KARUK TEXTS.
By J. P. Harrington.

CONTENTS.

Phonetic Key .......................... 121
1. Two Amekyaram Sweathouse Stories. Told by Yå'ss .................. 122
   a. How Grizzly Bear Got His Ears Burnt Off ........................ 122
   b. How Buzzard Became Bald ................................. 125
2. Panther and His Wives: Deer and Bluejay. Told by Imk'åña'n .... 126
   Variant ending ........................................... 132
3. Coyote Sneaks to Klamath Lakes, Floats to the Ocean and Makes Two
   River Bars at Orleans. Told by Imk'åña'n ...................... 135
4. Turtle Old Man and the Pleiad Girls Told by Imk'åña'n ............ 142
5. Coyote Starts for Klamath Lakes, Eats Roasted Grasshoppers, Floats
   Down River and Marries Two Girls Told by Imk'åña'n ............ 146
6. Mourning Dove Young Man Gambles Away His Doodle Bug Grand-
   mother's Dress. Told by Afr't'ic. .......................... 147
7. How Fish were Transformed. Told by Yå'ss .......................... 148
8. Crow Woman and Her Neglectful Husband. Told by Abner's Mother 149
9. The Man Who Ate His Salmon on the Sly. Told by Imk'åña'n ........ 149
10. Coyote Gives a War Dance at His Home at Orleans Flat. Told by
    Imk'åña'n ............................................. 152
11. Coyote Doctors a Girl, Hides in a Hollow Tree and Paints Boys Who
    Become Birds. Told by Imk'åña'n ............................ 155
12. Coyote Falls through the Livinghouse Roofhole. Told by Afr't'ic 159
13. Coyote Marries His Daughter. Told by Imk'åña'n ...................... 159

PHONETIC KEY.

VOWELS.
a a' a'a
ơ ơ o' 
ø ø øø e e' e'e
u w wu i i' i"i

CONSONANTS.

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

DIACRITICS. 1

Length
Unmarked: short
: long

Pitch
': high
': middle
': low
`: final atonic, lower than`

Level and falling tones
Unmarked: short or level
`: high or middle falling
`: low falling
`: low falling atonic

Additional marks
: inlaut form of'
: inlaut form of'
: inlaut form of'
: indicating detached pronunciation of t.s and t.c.
: indicating vowel nasalization.

1 For a more elaborate explanation of these marks see my forthcoming Karuk grammar.
I. TWO AMEKYARAM SWEATHOUSE STORIES.

Told by Yd'as.

a. HOW GRIZZLY BEAR GOT HIS EARS BURNT OFF.

'Ukni.

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

Xds 'u:mkun va; vára kite And they thus (predicative particle) just knew
pakunpákúr TI-w-ó-ú-n-á-há-nik, they used to do, singing
pa'ávansad, pakunpákúr TI-w-ó-ú-n-á-há-nik, 'Ikri-the men, singing, in ripan?ikmahátera'sm. the Amekyaram sweathouse.

Xds vára 'u:mkun hiitha;zn And (predicative particle) they all the
taká:n kunívyí-kúutí-há-hnik Pe-k-time there went in the First
xaréyáb, va; kumá-díi pakun?í-wyana-ná-tí- People, thus because they were talking
há-nik, há-t 'ata pakunku-over, how (inferential particle) they will
pítíhe'c, Yás?ára. do, Humans.

Tcavura taxánnahí thetá kó-vúra kumparatán- Then after a while all they turned
má-hú-ná's. Kárixs kumpép: "Fát back. Then they said: "What kumá-díi páva; ká:n su? úkri'i?" Vára for thus there inside he is?" (Pre-
dicative particle) they feared him.

Táma vára kumpavíthuk Then (predicative particle) they went back
kó-vúra, xás 'ikmahátera;zn kumpaví-thuk, all, then in the sweathouse they went
hív'rab. Kárixs 'ikmahátera;zn kunpaví-all, then in the sweathouse they went
paxyílhum. The in the sweathouse they

pávxyílhum. The in the sweathouse they

sat down.

núvyí-kúupré-véc, teči particle we are going out, (exhortative
nu'ákkunvanveéc, Xás particle) we are going hunting." Then
Pirickwárim 'uppép: "Na; punavátramé-cára, Grizzly Bear said: "I am not going,
na; nípeáamééc." Xás kunpép: "I I will keep the house." Then they said:
"Teóra." Mák'ka kite 'uónnípá'tí' ma?- "All right." Back only he moved in
t'ítítite. Xás kunippé'er: the back part of the house. Then they told
"Tečimahan." Xás him: "(Exhorative particle) indeed." Then
má-múnníhite takun?iruna's. Xás ká:n a little up slope they traveled. Then there
xás kuntuú-phína's, va; ká:n 'ápun then they talked, thus there on the ground
kúnívyyíhírihanik pakuntuú-phína-tí-há-nik, kun-they sat down talking, they
pép: "Fát kumá-díi pe'kmanáter- nowúp-said: "What for in the sweathouse we
sá-mkí?" left him?"

Tcavura taxánnahí thetá kó-vúra kumparatán- Then after a while all they turned
má-hú-ná's. Kárixs kumpép: "Fát back. Then they said: "What kumá-díi páva; ká:n su? úkri'i?" Vára for thus there inside he is?" (Pre-
dicative particle) they feared him.

Táma vára kumpavíthuk Then (predicative particle) they went back
kó-vúra, xás 'ikmahátera;zn kumpaví-
all, then in the sweathouse they went
hív'rab. Kárixs 'ikmahátera;zn kunpaví-
back in. Then in the sweathouse they

paxyílhum. The in the sweathouse they

sat down.
Xás Pirickvā-rim 'uppēp: "Hū- taku- Then Grizzly Bear said: "How is it kūr'pha'?" Xás yēθa 'ēn thus?" Then one (subjective particle) kunippēv: "Tānū-paratān-nāνyā. Xás they told him: "We turned back." Then yēθu u'ārihič. Xás kō-vāra kunpa-one started to sing. Then all they kūr'lvānāνa, kunippēv: "'Ok 'itovān-sang, they told him: "Hither a nihite, tanūfčuliy." Mākka kāte 'uvāflittle, we are crowded." Back only he nū'terlpsāν Pirickvā-rim. Xás kunippēv: shrugged Grizzly Bear. Then they told him: "I;muṁ vāra "You (interrogative) (predicative particle) pu'iropnu'nu̱pkek'vārā?" "Pāhāl, nā; you will not go out?" "No, I vāra 'ok nīkrē;čīc.' (predicative particle) here I shall stay." Xās yēθu uppēp: "Aθīk tuvēc, Then one said: "Cold it is already, tcim ti nuptāmṃṃ-xxi." (exhortative particle) let's scrape up the Xās 'ahup kuny'vānkek, coals." Then wood they put on the fire, 'ikmāhataran'ahup. Tcavura pāṭ-nay 'imfīr tuvēc. Then later hot tuvēc. Sā? kun'ixu̱xuprim'va. it got. Down they prostrated themselves. 'U;m vāra kīte 'ā; u̱kri; He (predicative particle) only up he sat ma?tt'vite Pirickvā-rim, in the back of the house Grizzly Bear, puzayvārakē-nāthārā. Tcavura kō-vāra kun-he did not move. Then all they pakūr'lu̱vānā; kūkkum. Vāra sang again. (Predicative particle) 'u,m puxẉṃ-vite 'imf̣-r tuvēc. Vā; vāra it very hot it got. Thus (predicative kunimṿṿ-stī Pi-particle) they were looking at him Grizzly rickvā-rim. Tcavura tap̣-nay pamūtṭi;v Bear. Then later his ears kūnīc tatṭ-ppi〈a, to-mxurukuvran like already small ones, they melted down pamūtṭi;v, to-mtarāntu〈v. Tcavura taxān-his ears, he was sweltering. Then after nahičte tcimamx̣y 'u〈a; săc patāprīhāk, a while all at once he lay down on the vāra tōmtu〈a, pavement, (predicative particle) he was hot, tapukunieḳ-mnātiha. 'Uma vāra he could hardly move. Just (predicative va; kunpakūr'lu̱vānā; 'imf̣-rayā〈k. particle) thus they were singing in the heat. Vāra puckunieḳ-xūthop (Predicative particle) it was like they did not hāẉ, takun'arūp̣-mar to-mx̣kūhi〈v. heed how, they knew he was getting Tapu'ixtarān-mhīṭ-hārā pamūtṭi;v sweltered. They were invisible his ears po;pvōnsip. Vāra when he got up again. (predicative particle) tatṭ-ppi〈a, pamūtṭi;v, they were already little ones his ears, to-mxurukuvran pemfīrānṃ〈uk. Kārixas they were melted with the heat. Then 'ūkvi〈nūp̣-vānānīk. Kārixas 'ūpp̣-vānīk, he staggered out. Then he said, po;pitābūnu〈ik: "Xdy fāẓ ʻık when he looked back: "May not more indeed vāra va; na; nibītṭ-vmti (predicative particle) thus I hear pamīḳ-unpākkur; na; pāva; nanīva;hāra your song; me not thus is for me
"Pirićk'va'rim va; your song."

Grizzly Bear thus said: "May not more indeed (predicative "va; na; ništítî-mî fumi) thus I hear your song."

Then he climbed the ridge. He (predicative particle) they had been thinking may somewhere u'um, vi'ra kunv'hanîk. he go to, (predicative particle) they disliked him.

"Kurî pâvâhi-m vi'ra va; po'k-

Then he (predicative particle) thus when he climbed grizzly bear he was transformed into. And now (predicative particle) kurî vi'ra u've-hiti 'Ikrîripa'nâkrî.

Amekeyaram Sweathouse songs. When a person sings 'Ikrîripa'nâkrî

Amekyaram Sweathouse songs màruknihay va; xâs vi'r up slope anywhere thus then (predicative "ô'kvi'pi', pâvâhi-m v'o'kupi'tî. particle) he runs away, now he does it.

At this time still (predicative particle) vo'âyîti pâdkku've. va; vi'ra he fears those songs. Thus (predicative "pâvâhi-m 'ô'kvi'pi'tî pirićk'va'rim-particle) now it is called grizzly bear driver-away, those Amekyaram Sweathouse songs.

TRANSLATION.

Ukni. They were living [there].

And they used to sing, the menfolks, used to sing in Amekyaram\(^2\) sweathouse. The Ixkareyavs\(^3\) went in there all the time, since they were talking over what Human was going to do.

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

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

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

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

\(^1\) Meaning: songs of 'Ikrîripa'nî, name of the Amekyaram sweathouse.

\(^2\) The rancheria on the NW. side of the Klamath river at Yutimín Falls.

\(^3\) The First People, the people of mythic times.

