picuris-at two dove-baby-NOM 3S.AB-live. Once upon a time there lived two little Doves at the Pueblo of Picuris.

(2) Wel Pi’iwwel-kokwe-në Tȟà-tȟà-te čä-ke i-mäwå’-mën kökwe-në tȟә-pai Some Picuris-youths-NOM pueblo-??-at hunt-?? 3PLA-?????-IMP youths-NOM day-every p’il-mä-kwil iu-čä-wæle-mën mountain-??-upto -hunt-????-IMP Some of the Picuris youths at the Pueblo made their living by going out hunting every day to the mountains,

(3) hat tȟòlän-ën ‘ipi-pč’el’ai-hen i-wän-hu. CONJ evening-Nom 3pl:B-deer-carryonback-SUB 3pl-come-STAT and returned in the evening packing deer.

(4) Hak K’aipia-o’o-në o-wai-pel-wia-mën-ta kä-ke-hen ʔan-tȟà-hu. CONJ Doves-baby-NOM 3SERG-every-year-be-IMP-on plant-??-SUB 3du-do-STAT And the two little Doves did nothing but plant every year.

(5) Tawant-ta hi-në ʔëmän ‘o-moyq-če hat tȟa-në tȟà-apë ʔëmän moyq-če spring-in corn-NOM manycolors 3-such-NOM and beans-NOM also manycolors such-NOM a-kä-mën 3-plant-PROG They lived, planting corn and beans of various colors in the spring,

(6) k’o-wen ʔan-k’al-mën wi-čä-ke-wen ʔaña-pinë good-SUB 3du-eat-SUB ???-hunt-NEG-SUB 3du.NEG-feel eating well and not thinking of hunting

(7) wel pi’iwwel-kokwe-huí ʔan-tȟà. as Picuris-youth-similar 3du-live as the youths of Picuris did

(8) Thopai tȟә-k’e-t’hә halo o-t’ol-wæle-mën-ta wa napia-ʔau o-noonq’-kal-sian-ʔau every-day day-??-at ??? 3-sun-gowout-IMP-on LOC field-on POSS-LOC-crop-grow-on They were seen every day early before sunrise in their fields where their crops were,
The buzzard-NOM 'ān-čā't-a-mēn 'ām-mōmia-hu.

POSS-hoe-with-PERF-SEQ 3du-sing-do-STAT 3du-see.PSV-pres

having their hoes with them, singing.

Menčoho wēn-pil 'ām-pīsi 'i-ka-u.

then one-year 3P-many 3P-crop/plant-

One year they planted much corn and beans.

Hat tāa-nē 'ān, menčoho pēle-nē nātliai'ē-pa hele wa-łol-mēn and beans? ? year-NOM very dry-b/e whatever NEG-rain-PROG

But as the year was dry and there was no rain,

hōta 'onqōna-kal-'tia-sian, he 'ān-tā-či-e 'āna-tēa-mē.


their crops were drying up and they did not know what to do.


'ām-mōmia-mēn 'ān-ōmm-ia-hu -

3du-see.PSV-PROG toThem-say-PASS-STAT

Sometimes they would sit in the shade of a cottonwood tree all day, and the Picuris youths would look at them and say to them:

"Yin-nē K'aiapia-ōo-nē 'onqōna-kal-'tia-sia-'ai-hēn hōta 'ān-i-pā-tīn-չ." DEMON doves-baby-NOM their-LOC-crops-dry-up-??-SUB ??-3-3-shade-sit

"These two little doves are doing nothing but stay in the shade while their crops are drying up."

Han K'aiapiaōo-nē ho P'iwwelkō-kwe-nē pa 'ān-ōmmia-či-e CONJ doves-baby-NOM ?? Picuris-youth-NOM AGT toThem-say-COND-NOM

'āna-miau-mēn

3du.NEG-want-PROG

As the two little Doves did not like to have the Picuris youths talk to them thus,

wepa wēn K'aiapia-ōo-nē tō-hu -

once dove-baby-NOM say-STAT

one day one of the doves said:

"Xōmmā Pākāje-nē 'ān-xwia-ān-čē 'ai-hēn č-e-wēn pa-yo kānqān-łol-wia-če-či." HORT buzzards-NOM 3P-call-3P-COND then this-one AGT- -rain-be-??-COND

"I believe we will call the Buzzards; perhaps he can call the rain for us."

Hai-hēn čeśamēn Pākājenē 'ān-xwia-ān.

? then buzzard-NOM 3P-call-3P

Then they called the Buzzard.

Łect-ūn Pākāje-nē 'ān-an-wān.

later-after buzzard-NOM toThem-come

In a little while the Buzzard came to them.

Pākājenē pa 'ān-ōmm-ia-hu -

buzzard-NOM AGT POSS-say-PASS-STAT

The Buzzard said to them:
"Heyo, oōō-o-ne ču-tōi yon-tōi ěl-e-nę t'ā ąn-į-a-kō-męn mai-ma'ą-an-hu."

why babies-NOM that while heat good-PROG I-bother-STAT

“Little ones, why do you bother me while I am having such a good time good time out in the heat?”

Hai-hęñ K'apia-į-o-ne ąn-tō-hu

then dove-babies-NOM 3-say-STAT

Then the little Doves said:

"A-xwia-ąn-hu, xöm- conquered by vİ-a-či-ke hōta nāla'āi konọ-n-kal-t'ia-sia-ko.

?-call-do-STAT perhaps -be-COND-? ? poor ?-LOC-crop-dry-?

We have called you thinking you might be able to summon the rain for us, for our poor crops are drying up.”

Han Piwwel-kōkwe-ne pa he'ąn-ą-tąŋ-pēn pā'tit-t'ā kē-ke-hęn-ń ąn-čę-hu,

CONJ Picuris-youths-NOM AGT do-NEG w/o shade-at sit-? 2du-do-STAT

į-ą-įm-ia-mę-ko."

-say-PASS

And the Picuris youths tell us that we do nothing but just sit in the shade.”

Haihęñ P'ākāje-ne pa ąn-į-įmm-ia~

then buzzard-NOM AGT 3-say-PASS

The the Buzzard said to them:

"Na tiya-yol-ha-kke-ko ną t'ōle-ńe-će ąnant-ąwia-ko, ho-ke-ę ęwēn wia-ma-ę

I 1sg:A.neg-rain-like I sun-N-NOM father-be thus-NOM him side-in-NOM

tawiahę-ko."

1sg-be

“I do not like the rain, for the sun is my father, so that is why I am going to take part on his side.”

Ho P'ākāje-ne tō-mę-hęñ ma-tąįl-kol.

as buzzard-NOM say-go-SUB 1P-fly-away

As the Buzzard said thus, he flew away.

"Yįn'tai P'ākāj-ło-lo, pę-pį-a-yą-ne, wi-țe-mę-wę'n, "K'apiai'įo-ne ąn'tō-hu.

DEMON buzzard-old head-bald-N ????-go-SUB dove-babies-NOM 3-say-STAT

“That old bald-headed Buzzard, let him go,” said the two little Doves.

"Kā-ke-ne yō 'ą-xwia-ąn-či."

crow-NOM now we-call-him-COND

“Now we will call the crow.”

Hai-hęñ męnčo-ho Kāke-ne ąn-xwia-ąn.

soon then crow-NOM 3-call-him

Soon then they called the crow.

Łęp-tęn Kāke-ne ąn-ąn-wān.

later-after crown-NOM tothem-come

In a little while the crow came to them.

"Heyo, oōō-o-ne, pįn‘ąnte-kō-wę'n ta-į-pā-tįn-ę-pun-ąnte maima'ą-ą-an-hu?"

why, babies-NOM shade-from-?????-PROG -NOM-?-from -STAT
“Why, little ones, do you disturb me here from the mountains where I have been sitting in the shade so nicely?”

(33) Kākenę pa ḷan-ˈqəmm-ia.
crow-NOM AGT 3-say-PASS
said the crow to them.

(34) Hai-hen K’aipia-’ō-o-nę ḷan-tō-hu
then dove-babies-NOM 3-say-STAT
The two little Doves said:

??-call-do-STAT perhaps REFL-LOC-rain-have-COND-? ? poor our-crop-dry
“We have called you thinking that you might be able to summon the rain for us, for our crops are drying up.”

(36) Han Piwwelkoḵwene pa y’in ḷan-p’a-t’i’n-’en-au ḷan-ˈqəmm-ia-mę-ko
CONJ Picruis-youth-NOM AGT ? -shade-sit 3-say-PASS-PROG
And the Picuris youth are saying to us, because we sit in the shade,

(37) xa ḷanqamamalila p’a-’tik-kehɛn’ọ tʰəmọ’ąn ḷan-tā-hu.”
COMP lazy shade all.day do
that we are lazy, that we are doing nothing but sit in the shade all day.”

(38) Ho ḷan-Kāke-’qəmę-hęn Kākenę tōhu
as 3-crow-say-PROG-SUB crow say-STAT
As they said this to the Crow, said the Crow:

(39) ”Na p’yin-au na-paṭ’i’n-au kō-we-hen tǝ’čko hōtɛn tanq-ɬol-wai-’an ’onqōw’apia’ən
I mountain-shade-good sit ? -rain-bring wing-wet
’ənqamə-tʰəl-ki-či-ko.”
-fly-
I am satisfied sitting in the shade in the mountains; if I should call the rain, my wings would get wet and I would not be able to fly.”

(40) Ho tō-mę-hęn Kāke-nę p’ım-mąkwil mà-tʰəl-kol,
as say-go-SUB crow-N mountain-to go-fly-take.off
As he said thus, the Crow flew away to the mountains.

(41) ”Kāke-lōle, mailia-nę, ču-kwil miaw-męm-piu wi-mę-wɛn,”
crow-old, lazy-NOM ?-upto want?-to ?-go-SUB
“That old lazy crow, let him go where he wants to,”

(42) K’aipia-’ō-o-nę ŋən-tō-męn pi-nę-węn ’an-τʰə-ppiu ɭan-c’ən.
dove-babies-NOM 3-say-IMP sad-NOM-SUB POSS-house-to 3-go
said the two little Doves, and sadly they went to their house.

(43) ”’än-noj ɭaikwiu ɭan-tuka-lōu-ai-hɛnto tʰən-na hiaulot-ta Thōpiap’ikkʰə-tʰa ɭam-mę-či,
this-night river bathe-descend-day early-on Morning-Mount-at 3-go-COND
“To night we will go down to the river to bathe, and early to-morrow morning we will go to the top of Morning Mountain,
(44) čihō'e Thāpiap'āxlā'auco tʰāko 'ai-heń 'ćwen payo konoṭ'āmia-či.'
? Morning-Star-Boy live-b/c ? he agt help-COND
for the Morning Star Boy lives there, and he might be able to help us.”

(45) čit'ai nō-wia-nē p'aikw-iu 'an-tuka-lōu-'ai-heń tʰā-piakeń hiaulot-ta
DEM night-be-NOM river bathe-descend-??-SUB day- EARLY-on
Thāpiapimmākwil 'an-mę.
Morning/Mountain-up-to 3-go
That night they went down to the river to bathe, and started off early the next morning to Morning Mountain.”

(46) či-tʰa 'an-wān-'ai-teń Thāpiap'āxlā-nē 'ança-tata-kim-ma 'an-c'óň.
when 3-reach-???-after Morning-Star-NOM 3-estufa-???-inside 3-enter
When they reached there, they entered the estufa of the Morning Star.

(47) "Heyo, o'o'o-nē, yoń 'ança-tata-kim-ma man-wān-hu?
why babies-NOM ??? 3-estufa-???-inside ???-come-STAT
“Why, little ones, do you come to my estufa?”

(48) čanọ mapan-hānč-či.
now NOM-COND
Now I am going to eat you up.”

(49) Hai-heń K'aiapia'o'onę Thāpiap'āxlānę 'an-óme
then dove-babies-NOM Morning-Star-NOM 3-say
Then the two little Doves told the Morning Star:

(50) "Yoḥoyo 'an-ćę, xhommą maną-lol-wia-či-wai, hō-ta nālș'ai kononą-kal-t'ía-sia-ko.'
? 1du-come perhaps for.us-rain-be-COND-? ? POOR -crop-dry-
“We have come here to see if you could call the rain for us, for our poor crops are drying up.”

(51) "Ho-xui," Thāpiap'āxlānę pa 'an'omma-ia,
aswell, morning-Star-NOM AGT 3-say-PASS
“Very well,” said the morning star to them,

(52) "čattʰaiyo ma-paṇānqą-lol-wia-či, o'o'o-nę.
today I-for-you-rain-be-COND babies-NOM
Today I will call the rain for you, little ones.

(53) Hokeyo he ma-na-pine-po."
so ? 2sg-?-sad-NEG
Do not be sad about it.”

(54) Ho 'an'-omma-ia-men-teń wēwe 'anā=tʰap-piu 'aṃ-mę.
as 3-say-PASS-IMP-SUB while/as POSS-house-to 3-go
When they were told thus, they went back home again.

(55) 'Anan-tʰ-o-tʰa 'an-wān-męń hatta 'o-loń-p'a-xwān-hu.
POSS-house-at 3-come-PROG now 3-rain-water-begin-STAT
As they were reaching home, a few drops of rain began to fall.
Then in a little while it rained hard.

They went over to where their corn was growing. They were drenched but were feeling happy as they walked about.

They will give away to the Picuris people, so that they will not do so much hunting, so that they may learn to work.”

From that time the Picuris people lived cultivating the crops of the two little Doves.

So this is the reason that the people of Picuris grow crops every year, because they were given them by the two little Doves.
Chapter 8

The Two Dove Maiden Sisters Who Became Stars

(1) Nąk’utʰę nąk’utʰęke čexamęnc Piwwel-tʰa ‘i-tʰai-tʰa. Once upon a time then Picuris-at 3pl-people-dwell

(2) čexamęnc wëșęn K’aiapia-kwäl-ō’o-n(468,337),(758,551) ʔənən-lêtoô-pʰil ʔən-tʰa. And two Dove maiden-child/dim-n.en A::3du-grandma-with 3du-dwell

(3) čexamęnc Piwwel-kwäl-’נכ ʔi-tel-mə
Then Picuris-maiden-N B::3pl?-grind-sim

The Maidens and their grandmother

(4) c’ǝ,p’aihia-wéʔ-hèn ’i-moyq-’ai-hèn ’i-čî-hu. and were going about with their faces all powdered up

(5) čexamęnc K’aiapia-kwäl-ō’o-nə ʔənən-lêtoô-pʰil ʔən-tʰa

The Maidens and their grandmother

(6) pʰtuʔ-pia-ke-hèn ʔi-tʰa-hu.
Baskets-make-?-seq 3pl-do-tense
did nothing but make baskets.

(7) čexamęnc wepa ʔan-lêtoômè “Łeto, čexamęnc ʔənən-hówɛn heχɛçi

Once they told their grandmother: “Grandmother why

(8) nà kàn-a-tel-mə wel Piwwel-kwäl-hui?
we 1du.REFL-NEG-grind-neg other Picuris-maiden-like
do we not grind corn like the rest of the Picuris maidens?

(9) Ćǝp’aihia-wéʔ-hèn ’imoyq-’ai-hèn k’en-ʔau ’i-so˘či-hu.
With their faces all powdered up, they are going outside.
(10) Han ną pūtį-pia-ke-hen 'ani-tā-hu."
And we baskets-make-? cont. 1du-? do-tense
And we do nothing but make baskets.”

(11) "'Anan-ō'o-t'e-e," čexamen 'anah-lēto'o-nę pa 'an-ōmm-ia,
B::1sg-child-dear-nom ? A::3du-grandma-N AGT 3du-tell-pass
“My dear children,” said the grandmother,

(12) "ha-ya-so-t'o-pq."
?? 2du-neg"??-say-negfut.
“You must not say that.”

(13) "čan-noj man-ixo-t'o-či, tē-enayo kān-tel-ħę,
čexamen
Tonight comm-corn-toast-fut. Morning-during 1du refl-grind-??purp?
“To-night get the corn ready, for we are going to grind in the morning,”

(14) K'aypia-ōo-nę 'ałē-tōōmę.
Dove-child/dim-n.end 3du:A-grandma-tell
said the Dove Maidens to their grandmother.

(15) Thōlan-ai-hēn lēto'o-nę sē-pʰi'ili i-čelmolo-čanę-hēn čexamen
Evening-state-cont grandma-n.ed tear-with 3sg:B-tinaja(?-jar)-takeout-comp then
When it got evening, the grandmother, weeping took out the tinaja

(16) 'ixo-p'o-hu.
Corn-toast-tense
and toasted some corn.

Morning-next dove-maiden-child/dim-n.end 3du-grind-ready-?-
The next morning the Dove Maidens got ready to grind.

(18) čexamen 'ana 'an-ixo-sai-'ai-hēn 'an-tel-hu.
Then metate-on 3du:A?-corn-pour-onto-seq 3du-grind-tense
Pouring the corn on the metate, they ground.

(19) čexamen 'an-čā-t'ā-hu
Then 3duin-sing-do-tense
And they sang:

(20) čexamen 'an-tel-mën piasai k'o'ai k'o'ai 'an-wile-hu.
then 3du-grind-dur slowly higher higher 3du-rise-tense.
As they ground, they rose slowly higher and higher.

(21) 'Anah-lēto'o-nę nāl'āi se-'e. čexamen tō-hu
A::3du-grandma-n.en poor cry-sit. then say-tense
Their poor grandmother sat weeping. She said:

(22) "'Anan-pʰu-ōo-nę, ho 'a-ya so-t'a-pq-'a. Mān-tel-hüwe!"
B::1sg-dear-child-n.en thus 2du-neg"??-do-neg-?? 2du-grind-stop
“My dear children, you must not do thus. Stop grinding!”
The Dove Maidens did not listen.

Singing, they ground

They rose slowly higher.

Their grandmother sat weeping.

They reached the ceiling

They rose slowly higher.

“My dear children,” their grandmother said,

“You must not do thus. Come back here!”

This is the reason that it is well to obey one’s parents, and this is the reason

That Makiuto and Pot’oke are above Jicarita Mountain.

You have a tail
Chapter 9

The Woman and the Wolf

(1) Naŋ’utʰe.ke čexaŋ’én P’iwwel.tʰa ’i.ta.tʰǝ.
    long-ago.? then Picuris.at 3pl.people.dwell
    Once upon a time the people were dwelling at Picurí.

(2) čexaŋ’én łu.enę naŋa.k’emo.pu.pun’aiite pʰa.ta.hen.nq ʾi.nał.xwi.
    then woman.N time.darkness.occur.NOM from inside.at.SEQ.EMPH 3pl.OBL.belong
    The women, after it got dark, were to remain inside their houses.

(3) Čexaŋ’én wén łu.enę nq.wian hele ’a.pǝ.wia.
    then one woman night.at any NEG.water.be
    And one woman in the night had no water.

(4) ’Łi.molo.kole.hen P’ainön pǝ.xai.lau.
    3sg:B.water.jar.take.SUB P’ainön water.get.go.down
    She took the water jar and went down to P’ainön to get water.

    gourd.-?from water.pour.SUB A::3sg.Wolf.come
    As she was pouring the water with her gourd, a Wolf came to her.

(6) "Heyo ’q.ta.hu?” čexaŋ’én ’qım.mia.
    2sg.do.PRES then tell.PSV
    "What are you doing?" he said.

(7) "Ti.pǝ.tai.hu,” Ɂłu.enę Kāl.’qımę.
    1sg:A.water.pour.PRES woman Wolf.say
    "I am pouring water," the woman said to the Wolf.

(8) "A.’el.lai xui,” čexaŋ’én Kālǝnę pa ’qım.mia.
    2sg:B:1sg?2sgREFL?.back.get.on then then Wolf.N AGT tell.PSV
    "Get on my back, then," the Wolf said to her.

(9) "Hattǝ ’an.tʰǝlm.mākwil ti.pǝ.’ole.męko,” čexaŋ’én Ɂlu.enę tǝ.hu.
    lo! A::1sg.house.up.into 1sg:A.water.take.IMPF then woman say.IMPF
    "I am already about to take the water to my house," said the woman.

