

17. mulidom ?ul miq<sup>h</sup>áma·to· ?aca? nop<sup>h</sup>óta? kulu· ?ama· tol- bihše bó?ota·cín- ?ahša bó?ota·cín- milu· símun ?iw· mul ma?a bimuyi·cín- mu ma?a ?em fi ?ana· qó?di šaṭi- hi?di ?aca? šulatam? t<sup>h</sup>in- duyama·taqan la· tol mal ?ice·dem- men ma?yul c<sup>h</sup>óy?ta? mi·me? fo mul ma?a bimuyi·cín- ma?a túlse men ?ama· ma?a c<sup>h</sup>ow· mul ?dú·ci? t<sup>h</sup>in ma·ca? mul cila ?iba- p<sup>h</sup>alá?cay? ?i· li ma?yul ?fo ma?yul mul ma?a men p<sup>h</sup>alá?cay? ma?a bimuyi·cam·

18. ma?al é· mu p<sup>h</sup>ala ?a di·cín?k<sup>h</sup>e sahqa? wa·yi· mulidom be·li ya?k<sup>h</sup>e ?a·pen ibi· mu be·li bi?ama·tol ya?k<sup>h</sup>e ?á·peto bi?di·c ibidom· mul ém to ya?k<sup>h</sup>e grándma ya? di·ci·duwá·du· mulidom be·li bi?ama·tol ?aca? ?iw ibiw· mulidom ?ul hi?e? ?en ?aca? fi· qó?di do?qó?dícba- mul mu·kin? p<sup>h</sup>ala qali· ?ama· tol cohto? nihci? mulidom fi· ?ana· bihše bó?ota·du ša· ya? hišú· qó?di bahcil qalqa· ya? mil baqo t<sup>h</sup>in šuc<sup>h</sup>a·ba ?en qalilh<sup>h</sup>a? qa·bi?li- mil c<sup>h</sup>ili·bícba- mul qali· ?ama· tol cohto? nihci? mul di·cmu? mu ?qam ya?k<sup>h</sup>e ?a·pen ibiw· bi?ama·tol ?aca? cóhto ?iw- yala· mu·kito be·li bi?di? nihci? p<sup>h</sup>alá?cay? yac<sup>h</sup>ma· mul katafi ?bi· ya mul mu·kito qanemá·ciwa? ?ul niné? ca men lowa? ?ama· di·cmu? milu· p<sup>h</sup>ikaṭim?- 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<sup>h</sup>e ?ama· p<sup>h</sup>a·tém?ba- ?ama· ?ahq<sup>h</sup>a síba- mul ?ama· ?em ?a ma?u di·ci·duwá·du- ma?u ?em hla· tol méhp<sup>h</sup>i·

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

1. mulido· mi· nohp<sup>h</sup>ow· ?ilakíli- miyá·t<sup>h</sup>e he· miyá·me- ?ilakíli naṭa yya ?do· men bihše bó?ota·ciyi?

2. mulido ku·yi men hu?ú·mo baqo t<sup>h</sup>in maq<sup>h</sup>áltamačbiw· kís he· qahle· pí·skali·maw· mulido duwi yá·co?na mi ?damá·cic<sup>h</sup>qaw·. mulido "baqó ?wa maya maq<sup>h</sup>áltamačqam qó?di p<sup>h</sup>i?tawam" nihcedu- duwi ya? mulido menš·li- ?ilakíli naṭa yya hí?baya ?el ma·ca? "yal lip<sup>h</sup>úhya ?e· mu- ya maq<sup>h</sup>áltamačqam yal hú?u·mo" nihcedu- mulido menš·li duwi ?em- "men ?é hni~" cedu- "hú·? ma p<sup>h</sup>ala fo p<sup>h</sup>aśač<sup>h</sup>i 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."

3. mulido ?ul q<sup>h</sup>a?be tol némqaba- ?en- q<sup>h</sup>a?be hádu· dihciyí?ba ?ul hnatí?cedu yala: "ʔáy? to" nihcedun-" tíccí?ce·du- men cila micé·du "ʔáy? to" nihcedun tíccí?ce·du. mulido cila ?iba- "ʔáy? to šahku~" cen?ba p<sup>h</sup>i?ʔtan pahlo·ma?· p<sup>h</sup>asá? šahku men daq<sup>h</sup>ali?ti šiyyí?ba- mulido menší·li ?ilakíli ?el ma·ca? c<sup>h</sup>uwáy? ba?ʔaba we?e· p<sup>h</sup>ilebí? mul ?ʔo he?en cačk<sup>h</sup>e t<sup>h</sup>in~ míq<sup>h</sup>ama·to· t<sup>h</sup>aba·dú?li.

