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(Continued on 3d p. of cover.)
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Vol. VIII.

JICARILLA APACHE TEXTS.

BY
PLINY EARLE GODDARD.

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INTRODUCTION.

The Jicarilla Apache, at the time of the American occupation of New Mexico and Arizona, were living in two bands. One of these, generally called the Llanero, made their homes in the mountains between the Rio Grande and the Plains. The second band, known as the Ollero, lived along the Chama River, west of the Rio Grande. For several decades the first-mentioned band was cared for by Indian agents at Cimarron and Taos, while the Ollero received rations at Abiquiu. In 1880 both bands were taken to Tierra Amarilla but in 1884 were removed to the Mescalero Reservation. In 1887 they were finally placed where they are now living on a reservation in northern New Mexico on the headwaters of the San Juan River. They now number 776.

They have been politically associated with the Southern Ute to whom they appear to be very closely related in matters of material culture. The relation of the Jicarilla with the inhabitants of Taos seems not to have been so intimate. They occupied the territory surrounding the pueblo of Taos, either with or without the consent of its inhabitants, but were not allowed to remain in the pueblo over night or to witness important ceremonies. Their relations with the Indians of the Plains seem to have been perpetually hostile. They grouped them under the name of Inda and seemed not to have known them by their usual tribal names. At least in recent times, they have looked upon the Navajo as their enemies. The Navajo were obliged to pass through the territory of the Ute and Jicarilla in order to reach the buffalo upon the Plains. Such journeys were accomplished at night according to the usual custom in passing through the territory of an enemy.

The method of life of the Jicarilla seems to have been very similar to that of the Plains Indians. They used skin tipis and depended mostly upon buffalo and smaller game for their food supply. They seem to have planted corn only to a limited extent.

In language, they belong to the southern division of the Athapascan stock. Taken as a whole, the languages of the southern division have a definite unity as compared with the Athapascan languages on the Pacific Coast and in the Far North. This unity is marked by a considerable proportion of words, even of stems, peculiar to the southern division, and also by certain phonetic shifts. While there is considerable diversity
within the southern division, the speaker of any one dialect seems to be understood by speakers of all the others. The greatest difficulty probably would be in the case of a Navajo speaking with a Lipan. The most definite sub-group in this division is occasioned by the regular shift of the strongly aspirated t, to an equally aspirated k. This shift has taken place in the Lipan, Jicarilla, and Kiowa-Apache. It is expected that the material here presented in the form of texts will form the basis for a grammatical study of the Jicarilla. When similar material has been published for the Kiowa-Apache, Mescalero and San Carlos Apache a comparative grammar of the southern division will be possible.

The Southern Athapascan peoples, except the Kiowa-Apache, seem to share in a common mythology. It is chiefly characterized by a divine woman who becomes the mother or grandmother of one or two culture heroes. One of these is thought to be the son of the sun and the other one, the descendant of the water. They make a visit to the sun to secure supernatural power and efficient weapons with which they rid the world of most of its evils. The accounts from the different peoples of this area agree rather closely in the incidents and details related and in the names of the characters. Those of the Jicarilla alone, show any definite, close connection with similar culture heroes believed in by the Blackfoot, Shoshone, and other peoples of the north. The Southern Athapascan also have a common belief in gods thought to inhabit the numerous ruins or to live in the interior of mountains. With these gods are connected many of their ceremonies. There is throughout the area considerable agreement as to the personal names of these gods.

The narratives of the second group here presented are mostly coyote stories many of which are not peculiar to the Southwest but are found to the north among the Shoshone of the Plateaus and the Blackfoot of the Plains. A considerable number of traditional narratives and personal experiences has been presented because many of these illustrate customs and methods prevailing in war and the chase. Descriptions of ceremonies and of processes employed in preparing food, etc., have also been given in the form of texts.

The larger number of texts was secured from Casa Maria, a Jicarilla now about seventy years of age and nearly blind. He knows an unusual number and variety of tales and myths, has an excellent memory, and unusual patience. His enunciation was unusually distinct. A few texts, indicated in footnotes, were obtained from Juan Pesita. These were the first recorded and are much less perfect in form, due partly to the lack of familiarity with the language on the part of the recorder. These texts, however, were phonetically verified by means of the Rousselot phonetic
apparatus. This was of particular aid in distinguishing the three series of stops and the occurrence of glottal stops and catches. Probably the most serious phonetic defect in the texts is that of the nasalized vowels. To the natural difficulty in hearing by one whose attention has not been trained by the use of a language where nasalization is associated with a difference in meaning is to be added the effect of habit, soon acquired, of writing each syllable or word in one manner, regardless of minor variations.

Reuben Springer, a Jicarilla, served as interpreter at the time the texts were recorded. Thanks are due Edward Ladd for assistance both with the text of the Jicarilla and the interlinear translations while the paper was in proof.

The Jicarilla first received the attention of Mr. James Mooney in 1897 resulting in a publication, The Jicarilla Genesis, in the 11th volume of the American Anthropologist, old series. Dr. Frank Russell collected a number of myths and tales published under the title of “Myths of the Jicarilla Apache,” in the 11th volume of the Journal of American Folk-Lore. The material here presented was obtained during the months of August, September, and October, 1909, under the direction of the Appointive Committee on the Southwest of which Mr. Archer M. Huntington is the chairman.

August, 1911.
KEY TO SOUNDS.

a as in father.
a as in what; the preceding narrowed in closed syllables.
ā nasalized.
e open as in met.
e nasalized.
ed closed as in they; not of frequent occurrence, a variant of e.
i as in pin; in closed syllables only.
i closed as in pique.
i nasalized.
ō closed as in note.
ō nasalized.
ū as in rule; a frequent variant of ō.
ū nasalized.
y as in yes; but often more closely approaching a spirant than in English.
   It is possible that two sounds nearly alike but of separate origin have
   been written with this symbol.
w as in will; not common and derived from g.
m. as in met; found in only one stem, mas, “circular, to roll.” See b.
n nearly as in net; often syllabic.
ń as ng in sing; occurs only before a palatal consonant.
l as in let.
L an unvoiced sound made with the tip of the tongue against the teeth,
   the breath being allowed to escape rather freely between the sides of
   the tongue and the back upper teeth.
L` the preceding accompanied by glottal closure, resulting in a harsher
   sound and a preceding complete closure of the mouth passage.
s as in sit.
z as in lizard; sometimes only voiced in the portion adjoining a vowel.
c as sh in shall.
j as z in azure.
h a glottal spirant apparently accompanied by a narrowing of the mouth
   in the palatal position and therefore hard to distinguish from x.
x palatal surd spirant as in German nach.
b as in bit; but often nasal at its beginning when it is heard as b following
   m.
d a dental stop, intermediate as to sonancy which begins with the release
   of the tongue.
t a dental surd stop strongly aspirated occurring in only one stem, -tū, "to be bad." In all other stems in which other Apache dialects have an aspirated surd dental stop an aspirated k appears in Jicarilla.
t' a dental surd stop accompanied and followed by a glottal closure.
g a palatal stop; the sonancy usually begins at the moment of the tongue release.
g a palatal stop, sonant throughout. The contact between the tongue and the palate is gentle and sometimes incomplete, resulting in a sonant spirant.
k a strongly aspirated surd palatal stop. It represents an original aspirated k and aspirated t.
k' a palatal surd stop accompanied and followed by a glottal closure.
dj an affricative, sonant toward its close.
ts a surd affricative.
ts' a surd affricative with a glottal closure.
tc' a surd affricative with a glottal closure.
'm marked aspiration.
' the glottal stop.
MYTHS.

1. THE EMERGENCE.

xa te' in da xa na da za na 1 'a ci dzil' au te' in la na da kū
At the emergence they came up. Then mountains he made. Then

da ge n ste san na L'ū k'a' ai i l ni tc'i si ka gō 2 'a tc' in la na
vertically they rose. Reeds these the center stand he made.

'a ci gō da ge gō n kec ne n san na da kū ga 'a gō xa den na da kū ga
Then vertical he put them. Then they were near then.

di kwe tc'e kī dā kū ga ba da tc'i ci dzil i dā kū ga tc'e kē ke
there girls. When but vertical he put them. Then

yi la ka ci xa tsi jōj na di i lt'e 3 dā kū ga L'ū k'a' i n n djij na
their tops went up, four of them. Then reeds they twisted.

'a ci yi ts'ā xa ya 4 na das den t'i na dā kū ga da tc'e 5
Then from them down they went again. Then in vain

'a da tc' il i na xa că i 6 ke nān na gec gōl ni na
they tried to do it. "What happened, go and see," he said.

ke na tc'in gec na da L'ū k'a' i 7 n n djij na dā kū kwe xa ya ye
He went and looked. Just the reeds they twisted. Then there down

gūs da na kai na dā kū 'a ci na dzint dza na 'ai L'ū k'a' i
down they went. Then there he came back. "Those reeds

n n djij tc'in na
they twisted," he said.

dā kū ga di i xas 'ai 'a tc'in la na xas 'ai di 'i xīl i 8 xas 'ai
Then four ladders he made. Ladder black, ladder

Da L'i dji xas 'ai Li tsō i xas 'ai di sōns i kin de nt djai na dā kū ga
blue, ladder yellow, ladder variegated he put up. Then

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1 The stem -za, -ze is used of the movement of a large company with camp equipage. When but one tipi is involved the stem -da is employed.

2 Subordination of one verb to another of any kind is shown by the suffix -gō.

3 -lt'e and more extended forms with -t'e, are used with numerals. Perhaps the meaning conveyed is that the persons or objects enumerated are of the same kind.

4 This adverb is usually used meaning down-stream or down a slope, while gūs da. means vertically down.

5 da tc'e, less frequently tc'e, is used with verbs with the meaning that the act was attempted but without success.

6 xa- in this word has an interrogative force and ca indicates something unknown or uncertain.

7 The prefix da- is of very frequent occurrence and with rather slight and indefinite force. It has been rendered "just, right, only etc."

8 di 'i xīl, dark or black, is the color associated with the east and the most important from a ceremonial standpoint. The sun and sky are referred to as black by the San Carlos Apache.
exist or not.  

1911.

18 di
dii
tea
6  

10 kinc
14 yi
dii
it
she said. Badger after him he sent. Then that one  

6 tca i k̄u ye da, di tca na xa na da za de it. tci hi di Beaver water in front was placing "If they come up children this of it dirt.  

352 ba bi ga de 1 dā kū 'ai kū i dai dlā de 1 nī na 'ai thirst if it is killing then this water they will he said. That drink,"  

8 na gōs tci dn ya kwe i tci 'a da kwe bi ke ye i tci 'a Badger to him there he sent, here after him he sent. dā kū ga gōc L'i ci yi nī ya na kwe tca i kū i yi da, Then mud he went in. There Beaver water in front of it  

10 da di tca na dā kū ga na gōs tci dn ba n ya na i tci de ba he put dirt. Then Badger to him came. "Children thirst bi ga de da 'ai da yi dlā de gōl ni na dā kū ga 'a xa t'au gōs da if it is killing this they will he said. Then this way down them drink,"  

12 na t'ac na da xa da nī be da gō yō tci 'i gōl ni na da da kū they two went. "Already land is dry," he said. That is all. dā kwe n ke na da za na dā kū 'a gai xas 'ai di t'ic l i There they started to go. Then that ladder black  

14 kinc n de n ka na dā kū ga di din de dā kwe xa da ci kai na he put up. Then these people there went up. yi k'e n es na, xas 'ai le' ki na ne n ka na xas 'ai da L'i di It wore out. Ladder another he put up, ladder blue.  

16 yi k'e na n es na le' ki nae ne n ka na xas 'ai li tsō i yi k'e na n- It wore out. Another he leaned up, ladder yellow. It wore out. es na dā kū ga k'at de a̱l tsō xas dō na dā kū xas 'ai Then soon all were going up. Then ladder  

18 di söns i kin nai ne nt ka na dā kū ga a̱l tsō xas dō na variegated he put up. Then all went up.

1 The suffix -de seems to be used by the Jicarilla for the future whether a condition exist or not.
Then it wore out again ladder variegated. Then just one

Then they looked at Then they did n't take them.

Then they went out. "Take us out," he said.

Then there they looked at Then they didn't take them.

Then he spoke. "Right to me you will come he said.

They had a fight. Here this way they came back.

They started. Beyond too they started. Then beyond
dic di gō ne ts'e gō n ke na da za na dā kū nā nū gū n ne gō
they started. Beyond too they started. Then beyond
to they started. Then four ways parallel they started.

na dā kū ḡa di kwe na hī ze gō ā ē na gō nes dzō na
Then those here when they they had a fight.

This way those did n't have a fight.

With good luck they came back. Then these this way this line
camped. They had a fight. Here this way they came
did n't have a fight. This way those did n't have a fight.

With good luck they came back. Then these this way this line
camped. They had a fight. Here this way they came
these last ones not having had trouble

Their country there Taos ye right there
2. The First War.

kel a ne ka yínł t'ë na ai a bil xa na gó el na
Tanning stick he threw in the water. That there with it floated to the top.

dákú ga tse das tc'i ne [ka yínł t'ë na] dá kú tse hi
Then muller he threw in the water. Then the stone

tse das tc'i ne da dó bil xa na gó el na dá kú ga di ts'i di tse
muller did n't with it float to the top. Then this they die

n ke gój jì na a ga e xa na za e dic di n da he za na
They began. There where they came up four times they camped.

dí kú dú da tc'il xac na dá kú ga na t'a tci ye ba
There they did n't sleep. Then back again to him

na dzint dza na dá kú ga di i ya' gai nt djai na dá kú ga
they came. Then four lice to them he gave. Then

kwe gó tsí i Lè ye ts'ís ki na dá kú Le gó gó ts'ís
there their hair some he put in. Then some too their bodies

dí kwe í tc'inł ki na dá kú ga tc'ínes dje na da da í tc'inł xa tce na
they put. Then they lay down. They were very sleepy.

'ai ya'í da gó al da gó inl xaj na dá kú bil i da tc'il xóc na
These lice biting they made them Then sleep overcame them.

na bec di a ci din de bi ke ya na a gai ka tce dzil le
Arkansas River there people was their country. There Turkey hill

da a dji ke gó t'í na dá kú di kün li hi gós tc'íne gó 'ái
there they were living. Then this stream this side there

din de ke gó t'í na dá kú 'ái na ne gó nan t'a na
people were living. Then this on the other side was chief.

in da ye di tsít dn bi jì na dá kú nú gó ne gó Le,
Indayitisidn was his name. Then other side another

nan t'án na in da ka di gal n dá kú ga di dá kwe na nan za na
was chief Indakadìgałn. Then this there they moved across.

dákú xa t'au gó n tsá gó nan dis sí la na gós bií be dá kú da gó n-
Then this way large place he put around fence with. Then he invited

ke na 'a da ci kai na dá kú ga 'a gán da tc'ë yi ka da íl 'ái na
There they came. Then that one in vain for him he sent.

'an in da yi ka di gal n hi da tc'ë yö jì na dá kú ga 'is 'a gó
That Indayìkadìgałn he in vain he called by. Then after a

name?"
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16

di k'a hi n da i gi'j na dō a ya bi ka n nó ci bit ní na this arrow he held on the "Not anything for it I called he said.
drawn bow.

2 xa gō ya da bi ka na cōn ji bi ní na dā kū di bi tsă "Something for it you called me," he said. Then this from him
k'e na da dzis kai na xa t'ai n da i gi'j na gō ní t'u na kwe they started out. This way he held the He shot him. Here
drawn bow.