(10) "A.’el.lai.mǝ ʾq.’qımę.hu howe’an yoḥotayo’ ɐحلة.či.”
    2sg:B:1sg?.back.get.on.? 1sg:2sg.tell.IMPF ? ? 1sg:2sg.eat.MDL
"Get on my back, I said to you, or I will eat you up right here."

The woman got afraid, left the water jar, and got on the Wolf’s back.

(12) Čeɕam̥en Kăl.enę pa ḋiu.enę pim.măkwil ’ol.ia. then Wolf.N AGT woman.N mountain.up.into take.PSV
And the Wolf took the woman up to the mountains.

(13) Pik.k’a.Łal.ia.hę̱n, mountain.top.to bring.PSV.SUB
When he had brought her to the mountain top,

(14) Čeɕam̥en Kăl.ę̱n tšpupa, tš’opa, tăńqo, tăkwė.t’hą̱a
then Wolf northeast northeast southwest southeast.to
the Wolf went northeast, northwest, southwest, and southeast,

(15) wel ’o.kăl.xwia.węle.
others ?.wolf.call.ascend?
to call the other wolves.

(16) ḋiu.enę ميةčho i.t’au.tjį.kim.măkwil wile.
woman then agr?:pinyon.tall.up.into ascend
The woman then climbed a tall pinyon tree.

(17) ’Aą.sat.t’hą̱a.e Čeɕam̥en ’q.kwano.liu.wile.mę.e.pa
A::3sg.husband.be.NOM then A::3sg.quickly.wife.ascend.IMPF.NOM.as
Her husband, when his wife did not come up from below quickly,

(18) t’hą̱a.k’a.citą.te mą.lă.wia.’ąň.
house.top.thereat.from REFL.signal.yell.call.give.
yelled as a signal from the top of the house.

(19) Łęıtęnnq sën’enę ’iu.nąxal.kăm.p’hįl ’i.wă̱n.
shortly man.N C::3pl.weapon.with 3pl.come.
And shortly men with their weapons arrived.

(20) Kăl.łołe wa mačňo’mę̱ń.mępūn.’autę wăn.ai.hę̱n
Wolf.old overthere summon.NOM.from come.PREF.SUB
When the Old Wolf arrived from his summoning,

(21) ḋiu.enę t’au.k’a.ta yo ’ć.ąň.
woman.N pinyon.top.IN? ? sit.past
the woman was sitting in the top of the pinyon tree.

(22) Sën’enę ’i.mą.nį’tile.p’hłale.
man.N agr-refl-search-get-together
The men all gathered for search.

(23) Mečno ho nį,pin.’au wel sën’enę pa ’ićunę t’hą̱m.ia.
then night.half.about one man.N AGT woman find.PSV
And then at about midnight one man found the woman.
(24) Hanko sän.enę mątq̓ənəmę.
    then man.N summon
Then the man gave a yell.

(25) Wel ʔi.wan.ʔai.tən ʔi.liu.łəwə wəwe tʰəp.piu.
others 3pl.come.after.SUB 3pl:A.woman.bring? again home.toward
After the rest came they took the woman home again.

(26) Łi.ənę sän.enę pə tʰal.ia.hu.
    woman.N man.N AGT scold.ALL.PSV.IMPF
The woman was scolded very much by the men.

(27) Hokeyo čexəmęn liu.ənę tʰoɬan.ʔai.hən
    Thus then woman.N dark.PERF.SUB
And this is why the women, after it gets dark,

(28) pʰal.aute wətən ʔi.wə.le.mə hetən ʔi.pũ.ʔiːko.
    inside.from alone 3pl.NEG.exit.NEG because 3pl.occur.LEST
    do not go forth from inside the houses alone, for something might happen to them.
Chapter 10

The Ants

(1) Nak’ut’hę nak’ut’hęke čexamęń Komąį’t’họ-t’h’a Pąayąsiul-anę ’i-t’hǝ.
Long.ago long.ago then PLACE-at? Ants-N 3pl-dwell
Once upon a time at Komaithotha dwelt the Ants.

(2) Čiho hele ’i-mačiučo-wan-me hoke čexamęń piˇweˇpen ’i-t’hǝˇt’a-hu.
There none 3pl-?-arrive-go therefore then fear-without 3pl-liveˇ?-PAST
No birds came around there, and so they lived without fear.

(3) Čokwil ’i-miaumˇpiu 3pl-want ˜to pīˇpęn ˜fear? ’i-mę-mę 3pl-go-SUB
They went wherever they pleased without fear, for there was not even a little Hummingbird around where they lived.

(4) Męńgo hohe ’it-t’on-wia’e-pa ’i-’om mı-a-hu ’i-ta-yan-t’hǝˇ
Presently 3pl-leader-?-AGT 3sg-tell-PAS-PAST 3pl-assemble-?-at
One day their leader told them at a meeting:

(5) ”ănǝŋ-t’ai-wia’e, čat’hǝ-aiite wi-t’hǝˇlo napuimęńno yöń ’i-t’hǝˇt’h’a yöń’t’ai pă-anę kikutt’hǝˇ 3du-people-? today-from? 4-day here? 3pl-?-at this? land- 3pl dance-FUT ’i-p’hǝˇle-či,
“My people, in four days from to-day we are going to dance here in this land of ours;

(6) Wel t’ai-enę tinašęnpia-či.
Other people-N entertain?-FUT
we will entertain the other people.

(7) Hokeyo hele ču’t’ai pǝle-nę, kǝn-enę, xixwau-anę
So whatever whoever? red.paint-N beads-N war.bonnet-N
So you must be looking for such things as red paint, beads, war bonnets,

(8) Han wel ču’t’ai mimapiač’ę miunę-či.
and other whatever dress? need?-FUT
and whatever dress you may need.

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(9) Haihenno pahan tʰəl-Ɂai'-enę 'iyaixane-mo yö-tʰa 'ipiseń'au-čiči." Then all fly-people-N all-kinds here-at look-FUT And we will call the flying animals of all kinds here to look on.”

(10) Ho 'it-ton-wia'-pa 'i-nawiściia-mę-hęń 'i-tō-hu As? 3pl-leader?-AGT 3pl-instruct?-go-SUB 3pl-say-PAST As their leader instructed them thus, they said:

(11) "K'ownno nàŋa ho 'ai-tō-męñno, all right? 2sg?-say- "It seems all right the way you say,

(12) čatʰöi'-aite wit-tʰoł naquipęńno kìmq-pʰəl-xia'än-čiči." today-from 4-days -dance?-FUT we will get ready to dance four days from to-day.”

(13) Haihen čit'oi nàŋa'e P'aiayxiul-anę 'i-mąxia'am-hu. Then time.period Ants-N 3pl?-PROG And the Ants were getting ready within that time.

(14) Yìn i-'táišon'au pu'au hele 'ipeme'-e 'ą-węń 'ima-wia'e PROX? 3pl'-do~ around? 3pl-borrow-PROG 3sg-neighbor? 3pl'-know?-PAST 'im 'asiči-hu.

They went around borrowing things from their neighbors whom they knew.

(15) Hattə witləlo naquipęńno 'it'onwia'epa 'ıtįmia 'i'nątaqik'thə. On fourth-day ?????? during PRO-leader-be-AGT they-gather-PSV estufa-in On the fourth day the leader assembled them in their estufa.

(16) Haihen 'ıt'ümniłəu' And then he-tell-psvprs And then they were told:

(17) "'An.an.čaiwia'e, tʰənnayo han tʰəšonę 'iŋpʰəlečınna kiwán POSS people be ?? day-next? and day-N PRO-dance-???? "My people, tomorrow the day arrives on which we are to dance,

(18) Hokeyo tʰəl'ai'enę 'iyaixanę k'ęntenę yō,tʰə 'i.tʰət,tʰə a kinsęnwänę. So fly-people-N every.kind? here-to PRO-home-to So the flying animals of every kind are to come here to our home to look on.

(19) Hokeyo ma,naił'tiamęnno ma,t'a.čiči." And so you best you-do And so you must all do your best.

(20) Męnçho tʰəpiahęn halo 'očętʰoł'owəlemeŋta P'aiayxiulanę 'ın.tota.kimma CONT-Then morning-during ? ?-?sun-rise-DUR-LOC Ants-N estufa-in 'ıtqčišu. they-gather-prs. The next morning as the sun was rising the ants gathered in their estufa.
Ants

When I-hwapuh:

Ants-eat-tense 3rd-re

When they looked around the trees, there were birds of every kind sitting there.

Halo ʨu'ohen .desktop.men  menčoho pohon čiú.eńę  čiho  isen.'e.pu'e

For/when short.time 3pl.dance.DUR then all eagle.N there 3pl.watch.sit.REL

They were only dancing a little while when all the Eagles, who were sitting looking on,

pä.t'a  Pą'ɑyəsiula.nę  iphale-men-piu  ima-ha  ke-hen
ground.to.ants.N  3pl.dance.DUR.to 3pl.REFL.fly-down.SEQ

'lapiu.me.p'a  'ipil. Pą'ɑyəsiula.kal.hu.

3pl.be.hungry.IMPF.COMP.as 3pl:3pl.ants.eat.IMPF

flew to the ground where the ants were dancing, and being hungry, began to eat the ants up.

'I-hawapuhen wa čokwil  'it-t'a-ppiu  ima-q-t'al-hai.

3rd-????  away 3rd—home—to 3rd-refl?"???-home-???

After they had enough, they flew away to their homes.

Pą'ɑyəsiula'nę  ittonwa'ëpa  i-ơmmia-hu  "

Ants  leader  3rdpl.say-pass-tense

The leader of the Ants said to the people:

"Mima  ole-ci,  an an t'ai-wia'e  pi-si-wen'nọ  kiti'ai-šen'wia."


"Dance your best, my people, for there are many people looking on.

Halo  c'e-tq-p'al-men  tahap Xwep'aimonę  isen-epun'-aite

For/when ???-say-finish-asp also red-tail-hawks 3rdpl-person-sitting/looking?-on?

When he had hardly finished saying thus, the Red-tail hawks, from were they sitting looking on, When he had hardly finished saying thus, the Red-tail hawks, from were they sitting looking on,

'i-ma-ha  ke-hen  Pą'ɑyəsiula-nę  iphale-men-piu  čexamen  ipi-Pą'ɑyəsiula-k'al-hu.

3rd-refl?-fly' down-asp Ants  3rd-dance-go-to then  3rdpl-??

Ants-eat-tense

flew down to where the Ants were dancing and began to eat the Ants.

'I-hawapuhen wa  'it-t'a-ppiu  ima-poheart-t'al-hai.

3rd-????  away 3rd—home—to 3rd-refl?"???  ???-home-???

When they got enough, they all flew away to their homes.

Pą'ɑyəsiula-nę  ittonwa'ëpa  i-ơmmia-hu  "

Ants  leader  3rdpl.say-pass-tense
The leader of the Ants said to them:

(32) "An-qañ-tai-wia-e, mima-qole-ci, pi-si-wen-no kint`ai-señ-wia." 
poss-poss.?-person ?? ??-dance—future? ?? ??`???-????'??? ??`'look/watch-person-???

"My people, dance your best, for there are many people looking on.

(33) Halo c`e-to-p`al-men P`akkaj-epun-aite P`a`aqisiula-ne 
For/when ??-say-finish-asp buzzards 3rdpl-person-sitting/looking-?-on?? Ants
'i-p`ale-mç-piu 
3rd-dance-go-to
?

(34) 'i-ma-ha`-ke-hen 'i-pi P`a`aqisiula-k`al-hu. 
3rd-refl?-fly down-asp 3rdpl-?? Ants-eat-tense 
When he had hardly finished saying thus, the Buzzards, from were they were sitting looking on, 
flew down to where the Ants were dancing and began to eat the Ants.

(35) 'i-ha`wun wa 'i-t`e-ppiu 'i- ma qo ha-tt`al-hai. 
3rd-pl-??-away 3rd—home—to 3rd-refl-`??-??-home-??
When they got enough, they all few away to their homes.

(36) Ha`qan hatta cu`o`-hen P`a`aqisiula-ne 'i-xwetcia-hu. 
By then few??'asp ants 3rdpl-remain/leave-?-tense 
By that time there were very few ants left.

(37) Hw`en-ko 'i-ya-p`al-luwe-men, but 
3rd-neg-dance-stop-??-??
But they would not quit dancing.

(38) Laj-wen`e yo 'i-ma-qole-hu. 
? 
They danced all the more.

(39) T`t`onwia`epa 'i-qommia-hu 
Leader 3rdpl-say-pass-tense 
Their leader said to them,

(40) "An-qañ-tai-wia-e, mima-qole-ci, halo pi-si-wenn-q yon 
poss-poss.?-person ?? ??-dance—future? for ?? ??`???-????'??? ??

kitt`ai-señ-wia." 
??`'look/watch-person-??

"My people, dance your best, for there are still many people looking on.

(41) Halo c`e-to-p`al-men P`illelo`e-ne 'i-po-epun-aite P`a`aqisiula-ne 
For/when ??-say-finish-asp. Turkey—nom. 3rdpl-??-sitting/looking—on Ants
'i-p`ale-mç-piu 
3rdpl—dance—come—to
?

(42) 'i-ma-ha`-ke-hen 'i-pi P`a`aqisiula-k`al-hu. 
3rdpl-refl?-fly to where—asp. 3rd---begin-??-ants—eat-tense
When he had hardly finished saying thus, the Turkeys, from where they were sitting looking on, flew down to where the Ants were dancing and began to eat the Ants up.

(43) T'ha-wa' pu-hen wa 'i-t'h-a-ppiu 'i-ma' po'ha-tt'h-ol-hai. 3rdpl—have?? full—asp away 3rdpl—home—to 3rd—refl? "??? fly—home—??? away
When they got enough, they all flew away to their homes.

(44) Hattą ha'ṭan P'a-yašíula-nę ču'ō- ten i-xwetčia-hu. already by-then ants-nom few?? 3rd—remain/left—tense
By that time there were very few ants left

(45) Hōwen' ko na' t'hia-a-yo 'i-ma-p'h-öl-öl- hu. but ?? 3rd—refl?—dance—best—tense
But they danced their best.

(46) Tt'ọnwi'ępa 'i-ç'mmia-hu — Leader 3rdpl—say—pass—tense?

(47) "An' an-t'ai' wi'á'e, mima-ölé-či, halo pi'si-wenn'q kitt''ai-sen-wia." poss—poss—person?? ??-??-Best??—future? For ?? ?? ?? ?? ?? ??—look—person—???
Their leader said to them, “My people, dance your best, for there are still many people who are looking on.

(48) Halo ho c'e.top'h-öl.męn Söl'enę ła.k'öl'au 'i.sen',ć.pun',aute wa When? ??-say.finish.DUR bluebirds.N tree.top?, in 3pl.watch.set.WHERE.from over there P'a-yašíula-nę 'i.p'h-öl.me.pu.piu 'i.ma.häke.hen ant.N 3pl.dance.IMPF.WHERE.to 3pl.REFL.flew-down.SEQ
When he had hardly finished saying thus, the Bluebirds, from where they were sitting in the trees looking on, flew down to where the ants were dancing,

(49) P'a-yašíula-nę 'i.p'męc.p'u'e tön-čiuta 'ipi.p'oh.i.hanę. ants.N 3pl.-REL leader.with 3pl:3pl.all.eat and ate the ants that were left, together with their leader.

(50) Haih'en Söl'enę wa 'i-t'h-o-ppiu 'i-ma-p'ohatt'h-ölai. Then blue birds-N 3pl-dwelling-to 3pl-flew away And then the Bluebirds all flew away to their homes.

(51) Hattą wel t'böl'ai'enę čiho 'i.sen',ć.p'u'e 'i.ma.p'ohat.t'b'.ölai. Now, other birds.N there 3pl.watch.set.REL 3pl.REFL.all.fly.sat?
And the other birds who were looking on flew away.

(52) Hele 'i-ya-P'a-yašíula-p'h-imęe-pa po-hatta 'i-t'o-men' Since? 3pl-neg?-ants-remain? ?-now, already 3pl-say-as?
Because there were no more ants left for them, they all said:

(53) "Howe na-xen yin-nę wel t'böl'ai'enę pa 'i-ya-P'a-yašíula-p'iliako since? prox?-other? birds-N 3pl-neg?-ants-? (up) to 3pl-search-go-
čo-kwil-wen 'i-nq-mę-či." "Since the other birds have not left us any ants, let us also go and look for some."
(54) Ho ṭʰalt’ai’enę čiho ‘iṣeŋ.’ę pu’e ‘i.tq.mč.hɛn ‘i.mą.põha.Pā’ąyasiula.nq.kwɛle.
When birds.N there 3pl.watch.sit.REL 3pl.say.IMPF.SEQ 3pl.REFL.all.ant.find.scatter
When the birds who were sitting looking on said thus, they all scattered to look for ants.

(55) Hokeyo čexamen čiučo-ne halo ča-tʰøi ma-xeŋ ‘i-Pā’ąyasiula-noqči-hu,
Therefore then bird-N this(to)-day 3pl-ants-hunt?
So this is the reason that the birds today hunt around for ants,

(56) hokeyo ṭʰapa ṭʰalt’ai’enę ‘iu-Pā’ąyasiula-’ą, ho’e hankɛn ‘i-pi-k’ale’epa.
therefore also Birds-N ants at that time (then) 3pl-eat-
and also the reason that birds like ants, because they ate the ants at that time.
Chapter 11

The Sandhill Cranes

(1) Nak’ut’ẹ nak’ut’ẹke čexa’men wepa wa p’b’ẹ-k’ǝ-ta p’b’ẹ-’ǝu Ką’-enę ’i-t’hǝ.
Once there lived a flock of Sandhill Cranes up in the clouds in the sky.

(2) Čiho p’hǝ-’aute ’i-p’a-sq-men t’hǝpa p’hǝ-’aute iu-leti-pia-men čiho
And cloud-from 3P:3S-H2O-drink-Imp and cloud-on 3P::II/IIIIns-nest-build~Pas-Imp and
k’o-wǝn ’i-t’hǝ-tǝ-hu.
good-Adv 3P:0-dwell-do-Asp
And they drank the water from the clouds, and also built their nests upon the clouds, and lived
well.

(3) Menč’ohō wepa ’it-t’on-’wia’-e-’pa ’i-om-miä “Xǝmma pǝ-t’hǝ-yo
Once 3P::IS-leader 3P:0-say-Pas HORT earth-LOC-? 1P:0-day?-go down-FUT
’i-t’hǝ-’ǝu-či.

Once their leader said to them: “I believe we will go down to earth.

(4) Pǝ-ǝnɛ pisi-wen-nǝ č-kwił wǝn ’op’akǝlia.
Earth-N plentiful-ADV-? every?-direction one river-laid.out
The earth has many rivers in every direction.

(5) Thapǝ čiho-yo pǝ-na pǝ-ǝnǝ hen pǝp’b’o-’onǝ t’hǝpa wel čunǝ hele pǝ-t’hǝ-’enǝ
And there?- water-in fish-N and frog-N and other? whatever water-people-N
’i-t’hǝ.
3P:0-dwell
And in the water fishes, frogs, and other water animals are living.

(6) Thapǝ lǝanǝ čiho kiu-le ’t’ip-’ia-’ɛn-’au ’o-pisi-sia.
And tree-N there 1P::II/IIIINS-nest-build-Pas-?-Loc AGR-many?-?
And there are also many trees where we could build our nests.

(7) Pǝ’hǝ ’i-wǝn-’aič’ op’akǝlia-piu ’i-wǝn-’ai-hǝn-nǝ čiho-yo kiu-k’ò-k’al-mǝn
earth-Loc 1P:-come-Per river-to 1P:-come-Per-Sub-? there?-? 1P-good-eat-Imp
’i-t’hǝ-ia-mǝn k’o-wǝn ’i-t’hǝ-či.”
Agr-getfat-Pas-Imp good-Adv 1P:0-live-Fut

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When we reach the earth, going to where the rivers are, we can live well, eating nicely and getting fat."