\(^4\) The section of the floor of the sweathouse opposite the roof hatchway.
Then one said: "It is getting cold, let’s scrape up the coals." Then they put wood on the fire, sweathouse-wood. Then after a while it got hot. They all got down face on the floor. Grizzly Bear alone was sitting up in the matimik, he never moved. Then they were all singing again. Then it got awfully hot. They kept looking at Grizzly Bear. Then after a while his ears seemed to be small, his ears melted down, he was sweltering. Then after a while all at once he lay down on the pavement, it was like he couldn’t move. Just the same they kept on singing in the heat. They paid no attention to him, they knew that he was getting sweltered. His ears were invisible when he got up again. They were little, his ears, they were melted with the heat. Then he staggered out. Then he said looking back: "I must never hear your song any more; your song will not do for me." Grizzly Bear said it: "I must never hear your song any more. I am going to travel." Then he climbed up slope. They had been wishing for him to go off, for they disliked him.

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

b. HOW BUZZARD BECAME BALD.

Viri va; mu'ffuθ Piriekx'ërim ta'ip
Then thus after Grizzly Bear already
'u;m máruk, kikkü;m kári va; kun-
he was up slope, again then thus they
kúpahník Pe'kxaréyaθ, 'Atipimámvna;ń
did that way the First People, Buzzard
'Avvú:n xákka;ń kunvöθ'ó;ń'ńik. "I;m vára
Hookbill together they fought. You (pre-

'tn pu-
dicative particle) (subjective particle) you
në-kxáré-cáñá'ñiki? 'Atipimámvna;ń 'Avvú:n
will not kill me?" Buzzard Hookbill
'úpèränik. Xás 'Avvú:n 'úppèp: "Na;
he told him. Then Hookbill said: "I
'tn pukíñ-kxåré-cáñá, va;
(subjective particle) shall not kill you, thus
vára páy kxårëmahíte nu-
(predicative particle) this little I shall
nééc'e;e." Xás 'u'ëtcıp xás
do to you." Then he picked him up then
'ahíramak 'ùyü'ñkári pamuxva'ń
in the fireplace he held in his head,
'Avvú:n 'Atipimámvna;ń múxva; uthí-
Hookbill Buzzard his hair he burned
fírúrë'nik. Xás 'tm 'utác'uyúnúpá-
it off. Then outdoors he threw it.
kàñik. Xás 'úppèränik, 'Avvú:n 'tn
Then he told him, Hookbill (sub-
kuñpíppëränik: "Xáy
jective particle) he told him: "May not
fa;ñt 'ík vára uthó;k
more indeed (predicative particle) here
'ípáñyuθ, 'izm vára pu'ó;k
you come, you (predicative particle) not here
vùrayvùtíhera;r-
you will go around."

Viri taxánnahicite kóvára kunikumum
Then after a while all they pitched on
'Avvú:n, 'Atipimámvna;ń kunó'hím-
him Hookbill, Buzzard they felt sorry
mate'va. Xás kuñíppë:e;: "I;m káñá
for him. Then they told him: "You also
vára xáy fa;ñt 'ík
(predicative particle) may not more indeed
ó;k 'ípáñyuθ, 'izm káñá vára
here you come, you also (predicative particle)
pu'ó;k 'ikrë-veáñáa", 'Avvú:n kuñíppë:e;
not here you will stay." Hookbill they told
Xás 'Atévú:n 'uppèp: "Va; víra him. Then Hookbill he said: "Thus (pre-dicative particle) here they will be singing yet nanipákkuri, xà:st na; pu'ókhàrà." my song, if even I am not here."

Kárixas 'Atévú:n 'u'dhríik. 'U:zúm víra Then Hookbill he traveled. He (predicative particle) thus still there are ri'hvúti pamupákkuri 'Atévú:n. singing it his song Hookbill.

b. HOW BUZZARD BECAME BALD.

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

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

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

2. PANTHER AND HIS WIVES: DEER AND BLUEJAY.

Told by 'Imk'ánva'èn.

'Uknè. 'Ata háriva kun-Ukni. (Inferential particle) long they ?árd'ráhítihàniik. were dwelling.

Yupuhúkkirar 'ázxak muhró-hàshàniik. Teap Panther two his wives were. Then vúra pà'npay tapuyàv kúpá'ìn- after a while already not good they were náhíthàp. Takun?ìíwíphítì'. Xás yi'tóa getting along. They were angry. Then one pamuhró-hà ґt'kkam tókri; 'ív:tó- his wife outside she was staying in front váyk'àn takun?i'n muyéni- of the house she was staying with her little paxvíhite xákka'n. Kúkkum 'imyà:n girl together. Again tomorrow 'úkr'àmtì'. Káru 'u:zn 'ìnnàk 'u:zúm she was pounding. And she inside she káru ґúkràmtì yi'tóa pa- also she was pounding the other one his muhró-hà. Xás tóppèr, pamú'arana wife. Then she told her, her child paké'vriko tóppèr: "Teími tèkkíhan the mother she told her: "Just go and give xú:zn pamí'ákkà." Xás po'í'tma acorn soup to your father." Then when she ґt'kkam pay'ni:paxvíhite, xás got back outside the little girl, then 'uppèp: "Pa'asítkáva:n 'ip 'ìn she said: "That woman already (subjective particle) she took it away from her, the acorn Ip úppà'mì: 'Utínnè'." soup. Already she said: 'It does not taste Mà'kka 'ip úp'uyó'ripà'mì: Xás good.' Back already she spilled it." Then uppèp: "'È:'. Xás kúkkuzm 'imvà:n she said: 'Yes.' Then again tomorrow tókraq. Káru 'u:zm 'ìnnàk 'u:zm káru she pounded. And she inside she also 'úkr'àmtì yi'tóa pamuhró-hà. she was pounding the other one his wife.

Xás 'uxxus: "Tik'animússan Then she thought: 'Let me go and see her
pōkr̩amti', 'if u;m 'amāyav when she is pounding, how she it tastes good pamixwu'Ln.' Xās 'immwstil', her acorn soup.' Then she was looking,

'tkk̩am 'uñnt̩pnkh̩t̩'. Teimaxm̩n [toward] outside she peeped. Then all at

hū: tu'īn, 'axm̩y 'ievirikkan once it how it was, all at once on the elbow 'upik'yūva'am. Yo:'iruv'ñnám̩m̩n̩vā pasa-she hit herself. It ran out so the kanikv̩r̩k̩p̩at. Xās 'uxxus: "Na: elbow bone marrow. Then she thought: 'I

kāru víra vā: nik'uphe'ec.' also (predicative particle) thus I shall do the same.'

Xās 'iñnā:k 'upv̩n̩fūr̩k. Ta'ittam Then inside she went back in. Then

'u't̪k̩d̪h̪e'am pamūtra'ax. 'A:x k̄n 'u'irih-she hit her arm. Blood just it ran ram'ni. Víra vōkr̩amti'.

out. (Predicative particle) she was pounding Tcauvura kūkku;m tōt̪-kk̩p̩h̪ar pa-thus. Then again she went to give the yēnīpaxvūhite pamūd̪k̩ka'. Mē'kva tu'ārīheip little girl to her father. Then she

māk̂ka tōyv̩yripa'am, topp̪r̩p̪: jumped up back she spilled it, she said:

"'Uxīn̩n̩e.'" Kāruma u;m pa-

"It does not taste good." But she when tō-kr̩d̪aramha vā: tupippāttar pa'ēp̪yny-night came thus she spooned it up what she vē'orh̪at. Hinupa u;m vā: kā:n mūm-had spilled. It was she thus there back ma:m 'astipp̪r̪x 'ūbd̪hī:n of her into a big bowl basket she put it.

Patōkr̩d̪aramha vā: topp̪t̪ar, When night came thus she spooned it up,

pamu'd̪van pat ēkmahāte-when her husband when already to the

ra:m kū:k 'u'ēp̪maha'am. Kāruma sweathouse thither he went back. But

'u;m 'irō'h̪ē-či'p. Kūkku;m 'imvā:n she was the best wife. Again tomorrow tō-krae. Kāruma u;m 'iñnā:k tō-krae. she pounded. And she inside she pounded. Xās kūkku;m tō-tō-kk̩p̩h̪ar Then again she went to give it to him pamūd̪k̩ka paxx̪u'n. Kūkku;m to her father the acorn soup. Again tu'ārīheip:

"'Uxīn̩n̩e.'" she jumped up: "It does not taste good". Mākk̂ka tōyv̩yripa'am. Xās pa'tkk̩am Back she spilled it. Then right outside 'u'ēp̪ma paxx̪u'n kaxp̪x̪u'hite. Xās 'u'ē'00i she got back the little girl. Then she told pamūttam topp̪r̪p̪: "Mākk̂ka tōyv̩yripa'am her mother, she said: "Back she spilled it paxx̪u:n pa'asiktava'am. 'Uxīn̩n̩e.' the acorn soup the woman. 'It does not taste Puxāy víra 'u;m good.' Indeed not (predicative particle) he pāttatihara panani'd̪k̩ka paxx̪u:n.' spooned it my father the acorn soup." Xās topp̪r̪p̪: "Imv̪istihē c ik. Then she said: "You must watch him.

Teaātik víra nikv' indeed. Indeed (predicative particle) indeed 'upāt̪t̪e'ec. he will spoon it.

Kūkku;m 'imvā:n tōkrae. Xās: Again tomorrow she pounded. Then:

"Teim itēkk̩y̪h̪ā:n pamūd̪k̩ka', "Just you go and give it to him your father." Xās 'uv̩n̩fūr̩k. Kūkku;m teaúvura tei-Then she went in. Again then all at maxmāy 'u'ārīheip pa'asiktava'am. Xās once she jumped up the woman. Then pa'āvansa u;m kār 'u'ārīheip. Upp̪r̪p: the man he also he jumped up. He said:
"Pay'em na; mi'axaxwic." 'Ahun
"Now I I shall take it." On the ground
'upatseic pamuhro'-ha'. Xds 'uppɐp: he threw down his wife. Then he said:
"Na xva 'i; m pate:te te-pat." "How long you alone you already spooned
Xds paye-nipaxvuhite 'upwɐmupuk.
it." Then the little girl she went back out.
Xds pamutta:t 'u'et-θi'. Xds 'uppɐp: Then her mother she told her. And she said:
"T̓̓y̓̓k̓̓. T̓̓y̓̓k̓̓. He already spooned it. He already
paxxu. T̓̓y̓̓kar
spooned it the acorn soup. He licked her
pamuhro'-ha'." Xds 'uppɐp: "'E', va; his wife." Then she said: "Yes, thus
təyəv. 'I', ya's təsmi nupiyə-rəmə'ce.
it is good. Oh, now just we shall go home.
Manik t̓̓y̓̓k̓̓. Indeed he already spooned it the acorn
soup." Xds 'imvə:n pə̱supk-hə kəru 'u'm
Then tomorrow when it got day also she
yə̱θa pamuhro-ha tə̱pvə̱ram, the other one his wife she went home,
'ayu'ə-te tə̱xə̱k-phə'. Xds 'u';mkin kəru because she got mad. Then they also
kunpiyə-ram. T̓̓supp̓i̓̓pas̓i̓k̓̓ pamu'-a
they went home. She took along her child.
Then she said the woman:
"Ko'vura nippə'nu{:e papu'fəli, pə̱k-
"All I shall take along the deer, the
yə̱pu̱x kəru vura
dried deer skins also (predicative particle)
nippə'nu{:e'ce."
I shall take them along."

