

KAROK TEXTS

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INTRODUCTION.

The texts that we give here were all recorded during a trip through northern California in the summer of 1927. They are all narratives, but narratives of three quite distinct types.

Three of them (the "Pleiades", "How Salmon Was Given to Mankind", and "Bluejay, Medicine-man") are "myths". That is, they are stories of events that are supposed to have taken place on earth in the early days before the arrival of humanity. Such stories are of course familiar to all the people of the tribe, and have been repeated innumerable times. They begin with a special introductory word, "uknii--", which is never found anywhere else, and they show throughout quite a sophisticated literary style.¹

The second type of story is a bit less formal. It is illustrated by "The Land of the Dead", which is said to be a true account of the search of two human girls for their dead lovers.

Finally, the "Three Adventures" are impromptu anecdotes of hunting trips and the like. They make no literary pretensions and should follow quite closely the speech of every day.

"Bluejay, Medicine-man" was told us by Frank Reuben of Orleans and his wife, Nettie. The others are the work of Mrs. Margaret Harrie, a Karok woman who is now living in Quartz Valley. "Three Adventures" was recounted by Mrs. Harrie's son, Benonie.

¹ See the introductory note to the free translation of the "Pleiades".

To all these stories, the strange Karok country forms a conspicuous background. The Karok live along the Klamath River from Happy Camp to above Weitcpec. The river runs in a deep canyon between two walls of uninhabitable mountains. The settlements are all close to the river, wherever there chanced to be a flat large enough to build a village. The mountains beyond provide only a hunting ground. The whole drama of Karok life takes place in a world of river and ridges. They move in terms of "up-ridge" and "down-ridge", "up-stream" and "down-stream", and have no concern with "north" "south" "east" and "west". Even their linguistic concepts seem to reflect the nature of the land they live in!

BRIEF GRAMMATICAL SKETCH.

Since Karok is a fairly intricate language, a few hints as to its morphology and a few lists of forms for reference may be of help in reading the texts.

Most of the business of the language goes on within the verb¹. The nouns that represent the actors in the sentence are interspersed between the verbs without syntactic cases or fixed order to show their relations. Elements in the verb refer to them, but they themselves are not ticketed. Even their

¹ Karok nouns and adverbs are sometimes long, and involve derivational processes too complex to be discussed here. There are numerous suffixes and compounding is frequent. There are also internal changes, which might be found to express a variety of concepts: for example, a diminutive of nouns is formed by changing *r* to *n*; as *tackava*, pole; *tackana*, little pole, stick; *virucur*, bear; *vinucuna*, cub."

number, singular, dual, plural, is expressed for them by the verb.¹ As though we were to say for "The trees stand there...", "There they-stand, tree..." Or for "I will take the children", "I-will-take-them, the-child". ("Land of the Dead", sentences 13 and 26.)

In addition to conveying the concrete meaning inherent in its radical, the Karok verb has three functions; (1) to designate by *number* and *person* the actors in the sentence; subject, or subject and object, or subject and object and indirect object; (2) to express *tense*, a category which here, as in so many languages, is a combination of time, mode, and aspect; (3) to express any one (or more than one) of a vast number of *directional and locative* ideas, ranging widely from the fairly abstract to the quite concrete, viz. "up", "down", "up stream", "down stream", "in relation to fire", "in relation to water", "inside the house", etc.

We find in Karok four series of morphological changes:

1. The affixed pronouns.
2. The double-radical verbs.
3. The system of tense changes.
4. The adverbial suffixes.

We will describe these four systems briefly.

1. *The Affixed Pronouns.*

These are prefixes, in the main, but many are double elements with a prefixed and a suffixed portion. They refer to subject and object together. A curious peculiarity is that some of the forms are different for negative statements.

¹ A few nouns, most of which denote persons, and a few adjectives have plural forms. The plurals are formed by a suffix *-ac*, *-ca*, sometimes also a change of stem, as in "good", singular *ya'yatc*, plural *yeipca*; "small", sing. *ni'namitc*, plur. *tupitcac*.

Subject-Object	Positive:	Negative:
he-him	<i>u</i> -Stem	-Stem- <i>ara</i> ¹
he-them	<i>kin</i> -Stem	<i>kin</i> -Stem- <i>ap</i> ¹
he-thee	<i>i</i> -Stem- <i>ap</i>	
he-you	<i>kik</i> -Stem- <i>ap</i>	
he-me	<i>na</i> -Stem	<i>na</i> -Stem- <i>ara</i>
he-us	<i>kin</i> -Stem	
they-him	<i>kun</i> -Stem	Stem- <i>ap</i>
they-them	<i>kin</i> -Stem	Stem- <i>ap</i>
they-thee	<i>e</i> -Stem- <i>ap</i>	
they-you	<i>kik</i> -Stem- <i>ap</i>	
they-me	<i>kana</i> -Stem	<i>kana</i> -Stem- <i>ap</i>
they-us	<i>kin</i> -Stem	<i>kin</i> -Stem- <i>ap</i>
thou-him	<i>i</i> -Stem	- <i>i</i> Stem- <i>ara</i>
thou-them	<i>kani</i> -Stem	
thou-me	<i>na</i> -Stem	
thou-us	<i>kin</i> -Stem	Stem- <i>ap</i>
ye-him	<i>ku</i> -Stem	Stem- <i>ap</i>
ye-them	<i>ku</i> -Stem	
ye-me	<i>kana</i> -Stem	
ye-us	<i>kin</i> -Stem	<i>kin</i> -Stem- <i>ap</i>
I-him	<i>ni</i> -Stem	<i>na</i> -Stem- <i>ara</i>
I-them	<i>ni</i> -Stem	<i>na</i> -Stem- <i>ara</i>
I-thee	<i>nu</i> -Stem	
I-you	<i>kik</i> -Stem- <i>ap</i>	<i>kin</i> -Stem- <i>ara</i>
we-him	<i>nu</i> -Stem	<i>kin</i> -Stem- <i>ara</i>
we-them	<i>nu</i> -Stem	
we-thee	<i>nu</i> -Stem	
we-you	<i>kik</i> -Stem- <i>ap</i>	<i>kin</i> -Stem- <i>ap</i>

Any of these pronominal forms may be preceded by an element *t-*, or *ta-*, thus; he-him, *tu-*; he-them, *takin-*. The meaning of this is not quite clear. It is not a quotative, but has some feeling of uncertainty of evidence, or perhaps a subjective judgement on the part of the speaker, "It looks as though..."

Neuter verbs, "sleep", "run", etc., have the same pronominal forms as the transitive verbs with the object "him"; he, *u-*; they, *kun-*, etc.

There are special pronominal forms for use in the imperative.

¹ The suffixed portions of the Pronominal Affixes, i. e. *-ap* and *-ara*, come at the end of the verb, following the Adverbial Suffixes (when these occur), and the Tense Suffixes. There is only one exception to this rule. In the past time, the tense suffix is *-at*, and in that case the *-ara* disappears entirely, and the *-ap* precedes the *-at*.

Imperative Forms.

Singular Stem	Plural <i>ki(k)</i> -Stem
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The above lists give the predicative pronominal affixes. The following are the possessive pronominal affixes.

Possessive Forms.

his	<i>um(u)-</i>	thy	<i>im(i)-</i>	my	<i>nan(i)-</i>
their	<i>mukun-</i>	your	<i>mikun-</i>	our	<i>nanu-</i>

For comparison, we include the independent pronouns.

Independent Pronouns.

he	<i>um</i>	thou	<i>im</i>	I	<i>na</i>
they	<i>umkun</i>	you	<i>imkun</i>	us	<i>nu</i>

2. The Double-Radical Verbs.

There are many verbs in Karok which use a different radical in the singular and in the plural (and also, but to a less extent, in the dual). Here is a partial list of them:

	Singular	Dual	Plural
sit, live	<i>kiri</i>	<i>iin</i>	<i>yiv</i>
die	<i>iivi</i>	<i>taanva</i>	<i>peerunpa</i>
walk, go	<i>arih-</i>	<i>iru-, inu-</i>	<i>vyi-</i>
go away	<i>uum</i>		<i>vyiim</i>
	<i>vaaram</i>	<i>yaaram</i>	<i>yiviicip</i>
walk, travel	<i>axoo</i>		<i>vyixoo</i>
arrive thither	<i>iipma</i>		<i>pavyicip</i>
arrive hither	<i>iipak</i>		<i>pavyihuk</i>
arrive down	<i>viic</i>	<i>iruviic</i>	<i>vyiic</i>
run	<i>kvirip</i>	<i>svirip</i>	<i>hmarap</i>
go	<i>pvap-</i>		<i>vyiip-</i>
fall	<i>kyiv</i>		<i>syiv</i>
stand	<i>xyarei</i>		<i>iruwei</i>
perch	<i>kuuntak</i>		<i>irukuuntak</i>
crawl	<i>voon</i>		<i>iruwoon</i>
climb	<i>ikfuuk</i>		<i>if'uuk</i>
pick up	<i>peicip</i>		<i>pi'ik</i>
give	<i>cxei, ei</i>		<i>ak'i</i>
take	<i>pus, san</i>		<i>caan</i>
take	<i>purup</i>	<i>iphirup</i>	<i>pcanup</i>
pack	<i>is, eis</i>		<i>sas</i>
bring	<i>eis-ma</i>		<i>caan-ma</i>
take, hold	<i>avik</i>		<i>caan</i>
fix	<i>kyav</i>		<i>kyar</i>
split	<i>taxaxara</i>		<i>paraxrax</i>
kill	<i>ik'ar</i>		<i>cunviic</i>

3. The System of Tense Changes.

There are five fundamental distinctions of tense. They really express mode and aspect as much as time. They are formed mainly by suffixes. Here is a list of them as they occur in four simple verbs:

	to hit	to eat	to skin an animal	to give
Indefinite Time	<i>iik</i>	<i>av</i>	<i>icfir</i>	<i>ei</i>
Imperative	<i>iiki</i>	<i>am</i>	<i>icfin</i>	<i>eihi</i>
Future	<i>iikeic</i>	<i>avaic</i>	<i>icfiriic</i>	<i>eiheic</i>
Past ¹	<i>iikat</i>	<i>avat</i>	<i>icfirat</i>	<i>eihat</i>
Continuative	<i>iikvuti</i>	<i>amti</i>	<i>icfinti</i>	<i>eihti</i>

The use of these suffixes often involves some sound variation of the end of the stem, such as that in the verb *av*, given above, which becomes *am-ti* in the continuative. Sometimes sound-variation alone serves to indicate a tense-change, as in the changes from *av* to *am*, and from *icfir* to *icfin* for the imperative.

All the above forms are for the singular.

Rather cumbersome and irregular plural forms of the tense changes are found. Usually they are used only with verbs that have no plural form for the radical. The following lists are examples of different types of plurals in the tenses:

	<i>par</i> , to bite	
	Singular	Plural
Indefinite	<i>par</i>	<i>paranaa</i>
Imperative	<i>pan</i>	<i>paranaa</i>
Future	<i>pariic</i>	<i>paraneic</i>
Past	<i>parat</i>	<i>paranat</i>
Continuative	<i>parati</i>	<i>paranaati</i>

	<i>virax</i> , to lick	
	Singular	Plural
Indefinite Time	<i>virax</i>	<i>viraxvumaa</i>
Imperative	<i>viraxi</i>	<i>viraxvun'a</i>
Future	<i>viraxeic</i>	<i>viraxvunavic</i>
Past	<i>viraxat</i>	<i>viraxvunaat</i>

¹ Instead of *-at*, sometimes *-ahe'n* is suffixed to indicate past time. It seems to be a less formal term than *-at*.

	<i>xvirip</i> , to swallow	
	Singular	Plural
Indefinite Time	<i>xvirip</i>	<i>xviripkaanva</i>
Imperative	<i>xviripi</i>	<i>xviripkannvi</i>
Future	<i>xviripeic</i>	<i>xviripkaanveic</i>
Past	<i>xviripat</i>	<i>xviripkaanvat</i>

	<i>icfiin</i> , to skin an animal	
	Singular	Plural
Indefinite Time	<i>icfir</i>	<i>icfiinvuna</i>
Imperative	<i>icfin</i>	<i>icfiinvuna</i>
Future	<i>icfiriic</i>	<i>icfiinveic</i>
Past	<i>icfirat</i>	<i>icfiinvat</i>

4. The Adverbial Suffixes.

These adverbial suffixes are placed immediately after the radical of the verb. They serve to modify the primary meaning of the verb in an adverbial way, usually directional or at least locative, "hither", "thither", "along", "up", "down", "in connection with fire", "inside the house", etc. They have the peculiarity of undergoing modi-

fications, not according to person, but according to tense and number. That is, the tense suffixes follow them and play changes upon them in the same way that they do upon the verb radicals in the lists just given. Thus the suffix *-cip* modifies the verb in the sense of "up". This remains *-cip* for all persons, whether I, thou, or he. But it becomes *-ciprivi* in the Imperative, *-ciprevic* in the Future, *-cipreit* in the Past, etc. Moreover, *-cip* becomes *-ciprina* in the plural, and *-ciprivi* becomes *-ciprin'i*, *-ciprevic* becomes *-ciprineic*, etc.

There are a great many of these adverbial suffixes. We give here partial lists of tense changes for some of the more common ones (for each adverbial suffix has a pattern of its own). In addition to the five tenses already discussed, there are also iterative and habitative forms which are made by modifying or combining the simpler suffixes. They serve to make more evident the close relation of the plural forms to those expressing iterative and continuative ideas.

		Singular	Dual	Plural
1. to go to do	Indefinite	<i>-(v)ar¹</i>		<i>-(v)anva</i>
	Imperative	<i>-(v)an</i>		<i>-(v)anvi</i>
	Future	<i>-(v)ariic</i>		<i>-(v)anveic</i>
	Past	<i>-(v)arat</i>		<i>-(v)anvat</i>
	Continuative	<i>-(v)anti</i>		<i>-(v)anvuti</i>
	Iterative	<i>-(v)ankooti</i>		<i>-(v)ankunaati</i>
2. to do "along", to be doing	Indefinite	<i>-va</i>		<i>-vunaa</i>
	Imperative	<i>-vi</i>		<i>-vun'a</i>
	Future	<i>-veic</i>		<i>-vunaveic</i>
	Past	<i>-vat</i>		<i>-vunat</i>
	Continuative	<i>-vuti</i>		<i>-vunaati</i>
	Iterative	<i>-vooti</i>		
	Habitative Future	<i>-vutiveic</i>		
Habitative Past	<i>-vutihat</i>			
3. up	Indefinite	<i>-cip, -cipri</i>		<i>-ciprina</i>
	Imperative	<i>-cip, -ciprivi</i>		<i>-ciprin'i</i>
	Future	<i>-ciprevic</i>		<i>-ciprineic</i>
	Past	<i>-cipreit</i>		<i>-ciprinat</i>
	Continuative	<i>-ciprimti</i>		<i>-ciprinati</i>

¹ The parenthesis indicates that the v-element is not present in every case.