(8) Ho °it-ton°wia°-e-pa °i°-qom-ia-meq°-hen, poohan Kadj-enq °i-tia. Han
Thus? 3P::1S-leader 3P:0-say-PASS-IMP?-SEQ all Crane-N 3P:0-agree? And
°it-ton°wia°-e °i°-qom-e-hu
3P:0-leader 3P:3S-said-ASP?
As their leader told them thus, all of the Sandhill Cranes agreed. Then they said to their leader:

(9) °Yine poohan pah-tate °a-tom-e °koth-wen-no °nan°-wa° yo namia°-a.
? all earth-about 2S:0-said-NOM good-ADV.-? ? seems?
“All that you have said about the earth seems to be very good.

(10) Hokeyo poohan-no pah-piu °i°-pe-mia-hu." Ho °i°-tom-e-hen pah-piu
That’s why all? earth-to 1P:0-go?-want-ASP? Thus? 3P:0-say-SUB
°i°-ma°-tal-hai.
earth-to 3P:0-REFL?-fly?-?
So we all want to go to the earth.” As they said thus, they all flew toward the earth.

(11) Pha°kär-tate °i°-tal-hai°-me-sai°-ta Pähwi°-qiwaxwal°-pah°wi°-t°a °i°-ma°-lai.
Cloud°?-from 3P:0-fly-go down-go?°-LOC place name-spring-LOC
AGR-REFL?-alight
As they flew down from the clouds they lighted at Pä:xwi°qiwaxwal Spring.

(12) Čiho koth-wen °iu°-kal°-men pah-ane pah°-bo°-one °t°-bo°-pai °ipi°-kal°-men °i°-qe.
there good-ADV 3P:0-eat-IMP fish-N frog-N day-every 3P:3P-eat-IMP 3P:0-be
And they lived, eating well, eating fishes and frogs every day.

(13) Hqwen Kadj-enq wiho °i°-pa°-so°-me°-epa łaq-teten pähwi°-ta
But crane-N so.much? 3P:3S-water-drink-IMP?-because while-after spring-from
°i°-po°-han°-te °pa°-ci°-tu° ta pah°-bo°-ci°-tu°.ta.
3P:3S-all-water-consume fish°? Frog°?
But the Sandhill Cranes, as they drank so much water, soon drank all of the water from the spring,
t/’g with the fishes/frogs.

(14) °Ho°wen pah°-piu ki°-ma°-hai°-ci, yoon°-ti° pähwi°-ne° wa xeui pah°-qel°-me°,
? one water-to 3P:0-Ref?-fly-Fut this spring-N NEG enough? water-hold-NEG
°it°-ton°wia°-e-pa °i°-qom-ia-hu. 3P:0-leader 3P:0-say-Pas-Asp
“We will fly to another river, as this spring does not hold enough water,” their leader said to them.

(15) Ho°ai°-tai° meńcoho Kähqi°-pähwi°-piu° °i°-ma°-lai. Čiho °i°-wän°-ai°-hen
Then place name-spring-to 3P:0-REFL?-fly Then 3P:0-come-PERF-SUB
pähwi°-pu°-t°a °i°-ma°-lai.
spring°?-LOC 3P:0-REFL?-alight
Then they flew to the spring at Jicarita mountain. When they arrived they lighted at the spring.

(16) Čiho pähwi°-ta° t°apa pah°-ne° hattai pah°-bo°-one° t°apa wel pah°-a°-enq ċiho °i°-t°-a°-e
And spring-Loc and fish-N now frog-N and other water-people-N and 3P:0-live-Nom
At the spring they lived, catching fishes/frogs/and other wateranimals that lived there,

(17) p'axwi-p'aanę́ i-so-\mę́n ‘i-tʰą́

spring-water 3P:3S-drink-Imp 3P:0-dwell and drinking the water of the spring.

(18) Čicho ɭeų́-a ɭo-\mę́n ɭi\mę́n-paun k'a-\mę́n p'a\a-\mę́n ‘i-tʰą́

And while-for good-ADV 3P?-eat-IMP 3P:0-want-? as much? water-N 3P:3S-drink-IMP

3P:0-dwell

There they lived for a while, eating well and drinking as much as they wanted.

(19) H\wən ɭeų-\mę́n p'axwi-nate p'a-\mę́n ‘i-h\mę́n p\a-\mę́n-ta h\mę́n p\a-p'wa-\mę́n-ta.

But while-after spring-from water-N 3P:3S-consume frog-?~? But they soon drank all the water from the spring, together with the fishes and frogs.

(20) Haihen ‘it-\mę́n-wia\e-\mę́n ‘i-\mę́n-iahu "Howe wa t\wəp Thowel-p'aanę́ kummayo \c\an

Then 3P::IS-leader 3P:0-say-Pas-Asp? : \? LOC NW Taos-river-N \? \?

ki-m\a-hai-ći, 1P:0-RFL-fly-FUT

Then their leader said to them: “Now we will fly northwest to where the Taos River lies,

(21) hele y\wntəi p'ax\winę́ wa-hui-p'a-\c\el-mę́n.

? this spring-N NEG-enough-water-hold-IMP for this spring does not contain enough water.”

(22) Ho ‘it-\mę́n-wia\e-\mę́n ‘i-\mę́n-ia-\mę́n ‘i-m\a-hai.

Thus 3P::IS-leader 3P:0-say-PASS-IMP-SEQ NW Taos-river-up to 3P:0-RFL-fly

As their leader told them thus, they flew northwest to the Taos River.

(23) Čicho ‘i-w\wntəi-\mę́n p\a-pu-\mę́lai ‘i-m\a-lai.

Then 3P:0-come-PERF-SEQ river-?-LOC 3P:0-RFL-alight

When they reached there they lighted near the river.

(24) Čicho p'a\aai p\wntə-p\wntə-\mę́n h\wnt wel p\at\wnt-e\mę́n p\wnta ‘i-tʰą́-\mę́n ‘i-p'i-\c\el-mę́n

So R-Loc fish frog and other H20-people H20-Loc 3P:-dwell-Nom 3P:3P-catch-Imp

And they lived a while by the river, catching fishes/frogs/other wateranimals that lived in the river,

(25) ɭo-\mę́n ‘i\mę́n-p'a\a-paun ɭi\mę́n-\mę́n ɭeų́-a ‘i-tʰą́


(26) M\wnt who ‘i-p'a\a-so-\mę́n-\mę́n ɭeų-\mę́n t\wəp te p'aanę́

Imp somuch 3P:3-H20-drink-Imp-b/c while NW river-N

As they drank so much, in a short time drinking up all the water of the NR,
(27) pačiu pâpʰoćiui han hele čita pâna tʰ-pu-ʰe i'-hânehen 'it-tʰon-wia-ʰ-e-pa fish frog and other there H20-in dwell?-?.-Nom 3P:3-consume-Seq 3P::IS-leader i'-ʰom-ma-luu
3P:0-say-PASS-ASP?
together with the fishes and frogs whatever else lived in the water, their leader said to them:

more-?-be
"Now we will fly to the river of Picuris village. There there may be more water.

(29) Yont’ai Thawel-pʰa-anę wa-hui-čel-ṃę." Ho 'it-tʰon-wia'epa i'-ʰom-ma-mę-hën This Taos-River-N NEG-enough-contain-NEG thus 3P::IS-leader 3P:0-say-Pas-Imp-Seq This Taos River does not contain enough water.” As their leader told them thus,

(30) tʰ-piu Piwwel-tʰa i'-ma-hai. Čiho i'-wän'ai-hen pʰapʰu'ai i'-ma-ľai. pueblo-to Picuris-Loc 3P:0-REFL-fly So 3P:0-come-Per-Sex river-Loc 3P:0-Ref-light they flew to the Picuris village. When they reached there they lighted by the river.

(31) Čiho pʰ-ańe pâpʰo-eńe pa wel pʰ-ai-e ģi-e i-pʰ-čel-ṃę there fish frog and other H20people H20-in 3P:3-dwell-Nom 3P:3-contain-Imp kʰ-wo-ṃen 'i'u-kʰal-ṃen leu-'a kʰ-wo-ṃen 'i-tʰ-e.
good-Adv 3P:eat-Imp while good-Adv 3P:3-dwell And they lived well for a while, catching fishes, frogs, and whatever other water animals lived there in the water.

(32) Čiho leu-'a i'-tʰ-e-tʰ-ṃen menčho pačiu pâpʰo-čiui han hele Then while-for 3P:0-live-do-Imp fish frog and other there čita 'i'-pʰ-ai-e-pʰu-ʰ-e leu-t'en 'i'u-napʰahanaňe 3P:0-H20-people-dwell-?-Nom while-after 3P?:?-all-consume living there for awhile they soon drank all the water, together with the fishes frogs, and other water animals that lived there.

But living there for a while they soon drank up all the water, together with the fishes, frogs, and other water animals that lived there.

(33) "Tahoma Pâlapʰ-piu ki-ma-hai-či, yont'ai Piwelpʰ-anę wa-hui-pʰ-čel-ṃen Now RG-to 1P:0-REFL-fly-Fut this Picuris-R-N NEG-enough-H20-contain-IMP "Now we will fly to the Rio Grande, for this Picuris River does not contain enough water,

(34) he ni-ya-na-wai-hen-no yo hô pa-hə-anę pʰ-ahę pâpʰo-eńe pa wel pʰ-ai-e Ľe nańe. ?-NEG-?-all?-SEQ-? this river fish-N frog-N and other H20-people-N 3P:3-consume and like nothing we have drunk up all the water, fishes, frogs, and other water animals.”

(35) Ho 'it-tʰon-wia-e-pa i'-ʰom-ma-hen Pâlapʰ-piu i'-ma-hai. Wa Pâlapʰ-a-i Thus 3P::IS-leader 3P:0-tell-Pas-Seq RG-to 3P:0-Refly fly Loc RG-Loc i'-wän'ai-hen čiho pʰ-pu-ʰ-e 'i'-ma-ľai.
3P:0-come-Per-Seq then river-?-Loc 3P:0-Ref-light

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As their leader told them thus, they flew to the Rio Grande. When they reached the Rio Grande they lighted near the river.

(36) Čiho Pälap'-pä-anę 'i-so-mę́ŋ han pä-anę pāpʰo-oneę han wel pä-t'ai'enę čiho
So RG-H2O-N 3P:3S-drink-Imp and fish frog and other H2O-people there
'i-tʰo-'e ippi-k'al-men kōwen 'i-tʰo.
3P:0-dwell-Nom 3P:3P-eat-Imp good-Adv 3P:0-dwell
They drank the water of the Rio Grande and ate the fishes, frogs, and other water animals that lived there, and lived well.

(37) PōḥaN Kāj-enę laj-kō-wę́n 'i-wai-pä-so-na-peon 'i-so-mę́ŋ Pälap'-ai te pā-anę
All crane-N most-good-Adv 3P:3S-all-H2O-drink-? 3P:0?-drink-Imp RG-from water-N
'i-mą-xą̄ neč pəl-hu, tʰapa
3P:3S-REFL-?would? ASP? and
All the Sandhill Cranes did their very best to drink up the water, but could not finish drinking the water of the Rio Grande,

(38) pā-la-pā-pō-anę han pāpʰo-oneę han wel pā-t'ai'-enę čiho 'i-tʰo-'e
H2O-?H2O-fish-N and frog-N and other H2O-people-N there 3P:0-dwell-NOM
'i-mą-xą̄ neč pəl-hu.
3P:3P-REFL-?would? ASP?
neither could they finish eating up the Rio Grande fishes, frogs, and other water animal that lived there.

(39) “Yōnt'ai pā-anę-jo men Küwiwil-ę-wia, yōho-yo Howe kiu-na-kuwel-tʰo-pia-či,
This river-N-Imp ? strong?-NOM-be here-? ? 1P::II/IIINS-?-dwell?-Fut
“This river must be very strong,

(40) yōho-yo kiu-le tʰip-ia-men ki-mą-pā-lekʰip-ia-či."
here-? 1P::II/IIIns-nest-build-Pas-Imp 1P:0-Refl-H2O-?nest?-Fut-Pas-Fut
so here we will build our nests and increase in number.”

Thus 3P::IS-leader 3P:0-say-PASS-IMP-SEQ there crane-N 3P:3P-REFL-home-?
When their leader told them thus, they made their homes there.

(42) Hokeyo cěxämę́n Pälap'-ai 'i-Kāj-tʰo pisi-p’a-wia-ko.
This is why Rio Grande-LOC 3P:0-crane-dwell plentiful-H2O-be-?
So this is the reason that there are Sandhill Cranes living on the Rio Grande, because there is plenty of water.
Chapter 12

A Baby is Stolen by an Owl

(1) Nak'unt'ę nak'unt'ę ke čexamęń tō̱.t'a  ti't'ai.t'ęa.
long-ago long-ago.? then pueblo.at 3pl.people.dwell
Once there lived people at the Pueblo.

(2) Wënl liu.enę nat'ia'ai 'a.ō'o.kial.pu'e t'ę.
one woman.N a lot A::3sg.baby.cry.NOM dwell
And there also dwelt there a certain woman who had a baby that cried a great deal.

(3) 'Ō'o.nę ną.wai t'ał.mę'epa kianę he 'ąńč'i'e nat'ąq.mę.
baby.N night.every cry.IMPF.NOM.as mother.N what do.MDL.NOM OBL+NEG.know.IMPF
As the baby cried every night, the mother did not know what to do with it.

(4) 'Ō.wi.së.wa.čā.piačia.męń wa sē.xant'ia.mę.
AGR?.noise.? sing.?.SUB? cry.PAS.NEG
Soothing songs were sung to it, but the baby would not stop crying.

(5) Tha.mq'ą̄n hattą̄ nǫ.kwil t'ał.mę'epa
day.? behold night.till cry.IMPF.NOM.as
It cried day and night,

(6) mengčoho węnnę kia.nę pa kąča.ta 'ō'o.nę hemm.ia.hęń či.ta mąčow.ia.
presently one-night mother.N AGT rooftop.on baby.N put.out.PSV.SEQ there.at lay.PSV
and one day the mother took the baby out upon the roof and left it there.

(7) Kąča.ta 'ō'o.nę 'ąńq.sëpo.t'a.męń mengčoho Kąu.enę 'ą.t'ālía.
As the child cried continually on the roof, it was heard by an Owl

(8) 'Ō'o.nę t'ał.męń,t'ą̄ Kąu.enę t'sol.wan.'ai.tęń
baby.N cry.PLACE.at owl.N fly.come.PERF.SUB
The Owl came flying to where the baby was crying

(9) 'į.čel.'aite 'ō'o.mąčen.kōle.ħęń
AGR?.catch.? baby.? take.SUB
and picked it up in his claws
(10) Paxeputa Kåu, enë nاث'ia'ai hiu. kǝ.ta ḥ'anaq.t'bәk.kinna ǭ'o.nę hui. Paxeputa owl.N very rock.high.on? dwelling.on/over? baby.N carry and carried it to Paxeputa, up on some very high rocks where the Owl dwelt.

(11) či.ta kal'ai.ten hiu.p'balla.kui.t'bą o'one mąčo. there?.at? bring.PERF.SUB rock.flat.lay.at baby lay When he brought the baby to his home, he laid it on a flat rock.

(12) Thǝ.pai Kåu, enë hele ḥ'anaq'tiamę'ę méke.m/en čoču.t'bǝša o'one day.every owl.N whatever A::3g.OBL.be possibile.IMPF.NOM feed.DUR several.day.? baby či.t'ba 'ę. there.at be Every day the Owl would feed the baby whatever he could, and the baby stayed there several days.

(13) Mǝncōho wǝn t'bǝlan.en see.en tǝpuppe p'jį.lamǝn či.kwi.'čeqe.pu'e presently one evening.N man.N northeast road.along hunt.along.go.home.NOM One evening a man was coming home from hunting from the northeast.

(14) či.hui Kåu, enë t'ǝn.pe'au čonmen ǭ'o.sę.t'alia. there.around owl.N home.against pass.DUR baby.cry.hear and as he was passing along the trail opposite the Owl's home, he heard a baby cry.

(15) či.t'ba lęu'a mą.t'al.awene. there.at awhile? ?.listen.? There he stood to listen for a while.

(16) Wa hiu.kǝ.ta ḥ'one ḥ'anaq.sępǝ. LOC rock.top.at baby.N sound.crying The baby sounded crying up on the top of the rock.

(17) "Xǝmmå t'ai.pǝ.wile.či wa ną.ǭ'o.sępǝn.piu." verily 1sg.see.ascend.FUT LOC baby.sound.crying.toward "I believe I will go up toward where the baby sounds crying and see."

(18) Ho tömen hiu. kǝ.p'a.kwil wile. thus say.SUB rock.top.? up.to ascend As he said thus, he climbed to the top of the rocks.

(19) Kǝ. ta wän.ai.xǝn ǭ'o.nę hiu. 'an sęč. top.at come.PERF.SUB baby. rock.? cry.sit When he reached the top, the baby sat on the rock, crying.

(20) Kołečen 'ele.hen t'bǝp.piu hui. take.SUB bear.on.back.SEQ home.toward carry. He took it, put it on his back, and carried it home.

(21) Thǝ.t'ba wän.ai.ten wa ǭ'o.nę a.kia.t'bǝp.piu huč.ia. home.at come.PERF.SUB LOC baby.N sg::3sg.mother.home.toward take.over.PAS When he reached home, he took the baby over to where its mother lived.

(22) 'A.kia.nę a.ǭ'o.wič.ai.hen see.en pa t'a.'am.ai.hu ǭmm.ai.mǝn-. sg::3sg.mother.N baby.give.PAS.SUB man.N AGT angry.make.PAS.PROG tell.PAS.SUB
He handed the child to its mother and scolded her, telling her:

(23) "Heyo ču't'oi k'ēn'au 'a'ō.se.maćo.hu?
Q ? outside ?.baby.cry.leave.PROG
"Why do you leave the baby outside, crying?

(24) "Wa Kāu.enę t'oan.nayo čat.t'ołan.čen ta.čč.kwi.čhen' auteyo ti.t'ən.
LOC owl.N home.? this.evening.N 1sg.hunt.?return-home-from? 1sg.find
"I found it at the home of the Owl this evening as I was returning home from hunting.

(25) "či.hoteyo ti.mai.
there.from? 1sg.bring
"I brought it from there.

(26) "Na ti-ya-wia-ən-ən Kāu.enę payo ką.'ō.hanniačin."
1sgProN AGR-NEG-be- Owl.N ? sg::2sg.child.?
"If it were not for me, your child could have been eaten by the Owl."

(27) Ho sán.enę liu.'omę.mẹn.tën sán.enę 'q.t'əp.piu mę.
thus man.N woman.tell.SUB.SUB man.N sg::3sg.home.toward go
As the man said thus to the woman, he went home.

(28) Hokeyo čexańen Tstä.te liu.enę k'ēn'au wētən 'ipi.ya.'o.se.maćo.Ke,
therefore then Pueblo.at woman.N outside alone 3pl:NEG.cry.leave.?
So this is the reason that the women at Pueblo no longer leave their babies crying outside alone,

(29) hoten Kāu.enę pa wa 'i.t'əp.piu 'o'o.nę 'i.huç.ia.čiko.
because owl.N AGT LOC pl::3pl.home.into babies?.N 3pl.take-over.PAS.LEST
lest the Owls might take the babies to their homes.
Chapter 13

The Sphynx Moth and the Old Coyote

(1)  Nąk’ut’hę nąk’ut’hęče čex胺ęń Tǝt’hǝ Phǝpokene ʔałełot’hil ’ʔant’hǝ.
    There once lived at Picuris Pueblo a Sphynx Moth and his grandmother.

(2)  Menčoho Phǝpokene nǝł’i’ai xowewiǝ;
    The Sphynx Moth was a great believer;

(3)  ʔ’aił’hǝte hele wǝn nǝhoweχu.
    he believed everything concerning the customs of the people.

(4)  Thǝpa ʔełot’hǝkǝnwiǝ;
    And he was very obedient to his grandmother;
    also  grandmother-obey-be

(5)  ʔokwil ʔałełot’hone pa ʔačipiamemıu wa tǝxǝp’hil mǝlu.
    he would go wherever his grandmother would tell him, without talking back.