Xds 'tə̱nnə-k upwɐmupuk pamu'āvan. Then inside he went back in her husband.
Viri va; kunku'pha', pakunpihməra-Then thus they did that way, ran out
rupuk pə̱kyə-pu̱x, pə̱norunu'ruha'.
the dried deer skins, making a whin-
pakunpi:pu: "Hu hu hu hu hu hu
nying noise, saying: "Hu hu hu hu hu
hu hu." 'Uxus: "Hə̱təva vura
hu hu." "He thought: "How thus (pred-
takunʔi:n,"
icative particle) they are already."
Xds pə̱tvə̱rə'yə va, kə-vu̱ra takunpə̱v-
Then he looked around, all they had
yə̱θi̱p pə̱kyə-pu̱x. Kə:n
already gone the dried deer skins. There
xas kunpihməramani paynani'və̱xahkam
then they ran back the sky
'uwəpiyə-khitəhi'ra. 'Avkamət-mite
to the place it has its center. Ahead
'uu'ah'ə ti paye-nipaxvuhite. Tod-
she was going along the little girl. Then
və̱ra tapə̱npu̱y Yü̱ptəci̊uku̱n4naťe vura
after a while Little Panther (pred-
tə̱xə̱rhi. Və̱ra
cative particle) he was hungry. (Predicative
tə̱yru'rə̱ və̱ra, particle) he was lying down (predicative
tə̱dəkkə'-rə̱hə Yü̱ptəci̊uku̱n4naťe,
particle), he was starving Little Panther.
Yü̱ptəci̊uku̱n4naťe mə̱təcə:s xə̱kə:n
Little Panther his younger brother together
kunʔi:n 'Akvə̱cələ. Xas
he was staying with him Wildcat. Then
'u';m və̱ra hitəhə:zə 'u'ə̱k-
he (predicative particle) all the time he
kənvi'ti', Yü̱ptəci̊uku̱n4naťe mə̱təcə:s was hunting, Little Panther his younger
brother. Little Panther he (predicative

1 The dried deer skins are referred to both by papu'fəli, and by pə̱kyə-pu̱x.
particle) he could not stand up already.

\[X'a\s \text{璞} \text{'idda} n \text{kum} \text{ke} \text{rupar} \text{puxay} \text{vura} \]

Then one day not indeed (predicative particle) he came home Wildcat. In the evening he did not show up. He stayed

\[\text{vira. Vira} \]

[out] all night (predicative particle). (predicative particle) he could not stand up already thus that evening Little Panther.

\[\text{Panunh} \text{tukar} \text{va} ; \text{tapa} ; \text{n toptam-} \]

His sizzling bowstring thus even he stayed \[\text{xa'hvra'a} \text{a}. \text{Tea} \text{vura kumorste} \text{put} \text{it} \text{into} \text{his} \text{mouth. Then} \text{in} \text{the} \text{evening} \text{pokxaramha} \text{'axmay} \text{uxak} \text{when} \text{night} \text{came} \text{all at} \text{once} \text{there} \text{was} \text{a} \text{noise} \text{'uvan?kukamnate.} \text{'axmay} \text{axuxup} \text{back of} \text{the} \text{house. All at} \text{once} \text{a skinfull of} \text{upathripri}.} \]

\[\text{Puxay vira deermeat he put through. Not indeed} \text{(predicative particle)} \text{he could get} \text{Little kinnate. Xas uppere: \text{'}I-}; \text{tani} \text{votre, Panther. Then he said: \text{\textquoteleft}Oh, I am bringing mlarama tuyervipha, it home, your daughter is having her monthly, kaxn xas kunihukti, there then they are having a flower dance. Vura) takunimfippenihayatechate, (predicative particle) they are all coming.} \]

\[Tu'ihukarahakwehmah paynanuvavakkam \text{It is a big flower dance the sky} \text{'}u'ateippakhutikhrak va'avax-at} \text{the place it has its center's scarlet furax?ikmahatora'm. Kaxn xas mlarama red-clay sweathouse. There then your kumimthattakht'. Viri daughter they are making her lucky. Then vo'kippit, pakuntatovarkvutit it is being done that way, they are hooking pavheunippantemunik. Viri her around with the tips of their horns. Then va; 'ip kanaxussurut pufite, pathus already they thought me a deer, when nuxetihinat. Patippitoce we were playing together. Those little } \]

\[\text{ikmahateram?avakkam vira children on top of the sweathouse (predicative particle) they were many, the} \]

\[\text{kunimuskinothanati pakuniihuk-} \text{children, they were looking inside at the vana'at. Vira} \text{u} \text{m flower dance. (Predicative particle) it} \]

\[\text{ydmahakate teci} \text{mi nuppekei, paxetce, it} \text{is easy just we take her away, that} \]

\[\text{Koricas uppere: girl} \text{[your daughter]. Then he [Panther] \text{\textquoteleft}Teohe.' Yupteukkinanate paipa said: \text{\textquoteleft}All right\textquoteright. Little Panther when} \text{tu'atav papuffite, yav tupipmahorn-he had eaten it the deer, good he felt.} \]

\[\text{ko'on. Tupipphakrapa'. Xas He had bones in him already. Then kouvura kunippere: \text{\textquoteleft}Toora teim'mi. all they told him: \text{\textquoteleft}Let's go just.'} \]

\[\text{Kouvura Pekzarayav kunippere: All the Ixkareyav they told him: \text{\textquoteleft}Toora teim'mi. Teimi nuppeke'en.' \text{\textquoteleft}Let's go just. Let's take her away.' Taittam kunivyihciprehe'en. Xas kaxn Then they went. Then there kunivyihma.' Yi; vira kun-they arrived. Par (predicative particle) they ottimcoh poupakurhuvut, Ipatakovri'k, heard her singing, \text{Deer Woman} \]
PO-pakurt’huwt’: viri va; po-pa-
when she was singing, then thus when she
kur’huwt’: was singing:

SONG OF THE OLD DEER WOMAN.

“Ho’o: ‘iná: ho’iná:.’

Mó’ok
Behold there is a smell of behold there is a
smell of Little Panther already here.

“Ho’o: ‘iná: ‘iná:.’

Xás kuníppē’r Yupteúkkinàdâte: Then they told him Little Panther:

“’Ikr’érhè:ck ’ikcapikana’ippânìte’. ‘You sit down on top of the ikcapik’ar
Yakún va; kimkùppù’ti’, post.’ Behold thus they do that way,
xándaheicite vúra tó’ò’ok.

for a while (predicative particle) she lies
’ikcapikana’ippânìte’, pakúntá-tev-
on top of the ikcapik’ar post, while they are
rayvuti’. hooking her around.

Kukku’m yóó k’una
Again another [song] however
tu’árikic pak’er’i’ko’d’: she started to sing the mother:

SONG OF THE OLD DEER WOMAN.

“’Iyì yi yi yi yi yi yá.’

Yupteúkkinànâte Mó’x
Little Panther behold there is a smell of
tó’ò’ok.

already here.

Mu’arâma tóppé tho’àrik.
His daughter he is coming to carry her away.

’Iyì yi yi yi yi yi yá.’”

1 No meaning to these words.

Ta’ittam vo’kuphè’en, va; ká:n
Then he did that way, thus there
’ukr’érhè:ck ’ikcapikana’ippânìte.
he sat down on top of the ikcapik’ar post.

’Ífiti taxânnahicite va; vura
Sure enough in a little while thus (predi-
kuntá-tramni pa-
 dicative particle) they tossed her into his
mútr’ippân.
hands.

Ta’ittam kunípruravaha’en. Takunpét’êki
Then they started back. They took away
paxxi:te, payé:ripâvux.’
the girl, the menstrual girl.

Viri taxânnahicite pakunpíhmárrapupak
Then in a little while they ran back out
papú:ffitu pamukun’avasxuraa’ikmaháto-
the deer from their scarlet red-clay
ra’m’mak, pakun’é’pun’má: “Ta-

sweathouse, when they knew: “They
kinpét’ête’ép.” Kúnic
have taken her away from us.” It was

’upp’êp: “Hu hu hu hu hu hu hu hu,”
like it went: “Hu hu hu hu hu hu hu,”
pakunpíhmárrapupuk. Púva kúnìc
when they ran back out. Nothing it was
táma ’ó’k ’ëthivaanèn?â’têp like already here to the middle of the
ta’píhmárram’ni. Púya ’u:z’m
world they ran back. Behold he
vó’kúpha’nik Yúpbúkki’ra, vo’kuphè’n’
thus he did Little Panther, thus he did,
nik, ’ó’k ’ëthivaanèn?â’têp ’upó’-n
here the middle of the world he brought
váramnìhâník. Kunpét’ête púra
them back in. They carried her (predicative
pa’itápít’tîte. Púva
particle) that menstrual girl. (Predicative
pu’ah’thìhò:à. Púva
particle) she could not walk. (Predicative
Kupannakanakana.  

Kupannakanakana.

To'emya;tc 'ik viir  
Quick indeed (predicative particle)

Leydt  
Spring Salmon you shine hither up river.

Nanivadi viira ve'kiniyd*tc.  
My back (predicative particle) it is straight

To'emya;tc 'ik viir  
thus Quick indeed (predicative particle)

'Atayteukkinate  
'S'umnuiprape'ec.  
Spring Cacomite you grow up.

Va; kumad'i pemusakk'om  
Thus because it does not look good

pamuyapa; Yupteukkikninâte, pa'ahram  
his body hair Little Panther, in the fire-

'amta'pri;k 'udâ'-nkúrihankanik papikvâ- 
place ash place he lay down in story

hâhirâk. Yakün 'um xâ:s thákâ'-rihanik.  
times. Behold he almost he was starving.

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

2 King Salmon, locally called Spring Salmon, Oncorhynchus tschawytscha.

3 'Atayteukkinate, a name given to the Cacomite, Brodiaea capitata Benth., when the top is only about 3" above the ground. The entire plant is gathered at this stage early in April and is baked in the ashes wrapped with Blue-bell or other leaves and is eaten by the hungry Indians. After the Cacomites pass this stage they are not molested until they get mature in midsummer, when they are called toyâ'k. A swampy place where toyâ'k is found is designated at either stage of growth by the special name 'irodâic.
Káru pamúpu, y 'ipannte 'úmpá'kšu-
And his tail at the tip it got burned
rānık, Yupaškiran pamúpu, y 'ipannte
off, Little Panther his tail at the tip
'úmpa't.extānık, 'iku'xahāhrāk 'úmpa't.eč-
it got burned off, in story times it got
rānık.
burned off.