		Singular	Dual	Plural
4. down	Indefinite	<i>-ic, -icri</i>		<i>-icrihva</i>
	Imperative	<i>-icrihi</i>		<i>-icrihvi</i>
	Future	<i>-icriheic</i>		<i>-icrihveic</i>
	Past	<i>-icrihat</i>		<i>-icrihvat</i>
	Continuative	<i>-icrihti</i>		<i>-icrihvuti</i>
	Habituated Future	<i>-icrihvutiheic</i>		
	Habituated Past	<i>-icrihvutihat</i>		
5. through	Indefinite	<i>-rin</i>		
	Imperative	<i>-rini</i>		<i>-rini</i>
	Future	<i>-rineic</i>		<i>-rihveic</i>
	Past	<i>-rinat</i>		<i>-rihvat</i>
	Continuative	<i>-rinati</i>		<i>-rihvuti</i>
6. hither	Indefinite	<i>-k, -ka</i>	<i>-kaan</i>	<i>-kunaan</i>
	Imperative	<i>-ki</i>		
	Future	<i>-keic, -kavic</i>		
	Past	<i>-kat</i>		<i>-kunat</i>
	Continuative	<i>-kti, kvuti</i>		<i>-kunaati</i>
	Iterative	<i>-kooti</i>		
	Habituated Future	<i>-kootiheic</i>		
Habituated Past	<i>-kootihat</i>			
7. thither	Indefinite	<i>-m, -ma</i>		<i>-muna</i>
	Imperative	<i>-mi</i>		<i>-muna</i>
	Future	<i>-meic</i>		<i>-munavic</i>
	Past	<i>-mat</i>		<i>-munat</i>
	Continuative	<i>-muti</i>		<i>-munaati</i>
	Iterative	<i>-mooti</i>		
8. out	Indefinite	<i>-rav</i>		<i>-raamva</i>
	Imperative			
	Future	<i>-raveic</i>		
	Past	<i>-ravat</i>		<i>-raamvunat</i>
	Continuative	<i>-ramvuti</i>		<i>-raamvunati</i>
	Habituated Future	<i>-ramutiheic</i>		
Habituated Past	<i>-ramutihat</i>			
9. down into	Indefinite	<i>-amni</i>		
	Imperative	<i>-amnihi</i>		
	Future	<i>-amniheic</i>		<i>-amnihveic</i>
	Past	<i>-amnihat</i>		<i>-amnihvat</i>
	Continuative	<i>-amnihti</i>		<i>-amnihvuti</i>
10. over	Indefinite	<i>-vra</i>	<i>-vraa</i>	<i>-vraan</i>
	Imperative	<i>-vra</i>	<i>-vraa</i>	<i>-vraani</i>
	Future	<i>-vravic</i>		<i>-vraaneic</i>
	Past	<i>-vrat</i>		<i>-vraanat</i>
	Continuative			<i>-vraanati</i>
11. off, away	Indefinite	<i>-cur</i>		
	Imperative	<i>-curi, -cun</i>		<i>-curu</i>
	Future	<i>-curic</i>		<i>-curoovic</i>
	Past	<i>-curat</i>		
	Continuative	<i>-curuti</i>		<i>-curooti</i>

		Singular	Dual	Plural
12. toward	Indefinite	<i>-cir</i>		
	Imperative			
	Future			
	Past	<i>-cirat</i>		
	Continuative	<i>-cirati</i>		
13. down hill	Indefinite	<i>-un'i</i>		
	Imperative	<i>-un'ihī</i>		
	Future	<i>-un'ihēic</i>		
	Past	<i>-un'ihat</i>		
	Continuative	<i>-un'ihiti</i>		
14. down hill	Indefinite	<i>-jak</i>		<i>-jakunaa</i>
	Imperative			
	Future			<i>-jakuneic</i>
	Past			<i>-jakunaat</i>
	Continuative	<i>-jakuuti</i>		
15. up hill	Indefinite	<i>-ra</i>	<i>-ha</i>	<i>-raa</i>
	Imperative	<i>-rahi</i>		
	Future	<i>-ravīc</i>		
	Past	<i>-rat</i>		
	Continuative	<i>-rati</i>		
16. down stream	Indefinite	<i>-ripa</i>		
	Imperative			
	Future	<i>-ripaavīc</i>		
	Past	<i>-ripaat</i>		
	Continuative			
17. down stream	Indefinite	<i>-rup</i>	<i>-hup</i>	<i>-rup</i>
18. up stream	Indefinite	<i>-roov</i>	<i>-hoov</i>	<i>-roov</i>
	Imperative	<i>-roovi</i>		
19. for someone	Indefinite	<i>-vas</i>		
	Imperative			
	Future	<i>-vaseic</i>		
	Past	<i>-vasat</i>		
	Continuative	<i>-vasiti</i>		
20. to be, (Passive)	Indefinite	<i>-ha</i>		
	Imperative	<i>-hi</i>		
	Future	<i>-heic</i>		
	Past	<i>-hat</i>		
	Continuative	<i>-hiti</i>		
	Habituated Future	<i>-hitiheic</i>		
	Habituated Past	<i>-hitihat</i>		

Other Adverbial Suffixes.

<i>-upuk</i>	out	<i>-asuk</i>	around as in "around the hill".
<i>-vicuk</i>	out	<i>-hirak</i>	at the house of, in the place where
<i>-furuuk</i>	into the house	<i>-ramunaa</i>	self (reflexive, same for sing. and plur.)
<i>-kuri</i>	in water, in	<i>-waan</i>	self (interchangeable with <i>-ramunaa</i>)
<i>-kiri</i>	in fire	<i>-nimika</i>	from someone
<i>-(v)uray</i>	around, in different places	<i>-arimka</i>	for someone

Grammatical Categories.

These four systems express as grammatical categories: person, case, number, tense-aspect, and spatial orientation.

1. PERSON is expressed in the verb by system I (the pronominal affixes). Only six actual differences of person are recognized in Karok; there are no dual forms, nor are there distinctions of exclusive and inclusive in the first person plural. However, the pronominal affixes represent in the main not simply person, but *personal relations*, "I-acting-upon-them", "He acting upon you", etc., so that there are actually as many distinctions as there are combination of persons.

2. CASES, that is the syntactic relations of the actors, are quite fully expressed in the verb, in systems I, 2, and 3. Three relations are indicated, that of subject, that of object, and that of indirect object, in the following ways: the pronominal affixes refer IN TERMS OF PERSON to the subject and to one object, giving the relation between them (v. g. thou-me, *na-*; I-thee, *nu-*), while a third object is referred to in terms of number, either in the radical or in the tense affix, (thus, *kana-ei*, they give it to me; but, *kana-ak'i*, they give them to me. For *ei* means "to give one object", *ak'i*, "to give more than one").

3. NUMBER is expressed in three of the morphological systems that we have outlined; the pronominal affixes, the changing radicals, and the tense changes. In the pronominal affixes, it is simply incidental to person (here only the singular and the plural are distinguished, not the dual). In the radicals and the tense affixes, number seems to be a development from ideas of iteration and continuity (here there is often a dual form as well as singular and plural).

These number distinctions refer to the actors in the sentence. Sometimes simply to the subject of the verb, and sometimes to subject and object, and sometimes to subject and object and indirect object.

a. In the neuter verbs, where there is no question of an object, the reference is to the subject only. In these neuter verbs, the number of the subject, which is always implied in the pronominal affix, may be re-expressed in the radical or in the tense affix, thus, I go, *ni-uum*; we go, *nu-vyiim*, where *ni* and *uum* are BOTH of them singular in implication, *nu* and *vyiim* both of them plural; or I am eating, *ni-am-ti*, we are eating, *nu-am-vunaati*, where because the radical *am* itself is the same for singular and plural, a plural form of the tense affix is used.

b. In verbs that have an object, however, the number reference in the pronominal affix is applied only to the subject. That in the radical or tense affix is transferred to the object. The fact of plurality of the object, then, may be indicated in three ways: in the pronominal affix (he sees him, *u-mmuuc*; he sees them, *kin-mmuuc*), in the radical (I pick him up, *ni-pus-cip*; I pick them up, *ni-caan-cip*), or in the tense affix, (I am lifting it, *ni-ktam-ciprinti*; I am lifting them, *ni-ktam-ciprinati*). All three ways would not ordinarily be used at once to refer to the object. There is no feeling of establishing a concordance between the different elements, rather one method is a substitute for another. If the radical possesses a plural form, this is used to represent the plural object, the tense form will remain singular, and the pronominal object as well, wherever this is of the third person. Where the object is plural and also in the second or first person, however, its plurality will be expressed in the pronominal affix, even though it may also be expressed in the form of the radical; for instance in the example above *ni-caan-cip*, I pick them up, (I-him, pick plurally, up), the plurality of the object is indicated only in *caan*, but in *kin-caan-cip*, thou pickest us up, the plurality of "us" is shown both by *caan* and by *kin*, thou-us.

c. Where a verb has both a direct and an indirect object, the number-reference in the radical or in the tense affix is reserved for

the direct object, and the indirect object is indicated in the pronominal affix, *kana-ei*, they give it to me; *kana-ak'i*, they give them to me (*kana-*, they-me).

4. Tense-aspect is expressed in the systems of tense changes and adverbial suffixes.

5. Spatial orientation is expressed in the system of adverbial suffixes.

Phonetic Transcription.

The values of the phonetic symbols that we use are substantially those assigned to them in the system of the American Anthropological Association. A few modifications have been made so that the texts may be as readable as possible. The following points should be noted.

The plosives, *p*, *t*, and *k*, are intermediates.

The vowels *i*, *e*, *o*, *u*, are fairly open in quality.

There is no functional distinction between open and closed vowels

a, as in French *patte*

c, as in *shoe*

x, as in German *ach*

r, a tip-alveolar multiple trill

v, a bilabial fricative

a', vowel stressed and raised in pitch

a', long vowel

'a, "glottal catch"

In part of the material the stems of the words have been enclosed in brackets.

Two peculiar points in Karok phonology are interesting as showing probable English influence. In the case of both *s* and *v* there is a difference between the speech of the older and the younger generation.

v, with the elders, while distinct from *w*, is nevertheless very close to it. It differs in having slightly more labialization and less of the guttural component. The younger people widen the difference between the two sounds by making the *v* entirely labial, sometimes dento-labial or even surd, like a true English *f*.

In the same way, *s* and *c* as spoken by the older people, though functionally distinct, are almost indistinguishable. The younger

people make much more difference between the sounds. With them the *s* is very close to English *th*.

Prosodic Features.

Karok is not a tonal language, that is, it does not make use of pitch tone as a functional device (nor does it even use it semantically). This is interesting because the nearest neighbor of Karok to the east is Shasta, which uses pitch to a moderate extent, while to the east of Shasta lies Achumawi, which uses pitch to a very marked degree. To the west and south of Karok lie Yurok and Hupa, which are reported not to have tone.

However one often gets the illusion of "pitch accent" in Karok. This is due to the fact that a stressed syllable (which is also high in tone) is frequently followed by a long but unstressed syllable (low in tone), an effect not often found in our languages. Take as an example the word *uta'kni'cur*, "It is rolling off". Here, the syllable *ta'k* is on a high tone because it is stressed; the following syllable is long, but not raised above the ordinary pitch. It therefore appears strikingly low to our ears, which are accustomed to hear duration associated with high pitch.

Long vowels and long consonants both occur. Double vowels are extremely frequent. They are easily confused with the long vowels, but ideally are probably distinct, since, in careful articulation, a glottal closure is often interpolated. Thus the suffix meaning "place of", sometimes recorded *-ra'm*, is more properly *-ra'am*, or even *-ra'am*.

A most conspicuous phonetic peculiarity of Karok is the presence of whispered endings accompanied by a great deal of aspiration. There is considerable variability in this. Some individuals tend to whisper much less than others, and in repeating a word will often voice the whole. In general,

however, the last two or even three syllables of a word (where these are not part of the stem) may be whispered. In final position all such suffixes as *-ara*, *-ap*, *-vura*, *-hiti*, etc. are normally whispered.

TEXT WITH ANALYSIS.

xac *ni'a'k'unvarat* | *karexac* *ma'ruk*
Then I went hunting. And then uphill

kaanxac *nima'harav* | *tai'tam*
there I find a track leading out. Finally

xac; a frequent introductory word for sentences in narrative. *karexac* in the next sentence is a derivative of it. Instead of using the same introductory word in every sentence, as so many Indian languages tend to do, Karok uses a variety of adverbs, *tai'tam*, finally, *tca'vura*, at last, *tci'miva*, it happened that, *ya'nava*, behold!

ni-a'k'un-varat; *ni-*, first person singular pronominal affix, "I", or "I-him"; *a'kkun*, to hunt, radical the same for singular and plural; *-varat*, past tense of *-var*, the adverbial affix which means "to go to do". The plural of this expression, "we went hunting", would be *nu-a'k'un-varvat*.

maruk; one of the four directions, which replace the points of the compass in Karok, *ka'ruk*, up river; *yu'ruk*, down river; *ma'ruk*, up hill; *ca'ruk*, down hill.

ni-ma'ha-rav; *ni-*, "I"; *ma'ha*, to find tracks, the same for singular and plural; *-rav*, indefinite tense of the adverbial affix *rav*, "out". The plural of *rav* is *raamva*, thus, "I find tracks of many animals", *ni-ma'ha-raamva*.

HOW SALMON WAS GIVEN TO MANKIND.

(1) *u'kniii amweykyara'am a'x'ak acikta'van kun-i'fanik* (2) *umkunwu'rakitc a'ma kun-a'am-ti xac waka'n kin-mu'can-ko'o-ti* (3) *kiri nu- a'pun-ma hoy ku-ma'a-ti* (4) *pu'xaywu'ra a'pu'nmu-ti-hap pah'o'y kun-ma'a-ti* (5) *panpa'i ta-kin-i'cxei ta-kun-a'v xac ta-kun-vi'clar* (6) *tcavu'ra pan'pai xac ka'timi'n yis'a u'-kurii pa i'kxareeyav*

nisi'ravahe'n | *tci'miva*
I tracked him out. As it happened,
piri'criik *cu'u* *nipsi'ramkuri* |
brush patch into I track him in.
kaanxac *u'a'rihcip* | *ca'ruk*
There he jumps up. Down hill
ukvi'ripuni | *tai'tam* *ni'a'haramahe'n* |
he runs down. Then I took after him.

ni-si'-ravahe'n; *ni-*, "I"; *si*, to follow tracks, same for singular and plural; *-ravahe'n* (or *rvat*) is the past of *-rav*. "I tracked many out", *ni-si'-raamvunahe'n*, or *ni-si'-raamvunat*.

pi'ric, brush; *-riik*, collective suffix to nouns.

ni-p-si'-ram-kuri; *ni-*, "I"; *-p-*, one of a broken-down series of derivational prefixes to verb radicals, that probably expressed aspect, or mode. The *-p-* seems to indicate sometimes inceptive, sometimes momentaneous action. *si*, to track; *-rav*, *-ram*, out; *-kuri*, into. *-kuri* is the adverbial affix which is usually given in the meaning of "in water", "into the water", in contrast to *-kiri*, "into fire". *-kuri*, however, often occurs where no notion of "water" is involved, meaning simply "in", or "into"; *u-cu'ru-kuri-va*, "There is a hole in it".

u-a'rih-cip; *u-*, "he"; *'a'rih*, to jump, singular radical; *-cip*, adverbial affix "up", indefinite tense. The plural of *'a'rih* is *iruxa'p*, the dual is *i'ru-xap*, hence the forms, *kun-iruxa'pcip*. They all jump up; *kun-i'ru'xapcip*, two jump up. *u-kvi'rip-un'i*; *u-*, "he"; *kvi'rip*, to run, singular; *-un'i*, adverbial affix "down hill", indefinite time, singular. The dual of *kvi'rip* is *svirip* and the plural is *hmara*. *kunisvi'ripun'i*, two run down; *kuni'hmarun'i*, several run down. *ni-a'hara-mahe'n*; *ni-*, "I"; *'a'hara*, to pursue, singular and plural; *-mahe'n* (or *-mat*), past tense of the adverbial suffix *-m*, *-ma*, thither. *ni-a'hara-munahe'n*, I took after two or more.

HOW SALMON WAS GIVEN TO MANKIND.