(6)  čexǝmęń wepa ʔałełot’honǝ pa ’qmmiahu
    Once his grandmother said to him:
    ?

(7)  "ʔǝn’̓ʔk’ai’e, ʔǝnnǝqıpǝpa’i’hǝn heuwe Kǝn’i’n’ai hiauluṭa konaqhüči.
    "My grandson, you must make plumeros to-night and take them to Kǝn’i’n’ai, to the southeast, early to-morrow morning.

(8)  čihowo P’iwwelkǝḵǝnwe P’iwwelkwǝɬ’enǝ wǝn ʔiunap’hǝi’uımǝn ʔi’nǝqǝmǝmelǝŋu.
    The Picuris youths and even Picuris maidens take their plumeros there and supplicate.

(9)  Hokeyo t’hǝnna hiauluṭa konap’hǝʔełeqeň ʔǝhui ʔaqǝməmǝmęči.”
    So early to-morrow morning you must carry these plumeros and go there to supplicate."
(10) čeṣamčen Phōpokenė ‘ạleco’onę pa warymmiapun ph'ipia’ahu.
  ?
  So that night the Sphynx Moth made plumeros the way his grandmother had told him.

(11) Thapiaken halo k'ẹowehen naṇanta ’onap' rèlehen hukwe Kän'įmpiu me.
  ?
  Early the next morning, carrying the plumeros, he set out for Kän'įn'ai, to the southeast.

(12) ċihokwil napiapippi mèmen Toxwialole čačimepun’aute ’owwlia.
  ?
  As he went along through the fields, he met Old Coyote, who was hunting around.

(13) "Âṭhak’owa, ćokwilo ’amęhunu?" Phōpokenė ’ommiay Toxwialole pa.
  ?
  "Good morning, where are you going?" the Old Coyote said to the Sphynx Moth.

(14) "Wa hukwe Kän'įn'ai he tamęhunu," Phōpokenė tōhu.
  ?
  "I am going over southeast to Kän'įn'ai," said the Sphynx Moth.

(15) "Hele čikuo yiń'ai ’ęľwihunu?" Toxwialole Phōpokenė ’omę.
  what ? there? -back-carry-PRES
  "What is it that you are carrying?" said the Old Coyote to the Sphynx Moth.

(16) Haihèn Phōpokenė tōhu’
  ?
  Then the Sphynx Moth said:

(17) Ĺetopiu’onę he ti’ęľwihu hukwe Kän'įn’ai."?
  ?
  "I am carrying my dead grandmother over southeast to Kän'įn'ai."

(18) Haihèn Toxwialole tōhu’
  ?
  Then the Old Coyote said:

(19) "Haloxui yę̆hui mąmadjiatwę, nąxen nọtaleto’okolmęhę."?
  ?
  "Then wait here for me, for I am going to get my grandmother."

(20) Ho Toxwialole Phōpokenė ’omęmente
  ?
  As Old Coyote told the Sphynx Moth thus,

(21) wa čiut’oməkwil mətoliia’op’ui wa ’ạleto’ọemi.
  ?
  he ran toward Tciutho’tha where his own grandmother was.

(22) čiho wän’aiten ’omọŋəmaiten wa ’ạleto’onę p’hala t’əc’elmępunna e’en.
  there arrive? -bag-seek-PERF-after
  When he arrived there he hunted for a bag and went inside the house where his grandmother was
toasting corn meal.
And he said to his grandmother: "Grandmother, get into this bag!"

"Yōma 'ac'ən mọ'q'omęhu." Toxwiałołe leto'ô'męhu.  
"Get in here, I tell you," said Old Coyote to his grandmother.

The Old Coyote said:

"Yōnt'a 'ac'ən'an pʰi'anačaitopata 'ap'exwätt'ehən yọn mọ'ta 'ątaići."

"If you do not get in, I will hit you on the head with a fire poker and then put you in this bag."

The Old Coyote told his grandmother thus several times,

but he soon got disgusted and,

taking the fire poker which was lying by the fireplace,

he struck his grandmother, where she was sitting toasting the corn meal,

and then putting her into the bag and carrying her, he brought his grandmother over to where the Sphynx Moth was waiting for him.

"ĉan'ohan wipaita wa hukwe Kān'įn'ai 'ąp'an'leto'o'čelući," now both LOC
"Now we shall both take our grandmothers over southeast to Kān'įn'ai,"

said the Old Coyote to the Sphynx Moth.
(36) Hoxui čexačen Phōpokeńę tōhu.

? The Sphynx Moth assented.

(37) Haihë wipaita wa hukwe Kān'į'n'ai 'ąnpesai.

? Then they both started off the Kān'į'n'ai, to the southeast.

(38) čihui pį'ai 'ąnčimęn Kān'į'n'ai 'ąnwän.

? As they went along talking on the road they reached Kān'į'n'ai.

(39) čitb'a nāhiuwaitb'a Phōpokeńę nāwelmęčen 'onapb'ikęlu.

? There in a rocky place the Sphynx Moth dug, and laid his plumeros.

(40) Toxwialole Phōpokeńę mōm'aihën

? When the Old Coyote noticed what the Sphynx Moth was doing,

(41) łetopi'uonę maixęn pʰiinę hiunatb'a 'onąkęlu.

grandmother-dead-N instead.of
he discovered that instead of a dead grandmother it was plumeros that he was laying under a rock.

(42) Haihë Toxwialole wētän tōhu 'Yońc'oi Phōpokeńę pa taliak'wia'ōmmia.

? And the Old Coyote said to himself: "This Sphynx Moth has told me a lie.

(43) łetopi'uonę yo yin mọt'b'a 'ątaiamixęn pʰiinę he yin hiuną'ai 'onąjtaihu.

grandmother-dead-N ? ? bag-in ?-put-instead.of
Instead of having a dead grandmother in his bag, he is putting the plumeros under the rock.

(44) čan wat'a čimęntb'a tamęxa'a tišüpulaţiųči.'

? Now, I will go over there where he is and bite him."

(45) Ho tōmen menčoho Phōpokeńę tălia'ępa mąt'elkol.

? As the Sphynx Moth heard him saying thus, he flew away.

(46) Haihë Toxwialole nąt'b'ai 'ąmienzań tōhu

? Then the Old Coyote was very angry, and he said to himself:

(47) "LiaPhōpokekiyanę pa 'ęwën wian'e tisoleto'ohon."

? "That accursed Sphynx Moth, it is on account of him that I have killed my grandmother."

(48) Phōpokeńę mąkolekęnną popaiępa han Toxwialole hena'ąnči'e natb'ämę.

? As the Sphynx Moth disappeared as soon as he flew, the Old Coyote did not know what to do.

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(49) Wewe letopiũ'elehen wa 'qũ'ęppiu mapesai.

Again he packed his grandmother on his back, and started for home.

(50) Talmen pijamon mehu.

He was crying as he went along the road.

(51) Wa tũ'ęppu'au wāmnen měnčoho yin 'qũ'ęppiačimępum'aute 'qansẽťalian.

As he reached home, his children heard him crying from where they were playing,

(52) čexamnen we'ęnë 'itöhu' "Howoñ heńçeči kitāmnen wiho 'qamap'qo?"

and said to each other: "But why is it that our father is so happy?

(53) Pijamon čaxhe. Xōmmam pōhan 'röčomeči.'
road-along sing-come-IMPEND

He is coming along the road singing. Let us all go to meet him.

(54) Ho 'itömen Toxwia'oōone 'itān'očome.

As they said thus, the little Coyotes went to meet their father.

(55) Točon'aihen 'iči'ahu 'Kitāmnen, heyo wiho kąqap'qo?

When they met him, they asked him: "Our father, why are you so happy?

(56) Heńceyo wiho haixin kanačąp'čehë?"

Why are you coming along singing so loud?"

(57) Haihēn 'itièmep' pa 'įmmia.'

Then their father told them:

(58) "'Anan'p'one, 'anąčap'čekeči sekehe 'ąnapap'čehë.

"My children, I am not coming along singing, but I am coming along crying.

(59) Waši Phōpokeliyanę wina'echo tisoletop'exwānhon,

It is on account of that accursed Sphynx Moth that I have killed my grandmother by hitting her on the head,

(60) ḱwen pa taliak'wia'ommiapuyo.

because he told me a lie.

(61) 'Annakāča'an'qan 'ąnahtiamęputha tatisočęçipu."

If I had known this, I would have bitten him while I had a chance."
Ho 'iitāmenę pa Toxia'o'o'onę Tōmmiamčęnen tʰapa 'imapophonepʰile.

As their father told the little Coyotes thus, they all joined crying.

Toxviałole pʰalpi Łeto'oc'ettehen?

The Old Coyote carried his grandmother into the house.

wa kəmquoai tʰeqəpun'ai wēwe ląkiamen 'otʰeqeltowičamęn waiwa'n ḥəmmamęn.

LOC fireplace toasting-LOC again set cm.sticks?tell and set her down again at the fireplace where she had sat toasting corn meal, and gave her the corn meal toasting sticks and told her, although she was dead:

"Hattą čanọ han, Łeto, kotʰeqəlpʰale!"

"Now, grandmother, finish toasting your corn meal!"

čihui fākemen wēweta 'an'kəmmen?

As he would set her down she would topple over again,

męnc̍oho hεçuwen Toxviałole ɬəaləśəkkwen

then finally OC ?-more-angry-got and at last the Old Coyote got more angry,

'ipʰianačaitokolehen wēwe Łeto'op'exwatehen wjwinakke hočike?

and he took the fire poker and struck his grandmother again on the head, to be sure that she had been killed.

Haihen ɬelehń wa kiapiu kəhui?

Then he put her on his back and took her to the arroyo to bury her.

Hokeyo toxvia'enę čatʰi 'iunapę, čən'qənqenę yon't'ai t'alanę 'iunapemupuyo;?

So this is the reason that the coyotes nowadays are smart, because they learned this kind of work long ago;

hokeyo čeəmęn toxvia'enę hewen wel nąkwəl'aitʰole 'iunapę.

this is the reason that the coyotes are smarter than any other four-footed animal.

Kąxwęki?

You have a tail.
Chapter 14

Koyowįxǝłapan Fetches Fire

(1) Nak'utbče.ken ćeča men Piwwel.ta 'i.ta.ta. long-ago.? then picuris.at 3pl.people.dwelt. Once upon a time the people were dwelling at Picurís.

(2) Thapa Koyowįxǝłapan 'ą.lėto'o.p'il 'ąn.ta. and Koyo sg::3sg.grandmother.with 3du.live(PST) And there also lived Koyo with her grandmother.

(3) Ćexamę nent 'ąn.wan.'ai.hen 'ąnma,p'ia.wa. then once 3du.wood.get.MOD.go.? from 3du.come.PERF.SUB sg::3du?.fire.go.out One time when they came home from going around wood-gathering, their fire had gone out.

(4) "Xəmmma 'ųn'au ko.p'ia.no.wale," verily ? outside ?.fire.seek.exit "You must go outside to look for fire,"

(5) Koyowįxǝłapan 'ałe'to'o.nę pa q'mm.ia. Koyo sg::3sp.grandmother.N AGT tell.PAS said Koyo's grandmother to her.

(6) Męč'ho Koyowįxǝłapan 'op'ia.no.wale. then Koyo ?.fire.seek.exit Then Koyo went out to look for fire.

(7) Męč'ho 'ųn k'aa'i Pàtopona'ai nap'hiač'ęt'uki. then there arroyo-at place light-bright There was a bright light down in the arroyo at Patopona'ai

(8) "Xəmmma wa.ta 'o.p'ia.mën.ta ha tai.p'ia.kol.lau.či," tōhu. verily LOC.at ?.light.PLACE.at ? 1sg?.fire.get.descend.VOL say.PROG "I believe I will go down where the bright light is to get fire," she said.

(9) Męč'ho lau. then descend Then she went down.
She asked the Wizards when they arrived there, the Wizards were dancing inside the estufa, and they sang:

Mencho Koyowxalapan tata.p'al.piu c'an.
then Koyo estufa.interior.toward enter
Koyo then went into the estufa.

As she went in, she was asked by the Wizards to join in the dance.

Mencho ma.p'hil.p'hile.
then ? .dance.join
She then joined in the dance.

Because she did not return soon, her grandmother began to get uneasy about her.

"Ho'wen čokwilči Koyowxalapan me?" say.PROG : but where Koyo go
She said: "But where did Koyo go?"

I believe I will go out and look for her," she said, and went out.

As she went about searching, she went crying:

I am going along seeking you.

She then went over to where the Wizards had their place all lighted up.

When she arrived where they were dancing she called inside through the roof-hole:

"Phal.atte, yóho Koyowxalapan āna'ę?" inside.PERSON here Koyo sg::1sg.NEG.be
Insider, is not my Koyo here?

She repeated this two or three times, but the Wizards would pay no attention to her.
(23) Koyowixaloapan ʼįnpi9tai.ʼai.hen ʼi.čät'a.men ʼi.p³le.hu
Koyo
PERF.SUB 3pl.sing.SUB 3pl.dance.PROG
Koyo was dancing with them as they sang:
(24) Halo ʼi.p³l.t'a.men ʼton.enę Koyowixaloapan ʼa.leto'o.nę ʼa.t'il ia'epa
3pl.dance.do.DUR leader.N Koyo sg::3sg.grandmother.N sg::3sg.hear.NOM.as
As they were dancing, the leader heard the voice of Koyos grandmother,
(25) ʼi..qmlę halo mä.luwe.
3lp.tell? REFL.stop
and told them to stop.
(26) ʼI.qml.aićę čeqameń ʼi.p³l.luwe.
3pl.tell.? then 3pl.dance.stop
As they were told this, they stopped dancing.
(27) Wa ʼšla.ai Koyowixaloapan ʼa.leto'o.nę ʼanapv
LOC roof·hole Koyo 3sg.grandmother.N ?
There at the roof hole Koyo's grandmother was heard saying:
(28) "Phal.ʼatte, yo ho Koyowixaloapan ʼanáčę?"
inside.PERSON here Koyo sg::1sg.wa.be
"Insider, is not my Koyo here?"
(29) "ʼA, yo no čę ʼa.kol.ešän, čeqane pa ʼqom.i9.ału.
yes here be 2sg:3sg.get.enter wizard AGT tell.PAS.PROG
"Yes, she is here. Come down and get her!" said the Wizards to her.
(30) "Ne’a, man.hemę!
no 2pg:3sg:1sg.bring.out? say.PROG
"No, bring her out for me!" she said.
(31) ʼIt.to.n.wia.e.pa ʼi.qom.i9.ał - "Mápín.hemę, hattą nälə.ʼai wi liula'owia."
sg::3pl.leader.be.NOM.AGT 3pl.tell.PSV : 2pl:3sg.bring-out behold poor 2pl:3sg 
Their leader said to them: "Take her out, for she, poor one, is now very old."
(32) Menčohō ʼa.hêmm.i9.hen ʼanän.t³b.ap.piuv ʻam.mę.
then 3pl:3sl.bring-out.PERF.SUB sg::3du.house.toward 3du.go
When they brought her out, they both went to their home.
(33) Hokeyo čeqæmen kwal.ʼenę now.iən ʼi.9na.p³b.i$a.nó,ʼal.awi9a
Therefore then girl.N night.at ?.fire.seek.exit.MAY·NOT?
So this is the reason that the girls are not permitted to go out to look for fire in the evening,
(34) čeqane pa ʼi.čəl.i9.čiko.
wizard AGT 3p.catch.PAS.LEST
lest the Wizards might catch them.
(35) Kə.xwće.ki.
2sg:3sg.tail.have
You have a tail.
Chapter 15

The Turkeys and the Great Flood

Once upon a time there lived some Turkeys at Keoma Mountain.

And one time there came a certain bird to tell them that all four-footed and flying animals must go up Pueblo Peak,

since the whole earth was to be covered by rain,

it being that the Power was to send rain to the earth.

Then the day arrived for them to go.

All the birds that lived at Keoma Mountain went to Pueblo Peak.

And two Turkeys started to go there with their little brother, leading their little brother by the hand.

As they got near, their little brother was growing tired and began to cry.
"Keep on, our little brother," said his older brothers to him.

"Do not cry, our little brother, we shall now soon reach Pueblo Peak."

said his older brothers to him as they went along crying.

They finally came to the top of Pueblo Peak.

When they reached the top,

They were four-footed and flying animals of every kind were already there.

Since it was raining hard, the water was almost reaching the top.

Some of the birds were sitting on top of the trees

and just as the water was about to reach the top of Pueblo Peak it stopped raining.

So this is the reason why the Turkeys have their feathers white at the end of the tail,

because they were touched by the foam of the water.

And this is also the reason why some of the flying animals
and four-footed animals are spotted,

because as they ascended, fleeing from the rain, their feathers were touched by the foam of the water.
Chapter 16

The Origin of the Scalp House

(1) Nak'utbę, nak'utbęčę čexamęň Tətbero 'it'aitbę.  
Once-upon-a-time? ? Pueblo AGR-people-dwell  
Once upon a time people were living at the Pueblo.

(2) Thapa ta'opa Thəwelma 'it'aitbę.  
?  
Also people were living up northwest at Taos.

(3) Tətbero čexamęň Thəwelęne 'ąn 'imap'un'ąmmę'ępa,  
?  
As this Picuris people were at war with the Taos,  

(4) tʰołan'aiheň tʰəpʰal'au 'pɔha'n 'iwaipʰaimien 'iće,  
?  
the people were all inside their houses without lights as soon as it got dark,

(5) Thəwelęne no'wian 'iwałkepyu.  
?  
for the Taos used to come around at night.

(6) Menčoho węn Piwwelənéne 'ąnaŋapü'e łımq 'ęleheň xwelkoleheň  
?  
Now a certain Picuris man put his quiver on his back and took his bow

(7) tʰołanę halo wətʰolketta ta'opa Thəwelęne 'itʰəmma mê.  
?  
and started off in the evening, before sunset, up northwest for where the Taos lived.

(8) Čiho wān'aiheň 'onatʰəlesian'au nąnopući'e mêxialai.  
?  
When he arrived there he sat inside an old house, waiting for it to get dark.

(9) Čihiu xia'ęn Thəwel'o'öne nąnopuilmę 'ıŋpiat'amęn 'ıŋnąpȩ  
?  
As he sat there waiting, and as it was getting dark, he heard the Taos children who were playing say,
"Tahan pʰ'alpiu õ'c'anya hoṭen Wil'ænè pa õ'c'èlamà."

"Now we must go inside, for the Picuris might catch us."

Mençho nàñopupunhèn nàc'ontʰ'oktʰ'a wàñ'aihèn pʰ'alpiu c'èn.

When it grew dark, he went into the first house he came to.

Che'amèn wèn ë'nuèñ èn ã'omasuxʰ'ìl'aihèn 'è.

There was only one woman there, who was holding a child in her arms.

Sànnènè cìwačèhen ë'nuèñ k'èńęy.

The man took out his sword and severed the woman's neck.

Ip'ènokolèhèn wèwe Tàpàwil màxwañësai.

He took the head and started up toward Picuris again.

Mèmèn wà Paxwinowia'ai wàmènèn c'empiu màpànxàleheñ?

As he went along and came to Paxwinowia'ai he turned and looked back,

Thòwel'ànè ìtʰ'attʰ'a ìnnapʰ'iac'èčèhù.

and torches were flashing around where the Taos lived.

Wel p'ilamón wà 'êpuppiu nàpʰ'iac'èčèhè.

Some of the lights were coming along the roads by which he had come.

Tòliàwèn sànnènè Tàpiu màmàpiàhu.

The man ran his best toward Picuris.

Wa Pèçotʰ'kk'øy'ai õwàleheñ èhùité màtòkwèn töhèmèn.

When he got out to Petcotheke'ai he gave a war whoop.

Tàtʰ'ate sànnènè ìtòkwèntʰ'àlìan

The men of Picuris, when they heard the war whoops,

łu'ènè, t'äuenè, hàn wèl ñunè õ'ìunàhàkànwì'è õ'ìunàhàkeheñ?

took the arrows, guns and whatever weapons they had,

'ìmàkwèn'ànhu wà pèçotʰ'ò p'ìnk'òtʰ'a.

and hurried toward the top of Petcotheke'ai Mountain.
(23) Kātʰa ʼiwăn'aihex sônènći ḤiThőwelliup'epʰi'aiheñ ʼitʰan
When they reached the top, they found the man with the head of the Taos woman.