4 gō gan ye k'a t'a da yis si na dā kū 'a gan 'a gō n ke nat dza na
his arm arrow to feath-
ers one way

dā kū 'a bi ní na in da ye dit tsīt dn xhe n dōs tc'ic dn
Then he said Indayeditsttdn 'Hurry this side

6 dō ya' bi k'a xa na yō kā dō yi ka t'i na ba da n'ta na
let him His arrow let him take He did n't want To he sent word come. To him again.

xa he di bi k'a xa na yō kā bit ní na dō yi ka t'i na ba
"Hurry this his arrow let him take he said. He did n't want To
out," to. him

8 da n'ta na xa he nōs tc'ic n dō ya' bi k'a xa na yō kā
he sent again. "Hurry this side let him His arrow let him take
come."

bit ní na dō yi ka t'i na ba na n'ta na da gan n'an jō
he said. He did n't want to. To him he sent again. "He better come,"

10 bit ní na i ze da le e iai djin e ya 'in l gō ca xō ya' he said. "Medicine one that day bringing to me let him
come,"

bit ní na dā kū da xa he na bi be sis e i ye na i zi na i ze
he said. Then very quickly his bag in it he looked. Medicine

12 xa yi i na dā kū ga n ya na di gō ga ní kū gō da n't-
he took out. Then to him he came. This his arm so big was

te'n da kū dā kwe'ga n ya na ci tsō yi gōl ní na
swollen. Then there to him he came. "My grandson," he said,

14 n tc'i' xa nt st'es zi gōl ní na dā kū k'a hi yi k'en t'az na "to you I did n't mean he said. Then arrow he cut off.
to hit,"

gō gan 'a hi kū yau xa yi ka na dā kū i ze hi ga ye yis ta na That sticking this side he took it Then the for him he put on.
through out. medicine

16 di be yis kā gō n da da n'tl gōl ní na dā kū ga di yis ka na "Four when days swelling he said. Then four days
have passed will go,"
n da das el na dā kü ga tsō yin 'a gōn la na gōs tc'ic dō di
Swelling was gone. Then grandson he made him. On this side

2 kū n li hi na na da za na
river they crossed.
dā kü a gan in da ka di gal dn din de ɪ la da yis tc'ī na
Then that one IndakadìGaLdn people brought together

4 'ac la di kū dā kü ga yīl in da yī ka na des sa na
five hundred. Then with them enemy for them they camped.
gō nes nān e Li bā ke ne dzō na ye na gō nīL dzō a dā kü in da
Ten horses for him he with he may fight. Then enemy took along,

6 bi tc'ī ye in da ya nan za na dā kü di bi k'e ɪ la das-
toward enemy to them they came. Then this by them they were
li na i t'a yīl nī na yīs kā gō dā kü na da dn det e
in a circle. "Wait," he said, "to-morrow then we will have fun,"

8 yīl nī na dā kü dō ca na t'i gō dā kü dā kwe n da he za na
he said. Then "Don't bother me." Then there they camped.
dā kü ga yīs ka na k'a di yīl nī na di da la ne ba i la das lī na
Then it was day. "Now," he said. These many for they had
him become.

10 dā kü ga 'a yīl nī na bi k'e hi in da ka di gal n bi k'e yī di i
Then he spoke to his people IndakadìGaLdn. His people, four
i ts'a yīc djai na di ca gō daL nī yīl nī na dā kü ga
from them he took out. "These for me you shall he said. Then
tell,"

12 xa dn nān t'ā biL nī na cī na dic t'ā yīl nī na dan cla au
"Who chief?" he asked. "I am chief," he said, "I only."
'a gan de in da i xa dn cā na nī t'ā yīl nī na di i nan tan
"Over there enemy who I wonder is chief?" he said. Four chiefs

14 dī xa t'au nan t'ā dā kü yī tc'i Lī yīs kāL na yīl
these this way chiefs. Then to them horse he rode. With

na LinL zō na na yīl tse na bi k'e hī gō na biL tse na Lī i
they fought. They killed them. His people too they killed. Horse

16 biL bi di yes gi na le' yīk'e da na nes diL na biL
with him was shot. Another on it he jumped. With him
bi di yes gi na le' yīk'e da na nes diL na biL bi di yes-
it was killed. Another on it he jumped. With him it was killed.

18 gi na dā kü bi k'e hī saL tc'ic de sī li na dā kü Lī i biL
Then his people few had Then horse with
become.
Anthropological Papers American Museum of Natural History. [Vol. VIII, ...

na bi des gi na dā kū bi k’e hi ʻāl tc’ic de sī li na dā kū ʻac Le was killed. Then his people few had become. Then five

2 lī i bīl bi da ga na ʻac Le dā kū ga ʻac Le bīl bi da ga na horses with were killed, five. Then five with him were killed. him

dā kū ʻac ʻi k’e da na nez dji na bi k’e hi e di na ʻāl tsō Then another on it he jumped. His people were none. All

4 bi da ga na dā kū dī gōs da bi nt dzis na bec hi ye were killed. Then down they pulled him. Knife with
da bī di gō gō bī yes xi na when they stuck him, they killed him.

dā kū ga ‘ai di i i tsāi bis djai i na des kai na kwe Then those four from them he picked started back. There out

bi ke ya ye na kai na na k’e e di ni na dā kū ga kwe their country they came. “Our are they said. Then there people none,”

8 i na ye di tsi dn ba gō ni hī t’a na dā kū ga bi tsī l Indayedithsdān to him they sent word. Then his hair
da yi cē na au sit tsō yen bi di yes xi na ni na xa t’e gō he cut off. “Yes, my grandson has been killed,” he said. “This way

10 his tc’a ni na I will cry,” he said.

3. The Culture Heroes and Owl.

kū ba tc’is tcī ne1 djīn gō na ‘ai2 bi ja xā t’au i le gō zī na Kūbate’stecline. Sun his son thus they knew the same things.

12 a cō dī n k’e na di t’ac na bi tcō kwe yōl gai is dzan3 From this on they two went Their grand- there, Yōlgaiisdzan mother

ya nat t’ac na xā di na be na ḗn de i hī da xa ‘ṇ le’ to her they two went. “What with we play for us make,”

14 ni na dā kū ga da ka e ba na ‘ac yīl ni na they said. Then “Your father to him go,” she said. 

dā kū da kwe n ke n ‘ac na dā kū tc’a ič kīn cī yi tc’i Then there they two Then doorway toward started.
k'e nan t'ai na  

tc'a ič kin ci dā kū ga binl. tsa na tc'e ki hi
they put out their doorway. Then she saw them, the woman.
heads

2 dō xa ye 'ac t'i dn dn ni gō kō ci n tcec ke na n 'ac

"Nothing I do' you say, here your to you, two are wrong
children coming,"
yīl ni na ye ińL 'a na kwe tcōn 'ič L'a ye i ya na ca xa na 'ac
she said. He brought there back side. "What for to me did you
them in,

4 yīl ni na tc'i n de be na n de biń ka dā kū ga mac k'a
he said. "Nothing with we play we wish." Then hoop and
dō 'a gōn la na k' a ba 'a gōn la na kwe dō na dat. bas de
for he made. Arrows for he made. "Here don't roll it,"

6 biń ni na
he said.

dā kū di ye na 'ac na na i cōnc gō da kwe ye na 'ac na
Then this with they two playing. There with they went
went around it

8 ye na n de xe gō dā kū ga iś 'a na kwe na des bas na bas
with playing. Then time There they rolled it. Hoop
it passed.

bań k'e n ya na yō cōnc gō da 'a t'i 'a t'i na dō n t'i ka gō
straight on went. When they it went on it was. It not falling
threw (pole)

10 kwe yī bī gā ye ba ye iya na tcō cōnc L'a ye da kwe da dn n-
there Owl his house to him it went in. Back of fire there it fell.
ka na dā kū ga bi nīL i na na hi 'ac gō di na ya' din de
Then he looked at they two "What kind people
them, standing.

12 na xa n 'ac nī na xa he ca i săi xal dje ni na dā kū
to us have he said. "Hurry, for me pot put them he said. Then
come?"

'a nī kū ba tc'is tc'i nī bi 'a diji nī gōc ka' ni na
he spoke, Kūbate'iştčin. "Ahead of him I am stronger," he said.

14 dā kū n bī yec ni na i săi binl. dję na kū hi kū gō
Then she cut them up. Pot she put them in. Water so hard

da dįL wōc na bī L'a ye ge liL gō dįL nī gō ts'is kē na xa he
was boiling. On the to one they were they two "Hurry
bottom another talking sat.

1 The Sun's boys looked out the door.
ca xa na\textsubscript{1} dje n\textsubscript{i} na k\textsubscript{a} de y\textsubscript{ic} gal n\textsubscript{i} na g\textsubscript{o} a\textsubscript{i} cij na
for take them he said. “Now I will eat,” he said. Him she dipped
me out,”

2 \textit{i\,a da n ke ts\textsubscript{is} t\textsubscript{i} na le g\textsubscript{o} a na i cic na kwe da n ke-
Over there he jumped. Other one she dipped for. There he
ts\textsubscript{is} t\textsubscript{i} na g\textsubscript{o} n\textsubscript{e}L i na dat ts\textsubscript{ai} n\textsubscript{t} s\textsubscript{e} da xi\textsubscript{e} di yi ne a ca
jumped. He looked at them. “May you Wait you are supernatural.”
die.

4 n n \textsubscript{ac} na
They two stood.

\textit{xa xe ca li xal he} d\textsubscript{a}k\textsubscript{u} dj\textsubscript{i}n g\textsubscript{o} na \textit{ai bi ja bi a dj\textsubscript{i}}
“Hurry for me roast them.” Then \textit{Sun} his son. “Ahead of
him

6 ni g\textsubscript{o}c ka‘ ni na d\textsubscript{i} g\textsubscript{o}c te\textsubscript{i} ci il ts\textsubscript{\textsubscript{a}} yi z\textsubscript{i} na da kwe
I am stronger,” he said. These ashes each way she pushed. There
Li g\textsubscript{o} l\textsubscript{a} na g\textsubscript{o} k\textsubscript{e} de nl dje na da kwe ge Li g\textsubscript{o} te\textsubscript{i} il ni g\textsubscript{o} she covered On them she put fire. There to each other telling
stories.

8 na ts\textsubscript{is} ke na xa he k\textsubscript{a} de y\textsubscript{ic} gal ni na ca xa na le xa he
they two sat. “Hurry, now I will he said. “For take them hurry.”
eat,” me out,
g\textsubscript{o} a na i cic na n\textsubscript{a} da n ke nai ts\textsubscript{is} t\textsubscript{i} na le g\textsubscript{o} a na i cic na
Him she poked for. Over there he jumped. Other one she poked for.

10 n\textsubscript{a} da n ke nai ts\textsubscript{is} t\textsubscript{i} na di yi ne a ca\textsuperscript{1} da xi\textsubscript{e} i dj\textsubscript{i}
Over there he jumped. “Supernatural you make.” To him
hi \textsubscript{ac} na ba na i di mac k\textsubscript{a} hi ba na na i ni na they two “To give again, the game to give again,” he said.
came. them them

12 ga n\textsubscript{i} na kwe xa ye be na \textsubscript{ac} ni na
To them he gave it. “There around the hill with it go,” he said.
d\textsubscript{a}k\textsubscript{u} k\textsubscript{e} n ke na dj\textsubscript{i}nt t\textsubscript{ac} na g\textsubscript{o} ka e ba na dj\textsubscript{i}nt t\textsubscript{ac}–
Then there they two started again. Their to him they two father
came.

14 na da kwe dn d\textsubscript{o} na dal bas de ndaL die ni g\textsubscript{o}L ni na d\textsubscript{a}k\textsubscript{u}
“‘That way do not roll it,’ I told you,” he said. Then
g\textsubscript{o} t\textsubscript{c\textsubscript{o}} na bi t\textsubscript{c\textsubscript{i} ye} g\textsubscript{o} t\textsubscript{c\textsubscript{o}} ba na dj\textsubscript{i}nt t\textsubscript{ac} na \textit{in de da}
their grand- toward her their to her they two came. “Now
mother grandmother

16 hi da x\textsubscript{\textsubscript{o}} ye na xa ‘a yin la na na ka e na be na \textsubscript{\textsubscript{an de i}}
these nice for us he made. Our father playthings

\textsuperscript{1} Matthews rendered this word “holy” in his Navajo writings. The possession of
supernatural power seems to be the dominant conception.
na xa "a yin la na gōl ni na da be "a na dja t'ac gō for us he made," he said. With it there while they went around

ca ì ai na it was evening.

4. The Killing of the Monsters.

nai yī nai es ga nī din de yīl xe ya n ya na dzes âe
Naiyínaisgoñi people kill to them he came. Elk there
tc'e la yī le na da la ci' yīl ha na dal na dā kū 'a' da tc'e
he could n't get near. All sides he went. Then in vain
'ai l ì na yīl xe ya dā kū le ba n ya na bi tcś ni hí
he tried to kill it. Then another to him came his partner.

Then "My companion," he said. "Now, companion his
dje ts'ō ts'ī'i' na ha et hac yīl nī na k'a di â ni na bi tcś i'
blood vessels for you I will gnaw," he said. "Now," he said, "to him

i dā kwe yīl nī na dā kū 'a' dā kwe yī tcś i' i ya na dā kū
go here," he said. Then there to him he went. Then

yā n ya na dic di bi nl. djac gō hi dōnL t'ū' gōl nī na
to him he came. "Four when you have shoot him," he said.
times made motions

Then "Four times made motions. Then he shot him. Then

dā kū dic di yī nec djac na dā kū yī nīl t'ō na dā kū 'a'
Then four times he made motions. Then he shot him. Then

nat di kaz na dā kū 'ai gū qān ne dāi djöl il k'ē yī dn djōz na
he started to Then those holes were he broke out.

run back.

Then four times he made motions. Then he shot him. Then

i ka gō i gō qān nī il k'ē nai dn dzōz na dā kū xa na na-
Top hole he broke out. Then he came
dza na dā kū i ka' hi gō qān ne il k'ē nai dn dzōs na
out again. Then top hole he broke out.

Then he broke it out and then he fell
dā kū 'a' da xa nai di dzōs na dā kū 'a' da xan da 'in da-
Then he broke it out and then he fell
dā kū 'a' da xa nai di dzōs na dā kū 'a' da xan da 'in da-
Then he broke it out and then he fell
dā kū 'a' ci ci ye de ts'ī ì bi k'ós e ci ci ye de dā kū 'a'
Then "Will be mine the neck will be mine." And
dā kū 'a' ci ci ye de ts'ī ì bi k'ós e ci ci ye de dā kū 'a'
Then "Will be mine the neck will be mine." And

Then to skin him he came. Then
bis dle yai dnt. tsoz na bi de gô da la’ai yi k’e nî ni na hide he took up. His horn too one he chopped off.
dâ kü bi djê i zîz na kî diL ye hai dnt bi na dâ kü Then his blood vessels two blood with he filled. Then
bis dle ca dnt. ka na dâ kü nal tsai na hide in sun he placed. Then it became dry.
dâ kü ‘a’ i tsa yi tc’i’ na des dza na dâ kü ya n ya na Then eagle toward he went again. Then to him he came.
dâ kü yis gâ’ ât dê nai’ yes ka na dâ kü gôL gai djî Then hide himself he put on. Then to an open place
ya k’en ya na dâ kü ‘a’ bôt djac na da t’en da dô bi tsil na to him he went out. Then he scratched him, however, he did n’t pierce him.
dâ kü da xa na na t’ai na da dô na bîs gîL na da xa na na t’ai na Then he flew up again. He did n’t take hold.
nâ bôL k’es na da dô na bîs sîL na bî tsâ’ da xa na na t’ai na He flew to him He did n’t pierce him. From him he flew up again.
’a ci ’in de da na bôL k’ez na dâ kü ’in de da bî sîL na There then he came again. And then he pierced him.
dâ kü ’in de da bi gâ’ djî bîL da di t’ai na dâ kü bi ja ya And then to his home with him he flew. Then his little to ones them
n yî na dâ kü ‘a’ yi tc’i’ na di dil nî hi cit yîL nî na ka e he carried Then to him they were “Cit,” it said. “Father, clawing,
di he bi tc’i’ na di dnt nî hi cit na yiL nî ni na di k’a- this to it we are clawing ‘Cit,’ it says,” he said. “Wounded
da k’e ce xa na da tc’i’ a dà nî dô ba tsâ di ai ya ha a yal gaL comes out says that. No danger eat it,”
yîL nî na dâ k’u kwe da na di dza na dâ kù di ga he said. Then there he went away. Then through that
gû ‘an ye diL ’in de da yi çan dzis na hole blood then he tore it out.
dâ k’u ’in de da yi tc’i’ xa ya na i de n ya kîL gô n ka e And then to them he came up, horn holding. “Your father
na dâL gô na tse xa ci da nân dai yîL nî na ‘i ci ’a tse ga jî when comes rock which does he sit on?” he said. “Here rock point
home
18 da nân dai yîL nî na dâ kü ‘a’ yîL des bi na bi tcec ke he sits on,” he said. Then with him they sat his children.
Then their father brought again. Girl pretty he threw down.

Four times when he made he struck him. In canyon he fell. He burst motions

he heard it. "Your mother when she where does she "Here, comes back

Then their father brought again. Girl pretty he threw down.

Then their mother came back. Then four times he making motions

he struck her. In canyon he knocked her. And then

his children to he spoke. "Just so large you People your feathers will be.

they will like," he said. "They draw up those—" "That is enough just

do not talk," he said. Then he did n't talk.