(1) — At Amweykyara / two / women / lived.
(2) They only / salmon / eat / and / there / (people) visit them (and say,) (3) "We wish / we find out / where / you get it."
(4) Not / they find out / where / they get it.
(5) Meanwhile / they gave them / they eat it / and / they like it. (6) And then / meanwhile / and / at Katimin / one / he

(7) *xac u-xu'c ti'kan-va'arami yexeik vu'ranaa' ni-a-pu'n-meic paho'y kun-ma'a'-ti pa a'ma* (8) *karexa'c u-va'aram mu-a'ka-va'k-ir u-pisva'-cip* (9) *xac u'tiha-picxa'hnaa-mitc tu-a'ho* (10) *kanxac e'paax u'-kuruu'-cur* (11) *xac ya'amate vura-u'-kya'v mu-a'kava'k-ir u'-yu'namni* (12) *karexac u'-a'rihirup xac yu'm u'uum* (13) *taxye'-mak'a ya'nava kun-i'ini* (14) *xac kun-i'p'eere tci'mi i'n-ak-waan-furuk-i* (15) *xac i'nak-pa-u'-turaay-va* (16) *ya'nava u-ta'ahiti pa aama* (17) *i'futi ta-i'tam kun-imni'c-kiri-va-heen-i pa aama* (18) *xac ta-i'tam kun-a-v-aheen* (19) *xac pa-i'pa ku'um-an-hat* (20) *mu-a'kava'k-ir-ak u-p-akra'mni* (21) *xac u-pi'p ti'nakaru na'ni-amki'niva kan-am* (22) *xac pa-kun-i'miuc-ti tcixma'y a'ma u-'u'ripi* (23) *karexac u-'av* (24) *puraa'n kitc-kun-pi'miuc-ti* (25) *pa-mu-ku'ctaan xa'kaan pa-kun-xu'c-hoy-to-ma* (26) *xac popa'mvaara xac ika'm u-pikri'ic* (27) *kare-xac pa-mu-ku'ctaan xa'kaan kun-i'picyupa kun-pi'p hoy to'-ma pa a'ama* (28) *ka'ruma mit-nu-xu'c-caat pu'akara-ka'ru-a-pun-miic-hara* (29) *xacka'n vura-kwe-ic i'pa-ku'u'm-an-hat* (30) *xac kun-i'peer ikmaha'tc-raam ik i-'ac'iv-eic* (31) *xac u-pi'p pu'hara naavura o'k-i-nak ni-'ac'i-veic* (32) *xac kun-pi'p tca'mi* (33) *xac ta-i-vura d'xup kun-san-furuk-va pa aci'ktavan-ca* (34) *xac kun-a's-icrii-vunaa* (35) *a'pap tu-a's-ivi pa-ipa-k-u-ahoo'n-hat* (36) *xac-taxa'ra-xac kun-pi'p na'ni-xu-ti nik-to-kwi'itxa* (37) *a-ya'tc a'xkam nik-ta-kun-i'kyav pu'xayou'ra-ke'ena-ti-hara* (38) *xac yi's'a u-vo'n-cip xac mu'maam u-cna'k'a-ci'p'a-hii-var* (39) *karexac ta'ckar u-u'-cip xac u-kuru'ku'ruk* (40) *viripa-i'caha pa-u'-x'ak pa-u-kuru'ku'ruk* (41) *pa a'ma ya-u-icusu'tcu'su-ha* (42) *xac kun-pi'p d'x'ak-va-ni-kyoo karexac*

lives / a / spirit-man (7) and / he thinks, / "I had better go, / certainly / I myself / I will find out / where / they get / the / salmon." (8) Then / he went / his quiver / he put on his back (9) and / at Utiha-picxahnaamitc / he arrived (10) and / alder-bark / he chipped off (11) and / good / he fixed it / his quiver / he put it in, (12) and then / he went down stream / and / he got there. (13) At Taxye-makka / behold / they live (14) and / they told him, / "You had better / inside crawl into the house," (15) and when inside he looked around. (16) Lo and behold / there they are / the salmon (17) and then / finally / they got started cooking it / the / salmon / (18) and / finally / they ate (19) and / the one who / came / (20) his quiver into / he reached into (21) and / he said, / "Me too, / my lunch / I eat;" (22) and / while they look at him / then / salmon / he took out. (23) Then / he eats, (24) at each other / they are looking. (25) The her sister / both of them / they wonder where he got it (26) and / when he got through eating / and / outside / he sits down. (27) And then / the her sister / both of them / they talk / they say, / "Where / does he get / the / salmon? (28) Alas! / we thought / nobody else find out." (29) And then / he will stay all night / the one who came (30) and / they told him, / "Sweat-house into, / (intensifier) / thou shall sleep," (31) and / he said, / "No, indeed / I myself / here in / I will sleep," / (32) And / they said, / "All right." (33) And / lots / wood / they brought it in into the house / the women. (34) And / they went to bed. (35) One side (of the fire) / he sleep / the one who had come. / (36) Bye-and-bye / they said, / "I think / he is really asleep," (37) because / a big fire / they surely did build / but he does not move. (38) And / one (of the girls) / got up / and then / at her back / she pushed aside a plank from the wall / (39) and then / a pole / she picked up / and / she poked around. (40) Well, and the water / made a noise / when she poked around. (41) the / salmon / made a splashing. (42) Then / they

kun-i'ruwo'on-upuk (43) *xac kun-i'ruwo'on-upuk yu'm situmu'knaamitc kanxacik kun-i'phi'rup-raveic pa a'ma* (44) *xac i'pa-i'nak-u'-krein-hat karevu'ra u-'d'rih-cip i'pa ta-kun-iruvo'on-upuk-hat u-u'-cip pa ta'ckar* (45) *karexac u-kuru'ku'ruk vi'rivu'ra u'-xyara pa a'ma pa-kun-i'-hmarar-i'cuk kam xa'vi-cara'suf kun-i'-hma'ra-kuri* (46) *xac a'ma ick'e'ic ku'n-i-hmarar'-kuri* (47) *xac pa aci'ktavan-sa kun-xuuc xa'tata-tui-'ni pa i'caha u'-xaak-ti* (48) *xac i-'naak kun-i-'pma ya'nava ta-u-p-va arama-heene ipa-i'nak-u'-[krein]-hat* (49) *xac pa'-kun-p-[i'miuc] pa-muku'n-[ameikyara] ya'nava ta-d'nunyahatc* (50) *xac-kun-[xu'-uc] ifkyarim ta'-kin-[kupe'kiaaha] pa-ta'-kin-[tayva'r]-ari'mka* (51) *pa'mita nu-[xu'c]-ti-hat pu-ha'-ra-[a'pun]-meic-ara pa-nuu-ho'y-nu-[ma'a']-ti pa-aama* (52) *tcimi-xa'atik-nu-p-[ke'iv]-ic-ri'* (53) *karexac tciman-xa'atik pa-yaca'ra u-[i'n]-ic-ri-hak va-kun-[a'am]-ti pa-a'ma pa-[i'ckeic]-ak ta-kun-[i'ivii]-kuri pa-a'ma* (54) *karexac muku'n-[aruc] kitc-kun-yip-[caan]-cip icya'-ruk kun-iru'kara* (55) *xac yu's pa-ikuro'v-ahi'ti-han kun-[i'fuk]-uraa* (56) *xac yu'ruk kun-[i'nuhup]* (57) *kanxac-kun-[i'in]-ic* (58) *ca'ruk kun-i'p-[sitiimi]-[ak-wu'ti waki'tc-pu-[a'kaku'ri]-hiti yaca'ra tu-[i'in]-ic* (59) *xac pa-mu'kun-[aruc] kun-[pisxup]-a'rarim-vaan* (60) *xac-kun-[pi:p]oo'pai nu-ta'-nun-p-[ke'iv]-eic* (61) *ka'-ru'um katimi'n tu-i'pma pa'mita-i'ne kin-[ta'ivar]-ari'mka-hat* (62) *hinupa'i u'm-va-kum'dii pa u-[tyava'r]-ari'mkunaati pa-u-[xuuc]-ti ki'ri-naa-karu pa-nani-'i'ne a:m ni-ki'd-ti* (63) *va'vura'payem ku-[ma']-heic [ac]-a'-takous u-ve'rive d'x'ak pa-ka'n-kun-i-p-[keiv]-icrih-a'n'ik pa-aci'ktavan-ca* (64) *kupa'nakanatc.*

said, / "Two are enough," / and then / they went out. (43) Then / they went out / thither (down stream) / to Situmuknaamitc / and there / they will take two out (of the water) / salmon. (44) Then / he who was lying inside / there and then / he jumped up / the moment they had gone out / he pick up / the / pole. (45) And then / he poke around / and then / it overflows, / the salmon (does), / and they ran out / upstream / to Xavicarasuf Creek / they ran into it. (46) Then / salmon / (into the) river / they ran into it. (47) And / the / girls / they think, / "What's the matter? / The / water / is making noise." (48) Then / inside / they go. / Lo and behold! / he is already gone / the one who had been inside. (49) And / when they looked / (at) their fish-place, / lo and behold! / it is empty. (50) And they thought, / "How cruelly / he has hurt us! / He has spoiled it for us! (51) Alas, we were thinking / that no one will find out / where we do get / the salmon! (52) We had better decide to transform ourselves." (53) And then / they decided / that the people / (when) they come hither to live / let them be eating / the salmon / which in the river / they live in water / the salmon. (54) And then / their baskets / they just picked them up / across the river / they went (55) and / downstream-ward (westwards) / up onto a long ridge / they climb (56) and / downstream-ward (westwards) / they travelled (57) and finally they stopped. (58) Down hill they could hear nothing but the noise they make / the people / who have come to live. (59) Then their baskets (-with) / they covered themselves, (60) and they said, / "Right here / we will turn into something!" (61) That man / to Katimin / he returned, / the one who had spoiled it for them. (62) Well, / the reason why / he has spoiled it for them (is) / that he is thinking, / "Would that I myself (in) / my falls salmon I get!" (63) Right to this day / you can see / white rocks / it stands / two / right there where they turned themselves into them, / the women. (64) That's all.

Free Translation.

(Humanity has not yet arrived upon the scene of this world. There are people living about, but they are half-men and half-gods, the precursors of mankind, still animals. It is also to be born in mind that "salmon", their chief food, is equivalent to our "bread.")

At Amweykyara ("salmon-fishing-place") there lived two girls.

These girls always had plenty of salmon to eat. People were always visiting them. "Where do you get your fish?" They would have liked to know, but they never could find out. The girls gave their visitors salmon, and the guests relished it.

Meanwhile, at Katimin (the center of the Karok world) there lived a spirit-man. He thought, "I think I had better go there and find out where they get their salmon . . . I am sure I'll find out!" So he started. He slung his quiver on his back. He arrived at Utiha-pishahnaamitch ("Where-they-wash-flint"). There he got some alder-bark. He chipped it off (the inner bark, when exposed to the air, looks red or salmon colour), he fixed the pieces nicely and put them in his quiver. Then he started down the river.

He got to Tahye·maka. That's where the two girls had their house. They called out to him, "Come in!" and when he got in he looked, and lo and behold! all around there were slabs of salmon hanging.

Well, and finally they cooked some salmon, and then they ate.

Then the one who had come he reached into his quiver, and he said, "I also will eat my lunch!" and as they were looking at him he took out his salmon and ate it.

They looked at each other, the two sisters. They were wondering where he got it. When he got through eating, he went and sat down outside. The girls started to talk, "Where do you suppose he gets this salmon?"

Oh! and we thought that no one would ever find out!"

Then he decided that he was going to stop there that night. So they said to him, "All right, you can sleep over there in the sweat-house (the man's club)." But he said, "No indeed! I'll sleep right here!" So they said, "All right!", and they went and brought in lots of wood for the fire. Then they all went to bed. He who had come, he slept on one side of the fire.

After a while one of the girls said, "I do think he is asleep for good!" They had built a roaring fire and he never moved. Then one of them got up. She removed a plank from the wall, she picked up a pole and she poked around for a while. She poked around and the water made a splashing noise. It was the salmon. Then they said, "It's enough with two!" Then they went out. They went down to Situmuknaamitch ("mice-pond"), and there they took two salmon out of the water.

But he who was lying inside, the moment they went out he jumped up. He picked up the pole. He poked around. He poked and poked. The salmon were overflowing. They flowed over. They ran out upstream to Havisharasuf Creek. From there they escaped into the Klamath River.

And the girls they were wondering, "What's the matter? The water is making so much noise!" They came back and went in, and lo and behold! he who had come he was already gone. And when they looked into their fishing-place it was empty as well. Then they thought, "How mean of him to have spoiled it thus for us! And we who thought that no one would ever find out where we got the salmon. Well, then, we had better metamorphose ourselves."

And then they decided, "When humanity arrives, let them feed on the salmon that are now swarming in the Klamath River."

Then they picked up their large storing-baskets and they went across the river. They climbed up onto a long ridge, and they travelled along the ridge, down stream and at last they stopped.

From downhill they could hear the confused noise of humanity who had come to live. Then they covered themselves with their huge baskets, and they cried, "Right here we are going to metamorphose our-

THE TEN YOUNG MEN WHO BECAME THE PLEIADES.

(1) *u'kniii kan-kun-d'raara-hit itra'hyar mu-tu'wiv ava'ncam mu'rax* (2) *mahi'tnihac ta-kun-iyvi'hi-rupuk ta-kun-d'kun-vanwa* (3) *ikxwar ta-kun-pa'yvihuk ko:vura it-ca'mahitc pa-mu'kun-pu'fite* (4) *xac mu-yi'vmusitc karu niku-a-raar-ahi'ti a'x'ak ye'ripaxwu-ca kan-kun-i'ini* (5) *xac pa avanc mukun-i'kri:vraam wasi'hkam u-cu'rurup-rinahit'i waka'n kun-san-fu'ruk-vuti pa pu'fite* (6) *um-pa-pihni'tc-itc wu'rakitc it'i'han i'nak u'-kuri a' u-kia'-ti* (7) *karu u'-mniic-ti pa-kun-d'v-eic pa'-kun-pa'ivihuk-ahak* (8) *karexac pa'-yeripa'xvuca kin-ipe'er* (9) *tci'vaxkuk-kik-umi kirivaka'n-ku-i'ni kiri'va-mikun-d'van if-pufi'tc-ika'raan-ca* (10) *xac kun-i'yaaram kan kun-uuum* (11) *pa pihni'tc pa'tceic u'-krii* (12) *xac-ta-i'kxu-rar-ixma'y mak'am u-xak* (13) *ka'ruma ta-ip-kun-[pi'kyaar]-at pa-xun* (14) *itra'hyar pa asi'p pitca karu va-koho i'mvaram pi'tca ka'ru itra'hyar si'k'i* (15) *ko'uwura pa-xun-ava'xkam pa-imva'ram-muk ta'-kun-pi'sxu-pwa* (16) *xac pa-pu'fite ta-kun-sa'syur-u'furukwa ma'ku'kam* (17) *xac u-pi'p tci'mi-kik-i'tcunvi sipnu'k-an kik-i'ruwa'r-am-nihi* (18) *xac yi's'a u-pi'p fat-kuma'i pa-nu-i'tcunve'ic* (19) *xac yi's'a u-pi'p xatik-nu-i'tcunva* (20) *xac kun-pa-i'vi'furuk*

selves. That man, he is already back at Katimin, he who spoiled it for us."

He had spoiled it for them because he was thinking, "Salmon I want for myself in my own Falls" (at Katimin, the center of the world).

And to this day you can see the two white rocks standing right there where they metamorphosed themselves, the girls.

That's all.

THE TEN YOUNG MEN WHO BECAME THE PLEIADES.