VARIANT ENDING.
Kákkum 'u'mkɪn ʸ³  kunkupa'd'pın-
Some they different they know it.
mahiti'. Kákkum va; kunipto't Yupaškí-
Some thus say Little
kíndnāte 'u'dhārādānık pamúhrō'ha Paka-
Panther he followed her his wife Bluejay.
teaká'teite. Xá 'Yuriiko;f xá 'upāhariθ-
Then at Bluff Creek then he caught
θunaṇik. Xá 'pɔ'mmāhavrik
up with her. Then it was when she saw
pamú'avan. Ta'ittam 'u'drīkk'ara-
coming her husband. Then she jumped
he'n Yuriko'uf. Ta'ittam 'uppā-tōrmāhē'en,
into Bluff Creek. Then she waded across.
Xá 'uhyiy po'avan'sa, 'uppēφ:
Then he hollered the man, he said:
"'Ansáfrı:k va'dra miyāffus tu'asha'." "Weitchpec person your dress is getting
Xá 'u'hirovik pamu'avan, wet." Then she answered him her husband,
xá 'uppēφ: "Tasakānavaka'a." Viro
then she said: "Tasakanavaksa." (Pred-
va; kar u'āharamute).
(predictive particle) thus still he was following
Xá tedvira tó'xevphá: "Hvvi
her. Then then she was mad: "Why
na'āharamute?" Xá po'avan'sa
he is following me?" Then the man
'uhxarikč. 'Uzm viro 'ıčki
stopped. She (predictive particle) fast

Katoaká'teite ʽu'ássurti'. Xá teimx-
Bluejay she was scolding. Then all at
may hā tu'ın! Teima'xay pamu-
onece how she did! All at once the strands
pudhik'ar 'a? u'axasāp. Xá pamú'ezc
of her apron up she lifted. Then her meat
'ıçı ʽupči't.ečumānā'a, pamukčinut ʽupec-
a piece she pulled it off, her clitoris she
viričuč. Xá vo'pipikvās,
pulled it off. Then she used it as a plume
Köva tó'xevphá', va; viro
thus. So she got mad, thus (predictive
ká:n katoaká'te xá 'úkxwiy-pedp.
particle) there as a bluejay then she flew up.
Kári vari viro kunic
Now still (predictive particle) it is like
ʽu'ássurti' patuka'yk'ä'yhā'ak. Kari
she is scolding when she goes kay. Now
vari viro pāvyahi; m patu-
still (predictive particle) nowadays when
kāyk'ä'yhā'k kunic ʽu'ássurti',
she goes kay kay it is like she is scolding.
Payē'm viro kári vári
Nowadays (predictive particle) now still
viro vokipitti'
(predictive particle) she does that way
patöte'xevphä'ak. Kunic ʽu'xevphitì payēm
when she talks. It is like she is mad now
viro karī. Katoaká'te vó-
(predictive particle) now. Bluejay she
pō'nīk: "Ya'se'dra 'u';m káru viro
said thus: "Human she also (predictive
vokuphē'ak, po'afittāna-
particle) she will do the same, if she gets
hā'ak, pō'pük'ahvahā'ak 'avan'sa.'" jealous, if she is stingy about a man."
TRANSLATION.
Told by Imk'ánván'yn.

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

Then she went back in. Then she hit her
arm. Just blood came out. She just kept
on pounding acorns. Then the little girl
went in again to give her father [acorn soup].
She [the woman inside] always jumped up
and spilled it back of herself, she said: "It
tastes bad." But whenever night came she
would be spooning up what she had spilled.
It was that she had put it into a big bowl
basket there behind her. When night came
she would spoon it up after her husband
went back to the sweathouse. She [Bluejay] was
the best wife. Again in the morning she
[the woman outside] pounded acorns. And
she inside the house pounded. Then she
[the little girl] went to give the mush to her
father. Then she [the woman inside] jumped up: "It tastes bad!" She spilled it
back of her. Then the little girl got back
outside. Then she told her mother: "The
woman spilled the acorn soup back of her.
'It tastes bad!' My father never spooned
the acorn soup." Then she [her mother] said:
"You must watch him. He will spoon it."

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

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

Then her husband went back into the
house. Then the dried deerskins did it, ran
out, making a whinnying noise, saying:
"Hu hu hu hu hu hu hu." He thought:
"What's the matter?" When he looked
around [in the house], the deerskins had all
gone away. Then they ran back there to the
middle of the sky place. The little girl was
going ahead. Then after a while the Panther
was hungry. Panther was just lying down
starving. His brother, Wildcat, was staying
with him. Then Panther's brother was
hunting all the time. Panther could not
stand up any more. Then one day Wildcat
did not come back. When night came he
did not show up. He stayed all night. That
evening Panther was just starved. He even
was putting his sizzling bowstring [which he
was roasting on top of the fire] into his
mouth. Then when night came all at once
there was a noise back of the house. All at
once he put the skinfull of deermeat through
[Wildcat did]. Panther could hardly get up. Then he said: “Oh, I’m bringing it home, your daughter is having her monthly, they are having a flower dance\(^1\) for her there [in the sky]. They [people] are all coming there. It is a big flower dance in the scarlet red-clay sweathouse in the middle of the sky. There they are fixing your daughter so she will be lucky. They are hooking her around with the tips of their horns. They thought I was a deer, when we were playing together. Those little children, lots of them, on top of the sweathouse, they were looking inside at the flower dance. It was easy to take her away, that girl.” Then the old man said: “All right, Panther ate the deer now. He feels good. He feels like he had bones in him.” Then all said: “Let’s go.” All the Ikxareyavs said: “Let’s go. Let’s take her along.”

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

**SONG OF THE OLD DEER WOMAN.**

\[Ho’o’ \text{‘in\text{‘}a’} \quad ho’\text{‘in\text{‘}a’}.\]

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

\[Ho’o’ \text{‘in\text{‘}a’}. \quad ‘in\text{‘}a’;’\]

Then they told Panther. “You sit down on top of the ikcappikw\text{‘}ar post. Behold they do that way, that way she lies for a while on top of the ikcappikw\text{‘}ar post, while they are tossing her around.

Then the old woman started to sing another song:

**SONG OF THE OLD DEER WOMAN.**

\[‘Iyi \text{‘}yi \text{‘}yi \text{‘}yi \text{‘}yi \text{‘}y\text{‘}a’.

Panther there is a smell of here already. He is coming to carry his daughter away. ‘Iyi \text{‘}yi \text{‘}yi \text{‘}yi \text{‘}yi \text{‘}y\text{‘}a’.”\]

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

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

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

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

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

**Kupannakanakana.**

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

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

**Variant Ending.**

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

\(^1\) They were transformed to deer.
Bluff Creek. Then she saw her husband was coming. Then she jumped into Bluff Creek. Then she waded across. Then the man hollered to her and said: "Weitchpec person, your dress is getting wet." Then she answered her husband and said: "Tasakānakvaksa'." He was still following her yet. Then she was so mad because: "Why he is following me?" Then the man halted. That woman, Bluejay, was walking fast. Bluejay was scolding. Then all at once behold! Then she lifted the strands of her apron up high. Then she pulled a piece of her meat off, she pulled off her clitoris. Then she put it on her head as a plume. She got so mad, she flew up there as a bluejay. She is still scolding as it were when she goes kay kay. Still nowadays with her kayaking she sounds like scolding. Nowadays still she does that way when she talks. She sounds like she's mad when she talks still nowadays. Bluejay said: "Human will do the same, if she gets jealous, if she stingily prizes her husband."

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

Told by Imk'ánva'én.

'Ukní. 'Ata háriva kun-Ukní. (Inferential particle) long they lived.

Toávura pànpay kunpìp: "Teími nùv. Then later on they said: "Let's go, yk'helprèvı̂c, Kahyúras." Viri va; to Klamath Lakes." Then thus kítc kunkupíttı̂ pakuníphíkiri-hwuti. only they were doing sweating themselves.

"Teími nùvył'helprèvı̂c," puráx n ku- Let's go," to each other they were telling them, "let's to Klamath Lakes nùvył'helprèvı̂c." go."

Toávura 'idâ'n kumèkxàrəm kunpìp: Then one night they said: "Im'á:n panúvył'helprèvı̂c, mah?í-tniha'te. "Tomorrow we shall go, early.

Pe'kvíthécan 'òk vura Whoever goes to sleep here (predicative particle) we shall leave. We shall not wait hēcùva. Xás Pihnéffı̂tc 'uxxus: "Vura for him. Then Coyote thought: "(Predicative particle) I shall not sleep." Then Pihnéffı̂tc vura pu'ikvíthára. Coyote (predicative particle) he did not go to sleep. He thought: "(Predicative particle) puné kkvíthécùva. Xás 'uxxus: I shall not go to sleep." Then he thought: "Teími k'ënvàra'ni. Vura 'Let me go. (Predicative particle) ni'cunvarppukëc', pakó'vera kunkvíthi- I shall sneak out, when all are asleep. na'ha'ok. Piccc'tc ká'zn ni'ú:mnme'c, Kah- First there I shall arrive, at yúras, piccc'tc peçcpuk nipatunüttëc. Klamath Lakes, first dentalia I shall suck. Teími k'ënvàra'ni." Véra Let me go." (Predicative particle) pu'ikvíthára. Ta'ittam 'utconu he did not go to sleep. Then he sneaked várupukahe'cn. 'Uxxus: "Pátte:tc víra out. He thought: "Alone (predicative particle) I shall go first." Then 'u'áhò'rik. Kárixas yí:v tu'áhu'. Yánava he traveled. Then far he went. Behold
there a sweathouse it was standing. Then

he thought: "Let me go and see it." Then

there arrived. Then behold there

1 'ikmahátera;m 'u't'kra'. Xás sweathouse.
Then a while then

Tik'animússáh." Xás he thought: "Let me go and see it." Then

u'xxus: "Tik'animússáh." Xás he thought: "Let me go and see it." Then

u'xxus: "Tik'animússáh." Xás he thought: "Let me go and see it." Then

Xás taxánnahícite xás

the sweathouse door. Then after a while then

'upvo'naíp. Xás 'umússar pamu'ássíp.

he got up. Then he went to see his bowl-

"É", yánava tapúff'at. É", ját

basket. "Oh, behold it is empty. Oh, what

va'; 'i'n tand'irímka'?" thus (subjective particle) he drank it away

Xás 'u'xxus: "Na; nix'úti

from me?" Then he thought: "I think

Pihnéffíte, 'ők 'ata Pihnéffíte

Coyote, here (inferential particle) Coyote

u véráyúti' na; nix'úti'." Xás

he was walking around I think." Then

u'dhráv. Yánava tufíthóhróvahíti'.

he tracked them. Behold the tracks were

Xás uppúp: "Tánimma,
going up river. Then he said: "I see them,

máva pamu'síbi Pihnéffíte tu'áarihróvahí'.

behold his tracks Coyote they go up slope.