(24) ċitʰa ʼipʰia't'keheñ īxonpʰoléhu.
They build a fire at the top and had a war-dance.

(25) 'Iupʰelpʰal'aiheñ ʼapiu ʼipip'eləwe.
When they finished dancing, they took the head down to the Pueblo.

(26) "Xčmmà inap'ęxajtʰəpiaći ;
"Let us build a scalp house;

(27) 'aihex y hô ʼip'unme'än wel kiup'ęxajk'lan kiuxwewänčuke,"
we might happen to go to war and bring more scalps, and could hang them up,"

(28) wel sônèn ʼitôhu.
some of the men said.

(29) ċexamên tʰapiaketta inap'ęxajtʰəpai.
And so they built a scalp house the very next day.

(30) Hokeyo ċexamên Tətʰa wa ʼip'unčipun'aute ʼiup'ęxajk'leyo čitʰa ʼoxwekwən čatʰ simahęn.
So this is the reason that scalps which were brought by men who went to war are hanging at the Pueblo to this day.
Chapter 17

The Sunken Estufa

(1) ‘Anānī’ōne, halo čun’ānkēn ‘ęwai wa Tatʰa ta’ō’owian, 1sgposs/3du-child-end when long.ago you-? loc Pueblo-at 1sgpron-child-be-sub? My children, long ago when I was a child like you at the Pueblo,

(2) ‘ānānlēto’ene pa, ‘ānāntałolenę pa, wi ‘ānāntiat’amene pa węn, ‘oyo ‘ānę-maćitia-ke’an, grdma agt grdpa agt emp parent agt ? thus-TOPICS-? talk.PSV-HAB-? my grandparents and even my parents used to tell me like this,

(3) xą waičun’an halo Tatʰa Piwweltʰa comp long.ago ? pueblo-at Picuris-at that a long time ago, when at Picuris Pueblo

(4) t’aipe ’inąhuiken ho’e hele węn tūčepa īt’ākepuyo, people-by? 3sg-?-carry-habit-sub? ? ? ? Ceremony-by 3sg-do-hab-??-?? they still used to carry on by native custom and do everything by ceremony,

(5) menčoho xą węn tawàn t’ai’enę ’ipattelman yin K’appui. then com one spring people-n.end 3sg-flower-grind-sim loc K’appui one spring the people were grinding flowers at K’appui.

(6) Halo čanwen’e čihokwil açomęn ‘ānämomęn nąsanwaita’e najsoną. Even now-one-nom. ? 2du-pass-sim 2du-place-see-sim place-??-be-??-nom. Even to this time you can see the place as you pass by, as it is sunken.

(7) Hałan čohö węčoṭte ha’an’aihen węwe p’ānnuwettę’ayo čit’ọi tatatʰa’i kątai. ? Perhaps there may be some 250 people buried in that estufa.

(8) Hat činnę ‘ikąta’ęne’yo ’iwia sənenę hal Ɂuęnen ‘ąn ‘ičać’amępu’e. ? Among those buried there are the men and women who were singing.

(9) Hōw’en ’ilajpök’čopu’e pái’ęne’yo ’iwia’ąn, hat čan kwəl’ęne’yo ’iprioṃęhu, ? The prettiest looking of all were the p’ai’enę (literally, "grinders"), whom they nowadays call kwəl’ęne’ (maidens).
(10) howen činnę kwal’o’onę čun’aken ŭčępa’ nippetmępu’e hoheron Tjommiake’an.
but these(?) girls ? ? 3sg-flower-grind-?-? ? 3sg-say-past-?
But these girls ground flowers long ago in ceremony, and that is why they were so called.
(11) Mečo čipa pöhan ŭai’enę ‘imak’opi’a’n.
I suppose that all the people that were in there were dressed up nicely.
(12) Hokeyo, ‘anąo’onę, halą čan Tąt’a lołenę ‘itb’o’e ‘ito’a
So that is the reason, my children, that the old men at the Pueblo still talk about it,
(13) xą nátsi’ayo āihiwiatiaći čit’a k’enęne, p’ilo’onę haw wel čit’a ‘onąkata’epa.
that one might get rich with beads, earrings, and many other things that are buried there.
(14) Mąnakča kičep’aihia papaanę yonnę čun’an pełxone nátb’i’ayo ‘iunaxon’amhu čatb’oi.
You know that our palefaced brothers value ancient articles much.
(15) Hokeyo ną Tąt’a he tamiaumęma ‘aną’awiamę’an
If I were to have my own way and were to be permitted at the Pueblo,
(16) weł’a čep’aihia’enę ‘onoxweł’amiačike,
I would get some of the palefaces to help me dig that place;
(17) p’iawheronę čit’ai tątanę taxwełmęći.
I would gladly go to dig that estufa.
(18) Hoheron čit’ai Tąt’aate tątanę t’ate mapi’omęhu, hoheron’e ‘anąkaktako.
That is all I have to say to you about that estufa at the Pueblo, for that is all I know.
(19) Hokeyo ho mapiyai’omęń p’etb’a manątáci,?
So put the impression in your head as I have told you,
(20) ‘aixen čun’an yinnę čal lołenę ‘ičıpunhan ‘e manąkole manąwiačıkke.
so that when these old people have passed away you can take their place and have this story to tell.
Chapter 18

The Old Coyote Woman and the Crow Visit Each Other

(1) Nąk'ut’ę nąk’ut’ę ke če.xa.męn wa Tauxaṱ'o’ai Kąk.enę tʰə. Hän long ago therefore LOC placename crow.N dwell. And once there dwelt a Crow at Tauxatho’ai.

(2) Toxwiaṱ'o ʔ pièp’il ’Q’ai tʰə. Wepa Toxwiaṱ'o ḫo’qomęhu OldCoyoteWoman 3s3pPOSS.kids.with place dwell. Once OCW 3s3p.kids.say.prz And the OCW and her young ones dwelt at ’Q’ai. Once OCW said to her children

(3) "Thə.nnə.yo wa Tauxaṱ'o’ai ḫam.pių.enę Kākenę tʰən’ai.yo ta.aiwa.mę.hu. day.next?.? LOC placename 1s3sPOSS.friend.N crow.N house.?.? 1s.visit.go.prz "Tomorrow I am going for a visit to T., where my friend the Crow lives.

(4) Hokeyo kwən’ai mi.ya.kwax.xe.pə.” Thąpiahevən
Thus haste.at 2:1.NEG-arrive-expect-FUT.NEG morning.seq And so do not expect me to return soon." The next day

(5) Toxwiaṱ'o ma.čile.męn ma.k’o.pia.mę.hęn OCW refl.comb.dur refl.nice.dress.dur.seq the OCW combed her hair and dressed up nicely,

(6) męn.čohə Kąk.enę tʰep.pių taiwa.mę. seq. crow.N house.to.visit.go and then went for a visit to the home of the Crow.

(7) Kąk.enę tʰən’ai wän’ai.tən Kąk.enę pa čst.čai.pia. Toxwiaṱ'o crow.N house.LOC come.comp.? crow.N agt enter.told.psv OCW When she arrived at the home of the Crow, she was told to come in. When OCW

(8) pʰal’ta čən’ai.hęn Kąk.enę nաtʰia’ai ʔanq,tʰə,k’o. Pąna.nę inside enter.comp.seq crow.N very? 3s3sPOSS.house.nice floor.N went inside, the Crow's house was very beautiful. The floor

(9) čexaṃné nątʰia’ai pąči.huì ʔanq,p’ątə. Toxwiaṱ'o pąna.tʰə čimęŋ therefore very ice.like 3sinX.?sleek. OCW floor.at walk?.dur was very sleek, like ice. As OCW walked about on the floor
(10) wa.kwënet.ia.mę, nàtʰia’ai nà.pàt’a.epa. čiho lal.či.męn neg.keep-feet?.could.pres-neg very? 3s-pg.sleek.because? roll.go.about.dur she could not keep her feet because it was so very sleek. As she rolled about

(11) màlakahèn Kàkenè ʔaŋči.ihu. Hàihen Toxwial’o Kàkenè či’al” refl.sit.?pseq crow.N 3du-refl.talk.prz then OCW crow.N ask? she sat down and she and the Crow talked together. Then OCW asked

(12) "ʔAm.pi.ęn, ḟowen he’ʔaŋči wiho kàna.pàna.pàt’a.tia?” 1s2sPOSS.friend.N as? (how)? 2s-pgPOSS.floor.sleek.psv
My friend, how did you floor get so sleek?"

(13) Hàihen Kàkenè tôhu – "Pën ti.náp’à.c’at.te.hèn pàna.tʰa ti.mą.wiale.hèn then crow.N tell.prz: just? 1s.mud.enter.from.seq floor.at 1s.refl.spread.seq Then the Crow said, “I just brought some mud in, spread it on the floor,

(14) haihèn pàna.mço’au ta.lílo.męn hohe “ʔaną.pàna.pàt’a.tia.” then floor.? LOC 1s.roll.dur thus? 1s3pgPOSS.floor.sleek.psv and then I rolled all over the floor, and thus my floor got sleek.”

(15) Hàihen Toxwianè tôhu – “Tàxuí nàxen čat.tʰo.lan.ęn ʔan.tʰap.piu then OCW tell.prz: very-well also this.evening.N? 1s3pgPOSS.house.to Then OCW said, “Very well, I too, when I go home this evening

(16) ta.mço’ai.hèn ʔañąŋ.o’o.nę pì.náp’á.piacia.če.hèn tʰà.pʰalta 1s.go.comp.seq 1s3pPOSS.kids.N 1s.mud.make.ask?.seq house.inside will ask my children to make mud, and I will take it into the house

(17) ti.náp’á.c’at.te.hèn tai.lílo.či, ’ę kànaí.pàna.pàt’a.ta nàxen 1p.mud.enter.seq 1s-refl.roll.there you 1spgPOSS.floor.sleek.LOC? also and I will roll, so that my floor will get as

(18) ʔañąŋ.pàna.pàt’a.tia.či.ke,” 1s3pgPOSS.floor.sleek.psv.mdl.? sleek as yours.

(19) čihui ʔañ.tó.męn ʔañ.či.či.čen če’xamęn Toxwial’o tô.hu – “ there 3du-refl.tell.dur 3du-refl.talk.? therefore OCW tell.prz As they sat there talking thus, the OCW said:

(20) Ħowen hele towa.ʔal.ia.či.’e nàjiwipe.” ”ʔAnąwisa.pën wap’ai yin? ? visit.eat.psv.mdl.nom? ? 1s2s.? bring.? that prox “We ought to have something to eat while visiting.” "Quite so, bring me that

(21) kàma.pi’u a pʰi’i.ʔaŋčaito.ʔi’e čaikwil mánmą!” Kàkenè Toxwial’o . fire-place.at 3sinX.fire-poker.? ? up? crow.N OCW fire poker laying by the fireplace,“ said the Crow to the OCW.

(22) ʔomę. Toxial’o pa Kàk.ęn.ʔan.pʰi.ʔaŋčaito.mąčia.ʔeń say OCW agt crow.N 3s3s.fire-poker.give.?seq
The OCW brought the fire poker to the Crow,
the OCW was voracious, she ate the pinyon nuts shelf and all. In the evening,

The OCW hungry? be because shell dem tree food prz evening time.

As the OCW went back to her home.

When she reached home she told her children, "My children, the floor of my friend the Crow is so sleek that I could not keep my feet. So I too am going to

make my floor smooth like that. So you make mud outdoors right now

since the Crow is coming here for a visit tomorrow evening. I want her

to find my floor as sleek as hers"

The little coyotes started to work making mud. When they finished the mud, they

carried it inside and spread it on the floor. When they finished spreading it,
(36) Toxwialio maļšlečānę. Nąpawħeņ mąaiheņ maļлемeņ čohə Ocw refl.roll.loc.N mud.stat.seq do?.comp.seq refl.roll.dur but? Ocw started to roll. All muddy, she rolled around, but

(37) wisuin’a ąna.pąta.tia.mę. Hųču’aiatəo ‘į.čel.’ın.’ai.heň? 1spg.sleek.psv.neg large.very? :claw.imprint.comp.seq it did not get sleek at all. The floor was imprinted with her large claws.


(39) p’ātattayo ćan ną ‘ąnaip’ąta. sleek.? just as 1s-pg.sleek
is just as sleek as hers."

(40) Wę.we t’olam.męń čęxamęń Kąk.enę Toxwialio t’at.ta tōiwa.mę. again evening.dur therefore crow.N Ocw house.at visit.go So the next evening the Crow went to the OCW's home for a visit.

(41) cęi.th’a wän’aiię Toxwialio pa ’ąm.mia.hu” ”Ą.cën, ’ą.cën! Pęn this come.? OCW agt say.psv.prz 2s-inX.enter just When she arrived, OCW said to her, "Come in! Come in! Just

(42) manna.pąna.moj!” Kąk.enę cęn’aiitę na.pąna.mon’aiięń how?.floor.see crow.N enter.? 3s-pg.floor.see.? look at my floor!” As the Crow entered and saw the floor,

(43) hųču’aiuta ćōta Toxwialio maččel’enę t’ālo.’enę, xwę.nę, t’u’enę, large.? ? OCW claw.N ears.N tail.N hips.N there were large and plain imprints of the claws, the ears, the tail, the hips,

(44) wińe ोjń. Kąkenę so’oketa mą.k’ep.pia.we.męń tōhuno’ teeth.N 3s3p.imprint crow.N for-fun refl.fall.psv.stv.dur tell.prz the teeth of OCW. The Crow made herself fall, just for fun, and said:

(45) "Toxwialio, he’ęnči wiho kąna.pąna.p’ąta.tia?” Haiheņ Toxwialio OCW how? 2p3pPOSS.floor.sleek.psv then OCW "OCW, how did it happen that your floor got so sleek?” Then OCW

(46) pa ’ąm.mia’a “Ta.lšle.męń ta.lšle.męń.” Haiheņ wipaita agt say.psv : 1s.roll.dur 1s.roll.dur then both told her, "Just by rolling over and over.” Then they both

(47) ąn.čiće.lai. 3du-refl.talk.sit sat down together to talk.

(48) Łęu’a ąn.či.męń męńčoħo Kąk.enę Toxwialio’ōme’ “Toxwialio, after 3du-refl.talk.dur crow.N OCW say OCW After they sat talking awhile, the Crow said to OCW, "OCW
(49) hele tsiwa.k'äl.ia.či.'e najwipe." Haihêñ Toxwialño tōx.hū ~ "Tāxuí
? visit.food.psv.mdl.nom ?-need then OCW tell.prz very-well
we ought to have something to eat while visiting." Then OCW said, "Very well,

(50) wap'si pʰianáčaito'emq kāmoťʰa 'iki'e čaikwil 'imaq." Haihêñ
that fire-poker.? fire-place.at ? up ? then
bring me over that fire poker which is lying by the fireplace." Then

(51) Kāk.enę́ i.pʰianačaito mai'ai.hen Toxwialño ma.pʰįj.xwan.sai.
crow.N 3p?.fire-poker bring.comp.seq OCW refl.nose.whip.begin
the Crow brought the fire poker and the OCW began to whip herself with it on the nose.

(52) Mępʰįjxwanmen t'áuenč 'ąčänčiko-maišen 'ąčeneta 'ąńcänhu.
As she whipped herself on the nose, it began to bleed, instead of nuts coming out.

(53) "lajhaošen 'ąxwän!" Kākenę́ pa 'ommiahu. Haihêñ Toxwialño more.hard.? 2s-refl.? crow.N agt say.psv.prz then OCW
"Whip yourself harder!" said the Crow to her. Then the OCW

(54) ląj.hai.xen ma.xwan.hu. Meńčoño ląj.wen pʰįj.nate 'ąn'a.čän.hu.
more.hard.? refl.whip.prz ? more.stv nose.from 3sinX.blood.prz
began to whip herself harder. Then her nose began to bleed more.

(55) Hów'enko mi.ya.pʰįj.xwan.luwe.mę. Hêču.wen męñ Toxwialño wetän
but refl.neg.nose.whip.stop NEG finally.stv dur OCW self
But she would not stop whipping herself on the nose. Finally the OCW killed herself

(56) mapʰįjxwanhon. Piukuitʰa Kākenę́ 'ąnap'iameń tōhu ~ "Toxialño
refl.nose.whip.kill dead.lay.at crow.N 3inX.laugh.dur tell.prz OCW
by whipping herself on the nose. As she lay dead, the Crow said laughing, "OCW

(57) hō.ta wa pʰįxakkwialfně ną.wai tā.či.wayo 'ąnámia'ą'an." Ho
?.at LOC easily-fooled ? do.mdl.? deem ?
The thus easily fooled OCW thought she would do the same as I." As

(58) Kākenę́ tōmeń meńčoho Toxwialño 'o.čēxə.wia.'e 'o.k'āle.hen
crow.N tell.dur ? OCW 3s3p.eyeballs.be.nom 3s3p.eat.seq
the Crow said thus, she ate the OCW's eyeballs, and then

(59) mapʰálkol.
refl.fly.away?
Flew away.

(60) Hokeyo čexamęń kākenę́ 'iu.čēxə.'ą.
? therefore crow.N 3p3p-iman.eyes.like?
So this is the reason that crows are fond of eyeballs.

(61) Ką.xwę.ki.
2s3sPOSS.tail.? You have a tail.
Chapter 19

The Old Coyote Woman, Jackrabbit, and Bluejay Grind Together

(1) Nak'utʰ’ekte čexamén K'ǝpui K’ǝn’ę hattǝ C’iauenǝ ’ǝn’ ʼantʰǝ.
Once upon a time there lived at K’ǝpui a Jackrabbit and a Bluejay.
(2) Menčo ho wepa ’antóhu” Thǝnayo kǝntelći.”
Once they said to each other: "To-morrow let us grind.”
(3) Thpiahǝn ʼana ʼantîxosaihǝn ʼantelu.
morning metate-on
So the next morning they put their shelled corn on their metates and began to grind.
(4) K’ǝn’ę čexamén ’otelmǝn ˇat’ahu”
The Jackrabbit sang as she ground:
(5) Thapa C’iauenǝ ’otelmǝn ˇat’ahu”
Also the Bluejay sang as she ground:
(6) Menčo Toxwiało yın čohö ččimǝn’ aute čâtalıa.
Then Old Coyote Woman, who was hunting around there, heard the song.
(7) ”čoči hoqen náčak’ölǝpǝ?
"But where must this beautiful singing be coming from?
(8) Xımmǝ yın napǝnpiu he taimęći.”
I believe I will go to where it sounds from.”
(9) Ho tǝmęhǝn čexamǝn náčapǝnpiu ǝn.
As she said thus, she went over to where it sounded from.
(10) Wa K’änę hattą C’iauenę ’ąntelmentʰa wän’aiṭen tōhu’?
    When she arrived where the Jackrabbit and the Bluejay were grinding, she said:
(11) "Heyo mąntelu?"
    "Are you grinding?"
(12) "H’aq, kąntelu." C’iauenę pa ’qmmia,
    "Yes, we are grinding," said the Bluejay to her,
(13) "čxen ’ąti’xoxaimę x’a’a ’ąpʰile."
    "go and get your shelled corn and join us."
(14) Ho ’qmmiamęntęn Toxwialį’o wa čiutʰqṃkwil ’i’xoxaimę.
    As they told her thus, she went up to Tciuthqma to get the shelled corn.
(15) Tho’n’uwa wän’aiṭen yı’n ’ohqsi’an’au hōxatʰskiaḥen
    When she reached home she went to where there were cedar trees and picked some cedar berries
(16) p’utį’na sa’iḥiḥén ’ip’utį’hakičėchen
    and putting them in her shallow basket and putting the basket on her head,
(17) wa K’änę han C’iauenę ’ąntelmęntį’u mąkwon’ąmmen me.
    she went hurrying along to where the Jackrabbit and the Bluejay were grinding.
(18) čìtʰa wän’aiṭen tōhu’
    When she arrived there she said:
(19) "čaŋo ti’ixokal ; čaŋo tatelpʰileči.
    "Now I have brought the shelled corn; now I shall join in grinding."
(20) K’änę C’iauenę ’ąn ’ąpapn’ųtį’hōxąmən Toxwianę ’ąn’qmt’hu’
    When the Jackrabbit and the Bluejay saw the shallow basket of cedar berries, they said to the Coyote:
(21) "Na hōx’ḷeŋę yōn ’aŋ ’ąnaitelkəko hele ’a’enę ’oč’ulčañ’aiḥęn ’owaipəkeko."
    we cedar-berry here metate-on ?-grind
    "We do not grind cedar berries here on our metates, because it makes the metates look brown and it will not come off."
(22) Ho ’qmmian wēwe k’etʰa hōxap’atęhen wēwe čiutʰqpiu me.
    ?
As they told her thus, she went outside again and threw the cedar berries away and went back to Teiuthoma.