(1) — There lived a couple (who had) / ten / children / men / all. (2) Early in the morning / they go out / they go hunting. (3) In the evening / they return / all of them / each one / with his deer. (4) And / a little ways off / people / also are living, / two / daughters / there they live. (5) And / the / men / their house / back of the house / there was a hole / where / they always put / the / deer. (6) As for the little old man / alone / always / inside / he stays, / fire / he is tending, (7) also / does the cooking / so that they will eat / when they come home. (8) And then / the girls / were told, (9) "Go there to live, / we wish you would live there, / you ought to marry / such good deer-hunters!" (10) So they went / and / they got there. (11) The old man / alone / he sat. (12) And along in the evening / (they heard) back of the house / something making a noise. (13) Already / they had finished (cooking) / the acorn-mush. (14) Ten (were) / the / bowls / new / and also / as many / plates / new, / and also / ten / spoons, (15) all / the (bowls) of acorn-mush — on top of them / by the plates / they were covered. (16) Then / the deer / they dragged into the house / at the back. (17) But (the old man) he said, / "You had better hide, / the storage basket / get into!" (18) And / one (of them) / said, / "What for / must we hide?" (19) And / the other / said, / "We had better hide!" (20) Then (the young

xac kun-i'peer tcu-puhmitc pa-imi-va'fic
(21) xac u-pi'p pu'xara d'vanca kipu'm
vup u-tca'fic-ti (22) xac u-pa'kuri-hiva

su'nunuk a'-ni-nak ki-ya'n.ei
naa' pu-va'fic na-vi'ctaan-ti'hara
(23) wup kic-kip-ni-tcafi'tc-ti

(24) xac u-pi'p pihni'tc sara'mpuk aya-
ic'ara i-kiya'-he'ene (25) xac u-pi'p payxac-
ip-napa'kya't (26) xac yi's'a pa-mu-xuu'n-ak
i'f'uni u-m'a' (27) xac u-pi'p pihni'tc
i'f'uni ax'ara'-i'c'ara pa-mi-i'f'uni (28) xac
u-pi'p vup-af'ivi ta-kuruk-rivan-hitihan ip-
na'-pa'knit-cu'runat (29) karum'a vura-ni'k
pu-fuhic-ti'-hap (30) xac pa'-kun-pa'm-var
kun-i'yivi-ri-hupuk (31) ikmaha'tc-raham
ku'kun-pa'-iviih-ma (32) xac kun-i'kvii't-
inaha (33) xac pa pihni'tc u-pi'p tcimi'-kik-
piruvo'n-icukih (34) xac kun'-piru-wo'n-
icuk (35) xac yi's'a u-pi'p utkuma'ei pa-ta-
kin-i'cunva (36) xay-fat-ik-ku'kum nu-i'tcun-
va (37) aya'tc pa pihni'tc to-u-pi'p ku'kum
mahi'tnihatc ku-i'tcunveic pa-tcimi kun-pa-
iviihi-furuk-e'cak (38) xac mahi'tnihatc kun-
iru-voon-cip xac kun-i'mnic xuun (39) ta-
kun-sara'mpuk (40) xac kun-pa'-ivii-fu'ruk
ko'wura taka'rei pa'-kun-a'v-eic (41) xac
kun-ipe'er pa pihni'tc i'p-nik nu-xu'c-aat
sara'mpuk aya'-i'c'ara (42) pu'-xay-wu'ra-
tcup-hitihara (43) xac pa-kun-pa'mwaar
kun-a'kunva'nwa (44) xac pa acikta'van-ca
karu a'xup ta'-kun-tu'rar (45) kuari'pan
a'xup kun-tu'ric (46) karexac ku'kum tai-
kxu'rar kun-i'mnic-aheeni (47) karu kun-
sa'rampuk (48) axma'y maku'kan u'-x'ak
(49) xac wa'kan kun-sa'syur-u'f'uruk-uwa
pa-mu'kun-pu'f'itc itira'hyar xac kun-a'vwu
(50) kun-pa'mwaar kun-i'iviihi-rupuk ikmara-

men) came in, / and / they said, / "Here,
old man / here is your liver!" (21) But / he
answered, / "No, indeed! / men / always /
the neck / they always chew!" (22) And / he
sang, /

"Secretly / tra-la-la
I / not the liver / I don't like it,
(23) the neck / is what I want to chew!"

(24) And (one of the young men) said, /
"Old man, / you cooked the acorn-mush /
awfully well / you fixed it!" (25) And / he
answered, / "Oh, I was just lucky with it,
that's all!" (26) And one (of the young men)
/ in his mush / a hair / he found. (27) And /
he said, / "Old man! / hair / very long indeed
/ your hair!" (28) And / (the old man)
answered, "From the back of my neck /
where it is so curly / I pulled it off!" (29) How-
ever / indeed / they would not believe him.
(30) And when they got through eating / they
went out. (31) To the club-house / they went
forth. (32) And / they went to sleep (33) And
/ the old man / he said, (to the girls), / "Come
out!" (34) And / they came out. (35) And /
one of them / said, / "What for / did you hide
us? (36) Next time no more we hide!"
(37) That was because / the / old man / he
had said, / "Again / to-morrow morning /
you must hide / before / they come into the
house." (38) So, / early next morning / they
both got up / and / they cooked / acorn-mush,
(39) they cooked it. (40) Then / they came
into the house / all / all ready / to eat.
(41) And / they said to / the / old man, /
"Indeed! / We thought / a cook / most
excellent (you are)." (42) He never said
a word. (43) When / they got through
eating / they went hunting. (44) Then /
the / women / they / fire-wood / they went
to fetch. (45) Madroño / wood / they fetched.
(46) And then / again / in the evening / they
cooked. (47) They, / they cooked. (48) Sud-
denly / at the back of the house / there was
a noise. (49) And / right there / they dragged
it into the house / their deer / ten / and / they
ate. (50) They got through eating / they

tcraam ta'-kun-a' siv-a' nwa (51) *kukum-mahi' t-nihatc ta'-kun-a' kunwanwa pa-ta'-kun-pa'-mwar* (52) *xac yi's'a u-pi'p na'ma ta-ni-ye'eripa tcimi-piyaarami* (53) *xac yi's'a u-pi'p pu-hara ya' xatci pa pihni'tc nu-pe'ene ta-nu-piya'ram* (54) *xac kun-ip'e'er ta'-nu-piya'aram* (55) *xac u-pi'p xa'y-fat okwu'ra kik-i'ni* (56) *xac kun-pi'p tca'mi* (57) *xac ikxu'rar kun-pa'-ivihuk pa-a'vanca* (58) *xac pa pihni'tc u-pi'p tci'mi-nu-i'huk-wunaa* (59) *ka'ruma tu-ye'eripha pa-ye'erip-a'xwu* (60) *xac kun-pi'p ho'y'if* (61) *xac u-pi'p wura nu-ihukwu'na'vic* (62) *xac kun-pi'p nu nu-se'ite pa'-vako'k a-p'a'kuri* (63) *xac u-pi'p minik-nani-i'tap-ti* (64) *xac kun-pi'p tca'mimana* (65) *xac i'kam keitc wu'ra-pa'-kun-ta'tuycur* (66) *xac a'xkam kun-i'kyav* (67) *xac kun-i'kyacip pa-i'huk-wu'naa* (68) *xac pa pihni'tc u-pi'p na-nik pa-ni-pa'kuri-veic* (69) *xac u-pa'kuri*

yi'wura nu-syu'ru-veic

(70) *tcawu'ra pa-i-nanu'-a'vaxkam kun-isyu'ru-va* (71) *xac pa-i-nanu'-a'vaxkam a'tcipya'k ta'-kun-isyu'ruva* (72) *nik-u-pi'-ti pa-pihni'tc*

(73) *ta-ni-myad'humar tcimi-a'pun*

(74) *pu'-xay-fuhi'c-tihap* (75) *aya'tc kin-ixvi'p-humic-ti i-pa u-swon-'itihat va-i'huk ta-kun-isyu'ru-varak pa-mu-trax kitc-ta'-kun-a'phu-ti* (76) *xac pa pihni'tc xac u-pi'p*

(77) *ta-ne-ni-a'humar tcimi-a'pun*

(78) *xac kun-pa'kuri*

(79) *yi'wura nu-syu'ru-veic tcimi-a'pun ta-ni-myad'humar*

went out / (to their) club-house / they went to sleep. (56) Again early in the morning / they went hunting / when they got through eating. (52) Then one (of the girls) / said, / "As for me, / I am menstruating, / let's go home!" (53) But / the other / said, / "No! / It is better / the / old man / we tell / (that) we are going." (54) And / they said (to him), / "We are going home." (55) Then / he said, / "Don't! / Right here / you stay!" (56) And / they said, / "All right!" (57) Then / in the evening / they came home / the men. (58) Then / the / old man / said, / "Let's have a puberty dance! (59) Now / she is menstruating / that girl." / (60) And / they said, / "Nonsense!" (61) Then / he said, / "Indeed, / we will have to dance!" (62) Then / they said, / "We, / we dont know / how / to sing!" (63) But / he answered, / "I myself I know how!" (64) Then / they said, / "All right!" (65) Then / outside / the platform / they swept nicely. (66) and / a big fire / they built. (67) Then / they started / to dance (68) Then / the / old man / he said, / "I myself / I will sing the song!" (69) And / he sang,

"A long ways / we will drag (her)!"

(70) And then indeed / up into the sky / they dragged them. (71) And / into the sky / right into the middle of it / they dragged him (along). (72) And he would say / the old man, [SONG:]

(73) "I am tired, / let me down!"

(74) They didn't mind him, (75) That was because / they were mad at him / he who had / wanted / to dance / they dragged him / his arms / only they were carrying, (they upheld him under his arm-pits) (76) and / the / old man / and / kept saying, / [SONG]

(77) "I am tired, let me down!"

(78) And / they sang,

(79) "Far away we will drag you, / let me down, / I am tired, /

tcimi-a'pun ta-ni'-tcna-hiruvuukwa

tcimi-a'pun ta-ni-suri'-vi-iruvuukwa

tcimi-a'pun

(80) *xac pa pihni'tc xac u-pi'p* (81) *pa-hu't-wako yasa'-aara u-hi'n'ahak eawu'rako iti'hon kume'-kxaram nani-tu'nwivi wapa'yok kun-i'run-a-ti'-heic* (82) *ya'sara i:ni kin-mati'heic* (83) *xac wum asa'xwu pa-pihni'tc* (84) *karu pa axi'ti'tc-ac um-atay'nam-tunweic -kun-pa'reic* (85) *xu-pa'-nakanatc.*

let me down, / I am defecating all over myself, /

let me down, / I am urinating all over myself, /

let me down!"

(80) And / the / old man / then / he said, (81) "As long as / people / they will live / so long / long ago [always] / every night / my children / right here / they shall pass! (82) The people, / they who live, / they will see them." (83) Then / he / turtle / the old man (84) also / the / children / they metamorphosed themselves into little stars. (85) That's all.

*Free Translation.*¹

Ukniii. . . There lived some people who had ten children, all of them boys. Early in the morning they go out hunting. In the evening they return, each one with his deer.

And close by there were some other people living, who had two daughters.

Now, those boys, they always dragged in their deer through a hole in the wall at the back of their house. Their old man he always sat inside, tending the fire, doing the cooking so they should find their meal ready when they came home.

Well, then, the girls' people told them,

"Go over there to live! That's where we want you to live! You had better marry those boys, they are such good hunters!" So they went and they got there.

They found the old man sitting alone. And when evening came they heard a noise at the back of the house. Already they had cooked the acorn-mush. There were ten new bowls, and also ten new plates, and also ten spoons. And each bowl was covered with its plate.

Then they dragged in the deer through the hole in the wall at the back of the house.

¹ In the following translation, the original Karok text has been followed as nearly verbatim as possible. It will be noted that the sequence of episodes is not presented in the order usual to our literary technique in style. For instance, when the girls go to the house of the ten boys, and find the old man sitting alone, the next sentence is, "In the evening they heard a noise at the back of the house," [presaging the entrance of the ten boys they have been sent to woo.] The next sentence after that tells how they have already cooked the evening meal, presumably at the instigation of the old man, although we are not told a word of their conference — an incident, by the way, which we would have stressed, in our technique. And then the old man tells them to hide in the large storage basket.

Now, our usual order in telling a story would be

different. We would describe the girls going to visit the old man, then his agreeing to their staying, provided they cook in his stead, then their cooking, and then, *and then only*, we would mention the noise at the back of the house which presages the entrance of the boys. Generally speaking, we should not stress the points they do, and on the other hand we feel a strong desire to describe fully that which they omit. The Indian story gives it, to our sense, out of time. It may be of course only the result of faulty conditions in recording the tale (slow dictation, etc.). But it probably is a real manifestation of a particular literary technique. All this is only mentioned en passant, to give a sense of the direction in which a literary investigation of Indian tales might give profitable results.

It will repay students to compare the literal translation.

But the old man had said, "You had better hide! Get into the storage basket, quick!" And one of the girls asked, "What for do we have to hide?" But the other said, "Yes, we had better hide!"

And then the ten young men came in, and they said, "Here, old man, here is your liver, nice and tender!" But he answered, "No, indeed! Men always chew the neck!" And he started singing,

"In secret ... Tra-la-la... I dont like liver, the neck is what I want to chew!"

One of the boys said, "Old man, that's awfully good mush you fixed to-day!" And he answered, "Oh! I just had luck with it, that's all!" Then one of the boys found a hair in his mush, and he said, "Old man! what long hair you have!" And the old man answered, "I pulled it off out of the back of my neck where the hair is so curly, you know." But they didn't believe a word of it, and when they got through eating they went out. They went out to the club-house, and they went to sleep.

Now the old man said to the girls, "Come out now!" They crawled out, and one of them said, "What for did you hide us? We won't hide again!" Because the old man had said, "You must hide again to-morrow morning before they come into the house." So, early the next morning, they got up and cooked the acorn-mush.

Then all the boys came into the house all ready to eat. And one of them said, "Old man, we have been talking about what a good cook you are!" But he never answered anything. And when they got through eating they went out to hunt. Then the girls went out to fetch fire-wood. They brought in madroño. And then again in the afternoon they cooked.

That's the way they did. They cooked. They heard a noise at the back of the house. They dragged in their deer into the house and they ate. When they got through eating, they went out to their club-house to sleep.

And again in the early morning, they went forth to hunt.

Then, one day, one of the girls said, "Listen, I am menstruating, let's go home!" But the other said, "No, It is better to tell the old man before we go." So they went and said to him, "We are going home." But he said, "Don't do that! Stay right here!" So they said, "All right!"

And in the evening when the ten boys came in the old man said, "Let us have a puberty dance!" And then he told them that the girl was menstruating. And they said, "Ah! Nonsense!" Then he said, "Indeed! We will have to dance!" Then they said, "But we dont know how to sing!" And he said, "I know how!" Then they said, "All right!"

Then they swept the outside platform nicely and they built a big fire. Then they started to dance. And the old man said, "I myself will sing the song!" And he sang:

"We will all lead her in the dance."

And then indeed up into the sky they led them. And right up into the middle of the sky they dragged him along, too. And the old man was crying, [SONG]

"I am tired, let me down!"

But they didn't mind him. That was because they were mad at him because he had wanted to dance. They held him up under his arm-pits, and the old man kept crying,

"I am tired, let me down!"

And they sang to his tune:

"We will all lead you in the dance.
Let me down,
I am tired!
Let me down,
I am defecating all over myself, let me
down, please!
I am urinating all over myself,
Let me down!"

And the old man then he said, "As long as people live, always every night my children right here they will pass, and the people, they who live, they will see them!" Then

the old man he changed himself into a turtle. His children changed into little stars ... Kupa'knaatc.

BLUEJAY, MEDCINE-MAN.

(1) *u'kniii at'aha'ricuvura u-yi'k'i-hi'ti u'muvu'ra mahnu'vanitc* (2) *karexa'c ka'tcaka'atc kun-pi'k'ya'a'rat* (3) *cunyi's'i kuni'-cyav-ci'piri'mti* (4) *karexa'c xu'uc-u-u'umu* (5) *karexac u-pi'p pu'xayvu'ra-na'ara'riixkan-hivas-e'ic-ara pu'xayvu'ra-[hu'n-axay-heic]-hara* (6) *karexac u-pi'p xanputci'niicve'nitc kik-pi'k'ya'an* (7) *karexac xuu'c-kun-u'umu* (8) *karexac u-ara'riixkan* (9) *kun-pi'p mini'k xu'uc-ta-nu-uum* (10) *karexac to-u-p-u-vu'ray-va mini'k to-u-ara'riixkan* (11) *xac-ka'ri kukum u'-p-kuu'hpa* (12) *karexac kun-pi'p tci'mi ku'kum kik-pi'k'ya'an ka'tcaka'atc* (13) *karexac ku'kum xu'uc-u-u'umu* (14) *cunyi's'i kuni'-cyav-ci'piri'mti cunyi's'i a'acara* (15) *karexac xu'uc-u-u'umu* (16) *karexac u-pi'p pu'xayvu'ra-[hu'n-axay-heic]-hara tcimi aka'ykitc ki'k-pi'k'ya'an* (17) *karexac kun-pi'p tcimi ku'k-um-vura ki'k-pi'k'ya'an xanputci'niicve'nic* (18) *karexac kun-pi'kyar* (19) *karexac tu-d'xoo* (20) *karexac xu'uc-u-u'umu* (21) *karexac ka'tcaka'atc aa'pun-u-p-ikiri'-ic* (22) *karexac xanputci'niicve'nic umwu'ra ma'cma'a-vuti* (23) *karexac ka'tcaka'atc d'pun-u'piiri-um-tu-p-i'kiri'-ic* (24) *karexac xanputci'niicve'nic* [SONG]

(25) *ha'riva'ri vave'niitc-hiva*

u-ma'cma'a-vuti (26) *karexac u-pi'p naavu'ra napma'n ana'm'aha'tc-hiti* (27) *karexac ka'tcaka'atc u-pi'p ha'aaaaax fata'make'ic kitca'ra u-pe'er-eic* (28) *xac xanputci'niicve'nic u-pi'p ka'tcaka'atc mu-a'p'uron u'-pci-ni-vu'ti* (29) *karexac u-pi'p katc-katc-katc-katc xac a'ak-tcantca'ak-cur-ak 'a'rih-i-ru'puk*

BLUEJAY, MEDCINE-MAN.

