

1. The Creation of the Ocean
(Told by Herman James, August, 1957)

1. maʔú ʔem ʔa duwení bak^he ʔama- ʔama- cǒʔ di-ci·duwanʔk^he.

2. duwi ʔdom mu ʔi ʔana ʔacaʔ ʔéʔye. qali bak^he ʔel min men idom mu·kinʔ ca· tíʔk^he nohp^ho cohto. mensin kumíʔdaʔ ʔama- di-ci·duwa·duce·du baqo cícwack^he ʔacaʔ macé min. mensiba mu·kito mul ʔi ʔana ʔi ʔana ʔéʔye ʔi·li mu·kinʔ ʔi ʔana waci·du ʔi· mul tiʔk^he nohp^ho tol^h baʔ^he nohp^ho cohto ʔi· mu duwi ʔem.

3. mi·meʔ ʔo ʔacaʔ c^how. šiʔbaší yac^hma cahno lówaʔ. maʔú ya ʔacaʔ cahno lówa·cal men- lowaʔ. menín em mul yaʔk^he ʔá·wi mul- men yaʔk^he cáhno wi mul ʔama· dićmuʔ. maʔú ya lowaʔ kihlaʔ men lowaʔ milu. mensin mul dihqaba mul ʔama· dićmuʔ yaʔk^he cáhno wi mul duwi yaʔ ʔama· ci·ci·du.

4. mulídom ku·yi mu·kinʔ kulu cǒhtoʔ. bahcil cohtócbiw. mulidom mu·kito ʔama· ʔoho múʔʔayiʔli mu cohtoʔ hiʔdi ʔahq^ha c^how. mensiba mu·kinʔ ʔama· qáhqo baht^he- ma·kiyá·ci daʔʔaw. ʔahq^ha háʔda· šulamʔ. ʔanaw hmi ʔahq^ha haʔda· šulamʔ.

5. mensí·li mu·kinʔ dú·ciʔ kihlaʔ maʔu yáʔk^he ʔa·penʔ ʔama· dú·ci·ce·dal men mu·kito šina ltow- ʔiw^h ʔama· ʔi· síne· min- mu·kínʔk^he ʔama· maʔu yáʔk^he ʔa·penʔ ʔama· doʔqoʔdi·yal men ya mul dićmuʔ.

6. mulido mu·kinʔ mensiba- cahciba moq^ho· li mihtenʔba- huʔúy hla· tol- cadu^h men bahcil. mensibá ʔdom mul ʔahay ʔbečba- milu ʔén dahalʔ. ʔahq^ha dahalʔ ʔama· heʔé· baqo ʔahq^ha p^hiʔʔaw ʔt^hin inati ʔama· suwáʔ ʔaʔbamʔ. hiʔdi ʔáhq^ha c^ho· mín p^hiʔʔa· mi· mu·kínʔ ʔiwal i.

7. ʔana ʔoho múʔʔa· li mu·kinʔ mi· caw. mulidom mu qahqo ʔama· ʔaʔbamamu ʔbidom- ʔul duwení qan- ʔama· p^hoʔoyi·c ibidom tiyá·coʔk^he maʔa ʔítiyihe- šahqo mul muhk^húqatiyihe ma·caʔk^he ʔacaʔ yac^hma mi· p^hoʔow ibiw mu ʔama· qahqo tól mul šahqo duʔqayaʔti.

8. mensí·li p^hiʔʔan ʔahq^ha min ʔul p^hiʔʔayiʔ mu·kinʔ qawi dáhala·lal i. mensiba mul dahalʔ. mulidom p^hiʔʔan ʔahq^ha qáli· qa·biʔ- sahqáck^he p^hiʔʔaw ʔt^hin. mensi·lidom mo·biʔ mu ʔo soh men c^hiyacáhqat^hinati- bahcilú· caʔti·yihe men mo·biʔ qali· qawi dóno tol mi: to: caʔti.

1. The Creation of the Ocean
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1. This is something from ancient times—I am going to tell about the creation.

2. Coyote was the smartest of all. He presided just like a heavenly being with his people. And he always used to tell them what to do, as if he were guarding the people. Because he was the smartest of all, he was the leader of his people. Coyote lived with a big group of people.

3. At that time there were no human beings; the animal people talked. They spoke a language like the Indian language we are speaking now. That's why they told this story in our fashion, in our language. We still speak the language that they spoke with. Having been given that, they told stories in our language about what Coyote did.