Va'; Pihnéffíte. Kinikini 'iccah ó'xra

Thus it is Coyote. Would that water he

Pihnéffíte." 'Uvnéáffípahí'í'n:
thirsts for Coyote." He prayed:

"Kinikini 'iccah ó'xra'. Kinikini

"Would that water he thirsts for. Would

vúra kóvúra pa'iccaha

that (predicative particle) all the water

'upivaxraáfíp. Na; karu ník vúra

it may dry. I also indeed (predicative

'Ixaréyav'." Téavúra tayív

particle) am an Ixaréyav." Then already

'u'áhu; Pihnéffíte.

far he went Coyote.

Xás Pihnéffíte 'u'xxus: "'Iccah ta-

Then Coyote he thought: "Water I

néxra'." Xás po:xúvinni'húv', yánava

am thirsty for." Then in a gulch, behold

'iccah ó'x'kí'. Vúra

water it was sounding. (predicative particle)

1 This old man was Timk'ánámeñapríkíte,
Meadow Mouse.

2 Thus as a cry, but hás'ínunuwó as an exclama-
tion. Both cry and exclamation are used at
the time of sweating oneself and also when packing
sweathouse wood.
ta'a:mmukil. Xás 'uxxus: "'Iγt it was already close. Then he thought: "Oh, teimí ni'iece." Xás kázn 'u'um. let me drink it." Then there he arrived.

Yánava tupíváxráhe'n.
Behold it was dry.

Xás vúra 'u'áho'tí'.
Then (predicative particle) he was traveling Tovúra tayi:v pā'npay along. Then already far after a while vúra tó:ktnáti'.
(predicative particle.) he was walking with Kükku;m vúra va; a cane. Again (predicative particle) thus tómma poxuvúnn'hvá'. Yí:mmústc he saw a gulch. At a little distance vúra tuštít't-méip pa'iccah (predicative particle) he heard it the water ó:x'é:kü'. Vúra it was making a noise. (Predicative particle) tó:era'. Xás 'uxxus: "Payêm he was thirsting. Then he thought: "Now pananíkí;ín kú:k níkru'kkuve'e." Xás with my cane thither I shall punch. Then kú:k ukrúkkuva'. 'Asamyi;thyá' thither he punched. In the small rocks kún uθáxxíc. Ká:nik 'úmí:stí just it rattled. There indeed he looked at pámúkti'n, vúra kúnic his cane, (predicative particle) it was like tapu'ahó:tihá:há:. "'Akê nanipeti'". he could not walk already. "Ouch, my legs."

Xás kükku;m u'ippahu'u. Kó:kánina:z
Then again he traveled. Everywhere vúra po:xuvúra:n, kó:kánina:z (predicative particle) at a gulch, everywhere vúra 'iccah ó:x'é:kü'. (predicative particle) water it was sounding.

Nikik 'icki tó:kvi:pa'iccaha
Indeed quickly he ran when the water tuštít'túva:hák pó:x'é:kü'. Yanê'kva tuhe heard it it was sounding. Behold it piva'váhe'e'n. Xás 'uxxus: "Payêm was dry. Then he thought: "Now vúra pa'iccaha níkittí-(predicative particle) when the water I hear, vahá'ik, pananíca; z kú:k nippá:omé'e.
my blanket thither I shall throw over.

Manik vo'áshêc pa'ág., Indeed it will get wet thus the blanket, nipatei:píppé'e." Xás po'dít'tív pa'íc-I will suck it." Then when he heard the caha', yánava ó:xé:kü' pa'iccaha', water, behold it was sounding the water, xás pamúva;s 'u'ipenákkka. Xás va; then his blanket he took off. Then thus kú:k 'uppá:omá pamúva;s pa'iccahak thither he threw over his blanket the water kán. Xás 'ickí vúra 'ukvi:p, there. Then fast (predicative particle) he ran, kú:k 'ukvi:pma'. 'Ánta; p kité 'uθívpup thither he ran. Dust only rose from pa'ág.

Vúra tó:era the blanket. (Predicative particle) he was pa'iccaha'. Xás kükku;m 'u'íp-thirsty for the water. Then again he pahu'u. Teavura po:kfi:kkuwra; Pakahuwra-traveled. Then he climbed up the Klamath Ví:re'er, xás xánnahite vur Lake Ridge, then for a while (predicative uhyári. Kà:kívás uxxus: "Ká:-particle) he stood. Then he thought: "But ruma teimí ni'ü:mmé'e. Teimí immediately I shall get there. Let me kán'áhu'u. Ta'zy vúra ni-travel. Much (predicative particle) I shall ká:vic pa'avansé oπi:kku:l. Ví:ri panipó'tra-make man-money. Then when I go
"'E'., teimi yá teas někyač. Manik 1;m
"Hey, may good you treat me. Indeed you
k'aru yá teas nukya-vic, 1;m k'aru.
also good I shall treat you, you also."

Xás kú:k 'uvétma', xás 'uváram',ni. Then thither he paddled, and he got in,
pá'hak 'uváramni Pihnéffitče. Pó-
into the canoe he got in Coyote. He
to'phitči', yó'tva', yó'tva'.
kept talking, he was so glad, he was so glad.

"Teimi póy pi'txí'mndsíp póy pataríppar.1
"May this bailing basket this put it on.

Vá; yámátche;č pamaíp'ča'ń. Teimi
Thus it will be nice your hat. May
'asisčač'kki'č, " Pihnéffítče 'uppíp',
you shut your eyes," Coyote said,
uppér pa'avansáxvitč: "Yámate ník-
he told him the boy: "Nice I shall
yávic pamaíp'ča'ń. Ta'ítam voyovurukkahe;č
make it your hat."

Then he rubbed on
patárip'ča'ń, pamaútkúvitč. Xás vo-
the dipper-basket, his urine. Then he
pi'txí'mndavátháhe;č pamaúrip'ča'ń. "1;m
the dipper-basket. "You
put on him his dipper-basket. "You
vura vá; póy mipyxáhčče. (predicative particle) thus this will be your
'I'm vura vá; póy hat. You (predicative particle) thus right
vura vá; póy (demonstrative stem) here you will be
'ók 'ipké-vič-
transformed."

Xás húka teimi vura
Then where immediately (predicative par-
pó'vm,č. 'U'd-tevič kádru-
ticle) he shall arrive. He was afraid also

1 A basket of the kind called taríppa'ń, kept
in the boat and used for bailing, which Coyote
picked up in the bottom of the boy's boat.
vúra, 'u'd-thü'ti: "Xáy (predicative particle) he was afraid: "May kané'k'ak," Xás kúmate;e not I be killed." Then in the evening pó'kxarámha', xás 'ùxös: "Na; when it got dark, then he thought: "I niixúti va; vúra ni'ip-think thus (predicative particle) I shall pахó-ëc, va; vúra go back up river, thus (predicative particle) ni'ipahó-kíre'ëc pó'c'k'ëc, I shall go back along up river the river, pó'c'k'ëc pó'vín-vórák'ti'." Kárixas the river where it is flowing down." Then pó'kxarámha', xás ta'ittam 'u'ip-when it got night, then then he went pахó-he'ën. back up river.

Teavura yiz'm’músite tu'è'pma', Then a short distance when he got back, yáhava ká:n 'ikmahátéra;m 'u'í'kra'. behold there a sweathouse it was standing. Xás 'ùxös: "'A'dhik taná'iv. Ti Then he thought: "Cold I am dying. (Ex- 'ikmahátéra;m kan-hortative particle) the sweathouse let me vó-vúraðthi'. Manik ni'iténumvé'ëc. Va; enter. Indeed I shall not be seen. Thus ká:n nívóntákrahe'ëc, pepêhikirik?ahupvós-there I shall get in, back of the sweathouse sihk'an va; ník nívóntákrahe'ëc." Kárixas wood thus indeed I shall get in." Then va; ká:n pe'kmahátéra;m 'uwó-rúv'ráth. thus there the sweathouse he entered. Xás 'ahúpmá;m 'uwórká'a, 'ikma-Then back of the wood he got in, back of hai'cram?ahúpmá;m su? 'uwó'nkuri. the sweathouse wood inside he got down in.

"Uxös: "Vá; 'úm pukanamamáhe'c'op. He thought: "Thus they they will not see me. '"E', 'if yá-k 'ifímí'rári'ëk." Oh, how nice it is a warm place."

Teimaxmáy 'uríkri-khá Then all at once there was a stepping sound 'í-kk'ánu. Teimaxmáy yidumásva outside. Then all at once one by one kunipvo'rusvádti'. Kárixas 'uxös: they were coming back in. Then he thought: "Pakunikvi-thiná'há'në'k, xásik "When they all go to sleep, then indeed nipíkviípë'eëc." 'U'm vára I shall run out." He (predicative particle) va; ka;n 'atívùttanvi'ti pakanucíphùnà'ti. thus there he was listening when they were

Teavura taxánnahicite teimaxmáy talking. Then after a while all at once ydth 'upakúrì-he'i'. Xás po'è'ric one he started to sing. Then when he finished xás 'uppë;p: "Vá; pág kúmate;te then he said: "Thus this in the evening ní'árikhihe;ëc Tá'knúpatc, teimí I shall sing it at Brown's Frog Pond, just nupë'nikkánvé;ëc Tá'knúpatc?ikmáwe shall kick-dance at Brown's Frog Pond hátera'ëm." Xás 'u'dríhiep. "Na-sweathouse." Then he jumped out. "That nicasóvé'ë'në', Tá'knúpatc. 'Íë', is just my place, Brown's Frog Pond. Oh, nicasóvé'ë'në', 'Ayukw'í', nicasóvé'ë'në', my place. Hello, my place, Tá'knúpatc,1 Teimí k'aniipthi'iki'." Brown's Frog Pond. Let me go along with Xás ydth kunpu'p: "Téc'mi. ye." Then one of them said: "All right.

1 These words, beginning with nicasóvé'ë'në', are chanted.
Nu; pa:h nutoth'e. Tcimí nu-
We a canoe we shall paddle. Just we
v'tró-vo+e." Tá'itam kunv't.ck-
shall paddle up river." Then they started
rë'hë'n. Tá'itam Pihnéffífte 'upíckk'-k'rádm-
off. Then Coyote he jumped in.
níhë'n. "Yo'tva', yo'tva'. Ta-
"I am so glad, I am so glad. I am
nipvdl-ram. Naniçívoc'në+e, Ták-
going home. That is just my place, Brown's
núpáte. 'Ú:óh nizaptuyk'dán-n-
Frog Pond. Out into the river I shall kick
ve;c pa'asamyt'ió, kó:vúra pa'asatuwmé'tcás
small rocks, all small rocks
kó:vúra 'ú:óh nizaptuyk'dán+e.e.
all out into the river I shall kick.
Pasiríkír tiva kë tc
A river bar (predicative particle) big
mik'vá-vic, xakarará tíi'p,
I shall make it, on both sides of the river,
paní'tpmáha'+k, kó:vá tanasdyri'iva'.
"when I get back there, so I am homesick."