Then over there his grandmother was coming Basket carrying out.

she walked. Then to her he shouted. "Grandmother down take me,"

But not yet she heard him. Now to her when he shouted

12 then she heard. "What spoke?" Then his grandmother him.

14 took me, to you I shouted," he said. "To me come up,"

he said. "Down take me, my grand- he said. Then to him

she came up, basket carrying. "Grandmother this your rope is very small."
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8k'a
di t'i na da kǔ da tse xa nai yes djai na da kǔ da ye tc'i ya na
Then stones she took out. Then he got in.
di t'i na da kǔ da tse xa nai yes djai na da kǔ da ye tc'i ya na
Then stones she took out. Then he got in.

ts'ös de tsō yē di he ñan das ña be nac xe kō in de
"Grandson, this very heavy with I carry. I will show you;

tse ye hin nL bi k'e gō dō ge ts'ĩnt. dō dā kō yīl n kes-
stones put in full." It did n't break. Then with she
jumped.
di t'i na da kǔ da tse xa nai yes djai na da kǔ da ye tc'i ya na
Then stones she took out. Then he got in.

tc'ĩn gō tsō yīn dā kǔ 'a' xai ya gōL n ke na dza na
"Shut your eyes, grandson." Then down with him she started.
dō k'en nān gal gō tsō yīn gōL nī na tse be nāL l'inL
"Don't open your eyes, grandson," she said. "Rock it will stick to,"
gōL nī na n del tsō yīn dō k'e nān gal n del dā kō
she said. "We fall grandson. Don't open your eyes. We fall." Then
gōL n 'a nā ga gi na
canyon foot she carried him.

tc'ũ kwe ya he cā ba n t'ac nt dā ā yīl n-
"Now, grand- here I have killed To let us Then there they
mother something. it go,"
aj na k'a di tc'ũ na ye n n jō hi nanc 'i' gōL nī na
went. "Now, grandmother, property good I give you," he said.

Basketc ici t'a hi ya ye hai dńL bi na k'a di
"Basket here put." Then feathers for her he filled with. "Now
da gōL n keL ye na dō nān yet de yīl nī na da hī k'a yēn na
de level place do not carry it," he said. "On hill

nān yet de yīl nī na AT dā da gōL n keL ye i yi yi na a da
carry it," he said. Now level place she carried it. Then
sit de āL tsō bai ha da nes tc'a na aći a da ba na na dza na
birds all from her took them away. Then to him she came back.

ba be ya ha nai dńL nī na i sai ziz e gōL n keL ye dō nān ye
For her he put them in again. "Basket level place don't carry,"
bīL nī na gōL n keL ye i na ya gi na aći āL tsō bai yiL ha na-
he said. Level place she carried it again. Then all they took
away from her.

na nL tc'a na aći a da ba na na dza na bai ye xa nai nL bi na
Then to him she came back For her he filled it again.
again.
gōL n keL ye dō bīL nān da nīL dic nī gōL nī na ba yiL ha na-
"Level place don't walk with it, I told you," he said. They took them
away from her.

Then to him she came back again. "That kind property
n jō hi na ne i i dō n da ye hi le han t'i na 'ai yā gōs tsō-good to you which I gave, you don't want to possess. For poor that reason

2 ye n t'a de tse k'i ts'i ye xin da de ka nac t'o dji yī your feathers Rocks join you will live. Under the bark with will be.

kān t'a ye gō gōs tsō ye da 'ai n e' di de n jō hi you will camp. Poor only your shirt will be. Good

4 dō an t'i ye e ci 'ai n e' et di de you don't want. That your shirt will be.'

'a ci n ke na na dza na la dji gō ye* gōs 'a dji 'a ci 'ā
Then he started away again. Another bad place was there

6 na na dza na din de yi ka na na dza na 'a e da bō ka na he came. People among he came. There they were pleasant.

di i ya hi kwe da ts'il ts'o ye na k'e na xa yi yi dji hi "This something here marsh our people for us these he has taken away

8 na xa xa nan d'ai yīl n'i na dān jō yīl n'i na na xa xa na- for us take out," he said. "Very he said, "for you, I will take good,"

dic djic yīl n'i na dā kō 'a' ya n ya na ca xa 'ai ci n yen sa na he said. Then to it he came. East he stood.

10 ca di 'ai ci gō n yen sa na ca 'i 'ai ci gō n yen sa na na xa kō ze South too he stood. West too he stood. North

hī ya ci'n gō n yen sa na dā kū 'a' di kū i da bī nī i di na under too he stood. Then this water of itself disappeared.

12 dā kō 'in de da yī tc'i* n ke n ya na dā kū yīl ye in ya na And now toward it he started. Then with it he went inside.

'i dji din de i hins d'ai na xān nē ya yīl n'i na ca "Here people you have to you I came after," he said. "To me taken in

14 nān djē ha dō 'le' sit dau ca nān d'ai yīl n'i na di de bring them. Not one staying to me bring them," he said. "People et di bīl nī na dā kū 'a' da ca nān d'ai dō yān nīt kī gō none," he said. Then "Just to me bring them without talking."

16 dā kō ba nai nt d'ai na dā kū 'a' da la 'ai kwe sit da Then to him he brought them. Then "One there sits," bīl nī na da le 'ai dō na ha nē ya bīl nī na dā kō 'a' da la- he said. "Only one I did n't come after," he said. Then one

18 'ai ba k'e nL 'a na xai na din de le dān di na sin da to him he sent out. "Where people? You only you stay,"
bìl nì na dì he din de da lâ na ne bìl nì na "ai ya da he asked. "These people are many," he said. "That is why
2 "āl tso k'e na kai yìl nì na dā kù 'a' din de "āl tso 'L'o dji all you come out," he said. Then people all outside
da Lij jic na dā kù 'a' din de xa hì kai na da yì e da ts'ìl-
crowded out. Then people came up. "ThereMarsh
4 tsō e nā 'a yìl nì na dā kō dā kwe e din de "āl tso 'a dji you stay," he said. Then there people all there
k'e kai na dā kù' di in de da yi tc'i' xa dzi na da ha ye da came out. And then to him he spoke. "At any time
6 dō 'a na dn lìl yìl nì na gōs l'ic gōs t'o'ī dō yânl k'i dō you must n't do he said. "Mud that sticks doesn't talk. Not
that,”

bì 'a ye xa nàn dzi bìl nì na dā kō bì ts'ā k'e na dza na beyond it speak," he said. Then from him he went out.

8 dā kō n'a din de hinl 'a ye ya na dza na di al t'e
Then there people where they to them he came. "Four of them were

na k'e bì k'e bìl dau na 'ai dō dā t'au k'i ye na kai your people send word to. Not close houses go in."

10 dā kō di inl t'e 'a hì kai na k'ä dā xa t'i da na k'e i Then four of them there came there. "Now this way just your
people

ka na da hâ dlau bìl na da na kai bìl nì na k'ä di n di gō pick out. With them go home," he said. "Now you too

12 n k'ë i ka na hì dlai dā kō 'a'n gō bì k'e bì ka na hes dlë na your people pick out. Then they too their people picked out.

dā kō le dâ i na na dza na n di gō n k'ë ka na hint dlai Then another he started again. "You too, your pick out,

place

14 gōl nì na dā kō 'a'i gō gō k'e ka na sì es dlai na dā kō 'le' people,
he said. Then that one his people he picked out. Then another

na ya djì na 'a'i gō da 'a'i k'e gō bì k'é i ka na hes dlai na he called. That one too the same way his people picked out.

16 dā kō da ba xèn dzi 'e na dā kō da da 'a sit da na na te'i' And he was pleased. Then just there he was sitting. "To you

xas dzi de n da ha t'e yìl nì na di i yìl nì na te'k'ë n jō hì I speak, let alone," he said. "Four," he said, "girls pretty

18 da bì yi ka dì 'i' 'a'i da ci hac t'i' ya bìl n kén dìc kai pick out. Those I like with them I will go,”
yìl nì na dā kù 'a' yìl n ke kai na cai 'a'i ye bì tc'i' ye he said. Then with them he went west toward.
Then Kagōdjae one he placed. Ts'ōsbai stands another

BečdiLgai too one he left. There another they say
dai L'i 'ac cai 'ai ye yīl i 'ac na daib i 'ac ni dza django they went together. West they went. They are there forever.

5. NAIYENESGANI RESCUES THE TAOS INDIANS.

Ymāiyesgani Pueblo among he went. Then Pueblo Indians

na dā ye daṇide 'ina 'at daL'īL 'ina dākū ga 'ā ya n ya na
corn he stole. He hid it. Then there to them he came.

Then he spoke. "Apache," he said. "Go outside;"

bīl ni dākū 'a yi na dā hi ge yā yī k'a di des ni na dākū ga
he said. Then that the corn over it he moved Then
his hand.

Then they asked a favor. Then

ge ha na yī dla na ge na dā na dān hān 'a na dā kū i t'a
he put his hand over It was corn It was in rows. Then still
again.

Then it was just Alive it became
snakes.

Then they were friendly Then there over it he put his hand again.

Then it was corn in rows again. Then they told him again "Apache

"Shut the door," he said.

This they began to corn had Then they shut the door. Then
na da gū ka na dā kū ge bī k’a nas di des nī na na dā na
they were friendly Then over it he moved his Corn hands.

2 n’a na nas li na
in rows it became again.

dā kū ga dī dn yi ye’ī ci gōl nī na kwe da ts’il tsō ye
Then “If you are a medi-

4 kwe na k’e din de yi yit djaī hi na xa xa naŋ djaī yīl nī na there our folks,
people those taken in for us bring out,” he said.
dā kū ga aũ bī djīl nī na ke ba’i gac dī dla na is le’gō
Then “Yes,” he replied. Moccasins he took off. Leggings too

6 ba’ī da is dī dla na e’ hī dō ba’ī das dīl tsōs na tc’al hī gō
he took off. Shirt too he took off. Hat too

ba’ī das dī t’a na da Lī dji ba’i dī kō gō ca ‘al le bī djīl nī-
he took off. “Turquoise covered smooth for me make,” he said.

8 na kwe k’e nL djē na xa t’au da’a sa ge bē his nil gō ga
There they brought This way scattered when they put it to
it out. “Covered he said. Then he spoke as

him

nai nt djai na be dīl kō gō bī djīl nī na dā kū ga na di t’a na
they gave it. “Covered with it,” he said. Then he spoke as

a chief.

10 dā kwe k’e nai nt djai na k’as a naŋ jō i le nel’a na na nī t’a-
There they brought it out Nearly it was He spoke as

again.

na ac dō be dīl kō gō bī tc’il nī na k’e nai nt djai na dā kū-
“Not yet covered with it,” he said. They brought out Then

some again.

12 ga da Lī ga be dīl kō gō ga a yin la na dā kū ga in de da
everything covered for him they made it. And then

be dīl kō na da Lī ga gō ke gōs le’i gō e’i gō tc’al dī āl-
it was covered everything his moc-
his leg- his shirt his hat all
casins gings

14 tsō be dīl kō gō a yin la na a xa t’au bī tc’il nī na
covered they made. “That way,” he said.

da kō kwe da ts’il tsō ye bas a yin la na bas dīl xīl i
Then there marsh hoop he made. Hoop black,

16 bas da Lī dji a yin la na bas Lī tsōi a yin la na bas dī sōn sī
hoop blue he made. Hoop yellow he made. Hoop variegated

a yin la na dā kū yi tc’ir n ke n ya na kū hi tā gō sī lā ka na
he made. Then toward it he started. Water much lay.
ā'ē kū si.ka.e djän bi k'e ba iyį djai na ye l'ągōlt'sōt di
There water where Pueblo their for had been Yeł'agōlt'sōtđi
lay Indians people them taken in.

dā kwe si k' na dā kū uč di ca xa ai ci mbec n lā na bas
there lay. Then this way east he stood. Hoop
diči k'e bic nec djac na dā kū i tc' inl ni na kū
black four times he made motions. Then he threw it in. Water

iL ni dji e ge kū na i xa dło na dā kū üs dō bas da l'i dji
middle water opened out. Then here hoop blue
'a ci mbe na cn lā na dī c dī na bi nec djac gō in na djinl ni na
there he stood. Four times when he made motions again

kō iL ni dji i ge kō na i na xa dło na ca i ai ci na bec n lā na
Water middle water opened out again. West he stood.
bas li tsō i dī c dī bic nec djac na kō iL ni dji dji a ga ci
Hoop yellow four he made motions. Water middle. There
times again

na xa kō se ci na bec n lā na bas di sōn si dī c dī bec nec djac gō
north he stood again. Hoop variegated four when he made
times motions.
kū iL ni dji dji i na djinl ni na dā kū ga di kū hi il tc'ī
Water middle he threw it. Then this water together

da des dō na kū i et di na dā kū ga na kū iL ni dji e
came. Water was none. Then there water middle

xas 'ai xas 'a na
ladder stood up.

dā kū a dji n ke cn ya na dā kū kwe del kwe bi tc'ī
Then to it he started. Then there crane there toward it
dja gal na dā kū di' ni na bi ye li hi dā da si ba cn i na
he went. Then he was about to make a noise away

sel tcē de 'ai bi ye li na da dō des ni na dā kū bi tc'ī
Red stones these were his He did n't make Then toward
his present right to him he gave.

n ke cn ya na ye l'ągōlt sōdō de gō ke l'ą ci be da nl l'i na
he started. Yeł'agōlt'sōde sole of his foot he took hold of.

gē bel sit des kal gō n a i lij na kwe bił ye djin ya na
When he kicked there he fell. There with him he went in.
dā kū ga kwe si ke na xas ki yī na is dja ni naYeł'agōlt'sōdē sole of his foot he took hold of.
dēs kē ca lēs kā lē i le' din de
Then there two sat, old man was old woman was another. "People,

na xa nē ya bi tc'ī l ni na da din de da dō ic i gōlt ni na
for you I came," he said. "Any people I don't see," he said.
"I will burn," he said. Firedrill this way with he sat.

Then this smoke filled the place. "With it bring them he said. Thus out,"

from each four there were doors. Two in front they brought them out.

"Just these," he said. Then those he asked. "Other...

"All take out," he said. Firedrill with. he sat again. Then
smoke filled the place. "Hurry with it bring them For with it...

"There he said. That one he asked again, are none,"

"People innumerable," he said. Then this firedrill with had gone out.

"For with it take out," he said. Him

Firedrill with it he sat again. Smoke filled the place. "All
for with take he said. Then he asked again. None inside.

Then he sent them up. Water where it boils up to it

Then he came up Pueblo these very many

They their homes with him they came back.

These their home he sent.
6. **The Monster Fish.**

That fish water flows down there he lay. Then this when near one walked he swallowed him. Then Yínaiyescaní ya n ya na dá kú ñ biñ n de na dá kú n a kú il ni dji ye to him came. Then he swallowed Then there water middle him.

Then his heart he cut off. Then with him he began to go.

Then there water much stood. Then there in him he lay. The water much stood. Then there in him he sat. There with him he lay. Right there in him he was sing- ing. him again

Then the sun to it he gave it. These here his neck reached it

Where he can’t put it,” he said. These here his neck reach it

That is why here one behind gills are. Then there his grand- to her mother

With shore he might lie he sang. All he sang.

Then there, water middle him. The water much stood. Then there in him he lay. The water much stood. Then there in him he sat. There with him he lay. Right there in him he was sing- ing. him again

Then the sun to it he gave it. These here his neck reached it

Where he can’t put it,” he said. These here his neck reach it

That is why here one behind gills are. Then there his grand- to her mother

With shore he might lie he sang. All he sang.
7. The Monster Fish.1 (Second Version.)

Lu ge yi nai is ga ní Lu ge ya na he dza na tc’in dā kū
Fish, Ymaišcani fish to him he came they say. Then

i bī nī de na tc’in kō lā i bi ye ‘e bil nān des kī na
he swallowed they say. Water much in it with him he lay

he say. There with him where he played they say. Not

he lay

is ‘a na bī dje yi k’es in gi j na tc’in biL gōs ts’a na des-
long time His heart he cut off they say. With shore he rolled

he say. His neck gills just his heart he took out. Then

the fish his heart was none. “This largest bad thing his heart to you
de ‘a nī tc’in ‘ai gō L’e na ‘ai bi ye ‘e da ya ‘ai I give,” he said they say. “That too moon in it that she that
holds

fish its heart it is,” he said they say. That his to her

grandmother

nai n ‘an na dā kū bi tcū e da biL gō jō hen na dā kū L’e na ‘ai
he brought it. Then his grand-

mother

Then “Moon

mother

na te na t’ai ye nac ‘a de nī na i xa t’au bi tcū i bi ya ‘e
when it rises I will carry,” she said. This way his grand-

mother

si li na ge yā i da da da o dlū din de ī ka na di ‘ai na ci tsō i
it became. She was “They are people among I carry it my grand-

son.