4. ma?ú mi· mi?iw~ he?en hik<sup>h</sup>e·bíck<sup>h</sup>e t<sup>h</sup>in~ ciba· duyá?taw ?t<sup>h</sup>in~ mi· mi?iw~ mulído ?ul cila ?iba mu·kito- šahku ?él mi· to- bahcílú· mihšéc<sup>h</sup>qabi· síhta ?el ma·ca?· ma?u ?ul síhta ?em cahtima·cí? mi· mu·kin? mi?iwal i-

5. mulido cuhc<sup>h</sup>i ?way hcama·du?- cahtimá·cí?- ma?atíyhe~ mulido kihla? biyolcíw? t<sup>h</sup>in šimun íbiw- hiba· hi?í šoq<sup>h</sup>oci·dun me? cáhtibi?· mulido ha?dí?di qan ?ʔo síhta- ?ihsul- ?ama· ?í· síhta- mi· p<sup>h</sup>ima·cí? mul ?í· hi?i šóq<sup>h</sup>o? mil.

6. menšiba ?ul cila ?iba ?i· du?kuba mul- p<sup>h</sup>i?ʔtan duwi ?yowam men qó?di yí? p<sup>h</sup>ala- yowal me? šahku qó?di wan?wadu- qašo?· duwí?cap<sup>h</sup>e ya? cí?du- mu·kito men síhqaw~ ?ama· do?qó?díc<sup>h</sup>qati- mu·kito men síhqabiw~

7. ?ama· yo· mi·mé? ?o ma?ca qawiw~ mulidom mi· ma?caw~ wala·ba mul hi?í ?yowal~ pahq<sup>h</sup>óhmadu? ?i· mi?ic<sup>h</sup>mulí?caw- mulidom menšiba "ʔaca? co·ce~" nihcedu mihcayí mice·du~ mulidom p<sup>h</sup>i?ʔtan mihcayí ci?li- ?aca? lowá?caw- ma?caw íyowal i c<sup>h</sup>uway? ba?ʔtan~ šo? mu duwi ya?· mulidom menšiba mí· wala·ba- caduti- ?aca? cóc<sup>h</sup>qaw iyowal p<sup>h</sup>i?ʔtan ?aca? nóhp<sup>h</sup>om?· ma?ca· cú?ta?·

8. mulidom ma?u ?ul- šiba·ma· bak<sup>h</sup>e ?ama· qan ?ʔo cahno có?doqon dubíhladu?· mu· ?em~ ya ma?u ha?dí?di qan ?ʔo lowa·cam ?ul men- ?ama· mu·kin? cóc<sup>h</sup>qaw in~ mulidom cahno có?doqon- mílhq<sup>h</sup>a? dubíhladu?· hadu· cahno lowá·cal mul šiba· dubíhladu?· he?en ?aca? mul ku tol men lowa? ?í?k<sup>h</sup>e t<sup>h</sup>in nihcén?ba- menšiba yal p<sup>h</sup>ala men cahno díhqaba ya bí?ama·tol- be·li ?iw~ ma?ú ya cahno lowa·cal mul ya lówa?· hadu· ?el má·ca? p<sup>h</sup>ala p<sup>h</sup>alahá menšín ya he?en bayatá?k<sup>h</sup>e t<sup>h</sup>in ma·ca?k<sup>h</sup>e ya kú?mul sí?í ?nati~

9. mulidom menší·li mu·kito p<sup>h</sup>i?ʔtan ma?a há?da· šulam?· menší·li ?dom šahqo p<sup>h</sup>ó?om? qahqo báht<sup>h</sup>e mi?i·li~ mulidom mul má?aba p<sup>h</sup>i?ʔtan ?ahq<sup>h</sup>a há?da· šulam?· hi?di ?ahq<sup>h</sup>a da?ʔák<sup>h</sup>e t<sup>h</sup>in~ mulidom ma?u ?ul dono tol waqá?ba mi· ?eti·bí?ba ti· p<sup>h</sup>o?ómyal i mi· cadu mul qahqó ?el i.

3. Laying [a leg] on a rock—like this [demonstrated with a gesture] —[Coyote] picked up another rock and tested it. "Ouch!" he said jerking his foot back. For a long time he kept jerking his foot back while saying "Ouch!" After a while, saying, "Ouch, my leg!" he snapped it at the joint. He said he broke his leg in order to paint himself as [the Juncos had]. The Juncos laughed and ran far away so that he couldn't see them after he had been crippled.

