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 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, 1958)

1. mulido mì nọhùowì "ilakì˘fi" miyà˘t'e he' miyà˘me" "ilakì˘fi naà ta yya' do.' men bihùe bóòta'cìyi? ?

2. mulido ku'ye men hu'je' ma bo'jo' tìn maq'àltama'cbiw' ììs he' qahle' pì'skali'maw" mulido duwi yá'co'na mi' dà'màc'ic'kwaw" mulido "ba'jo' wa más maq'àltama'qam ììs di' qà'fàwam' nhìcèdu' duwi ya? ? mulido men'síli' ilakì˘fi naà ta yya' hi'ba'ya' el ma'ca' 'yal li'ja'ya' e' mu' ya' maq'àltama'qam ya' hu'rr'mo' nhìcèdu' mulido men'síli' duwi 'em' 'men' ë' hìi' ë' cèdu' 'hù?' ma p'ala' ò' pì'sàmç'íi men à'sí'be'm' ììs nhìcì' ?

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. 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 sweathearth was built underground. Having gone down into a sweathearth, [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 sweathearth. When he went down there to see the people he had created, amazingly there were people dwelling inside. It was full in the sweathearth.1

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 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.

1The Kashaya are said to have been created from crow feathers and are therefore sometimes referred to as /q$aʔaʔ/ 'crow feathers.'
10. menâìba mihq'â cothîcôba'- mi dahalâbi'ê? cila dâhalâ? ñ'ahâ-sî'tâkhqâba milu' dahalâ? mulidom wâvi cila 'ba 'iyô ci'lî pi 'înân 'ahq'â qâbi'ê? he'én mûrkin mi' fe'mâk'ê te'in qalî q'a'be tol hla-co'êkô bi'êta' qabi'ê? ñ'ahq'â ñ'em? mulidom menâìli mo-'bîci? mo'âbîcôba men' mo'dû mulî muli ñ'ahq'â ñ'em ñfì-ma' cuâfâ? menâìlidom ci'kîsâmûla 'be'îfî hlaâswe'- nihcedu' mi ñ'dôm ma'ù q'amôs ñ'em? ci'kîsâmûla mi'? mulidom mîq'ama'to'- ñfì 'hfe'êli ñ'ahq'â ñ'em sîma mîn hîcôw.

11. mulidom dwî 'ëmu'- cî'yiya? pi 'înâf'awâ 'nihcedu' sôh cî' da'âaba? mulidom muli wala'-ba' ñ'ahû 'beyîcîba 'ñ'en sîm' nihcedu' 'ên dasar'bî' men ñwî' cohôsôwì: 'ñ'en sîm' nihcedu' 'biyôq'âm' nihcedu' mulidom menâìli ñi'sha' waqâli pi 'înân 'ahq'â 'êm dalu'yìi' dalu' q'a'be tol mopôhwaqa'? ñadu' qân q'ama'dad'-dun men- 'ôlì 'iwâ' mû be'btûte- sâ'håc'ekì min yo'ô? men ma'ù kiha?- ma'â ñfì.

12. mulidom mîq'ama'to'- ñul men ñô'dî pi 'îf'tàyicîqâcîba ma'â? ñul ma'a ñfìtì hêsîyì? ñ'aca' yaco'k'ë. ñ'ma' ña mitâla'k'ê 'eç ñ'ahq'â ñôw- bimûyi'sêké'e bæke'nì mulidom muli 'ôl no'ôqî bâkë'ë micîl'aw- yala' Aç no'ôqî ñfì min pi 'înâf'awâ q'âle másunîcê: nîcîhî mul banî'alaw- du'kâsâ p'âla'- q'avînîa banî'alaw- ñ'ahså bâké p'âla men- ñ'ahså mîn pi'înâfì min mitâlaw- mulidom nâmì toî- 'pû'nsu'êsîhncen ba musu- n'awâl' ñ'ama' ñfì ñul ñiw hq'abûhêse' q'abûtëqa'- ñfìwëns'êsîu'- mû hîlà- ñ'ama' ñfì 'iwâ' ñ'aca' yâc'êma ca' bâkë'hì 'êm ñadu' bimûyi' bâkë.'

13. mulidom muli ma'ù ñ'ahq'à cûlfwë bâkë'ë do'qoq'i'dì'-ëkë: mihila ba'hûl hla'-we's'ë: ñ'ama' ñi' p'k'åsî ci'ëlicîf'd'u pû'su hla'-pû'k'åsî bîtêtüd- ñ'o'ñsâhu ñ'ah'ëli em ñî'- ñ'p'k'åsî bîtêtüd'- mulidom ci'yå' p'k'ëtân nîcèn'ba ñu p'âla'- ñul ci'kîsâmûla' 'be'îfî hla'- ci'ëlicîf'd'u nîcèn'ba ci- ci'kîsâmûla ma'ù mû men ya ca'cam ñ'ahq'à ci'ëlicîf'd'u sî'bål hlaw.

14. ma'ù ñul ñ'aca' yac'a' ma'â bimûyi' mul ñûrkin? do'qoq'âdi'- ñûrkin' ñiw- ma'ù ñul q'atô' ba'ayî'cîn mul bimûyi'? mulî ñîmun 'i'- ñ'aca'? yâla' bîf'ama'tol ñûcôba' menin ñ'aca' ñûyam él ma'ca' mul khîla' bimûyi' he' ma'ù mul 'dô'cîl? ca ma'ù ñô ko'hîla' mul bimûyi'? ma' ñûdô'm' ñak'ê 'a'pen ci'cî', ñûkîto men ñïhqwôq; men ca'w' mul duwi'câppe nîcîhî mul do'qoq'dî yacoil' ma'ù ñ'em mép'hi ñ'ama'- mul do'qoq'di' mul dicî'dû' ñ'ama'- ñ'îmi mu p'alâ' mul ñak'ê nim'çà q'a'qân 'ê he' ba'ban' he' ña'tf'en ñûc'êma ñû mûl ðiçwà'çà? mûlem ya ma'ù di'cìmûcëm ñ'ama'- ñ'înî' mép'hi ma'ù.