(23) "Thon'au wän'aihen 'ałaj'ixok'öcowiapu'e p'ut'ína sai'aihen 'iput'įhaščehen?

When she arrived home she put the best shelled corn that she had in the basket, put it on her head, and again went hurrying along to where the Jackrabbit and the Bluejay were grinding.

(24) wëwe wa K'anë hattą C'iauenę 'ąntelmenpiu mąkwən'ąmmən me.

(25) čit'ą wän'aiten K'anę pa 'ʊmmiahu?

When she arrived there, the Jackrabbit said to her:

(26) "čano kotelči ; yínne 'ɨxok'ōco'eyo kawía."

"Now you may grind; that shelled corn that you have is very good."

(27) Ho Toxwialio 'ʊmmiamęhen 'ana 'ɨxosai'aihen păčuta 'iutelu. thus OCW tell.psv metate-on shelled.corn-put three grind

As the Old Coyote Woman was told thus, she put the shelled corn on a metate and the three of them ground.

(28) 'iutelmeň Toxwialio K'anę pa 'ʊmmiahu?

As they ground, the Jackrabbit said to the Old Coyote Woman:

(29) "Xo'mma čan kiṃapqoňatelpiači, xo'mma čuť'ai'a sołajtelkwiwil.?

"This time let us grind with all our strength to see who is the strongest to grind.

(30) Hokeyo kiucčekwelheňno kiutelči."

So we will close our eyes and grind."

(31) Toxwialio tōhu "Tăxui."

The Old Coyote Woman said: "Very well."

(32) Męņčoho pōhan 'iṃatelpiahu.?

Then they all started to grind with all their might.

(33) Toxwialio męņčoho maļatelpai?

As the Old Coyote Woman was grinding with all her might,

(34) K'anę pa hattą C'iauenę pa'än 'apin'ai wiə'epa 'ahiupata pε'ai xwantiaheň hōtia.?

the Jackrabbit and the Bluejay hit her on the head with their handstones, as she was grinding in the middle, and killed her.
(35) Hokeyo čexąmęń telke nąwia.

?  
So that is the reason that people grind.
Chapter 20

The Old Coyote and the Three Gourds

(1) Nak'utb'ēke čexamčen K'apui pačun K'ōloonen 'itb'a.
Long ago then K'apui three gourd-N 3pl-dwell
Long ago three Gourds were living at Kepui.

(2) Menčōho wepa 'iup'almarte k'ēt'a 'iuliwale.
Then once 3plpssr:PG-hole-from out-at 3plpssr:PG-bask-exit.
Once they came out of their hole to bask.

(3) Iłun'ęn t'apa Towialole ĭenpe'a 'op'halt'ate 'oluwwale.
3plint-bask-dur also coyote-old just-opposite 3sgpssr:PG-hole-at/from 3sgint-bask-exit.
As they sat basking, Old Coyote also came out of his hole to bask just opposite.

(4) "Toxwialole ĭyaisiamę; 'aix'en čaikwil kixōŋ'ęłän
Coyote-old ###1plint-?-callnames if here-to 1plIO:SubA-pursue-come-dur
kup'halpiu 'isoxwitc'atći," K'ōloonen 'itōhu.
1plpssr:PG-hole-toward 1plint-flee-fut Gourds-N 1plint-say-compl.
"Let us call the Old Coyote names; if he should come after us, we will flee into our hole," said the Gourds.

(5) Iłun'ęntate
Toxwialole ĭisiamęhun.
3plint-bask-at-from Coyote-old 3plint-callnames
So they started to call Old Coyote names, from where they were basking.

(6) "Toxwialole, čatiat'ōné, kółle p'amqō, kwelāmō!"
Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth
"Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth!"

(7) Toxwialole ńun'ęntate ńaliachen K'ōloonen ůmęhun
Coyote-old bask-cont-from-at hear-pas-consec Gourds-N 3sg:B-said-compl.
As the Old Coyote heard the Gourds from where he was basking, he said to them,

(8) "Ho maisiamęmęńan wat'a tamę xa'á mapipōqahisūpululječi."  
If ʔ-namecall-cont there-at 1sgint-go relativ. 1sg:2pl-all-bite-get-fut
"If you keep calling me names, I will go over there and bite every one of you,"

(9) "Toxwialole, čatiat'ōné, kółle p'amqō, kwelāmō!" K'ōloonen 'itōhu.
"Old Coyote, unsuccessful hunter, worn-out moccasins, pitch mouth!" said the Gourds.

(10) "Kiie! Ho maŋme'gan watb a tamę xa'a maŋiupušapalašči."
    Shutup If '?'-saynames-cont there-at 1sgint-relativ. 1sg:2pl-all-bite-get-fut
    "Shut up! If you keep calling me that, I will go over there and bite every one of you."

(11) Hwěŋko K'ooloŋę Toxwałole 'ąmaťilaščiame.
    But Gourds-N Coyote-old '?'-hear-make-PSV-?
    But the Gourds would not listen to Old Coyote.

(12) "Toxwałole, čatíašoncé, kële p'amq, kwèlámq!" K'ooloŋę pa
    Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth Gourds-N agt
    'ąmmiahu.
    said-PSV-compl.

    "Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth!" said the Gourds to him.

(13) Menčo ho Toxwałole 'ąlaŋt'akwen wa K'ooloŋę 'ıtun'ęppuppi xōmmę.
    Finally Coyote-old '?'-very-mad loc.int Gourds-N 3sg:B-bask-where to pursue
    Finally the Old Coyote got real mad and went after them where they were basking.

(14) Menčo ho K'ooloŋę 'ıtupb'alpiu 'ıxxišč̣ën.
    Then Gourds-N 3pl:poss:PG-hole-into 3pl:int-flee
    Then the Gourds fled into their hole.

(15) čexămęŋ Toxwałole p'ala mašwëlsai.
    Then Coyote-old hole-into? '?-dig-begin
    Then the Old Coyote began to dig into the hole.

(16) Nāwélmen menčo ho wę K'ólønę kau.
    '?-dig-dur then one Gourds reach
    As he dug he reached one of the Gourds.

(17) "Pq payo Toxwałole, čatíašoncé, kële p'amq, kwèlámq' ta'ommiameų?
    K'ólønę Toxwałole pa čišlia.
    Gourds-N Coyote-old agt ask-PSV

    "Who was it that called me, 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch
    mouth?'" the Old Coyote asked the Gourd.

(18) "Yin natbatašepa," K'ólønę tōhu.
    Demon. below-at-person-be Gourds-N said-compl.
    "One that is below," said the Gourd.

(19) Ho tōmēheŋ maŋwin'opbui.
    As say-thus?-consec ?-flee-go-down
    As he said thus, away he fled.

(20) Toxwałole nāwélmen t'apa wę K'ólønę kau.
    Coyote-old '?-dig-dur then one Gourds reach
    As the Old Coyote dug he reached another Gourd.
(21) "Pq payo 'Toxwiałołe, ča'ιatőnę, kəłe p'ämö, kwelámq' ta'q̰mmiameŋ?"  
Who agt-? Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth 1sgint-say-psv-dur  
Toxwiałołe Kölonę či'ął.  
Gourd-N Coyote-old agt ask  
"Who was it that called me, 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch  
mouth'?" the Old Coyote asked the Gourd.

(22) "Yín n̲h ata'εp̲a," Kölonę t̲ إح.  
Demon. ?-at-person-be Gourd-N said-compl.  
"One that is below," said the Gourd.

(23) Ho t̲męn maq̲win'op⁵ui.  
As say-thus?-consec ?-flee-go.down  
As he said thus, away he fled.

(24) Toxwiałołe n̲awel̲męn pʰulian Kölonę pʰalma taipu'e k̲au.  
Coyote-old ?-dig-dur last Gourd-N hole-in person-being? reach  
As the Old Coyote dug he reached the last Gourd that was in the hole.

(25) "Pq payo 'Toxwiałołe, ča'ιatőnę, kəłe p'ämö, kwelámq' ta'q̰mmiameŋ?"  
Who agt-? Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth 1sgint-say-psv-dur  
Toxwiałołe Kölonę či'ął.  
Gourd-N Coyote-old agt ask  
"Who was it that called me, 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch  
mouth'?" the Old Coyote asked the Gourd.

(26) "Yín n̲h ata'εp̲a," Kölonę t̲ إح.  
Demon. ?-at-person-be Gourd-N said-compl.  
"One that is below," said the Gourd.

(27) Ho t̲męn maq̲win'op⁵ui.  
As say-thus?-consec ?-flee-go.down  
As he said thus, away he fled.

(28) Toxwiałołe w̲e̲we n̲awel̲męn h̲iue̲nę Kölohuı̲ m̲q̲e tʰan.  
Coyote-old again ?-dig-dur stone-N Gourd-like look-nom found  
The Old Coyote, again digging, found a stone that looked like a Gourd.

(29) "Pq payo 'toxwiałołe, ča'ιatőnę, kəłe p'ämö, kwelámq' ta'q̰mmiameŋ?"  
Who agt-? Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth 1sgint-say-psv-dur  
h̲iue̲nę či'ąlia Toxwiałole pa.  
stone-N ask-psv Coyote-old agt.  
"Who was it that called me, 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch  
mouth'?" the Old Coyote asked the stone.

(30) H̲iue̲nę 'aw̲a'ata'εp̲a he wait̲męn ḱui.  
As the stone had no life in it, it lay without speaking.

(31) W̲e̲we Toxwiałole pa h̲iue̲nę či'ąlia "  
again Coyote-old agt stone-N ask-psv
Again the Old Coyote asked the stone,

(32) "P'ǫ payo 'toxwialo, ča'ti'ot'ônę, kôle p'âmô, kwêlâmô' ta'ômmiamên?"
Who agt-? Coyote-old hunt-poor-N wornoutmoccasins wet-adj? pitch-mouth 1sgint-say-psv-dur
"Who was it that called me, 'Old Coyote, unsuccessful hunter, wet worn-out moccasins, pitch mouth'?"

(33) Hïuenê hele 'awatai'epa he waitômëñ kui.
As the stone had no life in it, it lay without speaking.

(34) "He miya'ôme'än yont'ata 'asjupulaljueçî," Toxwialo hïuenê 'ômëhü.
why 2sg:1sg-neg-say-? demon-at-from ?-bite-mouth-get-fut Coyote-old stone-N said-compl
"Why do you not answer me? I will bite you here on the spot," said the Old Coyote to the stone.

(35) H'wën but hïuenê stone-N he no/none wait ômën neg-say-dur lay
But the stone lay there and said nothing.

(36) Toxwialo čôčuwa'a čit'û taihen čîôlia.
Coyote-old question-same? this severaltimes ask-psv
The Old Coyote asked the same question several times.

(37) Hattä he watômë'êpa Toxwialo 'at'akwen menëhôo hïuenê Kôlohu
now no? neg-say-this-inst. Coyote-old 3sgposs:A-anger then stone-N gourd-like
'ânâmia'âpu'e î'uç.
?-think?-?nom bite
As it could not answer, the Old Coyote grew very angry and bit the stone, thinking it was a Gourd.

(38) Menëhôo 'opôhawît'hau.
then 3sg:C-all-teethbreak?
He then broke all his teeth.

(39) Čit'ûa ëç'â wîhal se'ç'aihen têppiu mê.
There-at sit-? teeth-sick cry-be-contin. home-to go
He sat there awhile, crying from the ache of his teeth, and went home.

(40) Hokeyo čëxàmen tóxwia'êne 'îpiyak'ôloli'çêke.
Thisiswhy then coyote-n 3pl-neg-gourd-bite-temporal
So this is the reason that the coyotes do not bite gourds anymore.
Chapter 21

The Cricket and the Coyote

(1) Nāk’utb’ę nak’utb’ke čexamčen hu.kwe Kān’įn’ai Paičelko.nę tʰə. Once upon a time the Cricket dwelt southeast at Ka:n’įn’ai.

(2) Han Toxwia.nę čiuxwetb’o’ai tʰə. also Coyote-N <place>-at dwell and the Coyote dwelt at čiuxwethq’ai.

(3) Węn tʰə Toxwia.nę wętən t$tplu. One day the Coyote said to himself:

(4) "Xǫmmta čat.tʰəi hu.kwe Kān’įn/piu he taiteiwa.mę.či, HORT this?-day ?-SE <place>-to? will-go-for-walk-go-do "I think to-day I will go for a walk down southeast to Ka:n’įn’ai.

(5) Xǫmmat hele’a čiho tiso.tʰə.či." to see what I can find there.

(6) Thak.ke hiaulot.ta ‘o.tʰək,k’aile.hən menčoho hu.kwe Kān’įn/piu mę. house?-? morning-at 3sgErg?-house-eat-SUB then ?-SE <place>-to go Early in the morning he ate his breakfast and then went to Ka:n’įn’ai.

(7) Kān’įn’ai wän’ai.xën menčoho Paičelko.nę p’įwai.tʰə łuk.kui.tʰə wän. <place>-at come-PERF-SUB then Cricket-N road-side-at bask-lie-at come Then arriving at Ka:n’įn’ai he came to where the Cricket was lying basking beside the road.

(8) čiho.kwil čo.męn menčoho Paičelko.’če’ečo. As he passed there, he stepped on the Cricket.

(9) Paičelko.nę pa Toxwia.nę ’conomyā. The Cricket said to the Coyote: "Why do you not speak?"
(10) Hattą Toxwia.nę tō.hu "Ną ho ʹi.t’ai.mɔyo.e piya.t’ai.ʾanke.”
then Coyote-N say-PAST: 1 thus 3pl-person-looking-NOM 1sg:B.NEG-person-
The Coyote said: "I do not speak to such looking people as that."
(11) "Tąxuiho," P’aičelko.nę tō.hu,
very-well Cricket-N say-PAST
"Very well," said the Cricket,
(12) "Kan.hoi.ʾan.či xui xɔmma ɛuit’si’a ʾanso.lat.ʾai.kwiwil."
?-bet-do then HORT ? Xsg::plA-strong?-person-most?
"we will make a bet then to see whose people are the strongest."
(13) "Hoxui," Toxwia.nę P’aičelko.ʾomę,
very-well Coyote-N Cricket.say
"Very well," said the Coyote to the Cricket,
(14) "tʰan.nayo xui yọna’ai pą’ai kimاسόोčo.či."
day-next?/coming? then ?-at river-at meet?-do
"we will meet to-morrow then down by the river."
(15) "Tąxui,” P’aičelko.nę tō.hu, "tʰan.nayo wëwe kanso.мо.či."
very-well Cricket-N say-PAST day-coming again see?-REFL?-do
"Very well," said the Cricket, "we shall see each other again tomorrow."
(16) Menčoho Toxwia.nę tʰam.mąkwil me.
then Coyote-N home-up-to go
Then the Coyote went home.
(17) ėtšai nọ,wiwa.nę P’aičelko.nę ʾan.t’ai.wia.e ʾi.xwia.ʾan.
that night-during-N Cricket-N 3sg::plA-person-have/be-NOM? 3plAbs-call-PROG
That night the Cricket called his people.
(18) Kakkap’oyo.nę, Pümėle’e.nę, Colmole.nę
bumble·bee-N white-striped·bee-N honey·bee-N
All the Bumble Bees, White-striped Bees, Honey Bees,
(19) tʰapa hele wel Pümėle’e.nę ‘i.uk’iwasia’e ʾi.poh xa.ʾan.
and ? other bee-N wing-grow-NOM 3plAbs?-call-PROG
and other winged stingers he called.
(20) Thapa Toxwia.nę họta meń t’ai.hu.
and Coyote-N ? same do-PAST
And the Coyote was doing the same.
(21) ėtšai nọ,wiwa.nę nakwet’ài.e.nę y’in p’i’n.’au ʾi.tʰə.’e
that night-during-N ?-N ? mountain-on 3plAbs-dwell-NOM
That night he called all the four-footed animals that live in the mountains –
(22) Kä’e.nę, Xenla.nę, Xənc’eła.nę, Kā:nę
Wolf-N Mt’lion-N Wildcat-N Bear-N
the Wolves, the Mountain lions, the Wildcats, the Bears,
(23) hat čiū wel homąxIo.t'āi.ęnę ę.i.wiat.ta ę.xwia.ąn.
?  ? other-beasts-of-predy-?-?-N 3plAbs/3pl::sgA??.be.? 3plAbs.call.PROG
and other beasts of prey that there are.
(24) Thā.piakęň 'o.t'ol.'owšle.nęn Toxwia.ne ąn.t'ai.wān.hu.
day-next? 3sgErg-come-up-sun-SUB Coyote-N 3plErg.person.come.PAST
The next day as the sun was rising the Coyote's people began to come.
(25) Łpohakk.wān.p'āl.ai.tęn ę.i.ome.hu -
?Come-finish-PERF-SUB 3plAbs.tell.PAST
After all of them had arrived he said to them:
(26) "Ąnān.t'ai.wia.e, ęn hu,kwe Kān'įn'ai huxęn tataiwa.či.męn.'au
1sg::plA.person.have/be.NOM? ? -SE <place>-at where went-for-walk-do-SUB-over
"My people, over southeast at Kā:nįn'ai, where I went for a walk yesterday,
(27) Paičelko.ne pa ta.hoi.ąm.ia.
Cricket-N AGT ?-bet-ask?-?-
The Cricket asked me to bet.
(28) Hokeyo čat.t'b'ai mąpi.xwia.ąn.hu."
that is-why this-day 2plAbs?-call-PROG-PAST
That is why I am calling you to-day."
(29) "Hoxui," xą wel homąwo.nę ę.t'ō.hu, "čat.t'b'ai.yo Paičelko.ne ąnašo.kāča.či."
very-well them other-beast-of-predy-N 3plAbs-say-PAST this-day Cricket-N ?-know-FUT
"Very well," said the other beasts of prey, "we will show the Cricket to-day."
(30) Ho.'ai.tęn Toxwia.ne mąc'omętake.tęn Kān'įnpiu ęmę.
?-PERF-SUB Coyote-N refl-first-go-put-SUB <place>-to 3plAbs.go
Then the Coyote started ahead of the rest, and they went to Kā:nįn'ai.
(31) Pā.ąn 'i.wān.'ai.tęn Toxwianę tō.hu -
river-? 3plAbs-come-PERF-SUB Coyote-N say-PAST
When they came to the Picuris River, the Coyote said:
(32) "Halo yohui maj.xiawia.wēn xōmmą na Paičelko.ne tápo.ča.ęc.
? here ?-wait-SUB HORT I Cricket-N 1sg-see-go-across-FUT?
"Wait here. I am going across the river to see the Cricket."
(33) Męnc'ōho pą.liau.kwepa čān.
then river-across go-across
He then went across the river.
(34) Paičelko.ne t'hän.'ai wān.'ai.hęn, Paičelko.ne xiawia hattą.
Cricket-N home-at come-PROG-SUB Cricket-N wait already
Arriving at the Cricket's home, the Cricket was already waiting for him.
(35) "Ą.xia.mę?" Toxwia.ne Paičelko.'omę.
?-ready-like Coyote-N Cricket-say
"Are you ready?" said the Coyote to the Cricket.
"Hattą ta.mò," Paičelko.nę tò.hu;
already ?-refl Cricket-N say-PAST
"Yes, I am ready," said the Cricket;

"yọhuyo xui kà.ai.ài.kwiwi'le 'a.'èlèn.či." here then 2sg::sgA-most-person-strong-NOM? 2sgAbs-send-over-FUT
"you are to send your best man here."