Pá'hak po'tcígphást'hâlik.
In the canoe it was that he was talking.

Xás kuníppé'r Pihnéffífte: "Xáy
Then they told him Coyote: "May not
fétta'k 'i'tsámri'hva', 'i'dásmtočk-
at all you open your eyes, you shut
tlh'cik. Va; 'ú+m pükínev'tméc'àrà,
your eyes. Thus it we can not reach,
pé'itoác'r'hváhà'+k." Teavura tayi:v
if you open your eyes." Then already far
tcimaxmay 'uríkri'kha'.
then at once there was a stamping sound.

Xás kunpí:'p: "Pihnéffífte, tanupúttuk,
Then they said: "Coyote, we have gotten
tém ivárríppi'. Mí'tfra;m
back there, just you get out. To the place
ti'pma'."
where you were raised you have gotten

"'É', yo'tva', yo'tva',
back." "Oh, I am so glad, I am so glad,
yo'tva'. Taní'ppaë. Nani-
I am so glad. I have gotten back. It is just
cívoc'në+en, naniçívoc'në+en." Káríxas
my place, it is just my place." Then
'utaknihiid'ou', 'upí'marád'ouñ. Xás
he rolled around, he kicked around. Then
'uppi:p: "Na; víra va;
he said: "I (predicative particle) thus
páy 'ók taníkyav pasiríkír,
right here I am making it that river bar,
xakarará tíi'p. Ya'sára kettcá-
on both sides of the river. Human big ones
he;c musiríkír. Naniçívoc'në+en,
they will be his river bars. It is just my
naníçívoc'në+en." Páya 'ú:zn
place, it is just my place." Behold he
vo'kúpharník Pihnéffífte.
he did thus Coyote.

Kupánnakanakanaka. Tevémya;tc 'ík
Kupánnakanakanaka. Quick indeed
vír Icyä't 'ím-
(predicative particle) Spring Salmon you
c'naz'éic. Naniçíváší víráv
shine hither up river. My back (predicative
e'kínigd'a;tc. Tevémya;tc 'ík
particle) it is straight thus. Quick indeed
víra 'Atáytcükkinato 'i'ú:n-
(predicative particle) Spring Cacomite you
núpravé.e.
grow up.

TRANSLATION.

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

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

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

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

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

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

¹ 'Avanse̱repuk or 'avanse̱repuk:khâle, man money, meaning good money, money such as a man prides himself in.
² The longest kind of dentalia.
too.” Then he paddled over there, and
then Coyote got into the boat, he got into the
boat. He just kept talking, he was so glad.
"Put this bailing basket on. You will have a
nice hat." "Shut your eyes," Coyote said,
he told the boy, "I'll make your hat nice." Then
he rubbed it on the dipper basket, his urine. Then he put the dipper basket on
him. "You always will have this hat on.
You will be transformed here too." 1

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

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

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

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

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

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

4. TURTLE OLD MAN AND THE PLEIAD GIRLS.
Told by Ink’ánva’án.

1Uknē.  ‘U:zm vura ‘ata háriva kun?árha- 
ràh’ità’. 
Pínhě’tce m’árama zákka; n kun?én. Vára
u:zm tuwínhítæha’. Púffæ; t káru vura tapu-
móu, tuwíhrà-xà’. Xás ‘u:zm vára vokupitti
pó’krà-mtí’.

1 Into the sealion.

Ukní. They were living [there].

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

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


Xás kári k'úa'n kun?úm. Yána va kázn 'áhup 'ukyá'tí'. Xás kári kuníppíp: "'I'ápúnn-mutíthum hoy pó'kri; Yú'vë'n1 mu'aferíha? 'I'ápúnnmutíthum?" Xás xinnahíote vúra 'úmú'stírvaná. Xás 'uppép: "Hm hm", Yú'vë'n mu'aferíha;n 'úma káru níkrë'ha'ák." "É', teóra teóíí. "Teénìh." Xás 'íku-kassúruk kú:k 'uú'm, sás fá'ítvá va kázn 'uppé'tóíp. Xás kunípév'heíp. Xás ta'íttam 'ás kuníppáricoacáhën. Vúra kázn 'upakúrtíhvútí'. Xás 'axmy 'uppép: "Teími kievíteín pámíkyn?ífunúhacáre'íp. Xás ik va; kázn kikta'kkxarámáhë 'assíp'á'ffíë. 'Um o-pá'kúrtíhvútí'.

1 Yú'vë'ë'n is one of the names given to Turtle Old Man in myths.

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

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

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

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

"Teáffite kíte 'u:zn navictá:mtí',
Súnnunuk 'dunana kiyá:nntí'."

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

The ones sitting down back of the woodpile did not know what to do. They got ashamed what to do. Then one said: "Let's say that we are having our monthlies."
"All right," [said the other girl]. Then they hollered, they said: "We are having our monthlies." Then the boy answered from in the house: "Oh, old man, run out! You are a monthly man." Then the old man ran out. Then the girls said: "We are going to dance a flower dance."1 "I am going to flower-dance too," [said the old man]. "You can't. When we flower-dance we dance around the world," [said the girls]. "I am going to flower-dance too. I am going to dance in the middle," [said the old man]. Then after a while they said: "All right." Then they started to sing.

SONG OF THE PLEIAD GIRLS.
"Oh'o'o 'inahina'."2
Far along he was tired, he was dancing, the old man [was]. All the time he was singing. He was singing thus:

SONG OF THE PLEIAD GIRLS.
"Oh'o'o 'inahina'.2
Far along he was tired, he was dancing, the old man [was]. All the time he was singing. He was singing thus:

SONG OF TURTLE OLD MAN.
"Let's go to the ground,
I want to urinate,
Let's go to the ground."
Far along the old man's legs were coming off. Then later on they [the two girls] were carrying his [the old man's] arms, his arms. They just danced back [to the old man's house again]. Then they threw his arms back down there in front of his house. They started to dance again.

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

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

1 Menstrual dance.
2 No meaning to the words.

---

Page 145

SONG OF TURTLE OLD MAN.
"Maté'á:punhē'e,
Tánacuminuvikvé:l, 
Maté'á:punhē'e,"


1 No meaning to the words.
5. COYOTE STARTS FOR Klamath Lakes, Eats Roasted Grasshoppers, Floats Down River and Marries Two Girls.

Told by Imkhayov*n.

"Ukni. 'Ata háriwa kun?ádrâ'râhitâhânik. 'Xás 'u:z'm víra hit fica? pörìttì"; "Kahyuras nivá'xå'ëc, 'icpúk nipátanuttare'ëc." Xás 'uvâ'ram Pihnëffîle, Kahyuras 'uvâ'ram.


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

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

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

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


Kupánakanakana. Tcov'mya:te 'ik vúra lóyá't 'íme'nná:'t. Manivá'íi vúrra e'kivinid'á'te. Tcov'mya:te 'ik vúra 'Atáyeikkináte 'i'-únú-prave'éc.

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

Told by Afri'te.


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

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

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

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

1 An interjection in the Weitchpec language.

Ukni. They were living [there]. They were still people. Mourning Dove was a young man. And all that he used to do was to gamble.
And later on at all once they beat him. They won from him all that he had. He didn't have anything. They beat him.

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

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

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

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

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

7. HOW FISH WERE TRANSFORMED.

Told by Yá's.


ʔjiyaːt upāːnlk: "Yáʔy̤àrâ vưra ʔwˈd̥-pàm- mutíteːko yákàn pa ʔd̥-n yiʔ ukúpɛxákkáhtíhèːko, pátanípíkëːhə; kánniʔəm. Naː nɛ́ppáktíhèːko xàátkrkúam, "ʔðbúˈyətì ʔtʰróʔpáʔáːn pàkkúsrə. ʔkrívkihaːn záʔík arara ʔíːn náˈɗ̀mtíhèːko.

Káričas Sápejíːt upāːnlk: "Paʔávò ʔiːn záʔík náˈɗ̀mtíhèːko."

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

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

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

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

INTERNATIONAL JOURNAL OF AMERICAN LINGUISTICS VOL. VI
Then Summer Salmon said: “Human will eat me the first thing when I get there.”
And Hookbill said: “Human will eat me the first thing, when I get there.”
And the Eel said: “I also will get there first in the spring.”

8. CROW WOMAN AND HER NEGLECTFUL HUSBAND.
Told by Abner’s Mother.

'Uknê. 'Ata hâriva kun?ârâ-râhitithâ'nîk.
Te'wâra pânpay pamu'â'auan hukav u'ûm.
Xâs vura wó'kri', 'ukrâ'nti. Pu'a'ppûnmutihara, hóy va; póvârâmnôti. Xâs te'âmxmai 'u'ippâk. Xâs 'u'm vûra hitihâ'n kumâsûppâ póp'tîhiti pammu'â'ean, paxwûn.

Te'âmxmai 'u'ippâk. Kârîras 'u'te paxwûn.
"Yê'hé, 'dâmke; m?îcara. Xâ'at. "Uxrahâth-kâj." Kârîras 'uppêr: "'U'nhûhîte tu'thâra paxwûn. 'Ayû'âte 'u'sâ'at. Xâs 'uppâk-kû'htvâ:'

CROW WOMAN’S SONG.
"'Ayû'âte 'u'sâ'at,
'U'nhûhîte tu'thâra'."

"Hînupa 'u'm 'u'mûnhùvùti."

Kupannakanaka. 'Ánnâ;te 'u'khûp'â'nîk.
Te'âmyâ;te 'îk vûra Ieyâ't 'îmë'nhâ'vîc.

CROW WOMAN’S SONG.
"Of course it is rotten,
It has been in there a long time."

[Then the woman said:] “He was in love [was staying away with a girl].”
Kupannakanaka. Crow did that. Shine early, Spring Salmon, hither up river.

9. THE MAN WHO ATE HIS SALMON ON THE SLY.
Told by Imkâvâ'n.

'Uknê. 'Ata hâriva kun?ârâ-râhitithâ'nîk.
'U';m vûra pà'âvansa va; kite 'ukûpîtì.
'Imâ'n kûkku; m tókrîhar, kûkku; m tu'ippâk.
Toppêr: "AxDî'ttacos, pûfâscopy pà'â'ma. Ta;y 'im'ajûvâ'nsa, "E", pà'âasîktavà;n toppêr, "E."
Ta;y paxwîtê viri takunxirihina. 
Xûn kite pokunpâtattì. Kûkku; m 'imâ'n tókrîhar pà'âvansa.'