(1) — All the time / he is sick / that fellow / Chipmunk. (2) So, / Bluejay / they went to fetch. (3) Chestnuts / they always pay him (for doctoring). (4) So, / he was doctoring. (5) Then / he said, / "I can't cure him! / "I can't do anything more for him!" (6) Then he said, / "Hummingbird / go and fetch him!" (7) Then / they doctored (Bluejay and Hummingbird together). (8) Then / he got well, (9) and they said, / "Pretty hard / we doctor him!" (10) Then / he was up and around, / nicely he was getting well. (11) And then / again / he got sick. (12) So / they said, / "Better / again / go and fetch / Bluejay." (13) Then / again / he doctors him. (14) Chestnuts / they pay him / chestnuts / a panful. (15) So / he doctors him. (16) Then / he said, / "I cannot do anything more for him, / better / someone else / you fetch!" (17) Then / they said, / "Better / once more / you fetch him / Hummingbird." (18) Then / they fetched him. (19) Then / he came. (20) And / he doctored him. (21) Then / Bluejay / sat down. (22) Then / Hummingbird / that fellow / he is dancing (doctor's dance). (23) But / Blue Jay / he kept on sitting down. (24) And then / Hummingbird, /

(25) "Some time ago / it was done by trickery,"

he was dancing. (26) Then / he said, / "I myself / my mouth / it is small!" (27) Then / Bluejay / he said, / "By Jove! / He is just as likely / something / he will say!" (28) Then / Hummingbird / he said, / "Bluejay / his medicine / he doesn't know!" (29) Then / he said, / "Katch-katch-katch-katch," / and / up through the smoke-hole / he flew out of

(30) *hinupa' ye apunko'o-ti pa-mahnu'vanitc*
 (31) *karexac hinu'pai u-vi'ctaan-ti cunyi'si*
d'acara (32) *va-aku's pa apunkoo mahnu'vanac*
 (32) *unta'ai mu-cunyi'si d'acara u-cav-ci'p-*
irina (34) *va'ku'ma'i-pa-apunko'o-ti* (35)
kupa'nakanatc

the house. (30) That one / he kept poisoning
 / the / Chipmunk, (31) because / that one /
 he likes / chestnut / mush. (32) That's the
 reason / why / he poisoned / Chipmunk.
 (33) Many / his chestnut / mush / he is paid for
 doctoring. (34) That is why he poisoned him.
 (35) That's all.

Free Translation.

U'kniii. . . Chipmunk was sick all the time. So they went to fetch Bluejay. They always paid him with chestnuts. So he was treating him. Then he said, "I cannot cure him! I can't do any more for him!" Then he said, "Go and fetch Hummingbird!" Then Bluejay and Hummingbird were treating him together. He got well, and they said, "We treated him quite hard." Now he was up and around, he was getting well nicely. Then he got sick again. So they said, "You had better go and fetch Bluejay again." Again he treated him. They paid him with chestnuts, a panful of chestnuts. So he treated him. Then he said, "I cannot do any more for him, you better fetch someone else!" They said, "You had better call Hummingbird again!" Then they fetched him. He came. He treated him. Then

Bluejay sat down. Now that fellow Hummingbird was dancing the medicine dance, but Bluejay was still sitting there. Then Hummingbird sang,

"Some time ago it was done by trickery,"

as he was dancing. Then he said, "My mouth is small!" Then Bluejay said, "Indeed! Maybe he will say something!" Then Hummingbird said, "Bluejay does not know his medicine!" Then he said, "katch-katch-katch-katch," and up through the smokehole he flew out of the house. That one kept on poisoning Chipmunk, because he liked chestnut mush. Therefore he poisoned Chipmunk. He was paid much chestnut mush for treating him. Therefore he poisoned him. That is all.

THE LAND OF THE DEAD.

(1) *ka-ti'mi'n kun-i'in-anik a'x'ak puxvi'tc*
ikvi'ip-varay-va-n ye'ipca (2) *kun-i'in-anik*
ma'hini'va xa'kan-vura-va itca'm-mahitc mu-
kun keitci'kyav (3) *xa'c-va kun-ku'-ha pa*
'a'vanc-ac xac a'x'ak-vura kun-ta'anva (4) *xac-*
vura pu'xvite kuni'-svuy-xa-ha (5) *xacva-*
mu'kun-pi'matc mit u'-i'v-at pu'wax'ara-
ve'nik vura ke'mnikitc pu'yi'mvura (6) *ta-*
kun-a'xup-u'-sun-ati (7) *axmayvura u-pi'ip*
toi'm'i kan'a-eis-ru'p'uk-i i'kam (8) *xac*
i'kam pa-kun-sa'ric xac u-pi'ip ku-mahiti-hum
is'ya'ruk paikyuk pa-kun-vu'hvu'h-ina-ti

THE LAND OF THE DEAD.

(1) [At] Katimin / they lived, / two
 very / flint-bearers / good. (2) They lived /
 [at] Ma'hiniva, / both of them / one each /
 their / sweethearts. (3) Then / they fell ill, /
 the / men, / and / both of them / they died.
 (4) Then / very much / they grieved for them.
 (5) And there, / near their (home), / once /
 (someone) died / not long before, / an / old
 woman, / extremely (old). (6) It seems they
 are carrying her about on a stretcher.
 (7) All at once she says, / "Better / you
 carry me / outside." (8) Then / outside /
 when they set her down / then / she says, /
 "Do you see / across / right there / that they

(9) *xac u-pi'ip va ta-kun-p-i'run'a iku'raa-k*
 (10) *kuma-xa'n'ahitc a'xmay u-si'viruu-cipi*
puuk ipa-u'-yruhri'v-irak isya'ruk ikyu'raa-k
yo siviru'h-u-ra (11) *i'tahara'an u-pikiya'van-*
hanik va pa kye'vnihtc (12) *karexac*
u'mkun va kun-kup-hi'ti pa 'aci'ktavan-ca
imaan ku'ma-mah'i'tnihac ta-kun-iruvo'on-
upuk ta-kun-tu'r-at ahaunuk-i'p'anitc (13) *va-*
kaan u-ve'h-riv mu'kun i'kfiisar pa'mitva
mukun keitci'kyav (14) *vi'riva-kaan kuni-*
xra'ran-kooti va kuni'-muuc-ti pa-mukun
i'kfiisar (15) *xac tcavura karukva'k'ucura*
to-u'-kiri i'cya'vura-um pa-kun-taanva-ni'k
 (16) *pi'yava' isaan kuma-maha'i'tnihitc vaka'-*
an kuni'-xra'rah-ti pa iti'han kun-u'm-ooti'-
hirak (17) *pa i'kfiisar kuni'-mu'uc-ti axmay*
kin-tcu'p-huun-ic (18) *xac kini'-peere puxvitc*
hum ta-ku'-svi-xa-ha pa-mik keitci'kyav
 (19) *xac kun-pi'ip haa* (20) *xac u-pi'ip*
viri'man tci'm'i ki'k-oonva'-c'ipreip (21) *na-*
ki'tcuum va'kaan ni-vu'ray-vuti pa umkun
kaan kun-i'in (22) *xac kun-pi'ip tcyd'm'i*
 (23) *vu'ra kuu-p-ma'h-iic-kiic pu'uum i'pak-*
eic-hap (24) *vu'ra ta-kiik-ko'him'atc-v-ap*
iti'haanvura ki'i-muuc-ti-hap pa o'okpay ku'-
xura'ra-ti (25) *xac u-pi'ip itra'hir ucu'p'aa-*
hak va-ik-kari ku-ka'ri-heic va kum'a'-ma-
hi'tnihac aca'uy-iku'n'ipatc ik ku-u'um-eic
 (26) *va-ka'ri pa-na'n'i tu'nviv na karu kuuk*
ni-p-o'onva-veic (27) *xacva kun-to'on-ti va-tako*
itra'hir ucu'p'aha ve'nik pa-kini'-peer-at va-
ka'ri-heic (28) *xacvura ka'ri-ikxa'ram-va'ri*
kun-a'k'ak'uri pa-mu tu'nviv (29) *xac*
umkun ka'ra'vu'ra is'a'ne'-yd'aram-vura kuni-
i'kyav (30) *xac va'kaan xac kun-i'in-i'icri*
ac'a'uy-i'k'u'n'ipatc (31) *ya'nvu'ra xa'n'ahitc*
kun-i'in ta'm'a kun-a'k'ak'uri pa-mu tu'nviv
ta'm'a mukun-a'vahkam kun-i'ru'n'a (32) *xac*
kini'-pe'ere tco'ra va-ikvura na'nu-cu'rukam
ku-a'xoo-ti-heic (33) *xac va'vu'ra i'ku'raak*
kuni'-f'u'kura (34) *tca'vu'ra yi'v vu'rava-*
yi'tceitc kume'ykura pa-kun-a'xoo-ti (35) *ka'-*

are dancing the deer-skin dance?" (9) Then / she says / that, / "They are starting / up the ridge." (10) Soon / all at once / it rose / fog / where she lies / across from / up the ridge / it floats up. (11) (Ten times / she had been priestess, / such [was] / the / old woman.) (12) Then / they, / this / they do, / the / women, / next day / very early / they go out, / they go to fetch (wood) / at Top-of-the-Bank. (13) There / stand / their / "trimmed trees" / which had belonged to / their / lovers. (14) And there / they always go to cry, / as / they look at / their / "trimmed trees." (15) And / at last / August / is here, / it was winter / when they died. (16) Well, / one day / early in the morning / there / they are crying / where / always / they are accustomed to go. (17) While / trimmed trees / they are looking at, / all at once / (someone) spoke to them. (18) And / said to them, / "Very / ? / do you grieve for / your / lovers?" (19) And / they say, / "Yes." (20) Then / he says, / "Well, / better that / I will take you. (21) I only / there / I am accustomed to go / where / they / there / they live." (22) And / they say, / "All right," (23) "But / you will see them only, / not they / will come back. (24) But / I feel pity for you, / always / I watch you / when / here / you are crying." (25) And / he says, / "Ten / days, / then / you will be ready / when / it is early morning, / Rock-Hill-Ridge / you will come. (26) Then / my / children / I / as well / thither / I will take them." (27) Then / they count / enough / ten / days / ago / that he had told them / to be ready. (28) Then / (when it is) still dark, / they call, / his / children. (29) Then / they / also / immediate start / they make. (30) Then / there / then / they sit down Rock-Hill-Ridge. (31) Just / a short time / they sit / when / they call, / his / children, / when / above them / they pass. (32) Then / he said to them, / "Along / beneath us / you will go travelling on." (33) Then / three / up the ridge / they climb. (34) At last / a long way / that one same / ridge it is / which they are travelling.

ru-umkun ka'ru-vu'rava 'a'vahkam kun-
 i'ru'n'aa (36) tca'vura ta-yi'v karexac ca'ruk-
 ku'nic pa-kuni'-vyi'h-unih-ti (37) xac pa
 mu'kun-'a'vahkam i'run'aa-ti'-han-ca kun-
 pi'ip tcim'i nu'-vyi'h-meic (38) viri pa-kun-
 tu'ray-va vavu'ra-kic kook po-pi'ric-hiti pa
 yu' xac pou-i'kyun'ihva vavu'ra-kic pou-
 i'p'aha-hiti (39) xac pa-kuni'-vyi'h-iciri
 ya'nava kaan i'cke'ic u-vu'un-ti (40) viriva
 u-kup'-hi'ti pe-ikiri'viram-'a'vahkam d'mtaap-
 ku'nic pa'-kun-iruku'nta'k-uu pa'-va'kumaa
 tcvi'v pa-kun-ko'okan-hiti (41) i'vu'ra puxay-
 vura-puxay kini'-muuc-ti'-hap pa d'raara i'n
 (42) va'kaan-vura ikni'vnam-pi-'matc ta-kun-
 iru'veih-ic ka'ru-umkun ikri'viram-'a'vahkam
 ta-kun-iruku'nta'k-ic (43) xac i'pa-kun-
 ko'okan-hiti i'n kini'-peer xa'yfa'tik ku'u-fyuk
 karu xa'yfa'tik ku-tu'ray-vuti (44) xacvu'ra
 ta-kun-tu'ray-va (45) vura-uum ko'ovura-
 kum-e'xti'vha pou-xti'vh-ara-hiti (46) xac
 pa-te'ykxurar axma'y d'xkam kuni'-kyav
 i'kam (47) vu'rauuum yaama'tc niitc u-
 ta'tuy-cur-a-hiti (48) xac pa'-kun-ko'okan-
 hiti u-pi'ip va'kaan-xaci'k pa-ku-ma'h-ic
 pa-mi'kun keitci'kyav (49) tcim'i kun-
 vu'hvu'h-ina'vic viri xa'k'arari-ik ku-iru'veih-
 icri-heic (50) va' kun-i'kviip-va'ray-veic
 pa-mi'hkun keitci'kyav (51) xac xa'k'arari
 kun-iru'veih-icri (52) tai'tam kun-vu'hvu'-
 hina-heen xac xa'k'arari kun-i'n'i'ic pa'mitva
 mukun keitci'kyav (53) tai'tam kun-i'kviip-
 va'ray-va-heen viri niki'k kuuk ta'-kun-a'ak-
 ma ta'-kun-xu'c kirih-nu-'a'f'ic (54) pura-
 fa't-vu'ra ta-'a'f'ic-ap kar-u'm'a-vura nik
 kun-ma'h-ti (55) tca'vura tcim'i kun-ko'o-hic
 pa-kun-vu'hvu'h-inaati (56) ti'im xa'k'arari
 ta-kun-p-iru'veih-ic pa i'kviip-va'ray-van-ca
 (57) xac yi's'a-uum-vu'ra u'um'ukitc ku'uk
 tu-u'um (58) to-u-xuc kiri-ni-tcu'phuun-ic
 (59) karexac u-tcu'phuun-ic karexac u-pe'ere
 (60) huut kuma'ii pa-pu-kin-tcu'phu'unic-
 ti-hap (61) i'mkun kuma'ii koo yi'v ta-nu-