"Hoxui," very·well Toxia.nę Coyote-Nต่อย้ว.
"Yes, I am ready," said the Cricket;

"yhuyọ hui.hui xui kà.ai.ài.kwiwi'le 'a.'èlèn.či.
2sgAbs-send-over-FUT
"you are to send your best man here."

"Hoxui," very·well Toxia.nę Coyote-N.
"Very well," said the Coyote, 3plAbs-person-tell

"Tà.xui very·well han," Toxwia.nę Coyote-N.
"Very well," said the Coyote to his people,

"nà.yo I.TOPIC xui then tac'xii on.čà̄n.či,
1sg-9rst-go·across-FUT
"I will go over first, to see what is going to happen to me."

Then he went across.

When he arrived at the Cricket's home,

When he came to the river he plunged into the water and dived,

He was stung by the Bees in his eyes, ears, mouth, and all over his body.

He bit some of them, but that did not help him any.

When he came to the river he plunged into the water and dived,

but when he emerged the Bees stung him again.
At last he arrived where his people were waiting.

Xə tō.hu
he say-PAST
and said:

"Hele P’aičelko.nę ’än.t’ai.wia.’e nq.č’t’ai.aiy o ’i.xelkænpi.ı.
Cricket-N 3sg::pl-person-have/be-NOM? very-TOPIC 3plAbs-weapon-many
"The Cricket's people are well supplied with weapons."

"Tąxui, xømmą nayö čan ta.me.či,” Xeňła.nę tō.hu.
very-well HORT ? go·across ?-go do Mt:lion-N say-PAST
"Very well, I will go this time," said the Mountain lion.

Menčoho mę.
then go
Then he went.

P’aičelko.nę t’hän.au wak.ko wëwe P’aičelko.nę ’i.pumele.’ælemę.
Cricket-N home-at come?-? again Cricket-N 3plAbs-Bee-turn·loose
When he arrived at the home of the Cricket, all the Bees were turned loose again.

Thapa Toxwianę wai ’amiaputta pũ.mel.ıa.hu,
also Coyote-N ? ? sting?-?PAST
He was stung the way the Coyote had been,

če.au, tlaš.au, lämø.au, tumø.au.
eyes-on ears-on mouth-on body
in the eyes, ears, mouth, and all over his body.

Xeňła.nę wel ’i.ljw. męn wel miampa ’i.mætč.męn wa p̥ä.piu tolia.mę.hu.
The Mountain lion bit some of them and hit others with his paws, and ran toward the river.

Pä.’än wan’ai.teń manąq.ıpə hu.
river-on come-PERF-SUB 1sgAbsP??-PAST
When he arrived at the river, he plunged in.

Pä.ta.te wai čaŋ.nia.męn.ta Pümele’e.nę pa püm.ıa.hu.
water?-from ? go·across·?-SUB-at Bee-N AGT sting?-?PAST
When he emerged from the water the Bees stung him again.

Pä.na.te ’o.woسلام.ęn wa ’än.t’ai.xia.’em.piu mę,
water?-from 3sgErg-come‘up-SUB ? 3sg::pl-person-wait?-to go
When he came out of the water he went to where his people were waiting.

hec’i.t’ai.’ımq.ıa.hu
3plAbs-person-tell-PAST
and said to them:
"My people, the Cricket has defeated us.

His people are stronger.

Although I have many teeth, although I have strong claws,

I did not last very long among the Bees.

And so now, my people, you must all go to your homes.

Do not go over to where the Bees live.

As the Mountain lion told them thus, they all went to their homes.

And this is why it hurts when bees sting you.

You have a tail.
Chapter 22

Birth Customs

(1) Tǝ̄-tʰa-te lıuę́nę́ ʼo’ōsai čuť’ai ʼo’onę́ ʼqnil’tewia’epayo
   pueblo-at-from woman-N child-bear whoever child-N B::3sg-navel-cord-cut-be-NOM-?-EMPH
   xąįmiahu.
   name-IMPF
When a woman of Picuris bears a child whoever cuts the child's navel cord names the child.

(2) Xąįmię́ntʰa .todos̤ ʼąntewia ʼtəmæle’ičiahu.
   name-psv.-during-at this child-N poss.-wrist-be-at pro-string-tie-prz.
While the child is being named, a string is tied to its wrist.

(3) Haihę́nno ʼakianę́ kuimayo  książkiahu.
   &-then PRO-mom-N lay-inside? put-down-psv-prz.
And then it is laid where its mother is lying.

(4) Ịnę́ c’olwen mə’eyo ʼọ’owaima  książkiahu.
   corn-N yellow-STAT be-NOM-EMPH child-beside lie-PSV-IMPF.
An ear of yellow corn is laid beside the child.

(5) Yoń’tai inę́ yo ʼo’onę́ ʼąkiawia  păčuwettę́łənmaxę́.
   this corn-N ? child-N PRO-mom-BE 3-10-days-stay-in-fut
This ear of corn becomes the child's mother for 30 days.

(6) lıuę́nę́ ʼo’ōsai’aite  păčuwę́ntę́łaya miyaxwiwemę́.
   woman-N PRO-child-birth-through 3-10-days-from refl?-neg-up?-?NEG
   The woman does not get up for 30 days after she gives birth to the child,

(7) ʼq’opportʰillo ku. čit’ai nąn’ače p’alam’enę́ ęnnę́ sōhù
   PRO-child-with lay. this at/time H20-warm-N sub-? drink-pres
but lies along with her child. And during this time she drinks only warm water,

(8) ʼtʰapa kālę́nę́ ʼćewen wętän ʼonapiačiahu.
   CONJ food-N her self PRO-?-make.psv-prz.
and food is made for her apart.

(9) Hattą  păčuwę́ntę́łə now 1sg-come woman-N lay-LOC-from refl-get-up-PRES
At the end of the 30 days the woman gets up from her lying and
(10) hai-hen maka'pa'ailhenmo 'o-o-kole-hen Thaapiap'ikk'at'a p'akehnu. 
-SEQ ref?-nice-dress-sub?- child-take-SEQ placename-mount-up.to trip-go-prz. 
dresses up nicely and makes an excursion to the top of Thepiapittha.

(11) Thappulehuimn čiho xia'one 'imeke'ikke čith'a, 
house-meal-take-during there fetish PRO-feed-MOD there-to 
She takes along sacred meal to give to the fetishes there,

(12) wān'aihen 'onamelemen 'a-ō-o-t'se-miau-ke. 
come-PERF-SEQ PRO?-pray- PRO-child-dwell-want-IF 
and arriving there she prays for her child.

(13) 'aixen ʻo'one ʻopeyuŋe wia'aŋ'an kianę 
if 
child-N girl-N BE-cond mom-N 
If the child is a girl, the mother

(14) telke, paltake han wel ʻiuen ʻalae'ene ŋake'eyo 
grind-HABIT, cook-HABIT & other woman-N work-N do-HABIT-NOM-TPC 
'onamelehu. 
3sg:place-OBL-pray-IMPF 
prays that she may grind, cook, and do well the other kinds of work that women do.

(15) 'aixen 'u'c'one wia'aŋ'an 
if 
boy-N be-cond 
And if the child is a boy,

(16) yawiakę, čake, wilke haw wel sānen ʻalae'ene 
brave-be-HABIT, hunt-HABIT, run-HABIT and other men-N work-N 
'it'ake'eyo ʻonamelehu. 
3pl.-do-HABIT-NOM-EMPH 3sg:place-OBL-pray-PSV-IMPF 
she prays that he may be brave, a hunter, a runner, and do well the other kinds of work that men do.

(17) Hahenno kianę wēwe t'apppiu mehu. 
&-then mom-N return house-to go-pres 
The mother goes back to her house.

(18) Hanko 'i.inę 'o'o.nę waipa 'a.kia.kui.pu'e 'a.xāči.hen 
and then corn.N child.N beside ###.mom.lie.NOM ###.be-taken-out?-SEQ 
'a.p'at.ia.hu. 
###.throw-away.PSV.IMPF 
And then the ear of corn which lay as a mother by the side of the child is taken out of there and thrown away.

(19) Hattę ha'an 'i.inę 'o'o.nę t'ate wa.kia.wia hań[;] 
now from-then corn.N child.N pertaining-to NEG.mom.be and 
From then on the ear of corn is no longer the child's mother;

(20) ha'an liu.eńe 'o'o.nę sia.čia.pu'e.yo wi.kia.nę wia. 
from then on the woman who bore the child is the real mother.
Thus the Picuris women bear children.
Chapter 23

Death Customs

1. Tō-ʔa-te tāi-ʔenę’ i-hal-pianna tāi-kāa-nę’ pa-yo Picuris-at-from people-noun 3p.pl.int.-sick--if person-medicineman-noun agent-? i-kā-mia-a. 3rd.pl.int.doctor-pass.-?

When the people of Picuris are sick they are doctored by native medicine men.

2. Hōwen čan tāi-kāa-nę’ čūn’-aćęn’ i-ya-i-tā-ke-pun čan i-ya-tā-mę’, but nowadays person-med.man long-ago 3pl.neg.-? do-hab-loc comp 3pl.neg-do-neg Nowadays the Indian medicine men are not as active as they used to be long ago,

3. čēp’aihia-kāa-nę’ tāi-ʔenę’-ʔau ’i-ląj-wąn’-ąte. white--doctor-N people-noun-at 3rd.pl.int.-more-come-PERF-FROM since the white doctors have come more among the people.


5. Tō-ʔa-te tāi-ʔenę’ pʰǝhan i-ʔepąkoko ’i-ląj-hal-pianna pueblo-at-from person-N all 3rd.pl.int.-christian 3rd.pl.int-get-sick-if/when Since the people of the Pueblo are all Christians, if they should get very sick and

6. ’i-piu-hęwai ’i-na-mia’-ąa-n wa K’aihanę-tʰa ’i-u-tąpiia-ką-xwia-ał-hui-aii-3rd.pl.int.-dying-to -think-? Penasco-at ?-priest-medicineman-is-?-?-? hęnņo consec.action think that they are going to die, they usually send for the priest at Penasco;

7. hattą tąpiia.ką.nę’ t’ai.hał.lenę’ ’ąną,t’hokit.tʰa wan’ai.hęnņo now priest.medicineman.N person.sick.N place::3sg.house.at come.PERF.SEQ and when the priest arrives at the home of the sick person,

8. t’ai.hał.lenę’ hele hál.t’à,pù’e tąpiia.ką.nę’ ’ąmę.hu. people.sick.N anything wrong?.do.NOM priest.medicineman.N tell.IMPF the sick person confesses to the priest.
Hw'en ko hal hal tʰa-pa wel t'ai-êne pa 'o-ka-çâ-piač-ia-hu,'aixeθ wâčike. but still sick ?-? some people-N agt 3rdS:3rdO-medman-song-create-psv-temp ?
But still some Indians sing their medicine songs to a sick person for his recovery.

Hatt'ta piu-men't' a tʰahe wi-piu-pʰal čuta 'i-nqʰiapunna
Now death-durative or even-dead-finished whenever 3rd.pl.int.? When a person is dying, or even already dead, or whenever they can get around to it,

wel t'ai-êne pa 'o-na-pʰi-piač-ia-hêŋ manna some people-N agt ?-?-plumero-make-psv-SEQ ?
the people make a plumero for him,

'o-na-wiċ-ia-hêŋ hatt'ta 'an-pʰon-pʰa-kûč-ia-hêŋ yôn c'ná 3rdS:3rdO?-give-psv-seq now ?-black-mica-place-psv-SEQ ? face-on giving it into his hands, and put a strip of black mica on his face,

hai-hêŋŋo 'an-piu-ča-piač-ia-hu. 'i-xâ-ë "p'?j-kui-čaa-mq." and then poss-death-song-made.psv-prz B-call-NOM road-?-song-?
and then a death song is sung to him. It is called "making the road song."

Yom-p'oi čâa-mq 'am-piač-ia-hu wa t'nôn 'i-pâ-siač-ia-tʰap-piu this-? song-? poss.-make.psv.-prz ? southwest 3rd.sg.int-water-bear.psv.-home-to
This song is sung to him so that the road will lead him southwest toward ?????????????

'tʰole-në kemmêm-piu p'?j-në pa hûč-ia-čik-ke.
sun-N set-to road-N agt lead-psv-there-?
where the sun sets.

'či-p'oi piu-ča-amq 'an-k'em-mia-hêŋŋo pë-tʰa kûč-ia-hêŋŋo this-? death-song-? poss-finish-passive-consecutive head-at lay-psv-consecutive
When they finish singing this song to him, he is laid face up and

pâ-sô-čaip-ia-hu.
water-drink-told-psv.-temp
is told to drink water.

T'ai-êne wên-nëŋ t'jóma 'ip-p'â-tai'ai-hêŋ wësënih màxâ-êne 'iu-p'â-tai-men person-N one-at-a-time pottery-dish ?-water-pour-?-? two fingers-N ?-water-put-?
The people one at a time pour water into a pottery dish, dipping two fingers in,

hai-hêŋ piu-në 'an-łamq--wiama 'i-pâ-lol-tai-men, and-seq dead-N B:3sg-mouth-be-inside 3rdplint.-water-put
and then put a few drops at a time into the dead person's mouth,

wepan-nëŋ 'i-yai-tai-mênta čjn-në wel pâ-xwi-në 'iu-pia-hu yin Tâ-âu each-time 3pl?-put-DUR-at this-N some spring-N 3pl:place-do-IMPF there Pueblo-at 'onai-p'is-sia-n mq-'aù 'o-sia-'e.
3pl:place-?-mountain-be-? -at 3pl:place-be-NOM each time representing different springs of the mountain about the Pueblo.

Piue-në łâ-mq-nâ 'ai-pâ-siač-ia-mênta pâ-xwi-në wënënih 'iu-xâ-yâ-men dead-N mouth-? ?-water-bear-psv.-durative water-spring-N one ?-name-?-?
As the water is put into the dead persons mouth, they name one spring each time,

(22) ˈi-tɔ-mən ʷ "či-hote phaltʰ-a-xwi-nate phaltʰ-nə ˈa-sɔ-Ɂ!"
3rdpplnt.-say.-? : there-from water-spring-such:and:such water-n 2ndsgint-drink-?
saying : "Drink from such and such a spring!"

(23) Pɔhan tɔi-ɛnɛ čita ˈi-ɬɛ-ɛpa 犒-ɬai-hɛn
All people-N there 3pl-be-NOM-? drink-ask-PSV-SEQ
After all the people who are present there have told him to drink the water,

(24) tʰ-a-pa phaltʰ-na-pi-tʰa kʰ-ɛ-ci-ɬai-hɛn pʰ-ɛpʰa-nə ˈi-nai-wia-nəq ɬi-tʰa
and floor-?-middle-at lay-PSV-SEQ-EMPH christian-N B::3pl-custom?-be-? there-at
mɑːc-o-wia-hu.
leave-PSV-IMPF
he is then laid, face up, in the middle of the floor, and is left there according to the customs of the Catholics.

floor-middle-at night-during lay ?-lay bothsides-TOPIC 3rd-candle-light-psv-?-tense
As the person lies during the night in the middle of the floor, candles are lighted on both sides of
where he is lying.

(26) Pɔhan ˈɑn-tɬai-wia-ɛ sen-liu-pʰil ɬi-ta ˈi-ɬɛ-ɛ
All 3pl::3sg.people.be.NOM men-women-with there-at 3pl-be-NOM
All of his relatives, men and women, that are there,

(27) ˈt-ɛpʰa-ɬa-tʰa-hu nɔ-ɬwil.
agr-catholic-song-do-tense night-through
sing Christian hymns all through the night.

(28) Hattɔ tʰ-ɛpia.kɛn kʰ-hulɛia.mɛn yɔn wai-ma ˈo-tʰ-ɔxo.cɪk.kia.hu,
behold morning.THEN bury.take.PSV.DUR here side C?:lunch.tie.PSV.IMPF
And the next morning he is taken out for burial, a bag of lunch is tied on his side,

(29) hele Ɂutʰi kǎl.hak.ke.puɛ.
anything whatever food.like.HABIT.NOM
of the food he used to like.

(30) ɬənˈɛhən həlɔ tʰ-ɬa-tə wə ˈɛɬ-wia-ˈtta wɛn sənə-ne he ˈənə-ɬe ˈoʊhɑ-pʰiɬ-lɨɬɛhɛn ɕənˈɛɬɛhɛn
Then, before he is carried from where he is lying, a man who is no kin to him comes in with cedar
sprigs,

(31) hattɔ kui-pu-tʰa-te kól-ia-mən ɕitʰɬi sənə-ne ˈənə-ɬiɬ-lo
and the dead person is taken from where he is lying, the man with the cedar sprigs

(32) wa piue-ne kui-pi-tʰa kʰɛnˈaukwiɬ nاقلɛɬɬɛwai naɬɛm-ɬɛn
? death-N lie-?-at ? ?-sweep-prog-? ?-do-while
pretends that he is sweeping out death,
if this čįę P čį-huite are river all

han ǫ 3sg:place.NEG.go·out.DUR 'ǝ̄ īnt The pueblo-at-of ħe

singing?-song-do-while? agr-go out-present there?-? southwest for about two miles to throw death away toward where the sun sets.

Tā-tb-a-te tāi-ēneg 'i-nā-hōwe-hu xą wa tōnǫn töl-kemmęm-piu wo pueblo-at-of people-N 3pl-OBL-believe-IMPF that over-there southwest sun-set-toward thither tāi-ēneg 'i-piu-'e 'i-tb-a-mę-hu.

people-N 3pl-die-NOM 3pl-live-go-IMPF The people of the Pueblo believe that all the people who die go southwest, toward where the sun sets, to live.

Yon'tsi tūie-ŋę 'i-ną-xą piu-pōne-ŋę.

this ceremony-N agr?-call death-throw-N This ceremony is called the throwing away of death.

tb-at sān.ēneg ną.piwu.enhui.pi'e wit.tböl.yo 'ą,tbön.'aute həu'au that man.N OBL.death.threw-away.NOM four.days.EMPH A::3sg?:house.from far 'o.wa.wəle.męn 'ąnq,tbia.mę,'ān.

3sg:place.NEG.go-out.DUR A::3sg + OBL.be:possible.IMPF.IF The man that threw death away is not supposed to go out very far from his house, if he can help it, for four days.

Thapa piue-ŋę ąl-ia-ḥęn

after? dead-N bury.psv-consec After the dead person has been buried,

pōhan tāi-ēneg ńō-ciou piu-ēneg kui-tb'a 'i-c'ūn-'ę all people-N child-with dead-N lie-at 3pl-be-in-NOM all the people, with children and all who have been in where the dead person was lying,

p'a-ikwiu 'i-tuka-mę-hu.

river 3pl-body-bathe-go-tense are to go down to the river to bathe.

či-huite ču-ŋę 'i-miau-mę-'ę wa piue-ŋę tb'at-tb'a wit-tböl.yo 'i-'ę. there-after whoever 3pl-wish-IMPF-NOOM over-there dead-N house-at four-day-EMPH 3pl-be After that, those who wish may stay at the dead person's house for the next four days.

Piue-ŋę 'ą-ląj-mę-'ę liu-lańę tb'ahe lole-ŋę-'a tb'ahe dead-N 'ą-next-be-NOM poss-relative-near-NOM wife-N or husband-N-ENUM or The dead persons' nearest relative, wife or husband, or

čīñe ńa-ma-wia-'ān ču'ōi 'ą-ląj-mę-'eyo wa piu-tb'a this 3sg::3sg-NEG-be-COND whoever 3sg::3sg-next-near-NOM-EMPH over-there dead-at ma-ląj-hu. REFL-sit-IMPF if he has neither, his next nearest, sits at the place where he died.
The image contains a page of a document with text in a language that appears to be a mix of Dene and English. The text is fragmented and includes various linguistic expressions, such as "man-Nę ne-ns nęčį" and "Thōta-ne 'i-wa-k'āl-etta 'i-pōlaseť-a-hu." The text also includes phrases like "In the evening, before they eat their supper, they all pray together." Additionally, there are references to "the saying of four-days goes evening during whatever hele." The text appears to be discussing events, possibly in a historical or cultural context, with mentions of "saying of four-days goes evening during whatever hele."
(56) pā-siač-ia-nę 'i-tʰap-piu mę. Hokeyo he ma-piñę-po. Mana-
water-bear-PSV-N A::3pl?-home-toward go So ? neg?-think-neg?
gone to the home of the dead. So you must not think any more about it.