4. One time he went off into the wilderness. He must have gone a long way. The land was burning hot as he went. There was no water anywhere. Then he found a large opening, a level field. He was sick from thirst. He was really sick from thirst.

5. He still knew, he had everything in his head, just like Our Father knows; things were easy for him. We tell that he created the world like Our Father did.

6. Then sitting down, resting on his knees, he looked as far as his eyes could see. Having done so, he picked up a stick, and dug with it. He dug for water although there did not seem to be any anywhere in that dry land. It appeared as if there was no water there where he was.

7. It was burning hot there where he was sitting. In the old days they set fire to openings there in order to get food—those people had set fire to that opening in order to burn up the grasshoppers, in order to gather the grasshoppers.

8. Then, suddenly, it looked like there was a little water there where he was digging. He continued digging. Suddenly, water spouted up high, as if it were never to stop. Thereupon he ran away, not because he was afraid, but in order to see from a distance. He ran to

mensi·lidom ma?u ?ama· t^ha?bama*l* i ?ahq^ha co·bi*č*ba cu?a?^ˆ

9. mensi·li mul mu·kin? mil ?bak^he yala·ma? ?ahq^ha ?qo?. mulidom miq^hama*t*o· ya q^hamos^ˆ nihci*č*am ta?qo si?f*á*yi?^ˆ mu ?dom ya?k^he ši*h*cima? ?inoqo?^ˆ milu· mul q^hamos^ˆ el mo*s* ci?. mulidom mu·kin? ?ul ši*h*cima?^ˆ ?ahq^ha baht^he coyi?li^ˆ "q^hamos^ˆ ísuwe·" nihcedu^ˆ.

10. mulidom yala· p^ha?tem? mu·kin? cadu^ˆ. ?ahq^ha soh šóhq^ha min baqo dalú? t^hin^ˆ bahci*l* hla· winatow^ˆ p^hi?fa· min soh con^ˆ mulidom mensi·li mu·kin? ?ahay ?bé*č*ba "én sí*m*" nihcedu^ˆ. ?en wišalhq^ha? ?e cip^ho· ?ul dalú?qa· ?ahq^ha ?el- "dalú*m*" nihcedu^ˆ. mensi·lidom qawi hla·li mu·kin? wiša· waqa?li ?ahq^ha ?ém qali·- dasa·bi?- men qali· daluw- biyol? ?áhq^ha ?em^ˆ q^ha?be tol we?e· p^hi*s*atam?^ˆ

11. mensi·li mu·kin? hi?di hla· m*u*l ?ahq^ha coyí*č*k^he hla· tol^ˆ mi· c^hi*k*is- ma?u ya mu ca*č*am- mu q^hamos^ˆ mi?ana· waqa? t^hin^ˆ mensi·li miq^hama*t*o· mu·kin? do?qo?d*č*ba- mul ?ahq^ha c^huli?k^he ?el^ˆ mu hla· do?qo?di?^ˆ hi?d*í* hla· mu p^hala c^hi*k*is^ˆ hi?di min bah*č*l hla· c^hulic*in*?k^he^ˆ.

12. mensin mu ?aca? yá*č*ma yaco?k^he mu·kin? do?qo?di? mén sí*ba* ?aca? yá*č*ma ma?a dúqhaya? bak^he do?qo?di? q^hamos^ˆ li^ˆ mensin mu·kin? du·ci? mul ?aca? yá*č*ma ma?a bimuyí*č*k^he- mul ?aca? cí*č*p^hi- yalaw ?fo ši?baš*i*·

13. mensiba mul mu·kin? ma?a dó?qo?di? mi· q^hamos^ˆ li bak^he mul mitá*l*aw^ˆ "ma?al ma?ú ?suwe·" nihcedun mitá*l*aw^ˆ yala·ma? t*í* ?ana·- q^hamos^ˆ li- ši?baš*í* baht^he mul wa· mu·kin?^ˆ na·law^ˆ mulidom mu·kin? ši*h*cima*č*ba- pu·šu nihcedu^ˆ. mensiba musu· na·law^ˆ.

14. miq^hama*t*ow- qawí yya q^habihše he· soho*y*^ˆ nihci*č*al mul^ˆ musu· qawí yya kiwi? mitalaw^ˆ "ha?ú ?suwe· soho*y*· ma?ú ?suwe· q^habihše^ˆ" nihcedun mitalaw^ˆ he· "t^hiwi*n*sú·sú" nihcen?ba háyhc^ha na·law^ˆ hayhc^ha nihci*č*em ya mu bahqá· q^hale- súwa?- men ná·law^ˆ ma?u ?a t^hiwi*n*sú·sú nihcedam mu ha?a qo· ?ama· t*í*· mul ?ahša mu·kin? mitalan ši*h*cima·cedu^ˆ.