Uknê. They were living [there].
That’s all that man does. Every day he went fishing, he came back again. He said: “Children, no more salmon. So many people begged for some.”’1 “Oh!,” the woman

1 Begged from the man all the cuts of salmon except the tail cut, which alone he took home for his family.
Teavura pā'npay pāyava kūkū;m tōkrāhā, kūkū;m tū'ippa. 'Ipā'kikam vūra tōhyō: "'Axi'teap?ippun'me'ic." Takun'ātteittēha pa'ippu. "Teimi nu'āve'e." Xās tō'mnīc pa'ippun pa'asīktā've n. Tōkāyvi'ī. "'Axi'teap, tasy 'imaffinānsā. 'Ippun kīte va; ëp ni'ixīssat 'axi'teapu'ass kūn'āve'e." Xās pa'asīktā've n toppēp: "Tēimi 'i; m kārū pāy 'am." Xās toppēp: "Pāhārā, 'u;mnūn vūra kārānānārūvax pe'c. Teimi 'i; mnūn vūra kīkam. Na; vūra nik xū; nipāt′e'e.'

Kūkū; m 'imvā:n tuvā; tan, tokrīhā. Xās uxxus pa'asīktā've n: "'I f kārū vūra hūttā; m pāttā;y pē'maffun'vānsā. Pāyvāhī;m vūra nimūssare'e. Nīcunwākkī're'e." Ta'īp ukrēhāral. Xās 'uxxus: "Teimi kānandārihi. Teimi kānandīssā,m. Teimi kānandīssā,m. Xās taaka'miic vūra po'dīffak. Yānāvā 'a;k thōy'ēhēn. Tēi'maa'may pāmumūhīrin 'ū;'ū;spēp. Vūra vō'muu'mū;sti. 'Asavāsdīkām 'uðvēnmūkti. Xās pa'ippun 'uṭā;tsū; m. Xās toppēp: "Pāy-xā;y 'axi'teap kūn'āve'e." Yī;mmūsīlē 'upāttočī. "Pāy-xā;y 'axi'teap kūn'āve'e." Xās 'uxxus: "Xārā vūra 'ēk nīkē;vēc, vūra nimvē;hēc po'dāvakē." Kāri'xas tō'mnīc'kīrīha; 'atīč, 'axvā'; tākavlāx, po'īkhū;y'kīrīhu'. Va; vūra kīte 'usdū;mkā pa'ippun. Kāri'xas kōvūra 'umvū;pāmā. Vūra vō'muu'mū;sti, pāmu'āvān. Ta'ittam 'u'dāvahē'ēn. Ta'ittam 'a;ś 'u'dāvahē'ēn. Kōvūr uðafūpā-yā;telā."

Kāri'xas 'uxxus: "Teimi kānandīssā,m. pāmukrīva'ēm. 'Vūra tō'xēhphā pa'asīktā've n. "'E", ëf kārīm takinān'nic, xās 'u';ū;thi'hōvānā pāmūttīnnēv. "Xāy fā;tīkū upppēp. 'Imvā:n sās;kū 'u'dūpūn'me'e." Teimaa'may 'ēkkām 'ūhytīv 'ikxārār: "'Axi'teap 'ippun'mē. 'Axi'teap, tasy 'imvē;hūvānsā." Xās: "'E", pa'asīktā've n upppēp, "ē." Xās ūm'nīc, pa'ippun. Xās said, "Oh!" Lots of them were hungry. They were eating nothing but acorn soup. The man went fishing every day.

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

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

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

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

1 Or: 'uteafaipāyā;telā', dim.
'upplp: "Teimi 'an, teimi 'izm kv'ar 'am," 'upp'or panu'dan. Xas 'uppplp: "P'hwar, 'axt:ttacp 'uzmkn uira k'airme'hirir'arav, na: vura n'k k'et'e. 'Imkun uira k'karav."

Teavura kimate,te po'kedrarnha ta'ip 'ik-mahâtera;m pa'avansa'. Ta'ittam kunphyâ:si'rjinhâ'en. "I', teimi nupâv'hitelpri. 'Iy kv'arim takinnin'nic. Teimi yi'th uknui-yihn'e coc.


Teavura ta'ai:ve m'daruk ta'upp'ann'ic, xas 'uxuxs: "I', teimi 'izk nuppêvierr'icoc. Xas utei'pha pa'asiktâv'or. Sâruk 'up'hyivivni:ho. 'Upp'or: "Kinikini'ir; m vura va; kite 'ik'upp'titih'e c. Piavâs?án u'i'nii'rirhâ'ok, 'izm vura va; kite 'ik'upp'titih'e c. 'Asadaviric kite 'izmivkê:vârin-nâthê'ec pâsâmôvârininàni. Kinikini, kinikini nà; nanittin'iuv, Yas'araara'wôkâm kite kun?irukunph'vûtihi'ec, xas vo'pp'or pakê:vrick'ôc, pakê:vrick'ôcvo'pp'or. Teimazmay sâruk kuniftdk'kitu'. "Axmây vûra pu'ihyvit'utiha.'


1 'Asaxvânic?úmôd'nîote, the Water Ouzel, Cinclus mexicanus unicolor Bonaparte.
2 Panûrâr, Bear Lily, Xerophyllum tenax (Pursh) Nutt., used in basketry.
3 Sârum, roots of the Jeffrey Pine, Pinus ponderosa Doug., var. jeffreyi Vasey, used in basketry.

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

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

Then when morning came, then she said: "We are going to climb the ridge. We are going to walk up the ridge," Then they climbed up the ridge. Then they were traveling far up slope. Then he hollered way down slope. Then he hollered, he said: "Children-tail." — "Don't ye look back," [the woman said to the children]. The woman was walking ahead, the mother was. The children were straggling along behind. He was hollering the same way down slope: "Children-tail." — "Don't ye look back!" Then when far and on top of the ridge she thought: "Oh, let us stay around here.

Then that woman talked. She hollered down slope. She said: "You always will do that way. Whenever the Human comes here to live, he will be doing the same. You will just be eating as you go along up in creek direction the water moss in the creeks. And would that, that my children, they be sitting around in front of the Humans all the time, that my children may be," said then the mother, the mother woman said. Then they looked down slope. All at once he did not holler any more. Then the Water Ouzel flew down into the creek. Then she thought: "It is well. We have seen you where you flew in." Then after a little looking back at her children, they were growing up

¹ Meaning, let us be transformed.
² This verb refers to being transformed into stationary objects, such as Digger Pine roots and Bear Lily in the present story, and often means to become magically changed to rock, i. e. to become petrified.
that way, they were growing up as Bear Lilies. They who were children were growing as Bear Lilies. And then she was growing up as Jeffrey Pine roots. She thought: "I'll be sitting around in front of Humans. Human will be touching me all the time."1

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

10. COYOTE GIVES A WAR DANCE AT HIS HOME AT ORLEANS FLAT.
Told by Imk'awv'An.

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

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

Then when it got dark in the evening they

---

1 When making or using baskets.
2 Coyote advocated such childbirth in the deliberations of the Ikxareyaws.

---

1 Kárö-kam, the flat on top of the ridge just up slope of the town of Orleans; on the NW. side of the Klamath river. Cp. Kándör-kámět, dim., down slope of Kárö-kam, p. 153, line 8 of text.
Takuniryok’ik, xås kunp’p: “Takunivyothuk ’ata.” Takuniryok’ik. Karu ’u;:m xås Pihneffite sipnu;’ k ’u’e-tcîp. ’U’e-th’îppûk pasipnu;’uk. Xås va; kázn ’u’d’éntak pamu-pañní:rák. Xås úkí’rä’a. Toppifk’utithâ-yâ-teh;’n pó:k’i’k’rä’a. Vura icpu:kammu:ra:ax. Pasipnu;’k tó:k’imh’êl. Vâs tógyxî:rá:ve pasipnu;’uk. Xås va; vura Kânnâk’i:rómita1 yànava kâ:n ’ikyukaxâ:teîr ’u’d’é’niv. Ta’ittam ’u’d’urik’ô-he’ê’n. pe:kkaxâ:teîr. “Kihmårâ-rivâkì, ’aficnihànîne’tas.” Ta’ittam kunihmårâ-rivukahë;’n pa’a:fhiri:hnîne’tas, pamu:thôrû:vàk. Xås kunihmårâ-râ, kunihyòrû:vînâ;’n. Pihneffite tó:ku:tripûp. Toppifk’âuthâ’ê’n. were hollering, at Karokam, saying: “Maybe they [the youths] are coming.” They were hollering as they capered down slope. And Coyote then picked up a storage basket. He took the storage basket outside. Then he put it on his fishery bench. Then he walked up slope. He was dressed up so good when he walked up slope. He was just all money [money all over him]. That storage basket was fishing. He put a blanket on that storage basket. Then down slope of Karokam behold there was a rotten log lying. Then he urinated on it, on that rotten log. “Come out, boys,” [addressing his urine]. Then the youths all came out, out of that urine of his. Then they [the newly made boys] ran in down river direction, they hollered as they capered down slope. Coyote ran in down river direction. He was dressed up.

Then they [the girls] did this, what he [Coyote] told them that they should do that evening. Then they went to the two ends. One went to the upper side, the other one went to the lower end, to the lower end the other one went. They [the two girls] were admiring him there [the Coyote as he danced]. One [man, as he danced] was going around in front [of the row of dancers]. Then all at once one [of the onlookers] said: “It looks like Coyote. He’s a funny acting fellow. Maybe it’s Coyote. He’s all money, that young fellow is.” They were admiring him. It was like he pretty near lay down on the ground as he reached each end of the line, he was dancing so hard. They [the two girls] were admiring him [Coyote]. It was that he was making babies where they [the two girls] were sitting at both ends of the line.2 They [the two girls] did not feel it. Then one [man] said: “I am going to look where he is fishing.” Then he halted a little up slope [from Coyote’s fishery]. Behold

1 Dim. of Kärâ’kân, plcn.

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


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

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

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

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

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

1 Lit. slow.
Told by Imk‘ánva‘n.

Ukni. They were living [there].

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

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


Teavura tapánpay taxéxára ká:n 'avansá-xkí'táttocx kuníkyámm'ítevdá-tí', 'Axmánuní 'ukkán pa'ippa'. 'Axmáy uppìp: "Icava'a'e, 'icava'a'e, 'icava'a'e, teimi napimháru'pi'." Xás kunpìp: "Teem'. Yá'nayóó uppìp: "Ánni-híte'ú;nm kíci yáv muparám interventions. "'Icava'a'e, 'icava'a'e, yótes kíkíyávicac, pakanapimháru'pi'." Xás: "Táhkúppikka'ñ 'ánni-híte.' Ta'iitam kun'dhó-xe'm. Tu'íppasuk pamí'án-xhi. Vírá tay takunívihúc. Ta'iitam kunpímhbórunha'ám, pamutíppa xákká'a'ñ. Pátnay vura tataxy yóthunása kun'ákkíti. Kövúra takun'ákkí. Xás 'ippìp: "Yótes kíkíyávicac pakanapimháru'pi'." Pátnay vura táttóxy patakunpímbórun. Xás teavura tapánpay takunpihmárun, Xás Píhneffite 'upícká'kúppuk. Xás 'ippìp: "Teimi 'íceháa kíktóvan, na; ník níkyávicac pakoík'úvó-nwa-thare'e'." Ta'iitam takunpávýihúc, takunítku;k pa'íceháa.'