They see it one after it comes up,” she said. “Moon in it fish

the other

bi dje nai di ‘ai nī na
his heart I carry,” she said.

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1 Told by Juan Pesita.
8. NAIYENESGANI REMOVES CERTAIN DANGERS.

"a dā a t'e gō tse hī ka da ye i le i kī di na dā kū
Then it was rock edge of water trail was between. Then

2 inc di kat da ci da sī da na tse da ge dil is di kwe kū
from there edge he sat Tsedagedilisidi. There water
lā gō n li da kwe bi gā na kwe xa t'au da sī da kwe
much flowed there his house. There thus he sat. There

4 bi da sī ye i le i kī na da kwe dac di gai gō gōs da dji
in front of him road passed. There when one walked by down
gō kāl na kū i ye ye gōl i kāl na dā kū bi tēc ke hī
he kicked him. Water in with he kicked. Then his children

6 da gōl gal na gō ts'i ni ge li teī gō bił xa gō 'ōl na da kwe
ate it. His bones very red floated up. There
i te ci kai na gōs da dji gōl i hi kāl na tse da ge dil is di hī
they passed Down with them he kicked. Tsedagedilisidihi
through.

8 'a t'i na

da gū ga yi nai yes ga nī da kwe na na dat na xa ye na
Then Ymaiyesani there he came. "Where

10 i le i kī ne yīl nī na kwe 'ā yīl nī na dā kū da kwe da' dān ya na
does the trail he said. "This he said. Then there he started.
go through?"

ge yi nec djac na da gō lā de kē kāl na xa yau he
He made motion to pass. Just in front of him he kicked. "Where

12 i le i kī nī yīl nī na kwe nī na da kwe da kwe na di dza na
does trail pass he asked. "There," he said. There he started again.
through?"

ge na yi nes djac na da yi lā de kē na na kāl na xa yau he i le i kī nī
He made motion to pass. Just in front of him he kicked again. "Where does the trail again to pass.
go through?"

14 kwe gōl nī na ge na bic nec djac na da gō lā de
"There," he said. He made motion again to pass. Just in front of him
kē na na kāl na dā kū da bi kū yi te'ī i be djīnī kāl na
he kicked again. Then himself water toward he kicked him.

16 dā kū bi tēc ke hī an nī na da bāt gāl gō ci ka e bi tsi na
Then his children spoke when they had "My father his meat
eaten him. it was,"
Anthropological Papers American Museum of Natural History. [Vol. VIII,

8

Those sumac none became. Nearly with her he was about there for him she lay down. Then those to lie

6

dje dn k'uc de hi ai da i la ba be djin yi na ka yoc xac na sumac sticks those first for her he put in. She cut them with her teeth.

ai ye bi g6* tc'i ga na di bi ya ac t'e hi bi g6* gin ni na Those with her he made These her vulvae their had teeth weak.

8

ai dje dn k'uc de hi ye bi g6* tc'i ga na da kui bi g6* Those sumac sticks with her teeth he made weak. Then her teeth e di si li na a xa t'e g6 bi g6* tc'i ga na t'ac do bi g6* none became. That way her teeth he made weak. Before her teeth

10

tc'i ga da gai kec yi xac na da ai ye da g6 dit tse na ai g6 he made weak she cut them off. Just those with they killed those.

da kui tse xa t'au bi g6 n'a na gos la ye L'u k'a Then rocks this way with caions their junction reeds

12

si ka na ai k'a bi ka bi tc'i iri na dijai na tse hi g6l stood. Those arrows for toward they came. The rocks with them

i li ni dit na ai g6 a'e g6 dit tse na da xa t'en da k'a hi shut together: Those too there they were killed. Nevertheless arrows

14

bi tc'i i na dijai na g6l i li ni di na da kui da xa t'en da toward they came. With they came together. Then nevertheless

toward them

bi tc'i i na tc'i kai na da g6 dit tse na da kui yi nai yez ga ni toward they went. They were killed. Then Yinaiyezgan

16

yi tc'i nke n ya na dic di yi nes djac na da kui k'a hi yi tc'i toward went. Four times he made Then arrows toward

motions.

i ya na L'uk'a i ai ya n ya na da kui g6 he went. Reeds those to them he came. Then he broke The

them off. rocks

4 dā kū cac ci cac na ni na il tci dja na da n de he gō
Then "Bear I bear am," he said. Children when they were playing.

ci cac na ni na le' an ni na dā kū ga dī le dji xa t'au
"I bear am," he said. One said it. Then this dirt this way

6 yai n t n ci na dā kū dī ba yīl xa da hi kas na dā kū yīl
he piled up. Then this for him they carried off. Then with it
na da de na 'āl tsō ba yīl xa da hes kas na dā kū ga
they ran off. All for him with it they carried off. Then

8 i na tsa hi bi lac gan 'a yī la na i tses de hi bi dō' di 'a yī la na
hide-flesher his finger he made. The hide-

scrapper

ye i gōn ts'i na li ye gō
dō hi t'i gō da kwe i ts'i t'i na
With he dug. Underground where he could n't there he went.

be seen

10 gō ka dji xa nas kas na kū gō dī L'ō na da da kwe i na na-
Among he came out again. So much was hairy. Right there

he went again.

kas na xa na nas kas na kū gō dī L'ō na da da kwe i na na-
He came out again. So much he was hairy. Right there

he went in again.

12 kas na da k'as da na da le n L'ō na da kwe i na na kas na
Nearly all over was hairy. There he went in again.

da le ze de dī L'ō gō gō ka dji xa nas kaz na
All over being hairy among them he came out.

14 dā kū it tci hi i ka dji xas kaz na na yīl tse na
Then the children among he ran. He was killing them.

'āl tsō na yīs tse na dā kū dī gō ka dji nas n t'i na na gō-
All he killed. Then among them he went again. He killed

them.
Among when he went, he began killing. Many he killed. Among when he went, he began killing. Many he killed.

Then he went. Navajo their country. Caedesto'ee
gő ye ye da kwe hi kas na da kwe bi dje i n n a na da kő named there he came. There his heart he put. So big

Oak its leaves with he covered it. Then among he went. There he began to kill. Even arrows did n't enter him. Among them again.

Navajo their country there just his heart it lies," he said. There

Bear his heart it lay to it he was coming. There it lay.

Oak it leaves covered "Ca a ca a" was saying. While it was beating

then four times when he made he struck it. Then motions

bear there behind him was running. Then near

The Traveling Rock.

They moved camp. Many they were traveling. Enemy they found.

For they came to. To they went. Just a plain they surrounded them.
Then goods with they made a They were With they barricade. around them. Then they fought.

They went. They were near. Just knife with them

Then arrows women these their feet

They shot. Then some

Men were many again. Many

Men were many again. Men became again. Men were many again. Many

Men were many again. Men became again. Men were many again. Many

They were being People killed.

Those who too were left.

Among it went around. Then this other people

Facing it

Not having a chance now people among
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k'a de k'es n t'i na yi da na he dza na da biL. k'e nas n t'i na now it came. Facing he came. With him it passed through.

2 kwe yi da na he dza na dā kū dā e di na go dzā dā kū There facing it he came again. Then once more then din de yi ka dī k'e ts'īnt t'e hi dā kū yi da na xe dza na people among it was going then facing it he came.

4 'in de da yi nL t'u na yi ts'i i L'a yi sī na da da kū din de Then he shot it. Its backbone he hit. That was all. People yi ka dī k'e ts'īnt t'e go yi ts'i i L'a yin sī na dō ke Li bi ka- among when it went its backbone he hit. Picuris above.

6 dji e 'ā e si 'ā da des xac n t'e go da L'ij tse yi ne 'ā there it lies. Having its mouth open blue hard stone there si 'ā bi kā gā xa is gai 'ai bi kā ga xa is gai L xa na da-at it lies. Diagonally it is white. That diagonal white they cut across it off.

8 tc'īL nī da 'ai i ze gō kā gā xa iLō gō be tc'īL. La dō 'a t'e- Just medi- his medicine when it is he puts It gets well. that cine string sore it on.

na dle k'a k'e ye go dja in dō ke li 'ai gō 'ā e xa na da il. ni Arrow where came Pueblo Picuris those there they cut it off. out Indians too

10 'ai gō bi i ze dal nī 'ai gō 'a xail i ne Those too their medicine sickness those too do that.

11. The Origin of Sheep and Cattle.

yi na yes ga nī di na de ye' 'ai da tc'e yi ka na na-Yinayesoanī these monsters these in vain after them he hunted

12 nes ka na āL tsō na de ye'ī āL tsō da tc'e yi ka na nī ka na again. All monsters all in vain after them he hunted again.

dā kū kwe n ke n ya na na da hin bi ke ya ye Lī gai si 'ā hi Then there he started, Mescalero their country. White Mountain

14 i la ka cn xa ya na na xa gal na dā nL ts'ā ye da tc'e yi ka its top he went up. He looked All directions in vain for them around.

des yi na dō xa e na de ye hi 'e di na dā kū ga bi di ts'īs di hi he looked. Not any monsters were not. Then his whip (staff)

16 'ai da 'ā wō yi nīL na di da 'ai be da xin na n da de that right there he threw "This only with you will live," away.
ni na dā kwe ye des nīl na ‘ān L’ō de hi gö gic de hi gö ‘ai he said. Right there he threw it yucca, agave too this
bi di ts’is di na da kwe yō yi nīl na di da ‘ai be da xin na his staff was. Right there he threw it. “This only you will live with,”

n da de gōl nī na
he said.

dā kū na de ye yī gāi yā bi la’ nai inL de na ye
Then monsters those killed from his hands he washed. With
des nīl na iL ts’a ye di gō da ‘ai be da xin na n da de
he threw different ways. “This too only with you will live,”
nī na ‘ai yā di be hi nL tū bō hi gö ‘ai gö nL tū
he said. That is why sheep smell bad, cattle too these too smell bad.
‘ai bi lac l’i dji hi ‘ai di be’ ‘ai bō at dza na ‘a yin la na
That from his dirt that sheep, that cattle became. He did it.

hands

8 xa t’e gö di be’ gōs li na bō hi gö ‘ai yī na yes ga nī
That way sheep became cattle too. That Ynayesgani
bi lac l’i dji hi ‘ai di be’ si li na ‘ai gö bō si li na
his hands that sheep became. That too cattle became.

10 xa t’za na ‘āL tsō e yinL di gō na de ye hī dā kū
That way it All he caused to be none, monsters. Then
happened.
di ts’is di ‘ai dā kwe gö yī nīL i ‘ai ye da xin da na da-
staff that there which he threw that with they lived Mescalero.
hin hī bō hi gö na kai ye ye da xin da di be hī gö ‘ai gö
Cattle too Mexicans with they live. Sheep too those too
na kai yē ye da xin da ‘ai yā na kai ye bi di be e Lā
Mexicans with live. That is why Mexicans their sheep are many.

14 ‘ai yā bi bō hi gö Lā ‘a xa gōl nī n de na
That is why their cattle too are many. That way he told them.

12. NAIYENESGANI TAKES HIS LEAVE.

‘a dā kwe nīL nī dji nī bī dje si uē ‘a e yinai yes-
Long ago there center of world its heart lies there Ynaiyesgani
the world

na kai yē ye da xin da ‘ai yā na kai ye bi di be e Lā
Mexicans with live. That is why Mexicans their sheep are many.

14 ‘ai yā bi bō hi gö Lā ‘a xa gōl nī n de na
That is why their cattle too are many. That way he told them.
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ye yi di 9 1 7 1 1La yis tcin na ni n ni di e ya n ya na
he was to ask that for he brought them World at center to it he came.

2 bec diL xiL di hi iL ts' a ye diL di g6 bi ts' a da in ni g6
Flint black each direction four ways from him blew out
' a yin la na k' a di xa di be da xi na n da hi xa ca i be
he caused. "Now what with those you live show me. With
ce nâ dlâ dã kû ga din de e da nî t'î na dã kû ye bes nL ka na
try me." Then people (they had power). Then with they sent
against him.

da bi t' i de ge na na nL kî na dã kû ga ge yis sôl na da 9
Right near him they fell. Then he just blew. Right there

6 na n de na k' a di ' ai dô nál 'i ' ai din de dô ye
they fell. "Now these do not look at. These people not with
xin da da g6l nî na
they will live," he said.

8 dã kû nî k' a gû ja i hi dã kû l' a ye hi hi ' ai nes t' a n
Then earth on animals then bear these fruits
ye bi k' e gô nî na gôc k' a ne dze na dâ' kwe ga nî na
with he took charge of. Amole choke corn there for him he
fruits cherries, placed.

10 kwe n n i na diL tca di da ka le nes t'ân kwe n n i na
There he placed. Martin (?) raspberry fruit there he placed

12 n n i na dã kû bi hi gôc k' a ne kwe n n i na ' ai da
he placed. Then mule deer amole fruit there he placed. "These only
'âL tsô di da ye din de ye da xin da yîL ni na da 'ai
all these just with people with will live," he said. "These only
14 be da xin da n da de yîL ni na da 'î ne nî bi dje si 'â e
with you will live," he said. "This side earth its heart lies.
da xa ye bi n da de n ke na da kai n da da 'a e n da xa kai de
Wherever around it you may go here only you will come back;"

16 yîL ni na da da kû
he said. All.
na ts' a na des dza ci teL bi te' i ye da xa da na de ye hi
"From you I go, my grand-
na tion for you I make he said. "That
mother

18 bi ka na xa 'el di nî na 'ai yî 8ûn nU. te'i dau na 'at dzî de
none," is why
na xa na dic dal da le naL "et dic dinL gǒl ni na di gǒ

to you I will come One to- with I will die," he said. "This

2 ni gǒs dza ne di nL dzǐl gǒ na xa 「ac la kwe si ki gǒ

earth this quite strong for you I made. Here lying

na xa 「ac la 「ai yǎ da 「ā e be da xin da n da de di ni gǒs-

for you I made. That right with you will live." This earth

is why here

4 dza ni hī si ki gǒ ga 「a yin la na di kǔ n li hī 「ai bi ts‘i

lying for he made. This river, this its back-

them, kǔ tsō hī hī 「ai bi ts‘i ga 「a yin la na dzǐl dal gas di hī

Rio Grande this its backbone for it he made. Mountains wavy

6 「ai bi k‘ǒs ga 「a yin la na na bec di dzǐl n tsai hī 「ai

this its neck for it he made. Arkansas moun-

large that

River tain

bi tsī ga 「a yin la na 「ai 「inde dzǐl n a hī 「ai bi djā di

its head for it he made. This this side moun-

stands that its leg tain

8 ga 「a yin la na 「i na dzǐl n a hī 「ai gǒ bi djā di gǒ

for it he made. That moun-

stands that too its leg too side tain

ga 「a yin la na bec di. gai hī 「ai bi be‘ ga 「a yin la na

for it he made. White flint (a hill) that its nipple for it, he made.

10 tse i gai e hī gǒ 「ai gǒ bi be‘ ga 「a yin la na 「i

Stone bells (a hill) that too its nipple for it he made. Earth

gǒt, dzǐl gǒ ga 「a yin la na quite strong for it he made.

12 da 「a ni bi dje sī 「ā ne da 「a da xin da n da de

"Right earth its heart lies right you will live,"

there

gǒL ni na bi ts‘ā ye 「e nac n djai de k‘a da tse de da kwe

he said. "From it some- will put you you will begin There

one because to die.

14 dō na xa ǐL ǐ

not for you made."

「ai yǎ di bi ts‘ā ye gǒ da‘ na ke ya hī ge gǒs 「a gǒ bi ts‘ā-

That is why this from it Our country just lies there, from it

16 ye da di े dinL dō na xa ǐL ǐn ye 「a na xin dla bin ga nǐ

we will Not for us it was you placed Americans.

die. appointed us

Pike's Peak.
Anthropological Papers American Museum of Natural History. [Vol. VIII,

'ài ya di ḍ ḍ dinl na ka e da xin n da xa nī na xa 'a gō-
That we are Our where we should earth for us he put.
is why dying off. father live

2 la dn bi ts̄ā ye da 'e dinl da kwe dō 'an na hi dinl i ye
From it we will die. There not for us it was put,
'ān na hi de ya 'ài ya di da ci na ga dlet hi k'e ts̄i di tse 'ài
they have done That every summer we die. These
is why to us.