(35) They also, / as well, / above / they are
 journeying. (36) Finally / it seems a long
 way, / then, / down hill apparently / as they
 are going down, (37) then / the / above them /
 travellers / they say, / "We are nearly
 there." (38) And when they look around, /
 that the only / kind of / brush which there
 is, / the elderberry, / down the ridges which
 there are, / that the only / tree which there
 is. (39) Then / as they go down, / behold /
 there / river / it is flowing. (40) And / it
 looks, / the house roof, / grey, / where they
 are perched, / that same kind of / bird / that
 they are with. (41) Alas, / no one even / looks
 at them, / the / people, / them. (42) Right
 there / near the eaves / they stand, / the
 others / upon the house / they perch.
 (43) Then / the one they had been with, / he /
 says to them, / "Don't / you go around, /
 and / don't / you be looking about." (44) But
 / they look about. (45) And there are / all
 kinds of games / that are being played.
 (46) Then / when night comes, / suddenly / a
 big fire / they make / outside. (47) There is /
 a good / place, / it is all swept off. (48) Then /
 the one they were with, / he said, / "Right
 there only (it is) / that you will see / your /
 lovers. (49) They are going to dance the
 deerskin dance, / and / at both ends / you
 will stand. (50) There / they will carry the
 flints, / your / lovers." (51) Then / at both
 ends / they stood. (52) At last / they danced
 the deerskin dance, / and / at both ends / they
 sit, / those who had been / their / lovers.
 (53) At last / they were carrying the flints, /
 and / in that direction / they reach their
 hands, / they think, / "Would that I might
 touch thee." (54) Nothing / they touch, / but
 only / they see. (55) Finally / they are
 about to stop / the deer-skin dance. (56) On
 the edge / at both ends / they take their
 stand, / the / flint-carriers, (57) and / one of
 them / close / toward them / he came.
 (58) She thought, / "Would that I might
 speak to him." (59) Then / she spoke, /
 then / she said, (60) "What / is the reason/
 that you do not speak to us? (61) You, /

u'um pa-ki-xu'ce'nti-hap kiri-ki-i'ipma-hap
 (62) *xac kuni'-peer paye'm-uum pu-kin-*
tcu'phuunic-eic-ara (63) *imaan-ni'k-uum*
ki'k-tcu'phuunic-eic-ap (64) *xac pa'kun-*
ko'oha pa vuhvu'ha xacva-kuuk kun-i'ipma
i'pa-kaan pici'itc kun-iru'veyh-icri-hat(65) *xac*
va:vura-kaan a'pun kun-i'n'i'icri (66) *tca-*
vura u-cu'paa-ha kari kaan kun-i'in vu'ra
 (67) *ta'-kun-xu'ri-ha pa-kaan kun-i'in-vura*
pu'va-kara-i'n kin-tcu'phuunic-ap (68) *tca-*
vura to'-u-mtca'x'aha ya'n'ava pa'-kun-i'in-
irak ku'ma-iv'i'ihkam (69) *ke'vnikitc u'-kuri*
 (70) *tci'm'a'xmay va' pa ke'vnikitc u-pi'ip*
 (71) *i'mkun-hum i'p-ni-siti'v-at kuni'-p'aat*
i'p'ihara ta-kun-a'xoo (72) *xac kun-pi'ip ha'a*
 (73) *xac u-pi'ip hoy pa-ku'ara'-m-cip-rimti*
 (74) *xac kun-pi'ip ka'timi'n* (75) *xac u-pi'ip*
ka'rum'a na'a-ka'ru va'kaan pa-ni'ara-m-
ci'p-rimti (76) *xac u-pi'ip naa-va'a pa'm'itva*
i't'aharaan ni-pikiya'va'n-pat xacmit aca'-
uy-i'kura'a pu'k-a'anamahitc ni-si'viru'h-
urat (77) *xac kun-pi'ip nu-i'p-ka'ru vaa pa-*
nu'-a'xoo-t (78) *xac kun-e'ysi kun-pi'ip*
nu'-vaa pa tcv'i'v i'n kin-o'on-vuti (79) *xac*
kini-peere fat kuma'ii i'pa ok ta-ku-a'xoo
 (80) *xac kun-pi'ip na'nu keitci'kya'v-mitva-*
a'x'ak oo'kpa ikvi'ip-varay-vuti-han-ca viriva
kuspa ok ta-nu-a'xoo (81) *va' pa'-nu-xuti*
kiri-nu'-p-tcu'phuunic-vun'a (82) *xac pa*
ke'vniikitc u-pi'ip va' voom ho'y-if ku-ku'p-
heic u-pi'ip (83) *kye'matcko'c-pa i'mkun*
pa va kum'a'ii ko'o yi'v ta'-ku-uum (84)
kuna-vura 'a'xakitc i'kvura ku'u-kve'-ic-rihic
 (85) *ko'ovura i'n ta'p'u-kik-ta'pkuup-ap*
i'mkun i'p'ihar-ac (85) *xac ko'ovura t-u-*
patd'nvic-vun'a pa ka'timi'n pe-isiu'sa'ne'n
 (87) *kari-hu'm-vu'ra va' u-mu'ca-hiti* (88) *xac*
u-pi'ip 'amki'nva ki'k-kye-heic-ap pa-ku-pi-

that is the reason / so / far / we come, / that
 we are thinking of you. / Would that we
 might come to you." (62) Then, they say, /
 "Now / I will not speak to you. (63) To-
 morrow / I will speak to you." (64) Then /
 when they have stopped / the / dance, /
 toward that place / they go / where before /
 first / they have stood. (65) Then / right
 there / down / they sit. (66) At last / it is
 day, / still / there / they sit. (67) They are
 hungry, / where / they sit / no-one / speaks
 to them. (68) At last / the sun is shining, /
 behold / where they are sitting / it is / the
 place in front of a house. (69) Old woman /
 she is sitting. (70) Suddenly / she / the / old
 woman / she says, (71) "Are you [those of
 whom] / I have already heard? / They
 said, / 'Ones having bones, / they come.'
 (72) Then / they say, / "Yes." (73) Then /
 she says, / "Where [is it] / that you come
 from?" (74) Then / they say, / "Katimin."
 (75) Then / she says, / "Well, / I also, / there
 [it is] / that I come from." (76) Then / she
 says, / I [am] that one / who before / ten
 times / I was priestess, / and then / up Rock-
 Hill-Ridge / [in] a little fog / I floated up."
 (77) Then / they say, / "We also, / [did] that /
 when we came." (78) Then / they tell, / they
 say, / "We, / the / bird, / he / he is bringing
 us." (79) Then / she says to them, / "What /
 is the reason / that / here / you come?"
 (80) Then / they say, / "Our / former lovers /
 two, / once, / the flint-carriers, / and that / is
 why / here we come, (81) that, / that we al-
 ways think, / "Would that we might talk
 with them." (82) Then / the / old woman, /
 she says, / "That / probably / impossible / you
 will do," / she says, (83) "It is very sad for /
 you / that / for this reason / so / far / you
 come. (84) And also, / only two [nights] /
 indeed / you can camp here. (85) All of
 them / they / do not like you. / You / have
 bones." (86) Then / everything / she ques-
 tions them about — — / Katimin, / the
 country — — (87) "Does it still / look the
 same?" (88) Then / she says, / "Lunch / I
 will make for you / when you go away,"

ya'rama-hak (89) *xac kun-pi'ip tca'mi*
 (90) *xacva-vura isa'cu'p'a pa ke'vniikitc*
ko'ovan kun-³d'raara-hiti (91) *ka'rum'a*
pay-o'okuum pa-mu'kun xa'karari u'um-pa-
vu'ra koo ku'm-e-xtiivha pa-u'-xtivhara-hiti
 (92) *puxayvura va kuuk um'u'ti-hap* (93) *xac*
ku'kuum po-u-kxa'ram-ha axmay ku'kuum
a'xkam kuni'-kyav va'kaan (94) *ta'-kun-*
tatu'y-cu'na-yaatc-ha (95) *xac ku'kuum pa*
tcvi'v i'n ki'ni-pe'ere (96) *va ikya'n*
xa'karari ku-iru'veyh-icri-heic pa-vuhvu'ha
t-u-i'cip va pa-kun-i'kviiip-va'ray-veic pa-
mi'hkun keitci'kyav (97) *xac va'kaan kun-*
iruwe'ihic ka'rum-kun va'kaan ta-kun-i'n'iic
pa'-mukun keitci'kyav (98) *kuni'-muuc-ti*
ta-kun-i'kviiip-vara'y-va (99) *tca'vu'ra pa-*
tc'i-i-kun-ko'o-heic ti'im xa'karari ta-kun-p-
iruwe'ih-iciri (100) *xac kukuum yi's'a va'kaan*
u-tcu'phu'unic xac u-pi'ip hoy-pa'-ku-i'in
 (I) *xac u-pi'ip pa-ke'mniikitc mu'-kiri'viram*
cun'ukitc pa'-nu-i'in (2) *xac u-pi'ip va'kaan*
nik-nu'-u'meic vapay pa'-nu-ko'o-hak (3) *xac*
pa'-kun-ko'o-ha pa'acikta'van va'kuuk kun-
i'ipma pa'ikni'vnam-cu'n'ukitc (4) *ya'nvu'ra*
tam'a kaan kun-u'um pa'a'vanc-ac (5) *xac*
kun-pi'ip ke'matcko'c i'mkun vu'rava-koo
yi'v ta'-ku-²umu-ta'nma (6) *i'mkun pu'-*
k'aru-vu'ra kin-a'fic-eic-ap i'mkun i'p'ihar
 (7) *vi'ri-va-vu'ra koo'mahitc pa-ta-kii-p-tcu'p-*
hu'unic-ap (8) *xac ta'-kun-eisi' pa'mitva*
kun-kupeyya'ara-mu-hat pa' va'kaan kun-
ixrar-a'n-kooti kuni'-muucti pa mu'kun
i'kfiisar (9) *xac kun-pi'ip va'uum tci'm'i*
ki-kyo'o-hi pa-va-ku-kup-iti (10) *nouvura*
puxayvuraxay kin-i'ip-me'ic-ara numita
ipih'i'ip-pu'x-ca (11) *ka'rum'avura ni'k-*
puxv'itc ta-ki-koohi'm'atc-v-ap (12) *viri*
xa'yfa'txara ook ku'-²iin (13) *i'mkun*
i'p'ihar-ac (14) *karu xa'yfa't-ik ku-av xa't*
kik-²a'k-i-hap (15) *xac kini-pe'ere tci'm'i*
kuya'apko xa'yfa't-ik kin-i'vunti (16) *nu*
o'kvura va'kitc nu-kup-i'ti pa-nu'-kviiip-va-
ray-vuti (17) *xac kun-pi'ip tci'm'i mini'k*

(89) and / they say, / "All right." (90) Then /
 one day / the / old woman / thus / they stay
 with. (91) But / right there / of them / on
 both sides, / there are / all / kinds of games /
 that are being played. (92) Not / there / near
 / they go. (93) Then / again, / when it is
 night, / suddenly / again / big fire / they
 make / there. (94) They sweep it off well.
 (95) Then / again / the / bird, / he / says to
 them, (96) "There / on both ends / you must
 go and stand, / when the dance / is strung
 out / there, / when they will carry the flints, /
 your / lovers." (97) Then / there / they
 stand, / and they also, / there / they sit
 down, / their / lovers. (98) They watch
 them / as they carry the flints. (99) At last /
 when they are about to stop, / at the edge / on
 both ends, / they stand up. (100) Then /
 again / one of them / there, he spoke, / and /
 he said, "Where are you staying?" (I) Then
 / she said, / "The old woman, / her house /
 under the eaves, / that's where we're staying."
 (2) Then / he said, / "There / we will come, /
 when we stop." (3) Then / when they stop, /
 the / women, / back there / they go to /
 the / house-eaves. (4) Not long [it is] /
 before / there / they come, / the / men.
 (5) Then / they say, / "A great pity / you / so
 very / far / you come for nothing. (6) You, /
 not even / you will touch us. / You / have
 bones. (7) And that [is] / all / that we say
 to you." (8) Then / they told / how / they
 had come there, / how / there / they always
 go and cry / [as] they look at / the / their /
 trees. (9) Then / they say, / "That, / better /
 you stop / that that you do. (10) We /
 never / will go back, / We have come / to
 have no bones. (11) Nevertheless / very
 much / we pity you. (12) But / don't /
 long / here / you stay. (13) You / have
 bones. (14) And / don't / you eat, / even if /
 they give to you." (15) Then / they say, /
 "Good bye, / Don't / you cry for us. (16) We
 / here / this only / we do, / that we always
 carry the flints." (17) Then / they say, /
 "Better / that / we will go away. (18) And /
 / not / we will eat, / even if / they give to us."

nu-pi-'ya'ara-meic (18) ka'ru nik pu kin-
 'a'v-eic-ara xa't kin-a'k'i (19) karexac pa
 'a'vanc-ac yi'varii kun-i'ipma (20) xac
 mahi'tnihac xac pa' tcviv u-pi'ip tci'm-i-ik
 ku-ka'ri-hic tci'm-i nu-pa'vyiicip-reivic(21)ka-
 rexac pa ke'vniikitc kuni-pe'er tci'm-i nu-
 pa'vyiicip-reivic (22) karexac pa ke'vniikitc
 u-ki'c'ap pa'amki'vva (23) pi'ric u-yho'nan-
 im'a'-yaatc-ha (24) xac u-pi'ip xa'yfa't-ik
 ku-pa't-cur (25) pa-ku-i'ipma-hak pa-ku-
 m'a'h-ak 'a'r'ar tu-i'v karexac i'kva'pay
 apma'n-tiimitc ku'yvu'ruk-ic (26) viri pa-
 xa'rivari-va va'pay u-fi'ip-hak karexac ik-
 vura 'a'ra u-p-i'v-iic (27) u'ma vu'ravakari
 t-u-p-i'mtav pa' va'pay apma'n-tiimitc ta-
 ku'-yvu'ru-ta-hak (28) karexac ta-kuni'-
 p-ku'yaapku pa kye'vniikitc (29) xac kun-
 pa'vyiicip (30) u'm ko'ovura kaan too'-p-cam-
 ki'rina pa-mu tu'nviv (31) va-ya'tc-vura kun-
 ku'pa pi'run'aha pami'ta kaan kun-i'run'at
 (32) 'a'vahkam u-kxii'p-ti pa tcviv (33) tca-
 vura vura ta-yi'v a'xmay-vura ku'kuum va-
 u-kuu'p'xa ca'ruk-ku'nic pa-kuni'-vyi'h-un-i-ti
 (34) axma'y-vu'ra-xac kun-pi't'va'mnuk ut-
 cka'mti'imitc karexac kun-xuci ook ta'-nu-
 i'p'ak (35) 'a'c'a-uy-i'kura kun-pi'-svi'rip-
 un-i ka'timi'n kun-i'ipma (36) ya'n'avavu'ra-
 uum ta-kin-pa'piv vu'ra-uumko'oka'ninay
 kuni-xa'xana-iti-kite (37) kin-xu'c-einti ta'-
 k'in-cu'n-vi-icri (38) xac-vu'ra-uum puxvi'tc
 kun-i'skuyhiriv pa'-kun-i'ipma (39) ka'ruu'm
 pa tcviv a'uy i'p'an kuuk tu-i'ipma va'kaan
 uum-ka'ru-mu kiri'viraam (40) a'ikneitchan
 u'-svu-hiti (41) xac va' pa'-kun-ca'n-ma puva-
 xa'n'ahicite va'kaan 'a'r'ar u-'i'v mukun-
 pi'matc (42) xac va' kuni-i'vuruk apma'-
 ntiimitc pami'tva kin-a'k-i-hat xac u-p-i'm-
 tav (43) hin'upa-vura-u'um va' tci'm-i u-ku'p-
 hi'ti-heic (44) pa yu'ruk-vu'ra yi'v ko'oka'-
 n'inay-vura pa-a'r-u-i'im-ti va kuni-yvu'ruk-
 ti ka'ri tu-p-i'mtav (45) ka'rahu-vura pa
 karuk-ni'nay va ta-kuni'-yvuruk kari ta-kun-
 p-i'mtav (46) tca'vura pa camvarun'an va-
 kun-axyani'p'an pa 'a'ra'ar ta-kun-i'v'icuy

(19) Then / the / men, / away / they go.
 (20) Then / in the early morning, / then, /
 the / bird / he says, / "Better that / you will
 get ready, / we are going to leave." (21)
 Then / the / old woman / they told her, / "We
 are going to leave." (22) Then / the / old
 woman, / she ties up / the / lunch. (23)[With]
 brush she wraps it well. (24) Then / she
 says, / "Don't / you lose it. (25) When you
 get back, / when you see / a person / he dies, /
 then / this / mouth-edge / you will rub on,
 (26) and / whenever / this / is gone, / then /
 indeed a person will die again. (27) But / at
 once / he will come to life / when / this /
 mouth-edge / you rub on. (28) Then / they
 bid good-bye to / the / old woman. (29) Then
 / they leave. (30) He / all / there / he leaves
 behind / his / children. (31) That same
 way / they make / journey back / which
 before / there / they have travelled. (32) Above
 / he flies, / the / bird. (33) At last / it is
 very far, / suddenly / again / when / it comes
 about / as though down hill / that / they are
 going. (34) Suddenly then / they look out
 over / The-Farthest-Out, / and then / they
 think, / "Here / we come back." (35) Rock-
 Hill-Ridge / they start running down, /
 Katimin / they reach. (36) Behold, / they
 are seeking them / every-where, / they are
 crying even. (37) They think / that they
 have been killed. (38) Then indeed / ex-
 ceedingly / they are surprised / when they
 arrived. (39) But / the / bird, / the hill /
 top / toward / he goes, / that place / his /
 home. (40) "He who lives on high" / he is
 called. (41) Then / that / which they
 bring — not long after / there / a person /
 dies / near their (home). (42) Then / that / they
 rub / mouth-edge / what previously / she gave
 them, / and / he comes to life. (43) She it was
 indeed [who had said] / this / it would do. (44)
 that / down river / distant / everywhere / when
 a person dies, / this / they rub on, / then / he
 comes to life, (45) and also / when / up river
 here and there / this / they rub on / and / they
 come to life. (46) Finally / the / creeks /
 they filled up / the / people / were [so]

(47) *vi rivura-u'um tayha'rinay xac ku'kuum pa 'd'ra u-p-i'v pa' va u-fi'ip-ha pami'ta kin-a'k-i-hat pa ke'vniikic i'n* (48) *pa' icvi'v uum-vura payva'heem-vura ka'ri pa-mu tu'nviv paye'm-vura-ka'ri va-kuuk u-p-o'on-va-vo'oti pa-mu tu'nviv ara-ta'an-ak-hiti-hi'rak* (49) *a'x'ak-kitic-vura va'kaan pa'yva'heem-vura ka'ri ka'an kun-'i'in yi's'a 'a'vanca karu yi's'a 'acikta'van* (50) *ha-'ri-nik-vura yi's'a kuni-i'ka'raa-ti* (51) *a'x'ak tu-cu'p'a-ha-vura tama-i'k yi's'a ku'kuum u-a'xoo* (52) *'a'n'av pa-mu' 'iiska fa't-vura-va kuma-yi'kiha pa-tu-vu'ray-va-hak* (53) *va' pa ii'ska u-a'vi'k-vuti va' pu-ku'hiti-hara* (54) *va'-kucpa ha'ri kuni-ikya'raa-ti*

crowded. (47) Only / after many years, / then / again / the / person / he dies / when / that / is gone / which / she had given them, / the / old woman, / them. / (48) The / bird / himself / even now / still / his / children / at this time / there / he always takes them / his / children / to the home of the dead. (49) Two only there / even now / still / there / they live, / one / male / and / one / female. (50) Sometimes / one / they kill — (51) two days it is only / before / one / again / comes. (52) Sacred medicine, / their / feathers / any / kind of sickness / that is about. (53) That / the / feathers / he keeps / so that / he be not ill. (54) That is why / sometimes / they kill him.