15. mensiba ma?u q^ha?be tól ?bak^he ma?a bimuyí? bak^he p^hala mitalaw^ˆ ši*h*cima·cedu^ˆ mu·kin? ?ul- du?kaš wa· baná·law^ˆ mensiba miq^hama*t*o· no?qo- ba*č*k^he nihcedu^ˆ no?qo cóhšo^ˆ ?ama· t*í*· ?aca? yá*č*ma bimuyi*č* el ši*h*cima·cedu- ?ahša- šinabóto?to- mit^hmaw ?bak^he?q^ha?bé ltow^ˆ mensiba mul ba*č*k^he nihcedu p^hala ?ot^hono ?el p^hala mil q^ha?be tól bimuyi? bak^he^ˆ šup^hi?^ˆ qate^ˆ ?imu^ˆ si*h*mu?- he?el ?ama· duqá? t^hin mu·kin? mul sí· ?aca? yacó?k^he bak^he^ˆ bimuyi? bak^he^ˆ.

16. mensiba mu·kin? mul ?aca? do?qo?d*č*k^he nihcedu^ˆ mu?nati ?aca? kulu· nop^hóta? nihci?^ˆ yal ?aca? có*č*qaba^ˆ dú·ci? t^hin ya hi?di p^hala?cay? he· baqo ma·ca?k^he ma?a bah*č*hqaw ?du·ci? t^hin bi?ama·tol ?fo be·li ya có*č*li^ˆ.

the top of a small hill to watch from there. Then, where that land had been, it was filled completely with water.

9. Then, at first, he drank some of that water. Afterwards what we call the ocean started to taste salty. The ocean [literally bitter-water] became bitter with what we call ashes. Then he named it after it became a great body of water, saying, "This will be the ocean."

10. He watched it in the beginning. The water lay still just like a lake with no waves. It looked eerie lying there so still. Then, taking a stick, he said, "Do like this!" Making waves, moving the water up and down and making it splash, he said, "Make waves!" Then when he had walked up the hill a little way, the water surged up in high waves; the water was heaving and breaking way over the rocks.

11. Then he scratched a mark to set the limits to which the water could go—this is the ocean which we see, it rises no further. And after he prepared that, he fixed the limit to the tide. He again scratched a mark to determine how far the tide would go out.

12. Then he prepared something for the people—he made food in the ocean for people to gather. He knew that people were going to eat food when they became people—at first they were animals.

13. Then he made the food for people in the ocean and threw it down. "This will be this," he said, throwing it down in. First he threw down the biggest creature in the ocean. He named it calling out "whale." Thereupon he threw down a log.

14. Afterwards he threw down slightly smaller logs [for] what he called small seals and porpoises. "This will be a porpoise. This will be a seal," he said, throwing them down. And saying /t^hiwi*n*sú·sú/ he threw down a /hayhc^ha/. /hayhc^ha/ is what we call a dried manzanita bush—that he threw down. What I call a /t^hiwi*n*sú·sú/ [swordfish or shark?] has a horn. All kinds of fish he was naming and throwing down.

15. Then he also cast down edible foods to grow on the rocks, while naming them. First he threw down the abalone. Afterwards he said that mussels would grow, and goose barnacles—he was naming everything that people eat—bullhead to be fished with a line from the rocks. And he said edible seaweed would grow on the rocks. Limpets, small chitons, large chitons, sea anemones—he didn't miss making anything for people to eat.

16. Then he said that he was going to prepare people. But they say that the people lived in the woods—when he created us Indians, we didn't know about white people nor did we know anything about planting their food here in this land where we were created.