(57) kō-wianno ma-tʰap-piu ma-me-či. Hai-hen kō-wénną wāa-
?-good-? 3pssr3pssd-house-to ?-go-future and-then good-? life-N lead?-fut
You must all go to your houses with good feeling. And then you must lead a good life."

(58) nę ma-hū-či. Ho piue-nę 'ąn-t’ai-wia-e
Thus dead-N pl::3sg-people-be-NOM 3pl-tell-PSV-IMPF-SEQ-EMPH
'i-ńm-mia-mę-hęnną

As the dead person's people are told thus,

(59) 'i-tʰap-piu kō-wēn 'i-piñę-mę-hu. Yont'ıyo.
3pl-house-to good-STAT 3pl-feel-go-IMPF.
they all go to their houses with good feeling.

(60) Tā-tʰa-te t’ai-ęncę 'in-ną-wia węm-a 'iτ’ai-piu-’ąn.
? Picuris-at-from people-N ?-is? one-? poss-people-die-?
This is the custom of the people of the Pueblo when one of their people dies.
Chapter 24

Tokens of Death

(1) čū’n’akēn halo ’āntānlone kōkwewiakēn
   Long ago when my grandfather was yet young,
(2) wepa yīn čohō Nāmolopu’au ’ēwen haw wēsēn sōnēnę hiaulon halo nac’ep’āt’ēmēn p’ilamōn
   ʔ’imēmen
   once he and two other men were going along the road near Nambe early in the morning just before it got daylight.
(3) yīn p’āxolǣot-c’re’ān.
   ?
   And there was a shooting star.
(4) Yīn p’ēkēn’aitēnno p’hia’c’ēt’h’alputēnno yīn čōpun.
   ?
   It passed over their heads, sparkling.
(5) Hanko wēn sōnēné tōpun’
   ?
   Then one of the men said:
(6) "Hēnēn ’ānnapimmiamkōhō yīnt’ēi p’āxolānē yokwe kičō.”
   ?
   “Something wrong must be thought of me as the star has passed right over our heads.”
(7) čohō wēmp’ā’a napuimēn ńiT’ōi sōnēné pi’u’ān.
   ?
   Then in about one month this man died.
(8) Wepa ’āntānlone ’ān tōpipe p’ilamōn ’ān’ēhē halo c’ēt’h’olkēmmēn p’hēp’ā’ā’ēmō
   ?
   Once my grandfather and I were coming from the northeast along the road just before the sun set,
(9) wa tōpipe k’atēwēn ’ikū’ān.
   ?
and there was a straight strip of cloud lying to the southwest.

(10) 'Antănlošenę čit'oį 'impanko ta'ômmian'

When my grandfather saw this he said to me:

(11) "Halän p'onen Tät'aate ta'ipiheko ho yimpi'o ip'ep'askei."

"Perhaps somebody from the Pueblo is going to die; and that is the reason that the strip of cloud is lying there."

(12) Thapa wëmp'a napuimęnno wen Tät'aate tâienę piu'an.

And in one month a person from the Pueblo died.

(13) Thapa Tät'aate tâienę p'âla'au 'ičiučoč'än'än 'itq'änęn xâ nak'o,

Also the people say at the Pueblo that when a bird flies into a house it is bad,

(14) xâ hënennę čita t'âna itb'a'eo wen'a 'anapuhę.

that something is going to happen to one of the members of the house the which the bird goes into.

(15) Hokeyo tâienę hele čit'êi čiučonę p'âlta 'ič'än'än 'ičaxa'amiahu 'itq'a.

So the people say that whenever a bird enters their house it is a bad token.

(16) Wepa čoçupel nanan halo čiak'ia'ohen tawiaken wa kitb'äna čiučonę c'än'än.

Once many years ago, when I was still small, a bird flew into our house.

(17) čit'êi čiučonę čâ'anọ 'anp'yàwa'an

This bird had a very big head,

(18) t'âpa lâmc'em'o 'antl'i'an, tona čiak'ia'ohen han xwê'éné p'ollon'ohen wia'an.

and also a very long beak, a small body, and a short tail.

(19) Kitb'ëna t'ôlc'ôn 'ičelehênnọ ip'biak'ui'an.

When it flew into our house we caught it and burned it up.

(20) čihuite wiho t'ôwen nanapu 'antănlošenę piipu'ë.

And it was not very long after that my grandfather died.
Chapter 25

A Misinterpreted Note

(1) Xuniu.p’anę ʾo-c’on-tʰa-cʰan pēl-enę węn tɛ-ta-loʾai-hɛn wēwe win June-moon-N 3SG-?-dwell-? year-N one ten-? again four
I believe it was in the month of June, in the year 1904,

(2) ḥalān ńana-ʔan hōwɛn ʾan-nahui-ka-ča wa Tǝ-tʰa [doubt] time-? But well 3SG-know-totake-to? Pueblo-at
but do not remember well, that at the Pueblo

(3) halo tɑ-po-one Ḥalpănate i-ya-wam-men mentsho 3PL-NEG-arrived-IMP when Pueblo-
still students-N Santa·Fe 3PL-NOM LOC A::3sg.garden.at

(4) tǝ-po-napēw-ença wepa węn sān-ença ʾa-ṭala-ṭa-či-e 3SG-?-arrived-IMP then
the teacher 1st-gender-3PL-NEG-return-IMP from Santa Fe,

(5) hele lāwia-nę ʾa-ȵa-tǝ-ʔo-pia-čia-? governor-N 3SG-?-note-?
and so she wrote a note to the governor-

(6) Ḥañen ʾa-ȵa-tǝ-ʔo-wicia weŋ’a tǝ-po-ne pa-
Then 3SG-?-sent-? one students-N PASS
And the note was sent to him by one of the pupils.

(7) Lā-wia-nę ʾa-ȵa-tǝ-ʔo-wičia,
governor-N 3SG-?-note-giveto,
The note was handed to the governor,

(8) tʰapa ʾo-wa-tǝ-po wi ʾo-wa-tǝ-pia nipɛ-ʾe-pa
and 3sg.NEG.letter.read and 3sg.NEG.letter.do know.NOM.as
and as he could neither read nor write,

(9) mentsho węn sān-ença ʾo.tǝ-po-napɛ.wai
then one man.N 3sg:place.letter.see.know.COMPL A::3sg.seem.NOM
So announcement-give-DUR

The note was brought to the man by whom it was to be read.

The governor, being told thus by the man, went back to his house and went up on top of the roof and shouted announcement, as it is the custom of people at the Pueblo
(22) či-pj-li-nə na wa ʼEmbudo-na ʼi-ʼo-xai-ləu-či-ʼe-
this-station overthere Embudo-at 3PL-child-get-go-down-MDL-NOM.
to go down to the station at Embudo to get their children.

people-N Pueblo-at 3PL-hear-[PASS]-when mother-father-N 3PL-getready-passive-PROG
When the people of the Pueblo heard that, the parents began to get ready.

Day-next-when [free] Station 3PL-wait-go-down.
And the next morning they went down to the station to wait.

? two-?-ten miles-PERF-SEQ time-with ? A::3pl-NEG-reach-NEG
As the distance is only about 20 miles it did not take them so long to reach there.

[free] Station there a-while-? 3PL-towait-? train-N arrive but
They waited at the station and the train arrived,

students-N that train 3PL-NEG-arrive.
the school children did not come on that train.

(28) Hai-hen kia-ːtām-enə pi-ne-pʰil wē-we Tē-piu ʼi-mə-mule.
Then-SUB Mother-father-N disappoint-with backto pueblo-to 3PL-REFL-return
The parents returned to the Pueblo again, disappointed

(29) Han-čə, tāi-enə, ho-yo wa-ŋpə-ne pə ʼa-naj-ʃala-pi-a-čia-či.
And-so People-N ? NEG-able-N PASS 3SG-?-[PERF]to-work-todo-[FUT]
And so, people, that is how an uneducated person will make trouble for us.
Chapter 26

Hunting the Horses

(1) Tǝ̄-tʰa tǝ̄-wǝn-ta tǝ̄-či-εnɛ 'i-u-kǝ-pʰǝle-hɛn
   Pueblo-at spring-at People-N 3pl:place-plant-finish-SEQ
   In the springtime at Picuris when the people are through planting

(2) wel 'i-miaw-me-'ɛ hǝ-pu-pa pʰǝm-ǝkwil 'i-pi-kǝwayo-ǝ'ǝ, some 3PL-want-IMPF-NOM northeast? mountain-up into 3pl:3pl-horse-take-?
   some of them take their horses to the mountains

(3) 'i-tǝ̄-pia-čikke ɛi-ho pʰǝ-juana lǝ̄-k'ǝ-čo-'ɛ 'i-kǝl-ɛnɛ.
   pl:3pl-fat-make-PLT-? there mountain-in grass-good-?-nom 3pl-eat-DUR
   so that they can get fat by eating good grass in the mountains.

(4) ɛi-ho-yo pel-ʍ-ǝ au 'i-n-mačo-ɛi-hu.
   there Summer--LOC 3PL-let-[PROG].
   There they turn them loose all summer.

(5) Hǝntǝ ʍ-ǝ-čo-wǝm-ɛn tǝ̄-ɛnɛ pʰǝ-juana 'i-n-kǝwayo-ɛi-mmǝ-'ɛ
   Now OBL-fall-come-DUR people-N mountain-at pl:3pl-horse-be-around-IMPF-NOM
   And when fall approaches those Indians that have their horses in the mountains

(6) 'i-xai-wǝl-ǝ 'i-u-n-kǝl-hai-ɛnɛ 'i-pi-tǝl-ala 'an-čikke.
   3pl-get-go-PLT-? 3pl:place-OBL-harvest-DUR 3pl:3pl-work give-PLT-?.
   go there to get them so that they can work them when they are harvesting.

(7) Ȳn-ǝ̄-ɛn men nǝn-ɛ-yo nǝ ʍ-_PWM-Ča
   This [IMP] time-?-? when-?-topass once
   It was on one of these occasions that

(8) ʍ-ǝn-ɛn-ɛ-ǝn ǝn-kǝn-kǝwayo-tǝ̄-ǝn 'ǝn-nǝwilen.
   one sg:1sg-friend-N-? pl:1du-horses-be-NOM 1du-seek-go-UP-?
   a friend of mine and I went up to look for our horses.

(9) Pʰǝ-juana ǝn-či-ɛnɛ kǝn-ǝ-hui-tʰǝko-ɛle-ǝ-pa tʰǝko-nɛ
   Mountain-in 1du-be-around-DUR 1du:C-OBL-?-not-much-lunch-take-NOM-as lunch-N
   1du:C-OBL-eat-?
   While we were up in the mountains we ate up all our lunch, as we did not take very much;
and I sent my friend down to the Pueblo for more lunch.

When he went down to get lunch I lived for three days up in the mountains just by boiling and eating some of the green herbs that grow there.

Once in a while I would kill a squirrel with my gun.

It was about three days after my friend brought more lunch that we found our horses. Then we took them down home again.
Chapter 27

Rattlesnakes

(1) Tā-tʰa  pʰin-ʰau  pčeŋe  hele 'i-ya-tʰa.
   Picuris-at  mt-on  rattlesnakes  any  3.pl-neg-dwell
   At Picuris there are no rattlesnakes in the mountains.
(2) Hw'nko  pʰ-au  'aulosian-ʰau  pisi-wen-nô  'i-tʰa.
   But  plains-on  taulone(brushes?)-on  many-stat-?-3.pl-dwell
   But many of them live on the plains where there are many taulone bushes.
(3) Nâ  'an-nâ-kâchâ  čulêman  pčeŋe  čihô  'i-tʰa-ʰ,e,
   I  A::1sg-NEG-know  how-many-kinds  snake  there  3pl-dwell-NOM
   I do not know how many different kinds of rattlesnakes live there,
(4) halân  nà  ta-pìn  wen-ten-hên-nô  'i-môyo-ʰ,e  'i-tʰa.
   BELIEF I  1sg-think  one-SEQ-SEQ-EMPH  3pl-be-like-NOM  3pl-dwell
   but believe there is only one kind.
(5) Wel  tâ'enê  Tâ-tʰa  'i-tô-ʰe  xà  pel-ta  pʰ-tʰol-ia-n-na  'i-wa-ljwê-ke.
   some  Indian  pueblo-at  3.pl-say-?  complem  summer-in  moon-shin-pas-?-?  3pl-neg-bite?
   Some of the Indians at the Pueblo say that the rattlesnakes do not bite in the summer when the moon shines.
(6) Hw'n  'an-nâ-kâchâ-wi-na
   but  1st-?-know-neg-??
   But I do not know this for sure:
(7) nân'e  wen-pel  tʰôtânç  ñûtʰi  ta-tâlia-n  hau-ʰau  p'aičelko-hui
   one-time  one-summer  evening  that  1sg-hear-?  distance-in  cricket-like
   'a-nâ-pô-ʰ,e.
   A::3sg?-OBL-sound-NOM
   One summer evening I heard something at a distance which sounded like a cricket.
(8) Hanko  wêm-ʰa  'am-püieŋe  ti-či-án'ân  hele-ʰa  'ânâ-so-pô-ʰân.
   Then  one-?  1sgPos-friend  1sg:3sg-ask-cond?  any-?  agr?-noise-cond?
   Then I asked one of my friends what it was that made that noise.
(9) Hanko  ta-ɬmma-n  xà  pčeŋe-yô  'ânâ-pô-ʰân.
   Then  he-tell-?  complem  snake-??  agr-noise-cond?
Then he told me that it was a rattlesnake that made that noise.

(10) He tōmē-pu'ē ta-na-hōwe-mēn ta-ʔomm-ia-n "what say.NOM 1sg.OBL + NEG.believe.DUR 1sg.tell.PSV.?"
I did not believe what he said, and then he told me:

2nd-?-believe-neg-cond? both where agr.sound-at 3rd-see.go-FUT then 3rd-go-cond?
“If you do not believe what I say, we will go together to where the sound comes from and see.”
Then he went.

(12) čitʰa ʔaŋ-wān-ai-tēŋ-nō pʰ-ʔollaia-č-e-pa pēčonę hiu-pʰalla-k’o-ʔai there 3pl.arrive-PERF-SEQ-EMPH moon.shine-NOM-with snake rock.flat-top-on?
mäxil-kui-ʔaŋ.
be.coiled-lie-? As we reached there, with the moon shining, the snake lay coiled on a flat rock.

mila-ʔa-yo ną-t’āl-ia-męn. mile- 3sgPro.hear.pas-dur
Its rattler stuck up in the center and when it shook the rattles it could be heard for two miles away.

(14) Thapa ʔum-pūrienę pa ta-ʔomm-ia-n xą ʔi-taj-kwal-wia-ʔe ʔipi-wia-ʔa. and 3sg.friend agt 1sg.tell.PSV.? REL 3rd-?-mate.be-NOM 3pl:3pl.call-?
My friend told me that this is how they call their mates.

(15) Hanko ta-ną-t’hąn-ʔaŋ xą pēčonę wēče-kwillo ʔu-ŋa-c’auwa-paloʔaŋen,
Then pro?-I.discover-? that snake 2-way? 3plpos-?-rattle-?
That time I discovered that the snake can use its rattle in two ways,

2nd.warn-?-purpose lie.near-on 2nd.arrive-go-? and 3rd-?-mate-?-call-purpose
to warn you when you get too near where it is lying and also to call its mate.
Chapter 28

The Buffaloes

(1) Tātʰate tārên čun'akkən wa Tuiputʰa pə'au 'i-kat-čōmēkə'ən
Picuris people-N used-to? LOC Mora-to plains-LOC PRO-buffalo-hunt-go-used.to
The Picuris Indians used to go buffalo hunting among the plains of Mora,

(2) kânenə hankən pišiwən čiho 'i-tʰə-e-pə.
buffalo-N then many-STAT there 3pl-dwell-NOM-as
as the buffaloes were then plentiful there.

(3) Wihalo ḥə'än 'ąmpapałoenə kôkwewiakənənəŋ
As·late·as? at time PRO-uncle-N young??-stative
As late as the time when my uncle was a young man,

(4) kânenə ła'heyo 'itʰəke'ən.
buffalo-N great-what? PRO-house-used.to
the buffaloes existed in great abundance.

(5) 'Ąn-naisowi-kâčə tō-ke'-e xə p’in'-əu wai t’au-sia-n-nəŋ Tuiputʰa pə'au
A::1sg-?-know say-HABIT-NOM that mount-at on? pinyon-grow-?-EMPH Mora plains-at
‘i-kak'ın ‘i-mən-‘aŋ.
3pl-be-dense 3sg:3pl-seed-?
I still remember him saying that he once saw them on the plains of Mora as thick as the pinyon
trees that grow in the mountains.

(6) Na-į-ləmə wiho lęqotən čiŋne pəłʰən-əŋə ćokwil ‘i-mə-‘e.
OBL-?-frighten so shortly these animal-N away 3pl-go-NOM
It seems strange that these animals should disappear so quickly.

(7) Ḥalən t’āu’eņ ‘oŋəc’akəqənnəŋo pəhan ḥɨ’alən.
perhaps guns-N agr-place-enter-?-? all PRO-finish.psv-sub.
I suppose after guns were introduced they were all killed off.

(8) Tārên ‘i tô’ə xə kânenə p’in'au wičun’ənwən məyə’əpu,
person-N PRO-tell-? that buffalo-N mountain-LOC stative PRO-neg-dwell,
The Indians say that the buffaloes never lived in the mountains,

(9) wa pə'au kâ-ši-hui ‘i-le-kal-mə-hən-əŋ ‘itʰəke’ən.
loc plains-LOC cow-like PRO-grass-food-go-imp. PRO-dwell-used.to
but they used to live on the plains, eating the grass there like cows.

(10) Halan hokeyo kænë yǐn p'āłāp̂ā̃pu'au 'iyat'həwapu.

CONJV why buffalo-N? H2O-?-H2O-?-loc PRO-neg-dwell-?-neg?

I believe that this is the reason that the buffaloes never lived near the Rio Grande.

(11) Hattq čan kax.xai.enë 'o.wa.hui.wia

now nowadays buffalo.hide.N C.NEG.? be

Nowadays the buffalo hides are very scarce,

(12) wi kan.maj.'enë wëŋ t'ahi hele kän.enë t'ahi 'o.nā.wia.pu'ë.

also? buffalo.horn.N one and whatever buffalo.N pertaining-to C.PLACE.be.NOM and also the horns of the buffalo and anything else pertaining to the buffalo.

(13) Piasaiyo hattq činnë xëṅ 'onap'aip'halu.

slowly-tpc now these? ? PRO-?-forget?-all?-pres.

These, also, are beginning to be forgotten.

(14) čūn'änkën t'ai.'enë 'i.kap.p̂šle.mën 'iu.xai.'e.ke.pü'e

long·ago people.N 3pl.buffalo.dance.DUR 3pl:C.hide.put-over.HABIT.NOM

The hides which the Indians used in former times to put over them when they danced the buffalo dance,

(15) t'ahi tūč'e.'au 'iu.p̂šlo.ke.pü'e t'ahi t'p̂šal.t̂a pānā.'au

also ceremony.in 3pl:C.use.HABIT.NOM or house.inside.LOC floor.on 'iu.p̂š.jelia.ke.pü'e

3pl:C.mat??.spread.HABIT.NOM

and those that they used in their ceremonial dances, and those that they used to spread as mats on their floors,

(16) hattq čan čütɛnno na.pon.ə.

now nowadays rarely PLACE.see.PSV?

are nowadays very rarely seen.