4. Now he lay there unable to drag himself erect. No one helped him. He just lay there. After a while, from his leg, an odor wafted off to some birds. Those birds flew up to where he lay.

5. A vulture flew up first—then others arrived—to eat. He didn't make a move yet even though he was alive because he intended to pull their tail feathers out as they started to fly off. Various kinds of birds—condor, all birds—arrived and from everyone he pulled flight feathers.

6. After a while, having completely finished, suddenly Coyote became as well again as before, walking around with a good leg, cured. God did that—caused that to happen to him. In order that [Coyote] could prepare the world, [God] caused that to happen to him [Coyote].

7. At that time the sweathouse was built underground. Having gone down into a sweathouse, [Coyote] stuck those former flight feathers upright, making them be all the way around in a circle. "Let there be people!" he said four times. Suddenly, on the fourth time, Coyote heard people talking and laughing in that sweathouse. When he went down there to see the people he had created, amazingly there were people dwelling inside. It was full in the sweathouse.<sup>1</sup>

8. He gave them languages for different places and sent them off. That's why we talk in different ways—he created things that way. Giving [one group a certain] language, he sent them off [to one place]. Those speaking another language he sent elsewhere, saying that the people can't all be together when they speak [differently] like that. We, too, having been given a language, stayed here at this place. We spoke the language that we are speaking now. Other people have different languages and we can't understand theirs even though we are of one flesh.

9. Suddenly [Coyote] was starving for food. He burned grasshoppers in a large opening. Then, having eaten them, he was desperately thirsty. He couldn't find water anywhere. Having walked up onto a hill, he stood there and looked over the opening that he had burned.

<sup>1</sup>The Kashaya are said to have been created from crow feathers and are therefore sometimes referred to as /q<sup>h</sup>a?á· hi?i/ 'crow feathers.'

10. mensíba milhqa? cohtóba- mi· dahali·bi? cila dáhal? ?aha· sí?tahqaba milu· dahal? mulidom qawi cila ?iba ?iyó· ci?li· p<sup>hi</sup>?tan ?ahq<sup>a</sup> qa·bi? he?én mu·kin mi· tet<sup>h</sup>má?k<sup>e</sup> t<sup>h</sup>in qali q<sup>h</sup>á?be tol hla· co?kó· bi?ta· qa·bi? ?ahq<sup>a</sup> ?em. mulidom mensí·li mo·bi? mo·bícbá men<sup>~</sup> mo·du. mulido mul ?ahq<sup>a</sup> ?em tí·ma· cu?a? mensí·lidom c<sup>h</sup>ikísmul?ba "be·lí hla?uwe-" nihcedu- mu ?dóm ma?u q<sup>h</sup>amos em<sup>~</sup> c<sup>h</sup>ikísmul? mi· mulidom míq<sup>h</sup>ama·to- tí· hífe?li<sup>~</sup> ?ahq<sup>a</sup> ?ém sima mín hcow.

11. mulidom duwi ?ému- "c<sup>h</sup>iya? p<sup>h</sup>i?fawe-" nihcedu<sup>~</sup> soh có· da?taba- mulidom mul wala·ba- ?aháy ?beyícbá "én sím" nihcedu- ?en dasa·bí? men síw<sup>~</sup> cohšo wi: "én sím" nihcedu- "biyolqám" nihcedu. mulidom mensí·li wiša· waqa?li p<sup>h</sup>i?tan- ?ahq<sup>a</sup> ?ém dalu·yi? dalu- q<sup>h</sup>a?be tol mopóhwaqa? hadu· qán q<sup>h</sup>ama·dadé·dun men- ?úl ?iw<sup>^</sup> mú be?bute· sáhqaçk<sup>e</sup> min yo? men ma?u kihla? ma?ú ?to.

12. mulidom miq<sup>h</sup>ama·to· ?ul men qo?di p<sup>h</sup>i?fayicqacba ma?ú ?ul ma?a síti hšiyi? ?aca? yaco?k<sup>e</sup>. "ma?a ?á mitala?k<sup>e</sup> ?e- ?ahq<sup>a</sup> yów- bimuyi?k<sup>e</sup> bak<sup>e</sup>" nihcedu- mulidom mul ?ul no?qo bak<sup>e</sup> micá·law- yala· ?o no?qo t<sup>h</sup>in min p<sup>h</sup>i?faw<sup>~</sup> q<sup>h</sup>ale másuncé· nihci? mul baná·law. du?káš p<sup>h</sup>ala- q<sup>h</sup>awína bana·law. ?ahša bák<sup>e</sup> p<sup>h</sup>ala men- ?ahša mín p<sup>h</sup>i?ta· men mitálaw. mulidom ná·mi tol- "pú·šu" nihcen?ba musu· ná·law. ?ama· tí· mul síw hq<sup>h</sup>abíhše- q<sup>h</sup>abútaqa- t<sup>h</sup>iwińsu·su- mu hlá· ?ama· tí· síw- ?aca? yáç<sup>h</sup>ma ca? bak<sup>e</sup> he- hadu· bimuyi? bak<sup>e</sup>.