4 le' n de da gō yan hi dō biL da n jō na ke ya da xin n da da
some Indians smart they don't like it. Our country when they were
living
dō 'ài k'e gō din de di tse da dō 'a gōn t'e 'a dā¹
not this way people died. It was n't thus long ago.

6 'a xa t'e gō gō tc'i' yanti ki gō gō ts̄ā i nat dza bi tcū
This way to them when he talked from he went his
them grandmother

yi tc'i ye
to her.

13. NAIYENESGANI TAKES HIS LEAVE.² (Second Version.)

8 tse hī ya nai he dza na yi nai yes ga nī 'a ci 'a dā kū 'a'
The rock to it he came Yinaiyesganı. From there then
ba nas n t'i na yi yīl xe hī da bīL iez ya t'i na 'a ci 'a da-
from it went. He to kill it could n't overtake it. Then right
him

10 yi ga ts'a t'i na da tc'e la yi len a i t'a yi ga ts'a t'i na
he went. In vain he tried to Still beside he went.


overtake it.

it

And then he sat down. He shot at it. In front he came.

12 'ā e a' in de da yi nl tō na 'ā e yes sin na xān dīc lé a'
There then he shot at it. There he killed it. "What shall I
din de nl ndē yīl ni na dā kō yi yes si gō ci tc'i tū i
People you he said. Then when he killed it, "I bad things
swallow,"

¹ This paragraph was addressed to the author and is not part of the myth.
² Told by Juan Pesita.
Goddard, Apache Texts.

1911.

"Do you like it?" he asked. "These monsters all for you I killed," he said. "Do you like it?" he said. "World on it all for I killed," he said. "That monsters he kills my name will be," he said. "These all are pleased?"
bi ka' dan na7 ga6 j6 hau na xa ga6 la gol ni na 'a ci di on it you like it for you I did," he said. Then "This

2 ni bi ka' hin da i 'al ts'o na xa 'a ga6 la gol ni na dze hi world on it they eat all for you I made," he said. "Choke-

cherries

'at dic ni ni na ga6 k'an hi go dzet ts'o ga6 'ai na xa 'ac la I mean," he said. "Amole fruit too, plums too those for you I made."

4 ni na be da hi na n da 'a hi ba na7 ga6 j6 bit ni na he said. "With you will live these are you satisfied?"

"We are he said. "For wheni you I made. These satisfied?"

you were poor

5 da 'al ts'o na xa ne i gol ni na hi ba xe na zi' gol ni na all to you I give," he said. "These are you he asked. pleased with?"

"These fruits for which I these are you he asked. made pleased with?"

8 'ai be na xa ci ni' i ba na7 ga6 j6 da has sa 'a na xa "These with to you I give you like them for you to eat for you 'ac la gol ni na da bint t'e sit ts'o i ke' gol ni na da ci-

I made," he said. "It is good, my grandsons," he said. "Every

10 nau di dle 'e da ha sa 'a gol ni na na xa ts'os bar' i ya summertime you will eat," he said. "For you I am kind. That is why na xa 'a ci i gol ni na 'ai diu dat k'e dii hi da 'a na7 ts'o to you I give he said. "These not all the time all of them,"

12 na7 n j6 gol cil n j6 gol ni na di na xa 'ac la i diu dat-

you like I want," he said. "These for you I made not all k'ai ye dii ba yac ki 'a na xa 'ac la gol ni na.

the time to them because I talk for you I made," he said.


14 i la da' ke'hi i la das zes kai na li na da des tsel na Long ago moccasin they came together. Bets they placed.

game

kai hi L'ei hi go i le na da te'i ti na da k'u li na da ts'it tsiL na Day, night too they were betting. Then bets they placed.
Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became. Then it was nearly day. Magpie its topknot red moccasin never he missed. Then Crane too moccasin never he missed. Then his cheeks fire with he rubbed. Crane too, he too his cheeks fire became.
15. COYOTE SECURES FIRE.

kú na tc'ic e bi kó ka na tse nán t'i gó dō xa ye xai e kín gó
Fireflies their camp was, rock in circle not anywhere road up.

2 da 'ai na bi kó' gó ni na dá kú ga di sit l'i den ní da tc'e
Just there their fire they had. Then this Coyote in vain
góc da hi gai na na da i cóc tcé ka bá he yít
down went. Those playing hoop otters with
and pole

4 na da i cóc na dá kú ga kas da* nas di t'i na da kwe tse
they were playing. Then edge he went around. There rocks
nán t'i í hi k'á ye íl tein dja na n de na dá kú yas n t'i na
in a circle on children were playing. Then he went to them.

6 xa ye na góc da i kí di yít ní na dá kú ga dō bil ké yì 'ai na
"Where down road?" he asked. Then they did n't tell him.

dá kú ga di kwe í tcóc í yic ec na yó í k'é gó dá kú ga.
Then these there red haws he gathered beads size of. Then

8 di na dí t'e da il ts'à*1 ye in la na
these two of them each side he gave.

k'a dá í ki í cít k'è gó na 'ai yít ní na dá kú ga ka da ci
"Now road show me," he said. Then edge

10 kal de i 'a na dá kú ga 'ai xa t'au yí sí l na kal de hi
cedar stood. Then that this way he caught The cedar
hold of.

ye gós da hi ya na ní tc'i* bil 'at dza gó kwe gós da
with down he went. Toward the with him when it went there down
ground

12 hi ya na dá kú ga 'a bil ní na góc tc'ic i án de yít ní na
he went. Then he said "Here come," he said.

dá kú bi tc'i* 'at dza na 'a xa tc'i l ní ne gó be xa na tc'i kái
Then towards it went. "That way telling it with it they go up again,"
him

14 ní na dá kú ga kal de hi ye yint dzis na n nt jí jí na
he said. Then the cedar he took off bark. He twisted it.
yí k'é dec góc na dá kú n a na da i cóc ye yas n t'i na
He wrapped it around. They were playing hoop he went.

and pole

16 dá kú ga di bis dle hi í lé na da xal tsós gó na da i cóc na kwe
Then that their skins betting each other they played. There

1 Told with gesture to the right and left.
Goddard, Apache Texts.

2 yi ni te go xa nas di'ina
as they were formerly they came out again.

4 n tcic e bes ts'ai bi djil ni na ba tca be dnt dzi a'e
"Your nose it sticks to," they told him. "About it you would cry. There
your nose it sticks to. About it you would cry." Then they beat him.

6 bas di dzis na a'e bes ts'ai na bi tcic e n da hi tc'a na
They took it off. There it stuck, his nose. Hard he cried.

8 xa na goe ln na da kii ga ts'is si'lna i gu'an ye na gos tc'i dn
he floated to the top. Then they caught him. In a hole Badger
his house was. There they pushed him in. Then he came out,
having a little fur on. Then shirt he was about to To him they did n't
bet again.

tc'i t'i na n tc'ai hi ba ya gos si ne da bi djil ni na
let him do it. "Your crying makes people ashamed," they told him.

12 da kii ga ca i'na da kii ga n a bi ga hi il ts'a ye e'e
Then it was evening. Then there their home on either side
de dnt dje na 1 da kii ga di bi tse i ya ci go ye yis lo na
they put a fire. Then this his tail under he tied

14 ko ye l i da kii di da xa te go le nan t'i na n ke das das na
torch. Then this way they circled They commenced around. dancing.

dkii ga a e sit li den i i ka na hi t'e na bi tse i
Then there Coyote among them he went. His tail

16 de na ye di yi ln na sit li den n tse di li be dis si go da
he put in the fire. "Coyote your is "With it I am doing
tail burning," magic.

di li' goi ni na da kii ga di bi tse i di la na di din de
It does n't he said. Then this his tail burned. These people
burn,"

1 Houses on either side of the fire.
iLe nān t'i n yī 'a ye i sn t'i na xa i ki din ye kū na tēc ē hi standing in over them he jumped. To trail up place the fireflies a circle

2 be nas nl ka na gōc tē'ī ce ān de yīl ni na kal de n bī tē'ī went after him. “Here come,” he said. Cedar toward him

at dza gō hī k'a ye da bī tse na i det na dā kū ga di when it did it on top his tail, he threw up. Then this

4 bī tse i tēcī ye yā tīc na dal ts'a ye gō kū yīl na di kac-his tail trees with he struck on either side. Fire with it he ran.

na da bīl da xi de gō 'a gai i ke'ē ki kū i da i n dīl ses na As they ran those behind fire they tried to put out.

6 dā kū ga ya yīl hī kaz na bīl da xīn de gō bī tse i di Then he ran with it with running after His tail these those him.

tēi tēi ye ka sīl tīg gō di ān t'e gō ya l'a bā yīl trees with he whipped. This way sky border with

8 le nā n de nā de gō i gō 'ān ye yi gj na he circled. When he was tired hole he crawled in.

dā kū ga di da le da gū din kū da gū dū ni le na dē-Then this everywhere it burned. Already burned

10 dzet di 'aī yā di tēi tēi āl tāsō kō i di xa t'au everywhere. That is why these trees all fire this way a tēl i gō be dec di li tē s'i kū ye tēi tēi bi la di n den n k'a na when they do they burn. Here trees in front it burned to. of him

12 'aī de dīl dje gō da tse hī yīnl t'e na dō dīl la na 'aī These when put in a fire just stones they are like. They don't burn. These di ni bī ka' da gō dī des k'ai da 'aī na bī la di n de n t k'a na this world on it that burned just these in front it burned to. of him

14 dej dīl dje gō da tse hī yīnl t'e na dō dīl la na When put in the fire just stones are like. They don't burn.

16. COYOTE SECURES FIRE. (Second Version.)

Children three then Coyote to he came. “The show me,”

Told by Juan Pesita
Goddard, Apache Texts.

yōi yai ndjai dākō tc'ōns yai bit. k'e yī 'a na: be gōn 'a na beads to them he gave. Then young tree they showed. With down him. it

2 djī kai hi' nōc ya gōn 'a i yia na dlec i ga nan ka na dlec i they go. Fiön down he went. White he looked for. White clay clay

yīl tsa na bi ni' yic dlec na yīl yī n gas na he found. His face he whitened. With it he made zigzags.

4 dākō gō das e n ya na yī ka he t'e na dākō 'a yīl. ni na Then to the he came. Among he went. Then he spoke. dancing them
cō de n tse di li bi djī. ni na be di si gō 'a t'ī ni dō di li- "Coyote your is he said. "With it I have it is. It won't tail burning," supernatural power burn."

6 da dākō i ka na he t'e na kō' yīl da di. ye da kō 'a Then among them he went again. fire with it ready to Then run.

bī tse i kō' ye nai yīs ka na dākō 'a kō' yīl da di. wō na his tail fire with it he poked. Then fire with it he jumped.

8 cō di i ki dō k'e gō si xa i ki ye kō' gail xas kas na dākō 'a "Coyote trail he does n't trail up." Fire he ran up. Then know with it.

din de dā. tsō bi ke' i la da des kai na a dā kō' people all after him they all ran. Then fire

10 gail xas kas na dā kō 'a n de nī le na dā kō 'a nal i le ya heran up with. Then he was tired out. Then duck to him yen yīl na yīl de nes ka na dākō nal e le n de nī de gō he gave it. With it he started to run. Then duck when he was tired out

12 yī tsī e yā nai n ka na yīl i de na nes ka na dā kū 'a dove to him he gave again. With it he ran. Then

na n de nī de na ke L'ai le de ya nai n ka na dā kū yīl he was tired out. Kingfisher to him he gave it again. Then with it

14 i de na nes ka na dā kō 'an ni na dā kū cī sit tsā cē kō' he ran again. Then he spoke. "Then me from me fire gōs li ni na dā kū ke L'ai le de ba na en ka na dā kū became," he said. Then Kingfisher to him gave it again. Then

16 ya L'a bā yīl i le na t'ai na border of the earth with it he flew around.
cī sit tsā cē cī da kō' gōs li ni na din de 'āl. tsō "Me from me just fire became," he said. "People all

18 sit tsā cē bi kō' gōs li ni na dā kō cī sit tsā cē kō' from me their fire became," he said. Then "Me from me fire
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“Al tsō kō' gōs li din de “Al tsō ye i yā cit ts’ā ce dan all fire became. People all cook with From me food it.

2 Lī ka “a gōs li dā kō din de “Al tsō bīl gō jō na ni sweet became.” Then people all were pleased. World da da gōs ‘au din de bīl gō jō na dāl tsō din de bīl gō jō na all over people were pleased. All people were pleased.

4 ‘a xā dza gō gō jō gō gōs li na As he did it good it happened.

17. The Swallowing Monster.

Le gō bī ba gō ga na kū xalīe dā kū te’ē kē kū Another deer for they camped, water flows Then girl water

time

6 na dai na ‘ă e ga kwe bi hī ‘ă e kwe sīl ki na ya gō ni went for. There there deer there there lay dead. Story

nai n’a na ‘a ci i n yī na na yī ke’gō kü na na dza na kwe she carried From he brought After that water she went for There back again.

8 Le’ bī na nas ki na yī gi na da yal gal na yī ke’gō another deer was lying. He carried it They ate it. After that

again.

9 kū na des dza na kwe bi na nas ki na ya gō ni nai n’a na water she went for. There deer was lying. Report she carried back.

10 ‘a ci na yī gi na dā kū na da yal gal na ‘a ci yī ke’gō kū From he carried it Then they ate it. Then after that water there home.

na na dza na kwe bī na nas ki na yī gi na she went for. There deer was lying. He carried it home.

12 dā kū tca gōl xel gō kō gā hī ga gōc an ci gō net ī na Then when it was dark tipi hole through he looked

gō n dīl n de dī dā kū da ts’īn l tsa na dā kū tca gōl xel na a monster. Then they saw him. Then it was dark.

14 lā gō ba de nac dnl djē na dā kū gō dze’ na ts’ī hī ‘ai Much for it he put on the fire. Then fire-stick that

a djīl nī na ‘ōnl te’i ni xa bī di yīnl te’ā bi djīl nī na he told. “Baby cry like.” he said to it.

16 dā kū kel ‘a ne gō l tci bi gō di yīnl n de bi djīl nī na Then tanning-pole “Child shout like,” he told it.

dā kū tse das te’i de hī te’ē kē i bī di yīnl dlō bi djīl nī na Then muller “Girl laugh like,” he told it.
dā kū tse na t'ai hi din de bi gō di yīn̄l n de bi djīl ni na

Then pestle "Man shout like," he told it,

2 na ke' i de nes ka de dā kū gōs dze' na ts'i hi 'ai 'ōn̄l tci ni

"after us if he runs." Then the fire-stick that "Baby

xa bi di yīn̄l tc'a bi djīl ni na dā kū ke la ne hi it tcin
cry like," he told it. Then tanning-pole "Child

4 bi gō di yīn̄l n de bi djīl ni na dā kū gō niL n de di na ke'

shout like," he told it. Then "The monster after us

i de nes ka de tse das tc'in de hi tc'e kē i bi di yīn̄l dlū

when it runs muller, girl laugh like,"

6 bi djīl ni na k'a di tse na t'ai hi gō niL n de di nake' i de-

he told it. "Now, pestle, the monster after us if it runs

nes ka de din de bi gō di yīn̄l n de bi djīl ni na dā kū

man shout like," he told it. Then

8 gō ke' i bi ts'ā i la des kai na

after them away they ran.

tca gōL xeL gō gō ke' i de nes ka na 'a ga gō kōnc k'é ye

When it was dark after them it ran. Over there their camp site

10 da tc'e gō ka na nes ka na dā kū ga gō ke' i de nes ka na

in vain for them he looked. Them after then he ran.

dā kū ga gōs dze' na ts'i hi 'ōn̄l tci ni xai yīn̄l tc'a na dā kū

Then fire-stick baby cried like. Then

12 da t'a djī a na sn t'i na dā kū i ya da e di na gō ke'

back there he went. Then something was not. After them

i de na nes ka na dā kū kōnc k'é djī iL tc'i ni na ga n de na

he ran again. Then from camp child shouted.

14 t'a djī 'a na na kas na da tc'e gō ka na na nes ka na gō ke'

Back he ran. In vain for them he looked again. After them

i de na nes ka na dā kū a djī tc'e kē i na ndō na

he ran. Then there girl laughed.