Free Translation.

At Katimin they lived long ago, two very good flint carriers.¹ And at Mahiniva each one had a sweetheart. Then both men got sick, and both of them died. The girls grieved very much.

Near their home, a very old woman had died not long before. They used to carry her around on a stretcher. All at once she said, "Carry me outside!" When they had put her down outside, she said, "Look over there across, they are dancing the Deer Dance, the dancers are dancing along the ridge . . ." Then a fog rose where she had been lying, and it floated across, and up the side of the mountain . . . That old woman had been priestess ten times.

Every morning early the two girls go out to gather wood. They go to Top-of-the-Bank. That is the place where they stand, the *trimmed trees*² of their lovers. They

¹ To be entrusted to carry the long obsidian knives in ceremonies is a great honor. Katimin is the most important village of the Karok, at the foot of their sacred mountain. The village is at the bottom of the canyon, on a small flat by the river.

² The exact significance of the "trimmed trees" is somewhat in doubt. It is not clear whether such a tree was put up as a memorial to a departed

go there and cry when they look at their trimmed trees.

Summer came at last. It had been mid-winter when they died.

One morning early they were there, crying, at that place where they always go. While they were looking at their trimmed trees, all at once someone spoke to them.³

"Hey! Are you feeling sad about those your lovers?"

"Yes, yes!" they said.

Then he said, "I had better take you there. I am the only one who goes there where they are now."

And they said, "All right!"

"You can only look at them! They won't come back! But I feel sorry for you always whenever I see you crying here!" And then he said, "In ten days, then you must be ready, then you must come early in the

relative or friend, or whether it was chosen by a man in his life-time and trimmed to serve as a personal landmark and trysting place. At any rate they were always firs, trimmed of all branches but two, pointing west and east. They stood in exposed places easily seen from all around.

³ As appears in the rest of the story, he is a certain bird.

morning to Rock-Hill-Ridge. That is the time I take my children to that land and I will take you too."¹

And then at last they counted that ten days had passed. It was the time that he had told them to be ready. While it was still dark, the Bird's children began calling. When the girls heard them, they too set out at once. Then they sat down at Rock-Hill-Ridge. They had not been waiting long when they heard the Bird's children calling, and saw them flying past overhead.

Then the Bird called down to them, "You keep travelling along below us!"

So they climbed the ridge. And finally at the top they could look far into the distance and see that it was one long ridge, the same as that on which they were walking. And those above them, too, were travelling along.

At last they had come a long way. Then it seemed as though they were going down. The ones who travelled above said to them, "We're nearly there!" They looked and saw only side hills of brush all around. Elderbrush, it was the only kind there was. And when they reached the foot, they found a river flowing. And there was also a house. The roof of the house looked grey from all the birds that perched on it,

But no one looked at them. Close to the eaves of the house they stood, and the birds who had come with them perched on the roof.

He said to them, the Bird, "Don't go around! Don't go looking around!"

But they looked around. There were all kinds of gambling games going on around them. Then at dusk the people made a big fire outside. All around it was swept clean.

Then the one who had brought them, that

¹ This was the Bird, speaking to them. He is supposed to live with his mate near the top of A'uy, the mysterious Sugar-Loaf-Hill near Katimin. Each year they raise a brood, and each year as soon as the young are old enough, one of the parent birds takes them to the Land of the Dead and leaves them there, and comes back alone to his mate.

one said, "This is the only way that you can see your lovers. They are going to dance the Deer-Dance. Go and stand there, one at each end of the line. There they will be carrying the flints, your lovers!" And at both ends of the line they went and stood.

Now they are dancing the Deer-Dance. At each end of the line they sit, those two who had been their lovers. Now they stand up, they hold their flints.

Toward them the women stretched their hands. They thought, "I should like to touch you!" They touched nothing. They could only see them. The dance is nearly over. They stand at the ends, the flint carriers. And one of them walked over. She thought, "I should like to speak to him!" And then she spoke to him, she said, "Why don't you speak to us? We have come so far! We wanted to see you, we wanted you again."

He said, "I can't speak to you now. Tomorrow I will speak to you."

So when the dance was over, they went back to where they had first been standing, and right there they sat down. At last it grew light. They were still there. They were hungry. No one had come to speak to them as they sat there. Finally the sun came up. They looked around and found themselves in front of a house, and saw that there was an old woman sitting there. Suddenly the old woman spoke.

"Are you the ones I've heard them speak of? The ones who came with bones?"¹

"Yes, we are," they said.

Then she said, "Where do you come from?"

And they said, "From Katimin!"

And she said, "I also came from there. I am the one who ten times was priestess. Then at Rock-Hill-Ridge I floated up as a fog."

Then they said, "We too came the same way," and they added, "The Bird brought us."

¹ i. e. living people.

Then she said to them, "What for did you come here?" Then they said, "They were our lovers, the two flint-carriers, that's why we came here. We wanted to talk to them."

Then the old woman said, "I don't think you can do it. It's a great pity for you that you have come so far for nothing. And for only two nights you can stay here. All of them, they don't like you. You have bones!"

Then she questioned them about everything — — — "Katimin, the country, does it still look the same?" Then she said, "I'll make a lunch for you when you leave."

They said, "All right."

Then they stayed the day with the old woman. Right there all around them they were playing all kinds of gambling games. But they never went near. Then, when it got dark, again they made a big fire. They swept the ground well all around.

Then again the Bird told them, "Go and stand at the ends of the line when the dance is going on. There they, your lovers, will be carrying the flints!"

So there they stood, and also there they sat, the lovers. They watched them, carrying their flints.

At last, when they were almost ready to stop, as they were standing at the ends of the line, again one of them spoke.

He said, "Where are you staying?"

And she said, "Under the eaves of the old woman's house, that's where we're staying."

Then he said, "We will come there when we have finished."

So when they had finished, the women went back to the house, and soon the men arrived.

Then they said, "It is a great pity that you have come so far for nothing! You can't even touch us. You have bones! There is nothing more that we can say to you."

Then the women told them how they had come there, how they used to go and cry while they looked at the trimmed trees. And then they said, "You should not do that any

more. We can never go back there, we have come to have no bones! But nevertheless we feel very sad for you. And you must not stay here long. You have bones. And don't eat any food, even if they give it to you." Then they said good-bye to them. "And don't grieve for us. We are flint-carriers here, and that is all."

Then they said, "We will go back. And we won't eat any food, even if they give us some."

Then the men went away.

In the early morning the Bird said, "You must get ready. We are going to leave."

Then they told the old woman, "We are going to leave."

Then the old woman tied up the lunch. She wrapped it well with brush. Then she said, "Don't lose it. When you get back, whenever you see someone dying, rub this on his lips. Only when this is gone, need anyone ever die again. Right away, people will get well when you rub this on their lips."

Then they said good-bye to the old woman, and they started out. The Bird left all his children there. They travelled back the same way that they had come. Above them flew the Bird. At last when they had gone very far, again it seemed as though they were going down hill. Suddenly they looked over and saw Utshkamtiimitch¹, and they thought, "We are nearly there!" At Rock-Hill-Ridge they ran down and they came to Katimin.

The people had been looking for them everywhere. They were crying, they thought they had been killed. They were all amazed when they saw them coming home.

The Bird went back to the top of A'uy, (the Sugar Loaf). That is his home. He-Who-Lives-Above is his name.

As for what the women had brought back with them, before long, one died near their home, and they rubbed on his lips what had been given them. He came to life. And indeed, from that time on that's

¹ "Farthest-out-One", a hill near Orleans.

the way it happened, down stream far away, everywhere when anyone died they rubbed it on, and he came to life. And also upstream, here and there, they rubbed that on and the people came to life. At last the land on every little creek was occupied and the people were crowded. It was many years before finally again a person died, and what the old woman had given them was all gone.

The Bird is there yet, and still he takes

his children to the land where the spirits go. Only two of them, they live there, one male and one female. Sometimes people kill one of them. Then in only two days another will come to take its place. The feathers are medicine for any kind of sickness that may be around. People carry the feathers of the Bird, so that they won't get sick. That's why from time to time they kill one.

THREE ADVENTURES.

pihne' fitc-tunve' etcite

(1) *ye'²o' kpamit ni-[a'k'un]-var-at* (2) *karexac ma'ruk ik'u'k-ak ni-[va'ta]-rov-uti*
 (3) *tciaxmay u-²a' rih-riicuk ni-xu'-ti vi' nucuna*
²a' nama' hitc (4) *ya'nava pihne' fitc ²anama'-*
hitc (5) *ta' tam ni-²a' hara'-ma-heen* (6) *ca'ruk*
ni-iv'u'r-un'i xac a'u-kam ni-a' p-ic xac ma'ruk
u-pi-kvi'rip-i-ra (7) *xa'yva ni-p-d'har-ii-sun*
 (8) *karexa'c xucka' mhara-muk ni-ta't'ara'r-ic*
 (9) *karexa'c axva'-ak ni-aha'yta'k'-ic xac*
pu'vi'c-ak ni-sa'an-a'mni (10) *xac ma'ruk*
ni-p-i's-va-ra'a (11) *karexa'c ka'an ni'-kirii*
xara (12) *xac ca'am ni-²a' rih-pak* (13) *xac*
tc'e'axmay u-xru'un-ha xac ni-xu'c pa ke'-
eviriik'cahan xacvura ho'y-vari-va-vu'ra
 (14) *ya'nava iku'k ka'an u-sa'ni* (15) *u-*
²a'ha-var-a-hiti (16) *ya'nava va'-kaan cu'²u*
pa-u'-xruun-hiti (17) *karexac ku'uk ni-u'um*
 (18) *ya'nava cu'²u ho'y-va'ri-va xac a'hup*
ni-kiru'k-u-ka (19) *ipcu'unki' nitc hi'ruva pa*
a'hup (20) *xac ma'ruk ni-kfu'uk-ra kaan xac*
ta'cka'ra-xa'ra ni-vu'p'ak-ci'p (21) *xac pa*
ca'ruk ni-pi't-fa'k-vuti vi'ri-ku'na cu'²u u-
p-d'ri-kya pihne' fitc-anamahitc (22) *karexac*
ni-u'u-fak pa tacka'na-²anama'hitc ka'an ni-
i'ip-ma (23) *ya'nava pa-na'ni pihne' fitc-*
²anama'hitc to-u-pci'r-a-heen i'pa ni-i'is-vuti-
hat (24) *karexac pa ta'ckara cu'²u ni-kiru'k-*
u-ka (25) *cu'va cu' kuni'-xruun-hiti* (26) *xac*
i'pan pa ta'ckara ni-ta'xaxa'ra (27) *xac xara*

THREE ADVENTURES.

COYOTE PUPS.

(1) Well, a while back / I went hunting.
 (2) Then / in the hills / on a log / I am walking
 along up stream. (3) Suddenly, / he runs
 out, / I think, / "Bear cub / small." (4) Be-
 hold, / coyote / small. (5) Then / I ran after
 him. (6) Down hill / I follow, / then / I
 head him off, / then / up hill / he starts to
 run up. (7) Luckily, / I overtake him.
 (8) Then / with my gun / I hold him down.
 (9) Then / by the head / I seize him, / then /
 in the sack / I put him. (10) Then / up
 hill / I pack him back. (11) Then / there / I
 sit / for a long time. (12) Then / down hill / I
 go down. (13) Then / suddenly / someone
 growls, then / I think / the / bitch / then /
 [is] somewhere about. (14) Behold! / log /
 there / is lying. (15) It is hollow. (16) Be-
 hold! / there / inside [it is] / that there is
 growling. (17) Then / in that direction / I go.
 (18) Behold! / inside / somewhere there
 [it is], / and / stick / I poke in. (19) Short /
 too much / the / stick. (20) Then / up hill /
 I climb up / there / and / long pole / I cut.
 (21) Then / as / down hill / I am looking back
 down, / just in time / inside / he runs back
 there again, / little coyote pup. (22) Then /
 I bring down / the / small pole, / there / I get
 back. (23) Behold! / my / little coyote / had
 sneaked away / that / I had been carrying.
 (24) Then / the / big pole / in / I poked.
 (25) To be heard / inside / they are growling.
 (26) Then / end / the / pole / I split. (27) Then

tca'vura apci'k ni-t-d'p'utc-ri'cuk (28) *xac pu'vic-ak ni-sa'an-a'mni* (29) *xac ku'kuum-vura xa'ra ni'-hmatcic-ua* (30) *xac ku'kuum xa'iva yi's'a ni-t-d'p'utc-ri'cuk* (31) *tai'tam ku'kuum puvic-ak ni-sa'an-a'mni-heen* (32) *ku'kuum-vura pa'npay yi's'a ni-t-d'p'utc-ricuk* (33) *karexac ku'kuum pu'vic-ak ni-sa'an-a'mni* (34) *karexac kari-vura cu'u kuni'-xruun-hiti* (35) *ka'rum'a-vura ta-ne'-ikvu'ric ka'ru-vura ta-na-xu'ni-ha'-yaatc-ha xac pa-na'ni d'kunvara-si-'msi'm-muk ni-pa'rup-ku'ri* (36) *tca'vura pa'npay ta'-ni-pa'rup-rin* (37) *ya'nava cu'u ka'ri kuni'-mtara'nam-hiti* (38) *pu'yava karexa'c ku'kuum ke'icic-vura ni-pa'rup-ku'ri* (39) *tca'vura pa'npay-vu'ra vako'ota pa va'ka'an ni-syu'r-u-rupuk-eic* (40) *xac tai'tam ku'kuum puvi'c-ak ni-sa'an-a'mni-heen ku'kuum-vu'ra yi's'a ni-syu'r-u-rupuk* (41) *ya'nava ka'ri-vu'ra cu'u yi's'a karexac va'-ku'na ni-syu'r-u-rupuk ta'ma ikiri'viki pa pihne'fitc-tunve'-etcic* (42) *i's'a isva'-kaam u-'a'rihic* (43) *te-ikxu'rara xac ni-i'p'ak* (44) *karexac inak xac ni-knu'p-iciri* (45) *karexac isa'-i'ric-vura kuni'-hma'ra-varay-va* (46) *xac axu'p-'a'cip-ak cu'u ni-ma'hiyan* (47) *tca'vura axa'k-cu'upaa kaan cu'u kun-'a'raara-hiti* (48) *ni-xu'c a'va'hara-vu'ra ni-ye'crih-veic* (49) *tci'miva pu'xay-vura-xay ka'n-e'ikva'-ric-ap* (50) *karexa'c tai'tam a'xup-muk axva'k ni-pa'k-u'una-heen* (51) *karexac pa-mukum a'xva'k-k-itc kan-e'ikva'ric* (52) *itino'w pa'm'ahic nik ka'na-'e'i xac va'-ka'ru-vu'ra pa i'cpuk pu'vaxay ka'na-'e'i-hap ka'rum'a tci'mi-heic is'a' ku'cura ve'enik-mit pa'-ni-ika'r-an'at*

/ long / at last / leg / I twist out. (28) Then / in a sack / I put him in. (29) Then / again / long time / I continue trying. (30) Then / again / by luck / one / I twist him out. (31) Then / again / in the sack / I put him in. (32) Again / later on / one / I twist out. (33) Then / again / in the sack / I put him in. (34) Then / still / inside / they are growling / (35) But / I am tired, / moreover / I am very hungry, / and / my / hunting knife, with it / I chisel in. (36) Finally / after a while / I chisel through. (37) Behold! / inside / more / they are visible. (38) Good, / then again / larger / I chisel in. (39) Finally / at last / enough / that / there / I shall drag out. (40) And / then / again / in sack / I have laid him, / again / one / I pull out. (41) Behold! / more / inside / one, / then / that also / I drag out / when / [they are] six, / the / coyote pups. (42) One / big load / it makes. (43) It is late evening / then / I get back. (44) Then / in the house / then / I dump them down. (45) Then / all over the floor / they run about. (46) Then / in a wooden box / inside / I put them. (47) Then / two days / there / inside / they stay. (48) I think / alive / I will sell them. (49) As it happened, / not / they buy from me. (50) Then / at last / with a stick / on the head / after I have clubbed them, (51) then / their / heads only / they buy from me. (52) Five / each / only / they give me, / and / that even / the / money / not yet / they give me, / although / soon it will be / one / month / since the time / when I killed them.