17. mulidom ?ul miq^háma·to· ?aca? nop^hóta? kulu· ?ama· tol- bihše bó?ota·cin- ?ahša bó?ota·cin- milu· símun ?iw· mul ma?a bimuyi·cin- mu ma?a ?em fi ?ana· qo?di šaṭi- hi?di ?aca? šulatam? t^hin- duyama·taqan la· tol mal ?ice·dem- men ma?yul c^hóy?ta? mi·me? fo mul ma?a bimuyi·cin- ma?a túlse men ?ama· ma?a c^how· mul ?dú·ci? t^hin ma·ca? mul cila ?iba- p^halá?cay? ?i· li ma?yul ?fo ma?yul mul ma?a men p^halá?cay? ma?a bimuyi·cam·

18. ma?al é· mu p^hala ?a di·cín?k^he sahqa? wa·yi· mulidom be·li ya?k^he ?a·pen ibi· mu be·li bi?ama·tol ya?k^he ?á·peto bi?di·c ibidom· mul ém to ya?k^he grándma ya? di·ci·duwá·du· mulidom be·li bi?ama·tol ?aca? ?iw ibiw· mulidom ?ul hi?e? ?en ?aca? fi· qo?di do?qo?dícba- mul mu·kin? p^hala qali· ?ama· tol cohto? nihci? mulidom fi· ?ana· bihše bó?ota·du ša· ya? hišú· qo?di bahcil qalqa· ya? mil baqo t^hin šuc^ha·ba ?en qalilh^ha? qa·bi?li- mil c^hili·bícba- mul qali· ?ama· tol cohto? nihci? mul di·cmu? mu ?qam ya?k^he ?a·pen ibiw· bi?ama·tol ?aca? cóhto ?iw- yala· mu·kito be·li bi?di? nihci? p^halá?cay? yac^hma· mul katafi ?bi· ya mul mu·kito qanemá·ciwa? ?ul niné? ca men lowa? ?ama· di·cmu? milu· p^hikaṭim?- milu· ya katafi ?du·ci? ?ul ?aca? cícba- cahno lówačba- ninéčba·

19. ma?u ?em ta hla· tol- ?a di·ci·duwá·du mul duwení bak^he ?ama· p^ha·tém?ba- ?ama· ?ahq^ha síba- mul ?ama· ?em ?a ma?u di·ci·duwá·du- ma?u ?em hla· tol méhp^hi·

2. The Creation of People and the Ocean
(Told by Herman James, August, 1958)

1. mulido· mi· nohp^how· ?ilakíli- miyá·t^he he· miyá·me- ?ilakíli naṭa yya ?do· men bihše bó?ota·ciyi?

2. mulido ku·yi men hu?ú·mo baqo t^hin maq^háltamačbiw· kís he· qahle· pí·skali·maw· mulido duwi yá·co?na mi ?damá·cic^hqaw·. mulido "baqo ?wa maya maq^háltamačqam qo?di p^hi?tawam" nihcedu- duwi ya? mulido menš·li- ?ilakíli naṭa yya hí?baya ?el ma·ca? "yal lip^húhya ?e· mu- ya maq^háltamačqam yal hú?u·mo" nihcedu- mulido menš·li duwi ?em- "men ?é hni~" cedu- "hú·? ma p^hala fo p^haśač^hi men sí?bem~" nihci?

17. And then, it is said, after that the people lived in the wilderness, hunting deer, fishing—keeping alive by those means. The food that they ate was the best and healthiest of all; no one ever got sick but grew old and, when they reached the end of their lives, just died. At that time when they ate, they didn't have any food like the sweet food [now]. They didn't know about that. Only after a while, when the white people were present, only then did they eat food like that of the white people.

18. I am going to tell about this too before I stop. It turned out that Our Father was here, that Our Father had been born on this earth. That is what my grandmother used to tell me. It turned out that He had been a human being here on earth. Then he got ready and fixed all the people and subsequently, they say, departed again for the land above. The most skilled hunter, the one who could shoot an arrow the farthest and straightest, tied something onto one and shot it straight upwards, and [Our Father], by hanging onto that, departed for the world above, they say. That one that they used to talk about must have been Our Father. He stayed on earth with the people—at first he was born here, say the white people. It has turned out that we were right to pray to him. The elders in talking about it have brought forth that story; from it, we, having become people, knew righteousness—having told the story and having studied.

19. This is the end of my account of the start of the world in the old days and of the making of the ocean—that is what I have been telling about. This is finally the end.

2. The Creation of People and the Ocean
(Told by Herman James, August, 1959)

1. There lived Junco, his mother, his father, and his children. They used to hunt deer.

2. One time they had been drawing decorative lines on their faces with something red and white—very flashy. Then they went to Coyote's place. "What is that you have painted yourself with that looks so good?" asked Coyote. The Junco brothers answered, "That's our marrow that we striped our faces with." "Is that so?" asked Coyote. "Yes," they replied, "If you broke your [bone] you could do it too."