16 kōnc k'é djī 'a na sn t'i na da tc'e gō ka na na nes ka na

To the camp site there he went. In vain for them he looked again.

gō ke' i de na nes ka na dā kū da 'a djī kōnc k'é djī din de

After them he ran again. Then right there camp site man

18 na ga n de na nan di xa na na kas na da tc'e gō ka

shouted. Around he ran back. In vain for them

na na des ka na dā kū gōs dzes na ts'i i yīn̄l n de na ke' a-

he looked again. Then fire-stick he swallowed. Tanning

20 ne n gō i yīn̄l n de na dā kū tse das tc'i ne i yīn̄l n de na

pole too he swallowed. Then muller he swallowed.

dā kū tse na t'ai hi 'ai gō i yīn̄l n de na 'in de da gō ke'

Then pestle that too he swallowed. Then after them
Anthropological Papers American Museum of Natural History. [Vol. VIII,
a di kas na dá kū 'a gai da xa da 'an da ye gö ke'
he ran. Then there already far after them
2 na di kaz na kwe da tc'ín L'e na 'á'l tsö gö nes nan na
he ran. There he caught them. All he was swallowing.
da Le e tc'e kē na it dzī na dá kū ga kwe mac'dje
One girl was left. Then there spider
4 bí ga na da mac dje xas ki yi ba ts'in cmt ti na teic
his home was. Spider old man to him she came. Tree
n yīl nī ye dá kū bí tsi be yīs L'òn yī ya ye gōnL kī na
he was chopping. Then his hair tied under it he put her.
6 'ā' e bent kas na gö nīL n de di hi xa ye na tc'e kē inL kī
There he came, the monster. "Where girl you put?"
bīL nī na dōL ya his i yīl nī na da i'dī bí ke yīl nī na
he asked. "Not any- I have he said. "Right here her track," he said.
body seen,"
de di hī mac dje hī 'āi 'a yīl nī na dá kū bí ye gö zī na
Spider that one he told. Then he got mad
8 dō ya' ca na ga yīl nī na i nic n de göL nī na gö nīL n-
"Not any- to me came," he said. "I will he said, the monster. body
swallow you,
mac dje hi n ke ge dzī nīL na dá kū bí gā ye göL nat t'ac na
the spider. He tore him to Then his home with her they two
pieces.
dā kū bí 'a i mac dje hī bí 'a hi ge hwōL nī na dá kū
Then his wife spider his wife was jealous. Then
10 mac dje hī n ke ge dzī nīL na dá kū bí gā ye göL nat t'ac na
the spider. He tore him to Then his home with her they two
went.
dā kū bí 'a i mac dje hī bí 'a hi ge hwōL nī na dá kū
Then his wife spider his wife was jealous. Then
12 kū di L'ana ka da ci teic i' a na L'ó Lī ye gat da hes-
water was much. By the edge tree stood. Rope with she tied.
L'ò na L'ól n tüe hi di be nac di dél tc'áL Le na bí gö
Rope poor that with she made a swing. Herself
14 gö ga ci da hes L'ò na kū hi bí tc'i ye nac di dél tc'a Lé na
beside her tied it on. Water toward she swung.
da biL nac dél t'è gö 'ā e kū i bí tc'i ye gö nac di des tc'a-
With her two together there water toward swung.
16 Le na L'ó Li göL k'e ts'in dél dō na kū hi bí ye ye i tc'i Lij na
The rope with her broke in two. Water in it she fell.
dā kū 'an dan da sī gö Lī ye gö eL na dá kū 'aí tc'áL de
Then there immediately she sank in. Then that one frog
18 'aí ts'is lī na
that one became.

'ai gō a ba tc'i hī ke is in ne gō djan i ka na ga na
This that Apache being poor, Pueblo among he was too
Indians living.

2 dā kū ga dī n'ā i ya de da k'e dai yī nil na dā kū
Then this there something they threw outside. Then
nac di yī dlai ye gō da 'ai tc'i ya na dā kū ga da 'ai tc'i ya-
picking it up only he ate it. Then just that he ate.

4 na dā kū ga 'a kwe kū n li ye i tsa bi gā tse dī. kō ye
Then there there by the river eagle its nest rock smooth.
da kū gā gū k'e da i dlī na dān hi ga hi di i na Lā gō
Then his friend they became. Food to him they gave. Much

6 i tc'i ya na dā kū ga 'ā ē i tsa yi gā c 'ā ē gō Lī kai na
he ate. Then there eagle its nest there they went
with him. dā kū ga L'ōl gē dnl t'i na dā kū yi tc'i' i gō lū na dā kū
Then rope they tied on Then to it they lowered Then
him. 8 ai i tsa hi bi ja 'ā ē da si ke na da L'ōl i 'ā ē bīl
those eagles their little there they lay. Just rope. There with
ones
da nis des bi na L'ōl i das di djē gō ai i tsa hi ba ya e di le gō
they sat, rope when he took That the eagles for he was
off. Then rope to take up

10 dā kū L'ōl i das di djē gō dā kū L'ōl i na xa na yīs lō na
then rope when he took off then rope only they pulled it
up again. dā kū L'ōl i da tc'e gō tc'i' i na dai yīl dīl na da 'a bīl
Then rope in vain to him they let down. Just there with him

12 das des bi na gō tsā i na das kai na dā kū yi ke gō gā
they sat. From him they went. Then after that to him
na das kai na L'ō Lī da tc'e gō tc'i' na dai yīl dīl na dā kū
they came again. Rope in vain to him they let down. Then

14 go tsā i na da nez n de na dā kū ga ba be yīn Lī xī na dā kū ga kō cī' ya
away they went. Then he was very Then here
from him thirsty.
i dlō na dā kū kwe bi tc'i xas des t'i na da gō na del
someone laughed. Then there to him he jumped out. "Dagōnade,"

16 bīl ni na dā kū din de bi toec ke bai da di bī bīl ni na
he said. Then "Man his children for him sit," he said.
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"His friends they Well you stayed with he said.

children become.

Then ice small piece to him he gave. "Ice you drinking

bi. da di bi di yi ci bes da dzi ts'i n dzi na da ai be ts'it dzi with you stay." "This enough? you think. Just is

them that enough,"

him.

Then these eagles their father came back. "Dagónader,

my children for me you stayed with. Thank you," he said. Then

ci tceck ka iL da bi dō hi'i xe na bit. ni na da kū di

kwe i dn ka na bi ga na di kwe da kwe bit. ye tc'a kai na

he opened. His house this way there with him they went in.

Then this his shirt he took off.

kwe bi e' ba na n'ana da kwe da yis tsōs na da kū

There his shirt pole there he placed it. Then

da din de hi yinL t'e na da kū ga e hi ye gōnt ki na k'ad ci tceck ka i

just a man he was. Then shirt he put on him. "Now my children

ci kwe tse na da nīl L'e bit. ni na da kū na ne tse des 'a na

for me with run around," he said. Then on the rock stood up.

other side

dā kū 'a djī be īl ka na tc'i t'ai na dā kū ga 'an da na tc'it t'ai

Then to it with he flew back and Then way off he flying

forth.

ts'is li na tc'i dn dja na dā kū ga di din de da yōn ke na xa ye ci

became. He was Then this man called From

fast. them. somewhere

kwe di kō si yīL n dji ye a ci di da la ne gōs da das kai na

there this cloud center there many down came.

dā kū ga di Le' īL k'e na das gis na bi t'a hi 'ai hi ye gōn ke

Then these some on each were twisted their those put him

other wings, in

yi ka da t'i na dā kū le' dō yi ka da t'i na dā kū ga di dān de dzi they wanted. Then some did n't want. Then this long

yi xe gōn. ki na dā kū ga gōn n ke i kai na xa t'e gō

stretched out he put on. Then with they started. This way

him
Goddard, Apache Texts.

2. With him they went. Straight up going under him they carried him.

4. Then they were close. The hole down he nearly fell. He was tired out.

6. The hornets those were their Hornets some enemies.

8. Then this panther his buckskin much.

10. His eyes only hole for he made. Then hornets to him them

12. Then quirts four he carried. Then it was Early morning.

14. They commenced Then this one shirt he had quirts those with to kill them.

na ts’it tse na dā kū tci tci be tc’e ec na be tc’ic ec na na ki he whipped Then sticks with he strung. With he strung two around.
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tcic dä kū i tsa hi n na des kai na bi gā ye dā kū ga a ni na
sticks. Then eagles came back to their homes. Then he spoke.

2 da gū na del da lā e be ha gō na dzō gōl ni na dā kū n dō i hi
"Dagūnadel first he was killed," he said. Then Panther
a ni na cit tsō yī nī na dō hi na l t'e nī na xa gal di xa na da'-
spoke. "My grand-
son," said. He is brave," said. Those who watch for,

4 gic gōl ni na dā kū ga n ā cī in da bīl xa te'i ya na dā kū ga
he said. Then from there enemy with he came. Then
kwe xa t'au na dai tc'i yōj na dā kū l'ec wō dji gō dn da yō da
there this way they danced around. Then meadowlark

6 na dza t'i na dā kū a tc'il ni na n a gōs da nan tc'il ā din de
went around. Then they told him. "Here down you go people
da xōn dzi bi djil ni na
you speak against," he told him.


8 a yī na ne a bin de ye ī na hi kai na na bi an ye ī na hi kai na
There across other side they were A little further going around.

10 n ki gō ī na hi kai na dā kū na bīl tse na kō cī tcic na dji
at a time they went around. Then he killed them. Here Tcienadjin
gō ye ci a ci bi kō ka na a ci ga na da ba na dā kū da kwe
it is called there they were Then for they went Then there
camped. They went to war.

12 k'e nan dza na dā kū a e dze ba da dzis kai na dā kū
they moved out. Then there cherries for them they went. Then
le dze ba xa tc'i ya na n de dza dā kū na gōs tse na
one cherries for went up, tallest one. Then he killed him.

14 dā kū gō ts'ā n ke n a n de nl n de na
Then from him they started to run back.

16 n ke dac nl ka na kwe l'ā ye hi de nl n de na ka ci ī ge bi e' gō
they began tracking There bear had run. Just his shirt
ge a na ya gō ye ga na da ba na tsin L'i dzī 'ai i ya gō his L'ōl gō was made with he made war. Tough those under tied like it them sticks together

2 bi 'e' na i ya gō i da yāl de na dā kū bi gā ye n ke na ne nl n de-
his shirt under he had taken it Then his house they had run. was off.

na da kwe da djīnL ka na kwe bi kō ka na bis da si kā ye
There they tracked him. There his camp a bank standing on

4 i da gōs ge na da Lī ga gō na nī na gō nt t'i gō 'ā e i t'a nl dā
were holes. Close across they were in a row. There early in the
together

bac ne nl de na
they ran.

6 tca i c ki ce da benc nl n de na xas ki yī na hi gōnl tsa na
By the door, they stood. One of the old men saw him.
da na k'e ña i ci in da na na ka ni gō in da yīl n gō yī kai nī na
"This our tribe enemy like our tribe enemy with they come," he said.

8 da kū ga da ye dji da tc'ōnl t'o na bi ts'ā nāns des n de na
Then at door they shot him. From him they went.
da kū ga 'ai le' ts'i ye xī na 'e hi bas nl tsōz na 'ai tsin L'i dzī
Then that one they killed. Coat they took off. Those tough sticks

10 'āl ts'ōs de hi hi je gō bi ya gō bi e' na ac t'i na k'a dō be dnl nī
slender shaved under his shirt was fixed. Arrows did n't go
through
da tc'i na nac nī na 'ai
they say. They brought it home.

20. Releasing the Buffalo.

12 i la dā 'a gai gōl gai ye na da hī ze na tc'in tcī na na da hi ze-
Long ago over plain they were it is Hungry they were
there camping said. camping.
da dā kū na da tc'ic cōc na dā kū 'ai ga ge xa či ci na da-
Then they played hoop Then that raven from some-
and pole.

14 tc'ic cōc e hī t'ai na dā kū bi k'a ye lī hī it dai di t'i na dā ku
where they flew. Then his quiver he took off. Then
where they were playing

bī ye ye i tc'e' i sil la na k'a yelī bī ye ye dā kū 'ā ai hī ga xa-
inside intestines were, quiver inside. Then magpie took

16 yīnl del na dā kū k'a di ga ge hī ba da tc'ic cīn na dā kū xa ye
them out. Then now raven they watched. Then where
n ke na t'ai ye bi'i go da na dâ kû ga cai i a go kwe
he could start he did n't know. Then when it was here
evening

2 n ke nat dza na ya t'a ye a ci 'at da nal' i da tc'in na dâ kû d ac-
he went back toward the Then "Watch they all said. Then they
zenith. him."

nîl' i na da a dzinL tsâ dâ kwe na t'ai na 'ân da gôs li na
watched There they saw where he circled. Far away he was.

4 le' na da dja' i na 'ân da sî li gô da li ga dô dja' i sî li na dâ kû
Few saw him. Far when he everyone didn't see it was. Then
away was him

k'a di gû yê 'ai na ya i na dâ kû dja na mi hi gô 'ai go
now snake he saw him. Then bat too that one too

6 ya i na 'a ci ya t'a ye dô be gô zin gô na n i n ke nat dza na
saw him. Then zenith when he could n't across he started.
be seen

'a ci kû yô ca xa 'ai ye dzî. dîl xîL e na nî da sî k'â hi
Then here to the east, moun-

8 bi k'e tc'i ye da 'ai gôs L'a dji' i na dza na 'ai na ki na ya i na
against them only joining of he went in. Those two saw him.
cañions
dâ kû di 'âL tsô dâ kwe na da de za na dic di bi tc'i ye na-
Then these all they moved Four toward him they
camp.
times

10 da he za na dâ kû ga 'â'ê ba nan za na n dâ bi i tsî' da Lâ ne na
camped. Then there to him they came. Then his meat was very
much.
dâ kû ga di gû ka i nî na 'âL tsô gô ka yîs nî na dâ kû ga
Then this among he was All among he gave. Then
them giving. them

12 i yan ne be tc'i dîL kî dô ya gôL nî na dâ kû di da ba tei hi
buffalo they asked about he did n't tell them. Then this Apache
tei ni' a tc'i la na dâ kû ga 'a yî bec di Lî jîn 'ai bi da ba djin-
puppy they made. Then that obsidian black that has they made
eyes

14 la na kwe ya sôL bi ya ye nc nî ki na
for him. There brush bed under it they placed him.

na da de za gô dâ kû di gage 'it tcin kûnc k'e ye na tc'ic-
When they moved then this raven children camp site they played
camp away,

16 joc na dâ kû tcin nî' hi xa yinL kî na gage ke tcic tea ne 'a t'e gô
around. Then the puppy he took up. Raven smallest, this way
Goddard, Apache Texts.

Then to his home he carried it Then that his father back.

"To find for it it lies," he said. Then the same way out

Then the fire poker he put in the fire. Then

Then this there door buffalow with it he had shut up.

Then these he killed. There when he that way only it was opened it

Then puppy just under went with him. him

Then this they lay down. Then there to it

Then those they started out. Then

Then he was Those going out arrows he shot.

For him des in he looked by the door. Then buffalo old one that there going on

Then that one behind him on the opposite side
Anthropological Papers American Museum of Natural History. [Vol. VIII,

na tc'ont djac go då kū kwe da dō ya nes t'i na dā kū da tc'e he was holding. Then there. he did n't mind it. Then in vain
gō ka des 'ina a tc'i yi ye sa gō bī k'ā hi da 'ai na ye for him he looked. There holding his arrow only one with
na na is tse na he killed another.
dā kū di i na da za ye dā kwe ēcn t'i na kwe na xa Then this one where they were right there he went. “There for
camped you k'e da ne ne yō gō djīn ni na dā kū na t'a djī gō dā kū di i yan ne I drove them out,” he said. Then back again, then (?) these buffalo
ka na da za na a na da ts'ił tse na dā kū ts'a gōs si na dā kū di they camped for. There they killed. Then they had plenty Then
to eat.
dō tc'i gō ye gōs li na dā kū ga ge hi bi ja hi a yīn ni na da i ts'i-not hungry it was. Then the raven his child spoke to. “Just
hi na da 'ai na be da xin na n da de yīn ni na i na tcōnc k'a backbone only we will live with,” he said. “Eye-balls
be da xin na n da de yīn ni na i la dā tc'i gō ye na a cī aī we will live on,” he said. Long ago famine was. Then that one
ga k'e de ne yō dā kū dō tc'i gō ye gōs li na ts'a gōs sī for them drove them out. Then not famine became. Plenty to eat.
gōs li na a xa gō dza na became. So it happened.