Free Translation.

Not long ago I was out hunting in the hills. I was walking along on a log, when suddenly something ran out. At first I thought it was a little bear cub, but it turned out to be a coyote pup. I started after him, and followed him down hill at a run. I headed him off and he ran back up hill. I was lucky enough to catch up with him and

I held him down with my gun. Then I grabbed him by the head and shoved him into a sack. I packed him back up the hill to that log, and there I sat down and waited a while. I was just starting down again when I heard a growl. I thought it must be the mother, but I didn't know where the sound came from. Then I saw that the log lyn

there was hollow and that the growling came from inside. I poked a stick in, but it was too short. I climbed on up the hill and there I cut a long pole. I looked back just in time to see a coyote pup running back into the log. I took my little pole and climbed down, and found the little pup I'd been packing had got away already. I stuck my pole into the hole and I could hear them growling. Then I split the end of the pole, and after poking around a good while, I caught one by the leg and twisted him out of the hole. I put him in the sack. Then after trying quite a while I had the luck to catch another and twist him through the hole. I put him in the sack too. Later I twisted out a third one and put him in the sack. The rest were growling inside, but I was getting tired and I was hungry besides. I took my hunting knife and began chiselling. Finally I made a hole through

and I could see more pups inside. Good. I kept on and made the hole large enough so that I could pull one out. I put him in the sack with the rest. Then I dragged out another one and there was one more still inside. Then I pulled out that one too. There they were, six little coyotes!

It made a big load. It was late evening when I got back. Then I dumped them out inside the house and they ran around all over the floor. I put them in a big wooden box and kept them there two days. I thought I might be able to sell them alive, but it turned out that I couldn't. No one wanted to buy them. Finally I clubbed them on the head with a stick. Then they bought just the heads from me¹. They would scarcely give me five dollars apiece for them. And even that money they haven't paid me yet, and it's almost a month since I killed them.

HOW I FOUND GOLD.

(1) *isa'anmit macu'ruk ca'mva'ruk ni'-[cxa]-iti-hat* (2) *xac kaan ni-[ma']-hat pie'ipva iri'p-i-raam* (3) *xac picya'vpi'c va'kaan ni-[kve']-icri'h-ara* (4) *cimci'm-mu'ruk ni-[a'vik]-va* (5) *xa'cka'ri ni-[kta'm]-ku'rih-va* (6) *yanava u-[cpu'k]-a-hiti kaan* (7) *xackari i'rip-ar ni-[pca'r]-ar* (8) *karexa'c ni-[i'rip]-kurih mate'y kuma ya'ya'ic* (9) *tca'vu'ra ca'-ta'ran-ak ni-[i'rip]-ic-iri* (10) *ka'anxac ke'itc-ac pe'cpu'k tca'vura a'x'ak ni-[m'a]* (11) *kuyura'-kiniu'ki ha'm-ahitc kun-[i'svoo]-hiti* (12) *karu-ka'akum kuma tu'pitcac-ha'yaatc-ac xakinivi'ki-itira'-hyara tca'vu'ra ni-[m'a] koovura* (13) *vi-riva payva'heemvura ka'ri-kaan ni-pi'-[ktam]-kurih-va'n-ko'oti* (14) *ka'rivura ni-[xu']-ti ku'kuumvura ikhitc ni-[m'a]-hic ta'aye ho'-vuu'rava va'ka'an*

HOW I FOUND GOLD.

(1) Once / up / creek / I was fishing. (2) Then / there / I saw / old / mine. (3) Then / autumn / there / I went camping. (4) Gold-pan / I took along. (5) Then / I was panning. (6) Behold! / there was gold / there. (7) Then / pick / I went to get. (8) Then / I dig down / all the while / becoming / better. (9) At last / to bed rock / I dug down. (10) Right there / big ones / the gold, / at last / two / I find. (11) Eight [dollars] / apiece / they are named. (12) Some of them / are / smaller ones, / seventy / at last / I find / [in] all. (13) And / even now / that place / I make a practice of going panning. (14) Still / I think / again / maybe / I will find / a lot / somewhere / there.

¹ He refers to the bounty paid by the county for coyote-scalps.

Free Translation.

Once I went up the creek, fishing with hook and line. There I saw an old mine. The next autumn I went back and camped there. I took a pan with me and started right in panning. I found there was gold there. Then I went after a pick. The farther down I dug the better luck I had. Finally I got down to bed-rock and right

there I found two big gold nuggets. They were worth eight dollars apiece. Then there were a lot of smaller ones, so that in the end I had seventy dollars in all.

Even now I go back and pan at that place. I still think maybe I'll make a find again somewhere right there.

A HUNTING YARN.

(1) *pa picya'vpi-c-mit ni-[d'k'un]-var-at*
 (2) *xac macu'ruk ca'mva'druk ni-[kve'ic]*
 (3) *ima'n-kam xac mahi'tnihac xac ni-[d'k'un]-var-at* (4) *karexa'c ma'ruk kaanxac ni-[ma'ha]-rav tai'tam ni-[si']-rav-a-heen*
 (5) *tci'miva piri'c-riik cu'u ni-p-[si']-ram-ka'a* (6) *kaanxac u-[d'rih]-cip ca'ruk u-[kvi'rip]-uni* (7) *tai'tam ni-[d'har]-a-ma-heen* (8) *ca'mvaro'o isya'ru-kiru-kam cuva ac u-[xaak]-ti isari'ip-i-riik-vura ho'yvariva*
 (9) *tca'vu'ra karexa'c ni'[m'a]* (10) *viriku'n'avura isya'ruk-i'ru-kam kuma'-viitkiri tci'mi u-[kfu'k]-u-vraa-vic* (11) *tai'tam ni-[a'k]-cu'r-a-heen* (12) *karexa'c ca'm u-pi-[cky]-v karumu vu'ra-yi'v* (13) *puxayvu'ra xay na-a[xu']-ti-hara kan-[uky]-mic* (14) *tai'tam kukuum ni-[a'k]-cu'r-a-heen tci'miva cu'rukam-kun'a ni-[pa']-cip tam u-[cka'k]-a-vra'a* (15) *karexa'c ku'uk ni-[u'um]*
 (16) *yi's'ukam ya'nova ca'ruk to-u-[kvi'rip]-uni-heen* (17) *karexa'c ma'ruk ni-[kfuuk]-u-raa tca'vura ma'ruk i'ipan ni-[kfu'k]-u-vra*
 (18) *kaanxac iku'-ripa-ak ni-[d'rih]-i-ri'p'a* (19) *purafa't'akvura pa mu'kun fi'si* (20) *karexa'c ikiri'rih-ak ni-[pva'p]-a-suk* (21) *kaanxac ya'nava nani-ca'am u-xya'rii* (22) *tai'tam ni-[akun]-iix-ka-heen* (23) *maa'vu'rava caam cu'va-vu'rava pa-pi'ric u'-xaak-ti* (24) *karexa'c kuuk ni-u'um* (25) *ya'nava kaan u-[sa'ni ke'ic-itc-ac ve'icuru* (26) *kaan nik ni-[cri'p'ih-pi]* (27) *karexa'c tai'tam ni-[ta'tnuc]-a-heen*

A HUNTING YARN.

(1) Last autumn / I went hunting. (2) Then / up / creek / I camp. (3) Next day / then / early in the morning / then / I went hunting. (4) Then / up hill / there / I found a track, / and then / I tracked him. (5) As it happened, / brush patch / in / I track him in. (6) There then / he leaped up, / down hill / he ran down. (7) Finally / I chased after him. (8) Creek / on the other side of the water / could be heard / rocks / it sounds, / fir thicket / somewhere. (9) Finally / then / I saw him. (10) Just almost / on the other side of the creek / opposite ridge / he will climb over. (11) Then / I shot at him. (12) Then / down hill / he jumped, / but / very far away. (13) Not / I think not / I can hit there. (14) And then / again / I shot at him, / but / under again / I shoot past / just as / he jumps over the ridge. (15) Then / in that direction / I go. (16) On the other side / behold! / down hill / he must have run down. (17) Then / up hill / I climb up the ridge, / finally / up hill / top / I climb over. (18) Then / along the ridge / I went down stream. (19) Nowhere / the / their / tracks. (20) Then / on the steep side / I went around. (21) There, then, / behold! / below me / he stands. (22) Then at last / I shot him. (23) To be seen there / down below / to be heard there / the brush / is sounding. (24) Then / in that direction / I go. (25) Behold! / there / he lies, / very big ones / horn. (26) There / I tugged at it in vain. (27) Then / finally / I gutted him.

(28) *karexa'c vu'up-ku'n'a ni-[vu']-cur*
 (29) *tai'tam ni-[is]-va'-c'ip-irei-heen* (30) *vi-rii'umvu'ra ni-[a'ha]* (31) *puxayvu'raxay hu'ut ko'o ne'-[is]-va-v-a'ra ta'ma a'apun*
 (32) *karexa'c pa'npay xac ku'kuum ni-p-[i's]-va'-c'ip* (33) *mate'y kuma'-m'a-as-kitc*
 (34) *karexa'c ni-[xu'c] tcimi ka'n-[icfiin]*
tai'tam n-[icfi'r]-a-heen (35) *karexa'c pa'ic-mu'n'ahitc i'sva ni-[kya']-a-heen* (36) *karexa'c n-[is]-va'-c'ip* (37) *unu'huya'atc hi'ruva ku'ma u-[p'd'rih]-ic-iri pa na'n'i i'sva viri na-[ta'knii]-cu'r-ooti* (38) *fa'takxac ta-nei-[kvi'v]-ic* (39) *xa'yveekva ku'kuum ni-pi'-[kfuuk]-cip* (40) *tca'vura pa'npay ni-[yiru'h]-u'ni* (41) *ma'a'vu'rava ca'ruk pa pi'ric-kitc u-[va'yvay]-hiti* (42) *karexa'c ni-[kvi'rip]-u'ni* (43) *yanava ca'ruk-xac pi'ric-ak u-[sa'n]-ta'k-ik-va* (44) *karexa'c ca'ruk n-[is]-yur-u'ni vura* (45) *ta'-n-[is]-yu'r-u'ti ta-pu'-n'a-[i's]-vuti-hara* (46) *ko'ova ta-ni-[e'ekvu'r]-ic tca'vura ku'kuum ni-[yiru'h]-un'i tci'm'iva i'p'aha u'-[kuy]-va*
 (47) *karexa'c u'-[crax] pa nani-pu'vic* (48) *ka'an ni-u'um tai'tam ni-[pif'ik]-pi'is-va-heen*
 (49) *pa'iiic o'ukmacpa'y yi's-u-[sa'an]-ni*
 (50) *tca'vu'ra vi'rii'umta ni-[pif'i'kfiip]*
 (51) *ku'kuum ni-p-[k'i'c'ap]* (52) *karexa'c tai'tam ku'kuum ni-p-[i's]-yu'r-u-cip-iri-heen ca'ruk ni-p-[i's]-yur-un'i* (53) *ca'ruk ikvei-cri'hi-raam ni-[i'ip]-ma vi'riiku'n'avura tci'm'i u-[kxa'ram]-hiic* (54) *ye'eviri i'v ni-p-[i'v]-uru ko'ova puxvitc ni'-[ikvu'r]-ic*

(28) Then / neck also / I cut off. (29) Finally / I packed it on my back. (30) But scarcely / I got to my feet. (31) Not / any / distance / I could pack it, / when / down. (32) Then / after a while / then / again / I start to pack it. (33) As time goes on, / it is heavier. (34) Then / I think, / "I'd better skin him," / finally / I skinned him. (35) Then / the / flesh only / pack / I made. (36) Then / I pack it. (37) Round / too much / becoming, / it brought it about / that / my / pack / just / kept rolling off me. (38) Somewhere / I fall flat. (39) By sheer luck / again / I scramble to my feet. (40) Finally / then / I rolled it down. (41) To be seen there, / down hill, / the / brush only / is moving. (42) Then / I ran down. (43) Behold! / down hill there / in the brush / it had got stuck. (44) Then / down hill / I dragged it down / simply. (45) Now I am dragging it, / now I am not packing it. (46) So much / now I am tired, / finally / again / I roll it down, / but / tree / it struck. (47) Then / it tears / the / my sack. (48) There / I go, / then / I gathered it up. (49) The / meat / here and there / one it lies. (50) At last / and barely / I collected it all. (51) Again / I tie it up. (52) Then / finally / again / I pulled it up, / down hill / I drag it down. (53) Down hill / camping place / I reach there / just becoming / soon / it will be dusk. (54) Really, / I am nearly dead, / so / much / I am tired.

Free Translation.

Last fall I went on a hunting trip. I made camp up the creek and next morning early I went hunting. Up the hill there I found deer tracks leading out, and I followed the tracks. As it happened, I tracked him into a patch of brush. There he jumped up. Down the hill he ran and I after him. On the other side of the creek I could hear the noise of rocks somewhere in a fir thicket. Finally I saw him. He had run nearly to the top of the opposite ridge on the other side of the

creek. I took a shot at him. Then he gave a jump down. But it was very far away, I didn't think that I could have hit him at that distance. Then I shot again, but under. My shot passed just as he jumped over the ridge. I found the place where he had run down, and I set out for the other side of the creek. Then up the hill I climbed on hands and knees, and finally at the top I scrambled over. Then I went along the ridge. No tracks anywhere. Then I went around to the

steep side: There he was, standing below me. So at last I shot him. The last I heard of him was a noise there in the brush. I went toward it. There he lay, a big buck. I could hardly move him. Then I gutted him and cut off his head. I got (the animal) on my back but I could scarcely get up. I could hardly pack it any distance at all, before I had to put it down again. After a while I started in to pack it again, but as time went on it got heavier. Then I thought, "I'd better skin it." So at last I skinned it, and made a pack of just the flesh. I started out to pack it that way, but it was too round. My pack kept rolling off. Somewhere there I fell down. By luck I managed to scramble

up again. Finally it rolled away down hill out of sight. Only the brush was moving. Then I ran down. I found that it had got stuck in the brush down there.

After that I just dragged it down the hill. I dragged it, I didn't try to pack it any more. I was so tired finally I rolled it down again, but it hit a tree. That ripped my sack. When I got there I had to pick up the pieces. The meat was lying all around. It was as much as I could do to get it all together again. Again I tied it up and again I dragged it. Down the hill I dragged it, down to the camping place. I got back just as it was getting dark. I was so tired I was nearly dead!