13. mulidom ?ul ma?u ?ahq<sup>a</sup> c<sup>h</sup>ulíw? bak<sup>e</sup> do?qo?díck<sup>e</sup>- mihila bahcíl hla· we?é· ?ama· tí· p<sup>h</sup>íkati c<sup>h</sup>ulicí·du pú·šu hla· p<sup>h</sup>íkati ba?itá·du ši?baši ?ah<sup>h</sup>iy em tí·- p<sup>h</sup>íkati ba?itá·du. mulidom c<sup>h</sup>iya? p<sup>h</sup>i?tan nihcen?ba mu p<sup>h</sup>ala- ?ul c<sup>h</sup>ikísmul?ba "be·lí hla· c<sup>h</sup>ulicí·du" nihcén?ba mi· c<sup>h</sup>ikísmul? ma?u mau men ya caçam ?ahq<sup>a</sup> c<sup>h</sup>ulicí·du si?bál hlaw.

14. ma?ú ?ul ?aca? yáç<sup>h</sup>ma- ma?a bímuji? mul mu·kin? do?qo?di? mu·kín? síw- ma?ú ?ul q<sup>h</sup>ató· ba?ayi·cín mul bimuyi? mulú· símun ?i· ?aca? yala· bí?ama·tol cócba. menin ?aca? duyam él ma·ca? mul kihla? bimuyi? he· ma?a mul ?dú·ci? ca ma?u ?to kihla? mul bimuyi? mu ?dóm<sup>~</sup> ya?k<sup>e</sup> ?a·pen? ciçi·du- mu·kito men síhqa- men caw<sup>^</sup> mul duwí?cap<sup>h</sup>e nihci? mul<sup>~</sup> do?qo?dí? yacol- ma?u ?em mé?p<sup>h</sup>i. ?ama· mul do?qo?dí? mul diçi·du ?ama· ?ihmi mu p<sup>h</sup>ala<sup>~</sup> mul ya?k<sup>e</sup> niné? ca- qa·sén? he· ba·ban? he· ?a·t<sup>h</sup>én? yáç<sup>h</sup>ma yal múl diçwa? mulem ya ma?u diçmúçam ?ama· ?ihmi<sup>~</sup> mé?p<sup>h</sup>i ma?u.

10. Then he went back to that place and started digging. He dug for a while. Having sharpened a stick, he dug with it. After a little while, when he got deeper, suddenly water spouted up. He couldn't remain standing there; the water was spouting up almost far enough to hit the sky. He ran off. Having run off, he ran along. The water filled all the land. When it did so, he scratched a mark and said, "Go only this far." That was the ocean where he made the mark. Afterwards, when everything was set, the ocean lay as if asleep.

11. Seeing it lying so still, Coyote said, "It looks eerie." Having walked down, holding a stick, he said, "Do like this," and made wave-like motions with his hand. "Do like this," he said. "Let it move," he said. When he had walked up a slope, suddenly the water surged, billowed, boiled over the rocks. Other [waves] followed one after another, never ever to cease. It's like that even today.

12. After that, when it had begun to look pleasing to him, he said he would make food for the people. "I will put various foods in the water for them to eat," he said. For mussels, he at first put in some things that didn't look like mussels—he put in a kind of mushroom. For abalone, he threw in a turtle. And for fish he threw in some things that looked like fish. Finally, saying "whale" he threw in a log. He made everything: seals, sea lions, /t<sup>h</sup>iwińsu·su/—everything he made for people to look at and to eat.

13. Next he is going to fix the tide. Way to the west it kept being low tide with everything in plain sight—they, including the whale, were lying visible—all the big animals were lying around in plain sight. Saying that it looked eerie, he scratched a mark and ordered, "Ebb and flow as far as here." The mark he made there is what we see when the ocean flows closer in.

14. Now people ate the food that he had prepared, that he had made. Collecting it from the shore, they ate it. With that they stayed alive after having first been created on this earth. That's why the old people still eat that—those who know that food still eat it nowadays. That is what Our Father did. He made him [Coyote] do that. The one called God, the Creator, endures. This the end. The story of creation that our old people, my mother's mother and my father's father and my mother's people, told us is true. This is the end of this true account.