21. Releasing the Buffalo. (Second Version.)

12 ga ge na tc'in i yan ne gō ts'an des 'ina a dā ts'il tsan na Raven it was they Buffylo he hid. Then they found say. them
tc'in dā kū bī gā jī djiīn kai bī gā gōc tc'ic da li ba na tc'in ya they Then his house where they his ashes was just they say.
came house gray
14 dā kū bī tcēc ke ge li ba na tc'in ya a dā na tc'in bī tcēc ke jai Then his children very dirty they say. Then they say his small were
kwe tse ba djīn ni' dā kū i ya ni da lić djic gōl gai da le there stone took away. Then buffelo crowded up plain together
16 i ya ne lá si li na tc'in dā kū ga ge a dnni' ci n da tcēc-buffelo many were they say. Then Raven spoke. “Mine eye-balls

1 Told by Juan Pesita.
k'ai dê ní na dâ kû 'i gan bî k'î je 'a cî k'î de dâ na k'î di will be," he said. Then "Shoulders between that my fat Both will be.

2 di n da te'ônc k'a ye hin cî ní na te'în dâ k'e de cà nî da 'î these eye-balls I want," he said they say. "Different you did things to me,"

nî na te'în 'î ya ne bî hic n da 'î kwe tse hi ca al nî* nî na he said they "Buffalo those I live on there stone for me you took he say. away," said

4 te'în k'â dî â' dû ya hic cà ya ha'ca la nî na te'în dâ kû a' they "Now I cannot eat you cause me," he said they say. Then say.

ke'n si nau a ca la nî na den te'î nà hâ di cai nî na te'în 'ai yâ "Poor you make he said. "Starving I go he said they "That me," say. about," say. is why

6 da ha da cîl xe í tsî* 'îc n de nî na te'în whatever is killed meat I eat," he said they say.

22. THE ORIGIN OF CORN AND DEER.

bi ka dje anl ts'is dau yîl na aj na dâ kû 'âl tsô His turkey small one with him they two went. Then all

8 da bi da dzô na dâ kû bî k'e hi ba i la na is te'î na a cî 'âl tsô he lost in gam- Then his folks for gathered property Then all bling.

na bi da dzô gô dâ kô te'î yîl xe na na bi da dzô gô dâ kû ga dî when he lost, then they tried to kill because he lost Then these him it.

10 saL di ba be das yes l'o na dâ kû na dza na dâ kû ga yî nêl i na tipi for him they tied Then he came Then he saw it.

poles (property) to. home.

in 'de da na na cic jôj nî na dâ kû bî ka dje hi na na di t'i na "Now I will play hoop he said. Then his turkey was walking around.

12 dâ kû bi ka dje 'a bit nî na ci ka e bit nî na dô he ke'n sin nau Then his turkey spoke to him. "My it said, "not wisely father,"

'ai nin zî na di 'âl tsô nan dat dzô gô n yîl xe bit nî na you have This all if you lose they will kill it said. thought.

you,"

14 dâ kû ga n ke n ya na kwe kû nî ye ka l'a hi ya na dâ kû ga Then he started There to a by the he came. Then away. stream bank
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tcic da hō ye i a na da kō tse nīl ye ye n tsel na dā kū tree fine was standing. Then ax with he chopped. Then
dā kū tsōs dau na gō dī na dā kū cai i a na dā kū yī tsā just a little was left. Then it was evening. Then from it
na des dza na dā kū yīs kā gō ya na na dza na da dō bi nī al ni he went home. Then when it to it he came again but its scarf was
morning not cut.

na ye na n tsel na kū dau da āl tsōs dau na gō dī na be ca na-
He chopped So large just small was left. The sun
again.

na t'a na na des dza na na yis kā gō ya na na dza na ye na n went down. He went home. It was morning to it he came He chopped when
again.

sel na dā kū āl tsōs dau na gō dī gō be ca na t'a na dā kū it again. Then little when was left the sun went down. Then
na des dza na yis kā gō ya na na dza na dā kū da dō bi nī al ni na he went home. When it to it he came Then not its scarf was
was day again.

dā kū yīs li na dā kū kū cī tse nān t'i ci a ci tcac tcic- Then he stood by it. Then here rock stood as a Then Tcactcic-
wall.

yal kī dn bi tcī xa dī na bīl nac 'ac bīl nī na ci tci dī na yalkidn to him spoke. "My companion," he said, "it is my tree.

Why do you keep he asked. Then "My com- this because I want
恐慌, to use it
ba na hec dai dā kū ga ha de ca' an dle bīl nī na di kū i xa ya to it I keep Then "What will you he "This water down
coming." asked.

be dic cai dā kū ga dic di yī nes djac gō bai k'es nīl nī na with it I will go." Then four times when he made for he cut it off.
motions him
da bi k' e gō sī kī da bi k' e gō bai k'es nīl nī na dā kū ǐl da Just his length he lies just his length for him he cut it off. Then end to
end

nai yinl sī na da dō qan t'e gō ǐl da na yint tsi na he put it up. Not it was like end to end he put it up.

Then "My com- [just you hire trees those that peck all." panion,

dā kū bīl nac 'ac dān dī tcī nī t'i tcic da yīl kāl i āl tsō Then he hired birds trees that peck. Then to him they all
das li na dā kū bi ye ye da ānt kāt na yī gac n jōs na bi ye ye were to- Then inside they pecked. They dug through inside of
together.
Then in it he went. Then it was not his then four times from each end.

Then in it he went again. Then it was his size. Then these beads those who had all among him gave.

Then in it he went again. Then it was his size. Then these beads those who had all among him gave. Then that one, Tcactetyalkidn just him helped him again.

Then down stream water with he started. Then down stream water with he started. Then down stream water with he started. Then down stream water with he started.

Then down stream water with he started. Then down stream water with he started. Then down stream water with he started. Then down stream water with he started.

Then down stream water with he started. Then down stream water with he started. Then down stream water with he started. Then down stream water with he started.

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Then down stream water with he started. Then down stream water with he started. Then down stream water with he started. Then down stream water with he started.

Then down stream water with he started. Then down stream water with he started. Then down stream water with he started. Then down stream water with he started.
Then right he went up, this bank something to he was plant wishing for. Duches he caught. Their fine he lay in when he feathers had pulled

Then he commenced Then with arrows he feathered.

Then four days passed. Then when it was evening yellow

to feather.

then river border with they too went “Something I plant,” he was saying him around.

Then this way when he made himself he walked about.

From different ways he came. Then from the east there he ran.

Blue in a row he made. From the west he came. Then

this way he ran. Then various for him he made. This colored
various for him. "Now this you plant," he said.  

Then he planted it, colored.  

When it came up. Then two its leaves passed  

became. Then three already it was pretty large.  

Then four its tassel was brown. Then  

its border went around gobbling.  

Then this fine feathers in he lay down. Then over there  

East over there fire he saw. Then  

Nowhere been  

Then stick for when it was there fire evening  

Then that stick he stood up. Then he marked with his  

Then na yis kā gō dā kwe nas des dza na 'a na dzint dza tc'e na na nes-when it was there he went. There he came, in he looked. morning again  

tracks were none. He went home. Then sun went down.  

Then right there he sat again. Then right there was fire again.  

When it he went there. There fire there even tracks were not morning  

He went back.
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da kū ga na dān da nes t’a na na t’ū din da dā kū da le
Then the corn was ripe, tobacco too. Then one

di it’is dīs gō i de yēs L’ō na dā kū kai yis kā na ca na na t’a na
this when he had he tied on to Then three it was Sun went down.
rolled it, himself. days.

i t’a da a kū na dā kū dā kwe nas des dza na a e a kwe
Still there fire was. Then there he went. That place there

tc’e k’ı ne si da na kō k’en li ye dā kū bi bis dle i ka nai gīs na
girl was water where Then deer its hide she was rub-

sitting flowed down.

da kū ga di m be n i na dā kū dō ga i na dā kū nL t’an ne
Then this he came to Then she did n’t Then cicada

one her. see him.

dzi sōs ga he nt ka na dā kū be dīzis L’ī na dā kō di dzi sōs i
flute he loaned him. Then he stood by her. Then this flute

bis des nī na dā kū ga ka nai i gīs n n yīL n denL nī na dā kū
he blew. Then she rubbed in water with she held her Then

it hand still.

i yes ts’ a na dā kū ‘a L’ō hi iy a ye gū kan ăn dı ka na dā kū ga
she listened. Then there the grass under she looked for it. Then

da tc’ e na nes ka na ka nai i gīs gō na des dı na dā kū na bis-
in vain she looked. Rubbing in she sat again. Then he blew

water

des nı na dā kū gū ka na na nes ka na da tc’ e gō ka na nes ka na
it again. Then for it she looked again. In vain for it she looked.

kō ci bi ts’is L’ī gō dā kū gā bi tc’ i n na bis des nı na dā kū da dn-
Here he stood by her. Then toward he blew it again. Then she

her

ya na dā kū da bi ke t’ dac n ya na gōL tsa gō dā kū ga kwe
went. Then right behind he went, when she saw Then there

her him.

tse da dıL kō e kwe xa yin la gō da kwe ye i ya na da bi ke
rock it was smooth there when it right she went in. Right behind

opened there, her

ye tc’ in ya na gō k’a hi da tca ić kī ye da ts’i s i na i da kwe
he went in. His arrows by the door he put up. In there

kō ga ya gō ye dā kū is dza nı hı has ba gā i sit da na dān da sı
was a tipi inside. Then the woman very old was sitting Immedi-

ately

da dıL wō na L’ō tei
she ran outside.

da kū ga xas kī yī hi nat dza na dā kū di na t’ō di hı dān da sı
Then the old man came home. Then this tobacco immediately
2. The old man, prospective father-in-law, uses the third person in addressing the young man as is the custom with the Apache.
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2 dá kū ga ga n ka na i ts'ai i ye da le di i te'i inL de na
Then for she put Dish in it one time he swallowed. him down.

dá kū ga kwe bi ts'à n ke na dzint dza na gō k'a hì ya na cn i na
Then there from them he started home. His arrows he took up again.

4 L'ō ye da le di gō ke na dá kū ga n'a gū ka dje ba na dzint-
Outside just one his track Then there his turkey to he came

Lde nLde na
Then his corn there he came place only that they tracked him.

6 dá kū ga gū ka dje ba na dzint dza na gō ka dje e gi ge net. dzi-
Then his turkey to him he came back. His turkey was afraid of

na dá kū ca i 'a gō na t'o di na kí bì L is dis gō i de na ses L'ō na
Then when it was tobacco two when he he tied it on.

evening rolled

dza na dá kū ga yí dá 'á ba cn ya dn da 'a na n da da gōL ka na
Then his corn there he came place only that they tracked him.

8 dá kū 'a e ba na dzint dza na dá kū ba di ye na dja dla na
Then there to he went again. Then for this with he made again.

He smoked Another for this with he made again. Then from
him again.

na 'inL t'o na le gō ba di ye na dja dla na dá kū bi ts'à
He smoked Another for this with he made again. Then from
him again.

10 nas des dza na yis kā gō dá kū na ki di gō ke' na L'ō ye 'ic dö i-
When it was then two places his track outside. “I am
he went back. When it was then two places his track outside. “I am
morning was surprised,”

dan ka he gōL ni na dá kū b'i ci a gō ba na dzint dza na k'a di
he said. Then when it was to he went again. “Now,”
evening him

12 il yis dis gō dja il na a ci ai na yil t'o na di na hi xwō t'i
when he had he gave it to Then that he smoked. “This is good,”
rolled it him.

ni na dá kū kō gā ye na dzint dza na
he said. Then to the ti pi he went.

14 dá kū gō ka dje hi da 'an da gō nai it t'i na ge net. dzi gō
Then his turkey far away went because he was

a' a gō dā kwe nas dez dza na dic di il is dis gō
Then when it was there he went back. Four times when he rolled
evening

16 dja il na na djinL t'o na di na hi xwō t'i ni na
he gave him. He smoked it again. “This is good,” he said.
dákú yis kā gō 'in de da tc'e kî hî dák'ë djî bil nac dec-
Then when it then the girl to the with they two
was garden him went.

2 t'ac na kū i da bî ka ye il le na djint t'ac na dákú na dâ hî
Water right on top side by they two went. Then corn
side
lā gō yî jîj na nô tô di n da lā gō a gō dla na dákū n ke na-
much they Tobacco too much they made. Then she
gathered.

4 yî gîna dâ kū ke i da yî dînt. det na kû bî ye ye la na djî-
carried Then moccasins she took off. “Water in one can
home. sins
daî le nî na dâ kū bî k'ë hî na dâ yai n yî na da hō ye he
she said. Then her family corn to she “It is fine,”
them brought.

6 nî na di bî hî bil. iL kîs gō tc'i yâ de da hō ye nî na dâ kū ga
he said, “This deer with mixed they will “Fine,” he said. Then
it eat.”
bi hî ga yî yî na bî hî dâ kû na danhî na dâ kū di
der to him he gave deer. Then corn he gave him. Then these

8 bi yi nîL t'a na ai 'āl tsō gai i'î na
der he raised these all he gave him.

xas kî yî hî di nî de yi nîL t'an ne bî jî na n(da) kô gan gô-
The old man game animals raised his name That one to
was.

10 tc'i yîL ka na dâi bî hî 'an 'at dîL de yîL dîL bî jî na
him went back and that one he floated down his name was.
forth
da kû ga bî hî k'ë das kai na dâ kō tc'e kî bîL n ke cn da na
Then deer went out. Then woman with moved the camp.

12 dâ kō gōs bî 'au djîn e na dâ kō bî hî 'āl tsō da yîL tcōc na
Then brush fence she made. Then deer all they ate
i t'ā i le' gōs bî 'a nau dîj dla na gâ na da yâL tcōc na dâ kō
the leaves. Another fence she made. They ate it off for her Then
again.

14 tc'e kî kōs tse na i tsî i ye da yōnL lij na bî a ge iL tc'i yîL ni na
woman fire poker with she struck them. “Deer ought to she said.
smell,”
da kō da 'an da gō bi ts'â kai na na yis kā gō da yō gō gō bi ts'â
Then quite far from her they went. When it was further from
day again her

16 kai na i gō 'ai hî bi tc'i ye bi ts'â das kai na
they went. Canyon toward from her they went away.
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Then his turkey "Mountains, you go. People will live on you,"

då kū ga bi ka dje hī dził da n‘a ye din de n de da xin da

2 yīl ni na dā kū tc‘e kī hī tc‘i be yīnL xi na dā kū kwe ca xa a‘i ye she said. Then the woman was hungry. Then here east

n ya na cī ja je xa ye i da sa’kai i Lel de ‘e yīl ni na kwe she went. “My chil- where have you gone having horns she said. There dren alike?”

cā di ‘ai ye na nat dza na i ka gō n den na i Lel ts‘is sī xa ye south she went again. For she shouted. “Having bodies where them alike

i da sa’kai yīl ni na gōc tc‘ic di cai i‘ai ye na na dza ci ja je have you she said. “This way.” West she went. “My gone?”

xa ye i da sa’ kai i Lel tse‘ e yīl ni na gōs tc‘ic di yīl ni na kwe where have you having tails she said, “This way,” she said. Here gone, alike?”

na na dza na na xa kō se ye cī ja je xa ye i da sa’kai i Lel dja e she went again north. “My chil- where have you having ears dren gone, alike?”

8 yīl ni na gōc tc‘ic di yīl ni na she said. “This way,” she said.

dā kū ga n‘acī k‘e da n des n de na ca xa a‘i ci a‘cī gō Then from there they ran out, east too from

10 k‘et da n nes n de na bī k‘e i la das li na ca i‘ai ci gō k‘e da n they ran out. Around they were From the west too they ran her gathered.

nes n de na bī k‘e i la das li na na xa kō se ci gō k‘e da n den n de- out. Around they were From the north too they ran out. her gathered.

12 na bī k‘e i la das li na dā kō na yīl tse na lā gō na yis tse na Around they were Then she began to kill. Many she killed. her gathered.

k‘a dā dził da n‘a ye dā kwe ke gā t‘i de yīl ni na din de “Now moun- you go, there you shall live,” she said. “People tains

14 na xe xin da de yīl ni na a‘l tc‘i de gō din de na xe xin da de will live on you,” she said. “You will smell too. People will live on you,” yīl ni na dā kū a gai gō na dā da ‘ai bī dā‘ sī lī na she said. Then that too corn just that their corn became.
23. THE ORIGIN OF CORN AND DEER. (Second Version.)

It is told. His small with they two it is Then this stream Rio Grande turkeys went around said.

46 xai ya ye gő ts'ac 'ac na 'a si ke na Down stream they two went out. There they sat.

