

21. cuye·tá·š ya? ?aca? c^hi?di?
(Told by Essie Parrish, July, 1958)

1. ma?u ?a ?ama· diçi·duwa?ti?damu ?e·- ?ul duwení bak^he- ?ihmí
?do· ma?u- ?ama· ma?al t^ha?bam?^ duwení qan ?o? be·li ?aca? qáhle
bi?ama·tol c^ho·wem·^ ?ama· winató· ciçi·du ?aca? yacol- ?ama· má^tatam?
?ama hqalá? ba^the·^ ?ama hqalá? t^hin yac^hma ya·col ?ama hu?ú· qahqo
ciçi·du-

2. mulidom ma?u nohp^ho be·- súnno ?ama· tol idom nohp^how·^ mulidom
mi·mé? ?o mu duwení qan ??o p^hala ?aca? si?bál ?qan em noph^hota?^
mulidom ku·yi ma?u hi?baya- ?a diçi·duwá?ti?damu- ?dom mu ?ama
?í^tow- baqo ?ama· ?íhmi ba?taqa? t^hin~ tito ?ama· šaba? ?ama· ?íhmi
ba?taqa? t^hin·^ mi·mé? ?o ?a ?ama· ya kalikak^h dú·ci? t^hin- menin mu
?o sima q^há?adi·du wí he·- ?ama· šiná· li tiya·col du?yaqa·du milu· ?ama·
ciçwa?^ ?ama· do?qo?diwa?^ menin ?ama· ?íhmi ba?taqa? t^hin·^

3. mulidom miyá·daq^han? na?ta bí?di? ku·yi- mulidom mu ?o mahtaqa
ca?tí·yihe- ?ihmi he· he?en- ca?tí·yihe- "á·t^he ?a· cuye· ba?ác^hmela"
cedu- mulidom miyá·t^he "dá·-" cedu- "men šit^hú ko·ko ?e?^ ko·kó
?ce?do?^" cedu. mulidom menš·li- "baqó ?dowa ?a mu· baqo c^ho·wém
?fo mu· da·wá·dem ?fo to· ba?atém ?a~" nihcedu. mul miyá·t^he
dasatá·du- mu?nati šo? t^hin~ kihla? cohto?^

4. ma?u ?ul súnno lto· cohtócbá- mahmo ?áma· tol idom mu- ma·du?^
mulidom ?ul- qali· we?e· q^hale tol- taqaçba- mi· ?ul mul cuye· ?el
duq^haya·du- mulidom be·- tito yo·- q^hále yo·- ?ama· loqóca·duwa·du šo?^
p^hi?tan- cadem- ?aca? ba^the· tet^hmaw-

5. mulidom mu- ?acaç ém ?cay? ya? "he?é· ma ?iwa~" nihcedu.
"he?é· ma ?iwa~" nihcedú·cedu- mulidom badayí? t^hin- c^hiyacá^hhqa?
badayí·cedu t^hin·^ "talá·meçi mi· tow ?^" nihcedem- taláw ?t^hin- biyolcív
?t^hin- cuma· c^hiyácqacin- "ma htalá·me^tip^hila ?a mi·li kihla? talóhp^hi
mito- c^hidalá·meç^he ?e?" nihcedu· mulidom- taláw ?t^hin- ?ana·
c^hiyacá^hhqa?^

6. mulidom- ma?u ?aca? ba^the· ?ém ?ul htaqa?~ ?iye? c^hi?diyí? taqa?
menšiba- ti?k^he ?iye? li dadala·ba mul- qó htalaw- menšiba c^hi?diyíçba
cohto?^ men c^hide·du~ men c^hide·du~ menšiba- be·- ?áq^ha·- kahtó·nan-

21. The Pinenut Giant Abducts a Man
(Told by Essie Parrish, July, 1958)

1. This story that I am about to tell is from ancient times—they say it is true that this happened in the early days when the white people were not here yet. Something terrible happened to a person cursed for not following the many rules. In plain sight it happened to those who didn't obey the restrictions.

2. They say a group of people were living over there at Tsunno. At that time, still in the old days, the people lived close together. The man that I am going to tell about, he was a nonbeliever. He didn't believe in anything; he didn't believe the restrictions he had been taught. At that time we didn't know about writing. Consequently we did things—fixed things—by dreaming and by inspiration. That's why he didn't believe.

3. One time his wife gave birth to a child. Just for kicks, in order to see if it was true or not, he said, "Mother, I'm going after sugar pine nuts." "No," his mother said. "Don't do that; it's dangerous. It is said to be taboo." "So what. That's nothing. I want to, so I'm going to go," he replied. His mother admonished him, but unheedingly he still went.

4. After he had set out from Tsunno he arrived at Mahmo. He climbed way up high into a tree and started to pick sugar pine nuts. Somewhere below him at the bottom of the tree he heard a sound of movement. Suddenly he saw a giant standing there.

5. "Where are you? Where are you?" that person kept saying. But he didn't answer—being frightened, he never answered. When [the giant] said, "Climb down from there," he didn't climb down, he didn't budge, he sat there scared. "If you don't climb down, I'll climb up there anyway and drag you down," said [the giant]. But he didn't climb down, he was so scared.