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

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

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

Then he said: “All of ye shut your eyes. I am going to paint you up.” They were all talking, they were all saying to one another: “Paint me red!” They were all shutting their eyes, when they were being painted.
Then he took hold of his penis, with his hand. Then he squeezed his semen out. Then it all looked different colors. Whatever color he said: "May it come out," that color would come out, as he said: "May it be white," "may it be black," "red let my semen be!" He had red semen too. He said: "Red let my semen be!" He said: "May I squeeze out red." Sometimes men are this way now, they press out red at times. Then he mixed it with the water, he painted all the birds with it, he painted all the birds with his semen.

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

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

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

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

---

1 As some tell the story the Coyote incised his arms and legs, as Indians do for luck, and the scarlet down color is his blood: Paffúráx 'u:mpúrávís:ac', u:mpúrávi 'u:mpúrávís:ac', u:mpúrávís:ac 'u:mpúrávís:ac'. But still Yikxawákikyú, the woodpecker scarlet is not his semen, it is his blood, he incised himself.
Taxdannacite 'a;ze'kinihe'ec, fûrahe'ec taxdannahicite." Vûra xissipux 'umâhvårâ'tihahik. 
Xûs 'upîkk'â'thânâk pamu'dzêkânic'ae's. Xûs 'uxuxs Pi'hnhé'ffîc: "Pûkô-vûra 'a;ze'kinic nèk-yä'vîcara. Xôt ni'nômâte paffûrâks, vûrâ fût 'u'ôrahê'ec. 'Aevâ-kvûra kita pânik-yâ'vîc. Kiri Yûs'dara 'ikyâ-kkâxm 'ukyât-tihhe'ec, xâśik paffûrâks 'uttâ-xanhê'ec. Yûs'dara tâ:y vûra 'ukyât-rathê'ec, Yûs'dara, xâsik vûrâ 'asîktârâ:n 'u'ukvårâratihê'ec. Vûrâ fût 'u'ôrahê'ec, xô:t ni'nâmîte, 'ayûmän vûrâ 'asîktâvâ:n 'u'ôrahê'ihê'ec, xôt t'ava' kîtê vûra nîtâkânka.'

Xûs vûr 'opõ'h'kxv pamuparâm'var 'Iktakatâkkâhe'xen1 pamupamûntim. 'Uppi'p vûr 'um vûra vûr, pây 'îkurwvîthê'ec, pamuparâm'var. Karu pamûttoc's vûr vûra 'opõ'h'kxvânîk pamuparâm'var, Kûrat.2 Karu pamuto'â's-anammahate vûr vûr 'opõ'h'kxvânîk pamuparâm'var, 'Ippahkan 'Iyunun'ñnåthâ'hachàn.3 "Va; vûra kunhîruntihê'ec, vûrâ vûra kun'dvarâratihê'ec." Kvirâ'kkavanahîk tîpahê'ras, kvirâ'kkâvaan tîpahê'rashhîk. 'Iktakatâkkê'he'n 'ikpîhantâ-pashhânîk, kàrîzâs Kûrat kihn, kàrîzas ni'nâmîtê'pashhânîk 'Ippahkan 'Iyunun'ñnåthâ'hachàn.


Kupannakanakana. Tôc'mya'xte 'êk vûr Ikxâ't 'imèénâ'vîc. Nanivâsî vûrav e'kvi'niyê'êc. Tôc'mya'xte 'êk vûra 'Adyûtekkinâtê 'i'ë'nmûpravê'êc.

1 'Iktakatâkkâhe'xen, the Western Pileated Woodpecker, Phileastosus pileatus picinus Bangs.
2 Kûrat, the California Woodpecker, Balanopsphyrâ formicaivorus bairdi Ridgway.
3 'Ippahkan 'Iyunun'ñnåthâ'hachàn, the Western Gnatcatcher, Polioptila caerulea obscura Rîdgway.
12. COYOTE FALLS THROUGH THE LIVING-HOUSE ROOF HOLE.
Told by A'f'ic.

"Uknē. Pihnēffite vo-kūph'ā'-nīk, 'ōk 'diw̱anēn?at'cīp. 'U;m vára vo-kūph'it'ti, pa-tōkxeđama kāri tópteanđečkar, kāri pa-tusūpp'hā kāri k'ukku; m tu'tticečar, patu-sūpp'hā', tuteđeč'ksurār patu-sūpp'hā'. 'U;m vára va; hitḻa; 'n ukupitt'i.

Tečavā pāṉpay 'i'tān pō'sūpp'hā', wās 'utečanęd'ksurār Xás 'u'xixis: "Tikanitnūp-nihi'". Yānava 't'ṉa; k 'ifappi; 'uyṟvīvī. Xás 'ūxrav Pihnēffite. "'A'kē. Tenapi-kəv'rar. 'A'kē. Kiri 'ā? 'u'xthiymočip. Teimī k'aniapkúr'k'v'i. Kiri 'ā? 'u'xthiymočip."'2

COYOTE'S SONG AS THE DESCENDED.

"Kāp kāp, st cītxrūp, Kāp kāp, st cītxrūp."

Ta'itam 'ā'v' 'u'xthiymočpēh'e'nu. "'ī. 'A'kē." Ta'itam Pihnēffite 'u'yrṟvīnūpsti; 'ṉ tean-teč'ksuràk. "'ī. 'A'kē. 'A'kē. 'ō-k 'itevān-nihide. "'A'kē." Vura tukō-hīmmate va. Vā; vára kā; n kumpišṯakkantun'va.

Pūya 'u;m vo-kupha'nīk Pihnēffite. Kupünannakana. Teč'mya; te 'ik vūr loyā't 'imč'ṉa;vī."

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

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

13. COYOTE MARRIES HIS DAUGHTER.
Told by Imk'ānu'n.

"Uknē. 'Ata hārivä kun'darāv'ahānāhēk. 'Aenāy vára kārāk 'u'vā'vām. Xás u'vp̱ak. Xás pānuv'aram upp̱e;: "Teimī ydrārāhi. Vura pusayṟvēvōcārā na; kūnic xā; s nēmuš-

It was always a man’s duty to remove and replace the board that covers the roofhole of the living-house. A man came from the sweathouse early to do this. He never looked in since the women folks slept without their skirts on; If a man looked in he would soon die: Pux̱xār inyā'hêhēha, po'nṯṉūṉṉẖi; t teanteč'ksurak, he would not live long if he peeked through the living-house roofhole. But Coyote again cuts custom.

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

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

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

COYOTE'S SONG AS HE DESCENDED.

"Kāp kāp, st cītxrūp, Kāp kāp, st cītxrūp."

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

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

1 Coyote keeps switching his penis with a little stick, to keep it erect when about to perform such a deed. Tup̱m̱ḏāhu, he switches it thus.
2 Cp. kāp said repeatedly to a baby to stop it crying, as one approaches his hand little by little to the baby’s belly, closing the fingers graspingly at each repetition of kāp.
3 A word of Coyote’s language, reminding one of sî'vē, penis, and tanē-xrūp, erectionem teneo.

11*

Xas 'imyā:n po'supply'ha xas 'uppēp: "Tečim várami, tečim sóm'vi." Kāri'das 'uppēp: "Tečim." Xas 'uppēp: "Ta:y víra 'ätti'ni, só'm'ná 'ätti'ti". Xas 'uppēp: "Pōmmáha; k pē'kri'va'm, va; vír umu'sahitē panaku'kri'va'm, kārú víra vo'mumu'sahitē, pananu'tkka'm kārú víra vo'mumu'sahitē; xas ik 'icussé e tana' w'm, va; pamu'kri'va'm, pē'avanhe'ec. Xa'yfa; 'ik 'icdi'á'w'u. Xa'yfa; 'ik máruk 'itrá'tti,1 Teaka't'mite 'ik vír 'i'ahö'the'ec." Teaka't'mite vura po'a'hto'ti. Xas pó'ām, xas 'uppēp: "I', if uv'de va; vír umu'sahitē panaku'kri'va'm." Yið k'anpmi'iussapi, kanipi'nnimitepi'.

Xas 'immāk 'uv'nufūrk. Ta'ittam 'ukri'sfurukaha'n pamu'ätti'ti. Ta'ittam 'udorāmpukkahe'en.2 Xas kumite; te pō'kvarāmha', 'axmāy 'upv'nufūrk pamu'de'ām. Yānava yā'mateite. Vīra kā'n pōtcē'phtī'.

Teavura tépelatai 'ukri'4. Tusa'yri'he'ed. Xas 'uppēp: "Tečim niipv'áram'ec." Xas 'uppēp: "Tečim. Teaka't'mite 'ik vír 'i'ippakoh'ic. Xa'yfa; 'ik máruk 'itrá'tti.' "Hūtvā víra pātō'xxus. Kōvīra hun kārū pav o'mumu'sahitī."

Xas 'uppā'ram. Xas 'uxxus: "Fā't ata kumā'i'vi panépp'entī, Xa'yfa; máruk 'itrá'tti." Xas 'uxxus pamu'dāttimnam 'ā'pun 'ukrēc. Xas 'uxxus: "Tečimráruk kanimūsa. Fā't 'ata kumā'i'vi panépp'entī, Xa'yfa; máruk 'itrá'tti. Kān pamu'dāttimnam 'u't'ecu't. Xas máruk 'ukfū'krā, 'u'mmukite víra pytivuvara. Xas 'uttō'v'nuk. Yānava 'axmāy 'u'ārihvārak.

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

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

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

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

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

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

Then she went home. Then she thought: "I wonder why he told me I should not look up slope." Then she would set her pack-basket on the ground. Then she thought: "I'm going to look up slope! I wonder why he told me I should not look up slope." She left her pack basket there. Then she climbed up slope, a little way, not far. Then she peeked over the ridge. Lo behold him walking in down river direction. Behold he was packing his living-house [on his back], he was packing the sweathouse in front of him [on his chest], the small flower hut he was packing in his hand. "Oh, his [Coyote's]
Yánav ikríva;m 'u'i'ówítł', 'ikmahútera;m 'i'óvá;yk'am 'utákkararihêa, yahuro-krívra;m 'uõkúruhtí. "'I', mûkîp'âèa." Xás 'úxrañ. "Hínupa páy va; panani'ákka', hínupa páy va; pan"âvanhití panani'ákka'." Půya 'u;m vo'kúphâ'ník Pîhn'éffîte 'Ikxaréyâ'hitó. Hínupa 'u;m va; Pîhn'éffîte vo'kúphâ'ník.

Kupannakanakana. Teémya;te 'ik vúr Ieyâ-t 'imêkhna'çe. Nanivási vúra' ekři-nayá'ëce. Teémya;te 'ik vúra 'Atáyteûkkinatc 'i'únnúprave'ëc. 'Afuptçoûrax tanêmitûtatkâ-hri-cûk.

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

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