6. Then the giant climbed up—he climbed up carrying a net. He put [the man] down into the net and climbed down with him. Having slung him over his shoulder, [the giant] set out. He carried him on and on. Having done so, he set him down by the water at Kahtónan. Then he

ʔaqʰa· cʰida·law.˘ mənsí·bá ʔdom mi· qʰale tól hcʰilʔ˘ pʰiʔqóʔdi·ti ʔahqʰa
yow˘ pʰatetʰkʰe wi.˘

7. maʔu ʔul ʔʔubuʔ˘ mihcayí ʔʔubutʰkʰe.˘ ʔul maʔu ʔolo·qodun moya·du˘
pʰalá ʔʔubuʔ˘ šahya qan ʔóbi·cedu.˘ maʔu mihcayí ciʔ tol ʔʔubutʰba cilá.
kowaša·du.˘ mənsí·lidom- "mo·bí·te· ʔa" nihin fanʔqaw.˘ maʔu ʔul- heʔen
ʔʰin ci·cínʔba htaló·qoʔ˘ mənsí·ba muʔwíʔwiyiʔ mo·biʔ˘

8. mi·méʔ qan ʔʔo ʔa ʔacaʔ winatow˘ ʔihyahsí· ya tó qan el men
ʔʰin.˘ ʔama šáhya yya- ya ʔo maʔú ʔʔo qan- men ʔʰin em.˘ mi·méʔ
qan ʔʔo- ʔama winató· cícwaʔ- šiʔbaší min- šaʔí yya.˘

9. mulidom ʔul men monʔba ʔaca· mow.˘ ʔacaʔ báhtʰe ʔem- cuye·tá·š
emu- pʰiʔʔan cʰohqaw.˘ mənsí·ba qʰama wí·nal cohtoʔ˘ nuwa·duʔ- pʰala
cʰiʔdíʔti.˘

10. maʔu ʔaca· ma·dú·c̄ba ʔul- dí·ci·duwá·du- "cʰoyí·c̄wiye· to" nihcedu.
"cuye·tá·š yaʔ cʰiʔdí·c̄wiye· to- kahtó·nan ʔahqʰa yó· tó pʰatehti hšiyí·c̄e-"
nihcedu.˘ mənsí·li ʔdom ʔul- hiʔbayá ʔel ma·caʔ tiyá·coʔkʰe- hišú· ʔel
ʔul ʔi· doʔqóʔdiwaʔ ma·c̄ic̄h̄qati tʰin- cohti- ʔul hiʔeʔ- nohpʰo· dusa·lá·
nohpʰow˘ qawá·c̄ic̄ba.˘

11. mulí·dom ʔul pʰiʔʔan mu cuye·tá·š emu ma·duʔ˘ "heʔéy ʔkʰe ʔacaʔ
wanʔwa be·li-"
nihcedu.˘ "cʰo·we· ma·dú·tʰe-"
nihciʔ˘ muʔnatí ma·cal-
heʔen biyolc̄iw ʔʰin- baqo cícwaʔ tʰin soh huʔú·li pʰidec̄wa·c̄wa·c̄ em.˘

12. mənsí·ba- qawá·c̄iyal li mi· cʰida·qoʔ˘ pʰala ʔíyeʔ li dada·law-
pʰala yowál li cʰiʔdiʔ- ʔaqʰa· kahtó·nan- ʔaqʰa· cʰidá·law˘ mənsí·ba beʔ
ʔo- cʰíl ʔʰin- sóh mul ʔqó ʔʔubuʔ- ku·yi.˘ mənsí·ba mí· pʰateʔ˘

13. mi ʔdom mu- duwení· ʔahša dutáʔ ca- ʔubu·taqan caʔ˘ ʔihmi
báʔtaqaʔ tʰin yacʰma ʔubu·taqan caʔ˘ mul mi· ʔacaʔ cohtow˘ muʔnati
maʔu ʔʔo qan ʔʔo mul- heʔen sí· dú·ciʔ tʰin- ʔahqʰa wi cuhcʰá· cudaʔ-
men fá·c̄qaw.˘

14. mu ʔem méʔpʰi.˘

hung him up there on a tree so that he could look over the place under
the water where he would implant him.

7. Then he dove under. He's going to submerge four times. Then
he poked his head up to check up [on the captive]. He dove again. In
quick succession he poked up again. On the fourth time that he dove
down, he did not reappear for a long time. When that happened, [the
captive] thought to himself, "I will run away." He climbed out somehow.
Having done so, he ran off with his legs churning.

8. In those days, the people were terribly swift; we're not nearly as
strong nowadays. We people now are not as good runners. In those
days they could do great things; they were healthy like animals.

9. After having run along like that, he ran up home. The big man,
the Pinenut Giant, suddenly missed him. When he did so, he set out on
his trail. He chased him in order to capture him again.

10. When [the man] arrived home, he went around saying, "I am
dying. The Pinenut Giant carried me off to Kahtónan and said that he
was going to set me down under the water." Then the menfolk prepared
their arrows so as to prevent [the giant] from coming in. They were
set to shoot. Having hidden [the man], they were aiming, lying in wait.

11. Suddenly the Pinenut Giant arrived. "Where did my man go here?"
he said. "He's not here; he didn't come here," they replied. They
couldn't budge, couldn't do anything, they could just follow him with their
eyes as he walked around.

12. From where they had hid [the man], [the giant] dragged him out,
put him back down in the net, packed him back to the same place by the
water at Kahtónan, and set him down beside the water. But this time
he didn't hang him up but dove down with him at once. Having done so,
he implanted him there.

13. There, they say, the fishermen in the old days saw him—they saw
him while they were diving. Those that didn't believe it was so, dove
down and saw that man standing there. But nowadays we don't know
what happened to him—some think he was knocked over and washed away
by the water.

14. This is all.