2 xai ya n 'ac na tc'in dinc di bi 'o gő ye' da gős 'an na tc'in down they two it is said. Four before bad were situated it is went times him things said.

4 då kö bi ka e hi 'a bi l ni na ci ja je di na ni da gő ye n t'ac Then his father he spoke. "My child, this land nice we have come,"

56 göl nī na i ya da i k'ec dō la' ni na ka e då kö na dā' n da' he said. "Some- I plant," he said. "Father, soon corn for you thing

6 au dic lil yis kā gő då kö gő dīn l kō gől nī na då kö gőc nl kō na I will make. Tomorrow then you level he said. Then he leveled a place," a place.

6 då kö gő dīl kō 'e n ya na då kö ca xa 'ai ce n dēn l dis na Then to the level place he came. Then from east he ran.

8 då cin n 'a na 'ai jin la na 'ca di 'ai ci na dēn l dis na da L'i dje Black in a row he made. From the south he ran. Blue na n 'au 'ai jin la na 'ca i 'ai ci na na dza na na dī des dis na again in a row he made. From the west, he went again. He ran back.

10 dål tsō ye na n 'a na 'ai yin la na na kō ze ya ci na na dza na Yellow corn again in a row he made. From north, he went again. na dīn l dis na na då dål ka gō n 'au 'ai yin la na k'a di ci ka e He ran again. Corn various colored in a he made. "Now, my row father,

12 k'a då i k’e dn le gōl nī na då kū i k’e dn la na då kö 'a' ya na- now plant it," he said. Then he planted it. Then he gő tc'i na då kö na då yi nes t’an na na t’ū di gő made many holes. Then corn he raised, tobacco too.

14 då kö na'ndē ye kō' da lī tc'i gō yin l tsān na xa ci na' din de Then across fire blazing he saw. "Where people gős li' gōl nī na då kū 'a' yis kān' ā kō' da lī tc'i e 'an ya na exist," he said. Then next day there fire was blazing he came there.

Told by Juan Pesita.
Anthropological Papers American Museum of Natural History. [Vol. VIII,
din de da e'et di na tca na gōl xel gō da 'ā e kō' da na Lī teći na
People were not. When it was dark right there fire blazed again.
again
2 yis kā 'ā na na dza na din de da e'et di na dā kō bi gā ye nat-
Next there he went. People were none. Then his home he went.
day
dza na dā kō tca na gōl xel na 'ī t'a da 'ā kō na yis kā da 'ā
Then it was dark again. Still there was fire. Next day there
4 na na dza na n dā kwe tc'e kī ka na i gīs na bi ts'ān ke na dza na
he went. Now there woman was rubbing From she started.
(hides) in water. him
dā kō da i ke ye' n ke n yā na dā kō ye na dza na dā i ke yi ti ya na
Then right after he started. Then she went in. Right he went in.
her
6 dā kō bi ka e bi tc'i xa dzi na dā kō na t'ū di ba yi ti na bi ca
Then her father to him spoke. Then tobacco he gave him. Fawn
bi na tōs ziz dā kō dō gōl n jō dō na djinL t'o na da Le dn
his tobacco bag. Then not liking it he did n't smoke. Once
8 na djinL t'o na
he drew smoke.
bī ts'ā k'e na dzint dza na gō gā ja na dzint dza na gō ka dje n
From him he went out. His little he went back. His turkey
home
10 ge nīL dzī na dō gō t'a nat dai yī ka t'i na nL tō (t)ci ka e gōl nī-
was afraid of He not come close he wanted. "You my father," he said.
him.
a dō da 'au nL tci ya 'au ninL tcin gōl nī na dā kō na dā i di i
"Not, you smell as you used to he said. Then corn four
smell,"
12 k'e cin kī na ba cnt dje na dai ya bi t gō jō hen na dā kō na t'o ziz
he broke off. To he gave. He liked them. Then tobacco
him
gō tc'i nai nL tsōz na da Le di na djinL t'o na bi ts'ā k'e na dzint-
to him he passed. Once he smoked. From him he went out.
14 dza na gō gā na dzint dza na dā kō gō ka dje n dō gō t'a nat dai
His home he went back. Then his turkey not come near
yī ka t'i na dant tü e gōl nī na dā kū yis kā ba na dzint dza na
he wanted. "You smell," he said. Then next day to he went again.
him
16 na dā i Lā gō tc'a yel na ba na dzint dza na dā kō din de
Corn much he carried. To him he went again. Then people
da bit gō jō hen na na dā i Lā ba cn yī na dā kō 'ı' in de da
were glad. Corn much to him he carried. Then now
Goddard, Apache Texts.

Goddard, Apache Texts.

2 i tc'i ya nu dako di na tó di ts'in nes t'a í ba cn ína dako he ate it. Then this tobacco he raised to him he gave. Then dako yil yis dis na di ni hwo t'í ni na nai íl t'o na bi ka e hi corn with he rolled it. "This is good," he said. He smoked her father leaves it.

4 díe hi la go te'a' íl ni na di dan jôi gá cí nas des dzau lágó "Why much he he "This is From when he comes much not bring?" said. good. home back
te'a' ínl de' na tó di he will carry tobacco."

6 gogá ya na dzint dza na dako a gól ní na tc'í ki bí ka e To his home he came back. Then he said it, woman her father a gól ní na yis kaũ bí te'í' nas des dza na bí ca na t'ós ziz he said it. Next day to him he came. Fawn tobacco bag

8 bi k'e gó na t'ó di bí tc'ís des í na ba cn í na dan jó ye full tobacco he carried to him. To him he gave it. "Very well a te'it t'í ni na dako te'í kí bít nas des t'ac na dako in de da he did," he said. Then woman with they two went And then back.

10 dá kó na dái lá go ba cin yi na dá kó gómí na then corn much to him she carried. Then her hus- band came.
dá kó da xe hín zi na Then he was gratified.

12 na' xi go da ya da hi t'i gól ní na k'a di gól n je ó díl xílí "We too something we he said. "Now, hunt Blind black have," with him."
cí dje cí n gól ní kí na dákó n'a cí gól te'í' i ye sa na n dá where it lay he placed him. Then from there to him it came. Then

14 bais k'i dí dái gól ha ya na ó da l'i dí da cíl dje' e na gól ní kí na fox in-it came out. Blind blue where it lay he placed him stead again.
n dá bai tsó dá'l gól ha ya na dô hi dónl t'o gól ní na ól tsó'í Then wolf in-came out. "Do not shoot," he told him. Blind yellow stead

16 da cíl dje' íi na nes da na n dô dí tsó da' gól ha ya na k'a di 'in de da where it lay he sat again. Large instead went by him. Now then panther

\*\*\* The oblique discourse again between relations-in-law.\*\*\*
blind variegated where it lay he placed him. Then "Now four times

2 bi nL djac n'aci na tc'i' dâ kô dic di bis nes djac na dâ kô make From toward Then four he made motions. Then motions. there you.” times

cni t’ô na dô hi nac îgô na ‘ai k’e gô da diî wô nï na n dâ kwe he shot. "I wounded it, that way it ran," he said. Then there

4 t'a dji bi tsî gô sit ki na sit ki e ya n ya na dâ kô djû na ai back- it head it was lying. Where he came. Then sun ward it lay yi tc'i ye n dai ye cô na dâ kô 'in de da yis t'as na dâ kô bi ye hn toward he turned it. And then he cut it Then his brother- in-law

6 ya ye sî na n 'is dle de ya n nîl na n ke n yi na bi ye for he killed it. "Your hide To he gave it. She carried it. His brother- him in-law bi 'a' ya n yi na his wife she carried it.

8 dâ kô ba da nî xas ki yi ic xe n zî na k'a di ci da ci na ye' Then his father- old man glad he felt. "Now I too my goods in-law
câ ninL î gôl nï na dî nî di yinL t'a ye biL ye jîn 'ac na dâ kô for look he said. Game where he with they two Then me at,” animals raised him went in.

10 bis ya da Lâ de na dal Lâ de di t'â e ba cn ya na dâ kô 'ai fawns were very Very many where to he came. Then that many. raised them
gô na ye' ga yîn dla na gai n nî na k'a di di dâL tsô beî k'e gô nî his property he made for To he “Now this all take charge of.” him. him gave it.

12 gôL nî na bi hi âL tsô din da ye' bi djîL nî na nî da da gôs ‘au he said. "The all is your he said. "Earth deer property,”

bi hi be dac i da de gôL nî na gai n i Î na dâ kô baî ke cn 'ac na deer , will live on,” he said. To he gave Then the two went him them. ahead for them.

14 dâ kô dai i k'a e bas n des ke na ‘â e des nL dje na dâ kô gû k'e Then on the hill they lived There she built a fire. Then by her for them.
ty they all were Next day the leaves all they had eaten. Woman gathered.
dö bil n jö na 'an dai ye na nai dit t'i na da ha t'en da da bi tc'i' did n't like it. Far away she drove them. Nevertheless to her
2 n da di kai na dä kō 'a' di be yez ka na dö bil n jö na dä kū 'a' they came. Then four days passed. She did n't like it. Then
tci ce ye yör lij na göc tc'ic ba daï gas sî li gö tc'e 'an dai ye stick with she scrapedAshes they scraped when in vain far away
3 na nai nt t'i na cil hi ye' ni na da ha t'en da da bi tc'i' na di kai na she drove them. "I am she said. Nevertheless to her they came
back.
dä kū 'a' bil gö den ni na dä kū 'a' gös dzë' nai tsï' ye bi tcic nän-
Then she was angry. Then fire poker with their noses above
6 cil' yi nL xal na bi'a ge ild tc'i yil n'i na dä kū 'a' an dau she hit them. "Deer always smell," she said. Then far
bi ts'ā dai his dō na da ha t'en da da ba na na kai na ci nĩ from her they stopped. Nevertheless to her they came. "My mother,
8 dö na xönL lić ne da n dli xe na ts'i nël t'e k'a dn kai bil n'i na do not hit us. We like you. No one like you we can find," he said.
ci tcec ke cil na cō de dā kū 'a' bin ca na ki ba nänL 'ac na "My I like you." Then fawns two to her came back.
children,
10 k'a di a na dic tc'i' a xa gōn t'e bil n'i na bi n'i 'a bil n'i na "Now I let you loose this way," she said. Their mother
Lā gö ci da nai i nī bil n'i na da ha t'en da di i ba na na kai na "Many (?) she said. Nevertheless four to her they came.
12 dic di nai liñ dic bi nsi hi gös bi ild tsō ca 'at di gōL n'i na ai yā "Four staying with us fence all for you she "That times me destroyed," said. is why
dā kō da xuc t'i yē na dic tc'i' gōL n'i na k'a di ci tcec ke na dic-
now way I want it I let you go," she said. "Now my children I let
14 tci' yis kā di ba na kai na na dic tc'i' da di dji k'a di dā kō you Next four to came again. "I let you just to-day. Now then
go," day her loose
ca di nai hi bi tc'i ye da xa tc'i n da kai de bil n'i na 'ai yā south toward as far as go," she said. "That you wish is why
16 da 'inde na na di kai na et di ci gö Lī tci gö na xa 'ac la' just that way you go. Your dress summer-time red I made you.
dañ k'e gö da L'i jī gö xai Lī ts'a ye gö dit xīL gö dā gö Lī ba gö Fall-time, blue, middle of winter dark, spring time brown.
Anthropological Papers American Museum of Natural History. [Vol. VIII.

Your hoofs black, your nose black, your horns, your ears, your face,
your gait, your tails, your white all pretty for teeth, hips, you
made. Your eyes coals for I made. With you may now all too
you them see.

24. THE SUPERNATURAL PERSON IN THE LAKE.

Long old woman her son present to she Then he became supernatural.
Then plain they moved camp. They stopped. They moved along.
They arrived. When they (a plant) that only they were (a plant)
were starving, eating,
that too they were eating they camped when they went about
were starving.

is dza ne dja hi bi ja ji ya n ya na ci ja ji yil ni na tcei ye-
old woman her son to him she gave. “My she said. “I am son,”
starving.

“Tomorrow you will feel glad,” he said. “Go home,” he said.

Then it was day. Then that one her son corral he began to make.
By the leaves behind lying he made it. Then people he brought
water each other together.

Then antelope behind they ran. There they drove them in.
They began to kill them. They brought the next day people he brought
meat.
tcī na ye tcī na dai n de yō na na na da yīl tse na lā gō na na da-
They drove them in again. They began to kill Many they killed.
again.

2 yīs tse na n ye na hes det. na na yīs kā gō din de i ta na yīs tcī na
They brought in the The next day people he brought
meat.
ye na dai n de yō na na na da yīl tse na lā gō na na da yīs tse na
They drove them in They began to kill Many they killed.
again.

4 n ye na hes det. na dā kū da bi ni ye da des n de na da dō-
They dressed They drove them in the meat. Then they themselves ran in.

ya hi t'i ye be da dis sōl gō ye da des n de na na na da ts'is tse na
As far as one when he whistled they ran in. they could see

6 m be na hes det. na i ts'i da ta ne da n'a na dā kū ga ca i a gō
They brought the meat. Meat much lay there. Then at evening
is dza ne ja n bī yi i ya n ya na ci ja je da da kū ye ci la ts'in ci
old woman her son to him she came. “My son, just so much. My wrists

da gō dn i gōL ni na 'at dzis si na dā kū 'īl gō das nēL t'az na
are aching,” she said. He stopped. Then they cut the meat.
da ts'il dze na
They dressed the hides.

10 dā kū ga bī yi'ī ya na na dza na 'ān is dzān ni ja n yeL n n
Then her son to him she came that old woman. Present
be na yō ke na da xa da di yī ba ne i yīL ni na dā kū ga
she asked for. “Already super- to him I gave,” he said. Then
natural one

12 yī ka bō dzī na dā kū ga yī ts'ā n ke na da na kwe bī ke ya ye
she cursed him. Then from her he started. There his country
na n da na tcīc nā le gō ye ye na n da na da kwe sat di hi
he came Wood floating its name he came to. There tipi poles
again.

14 dā kū djī i na ts'e na kū hi yī l'a ye da dā kwe da in n da na
right in stick up. Water its bottom there he stopped.


da kū ga bī ke' na da de za na kwe n das yes n da na gō ke ya ye
Then after him they moved. There they came back their country.

16 dā kū te'e xa na dac n ka na dā kū da 'a gac di n ke dac nL ka na
Then in they looked for him. Then from there they began to track
vain

n 'a be dac nL ka na dā kū ga sal di hi na kū hi bī ye djī i na ts'e-
There they followed Then tipi poles were water in sticking
the tracks.
na dā kū bin da di ye tc'e na das nes ka na da dō na ts'iL tsa na
Then around it in vain they looked. Not they found him.
2 dā kū na ki ci gōs li gō das des ba na gōl gai ye 'in da*
Then two summers when had they went to Plain enemy
passed war.
bī tc'i' das des ba na ge yis ka na da tc'a kai gō ge yis ka na
toward they went to war. It was morning. While they it was morning
traveled
4 yis kā gō ca i 'a gō dec nl djē na na da tc'iL tō na na t'ōs tse hi
Next day at evening they built a fire. They smoked the pipe
be dā kū kōc dō gō tc'i' xa dzī na ci k'e dan na xi naL ni 'a t'i
with. Then there to them he spoke. "My folks just you it only is,"
6 gōl ni na da na xi ga 'a t'i bī djīL ni na dā kū ga i ya ne ts'i kū hi
he said. "Just us it is," they replied. Then buffalo biggest
ya yel na dā kū ga n ya na da kwe na yīnL t'e na ge bī tsi
he was Then to them he came. There he put it down. Just its
head
8 da gi be na hes tō gō ya yel na kwe na yīnL t'e na da dō
up being tied he carried it. There he put it down. "Not
an da he ci i de yi hi ci dje' n gō de nl n de 'ai yā ci k'e ca
from far I carried it my chest gave out. That is my for
why folks me
10 di ye' aL le naL na da is tō gōL ni na dā kū ba di ye' tc'iL a na
a smoke you With I will he said. Then for smoke they
made. you smoke," him made
na t'ōs tse hi be le gō ba di ye' na djat dla na bil na da-
pipe with. Another for smoke they made again. With they
him
"tc'inL tō na
smoked again.
12 dā kū a gōL ni na xa ye na da' kai gōL ni na kwe 'in da*
Then he spoke to "Where are you he said. There enemy
them.
bi tc'i ye li bi tc'i' xa hi din kai bi djīL ni na da kōc di 'a xa ne ci
toward horses toward we go for," they replied. "Right near
here
14 dō 'a gō ya gō bi kōn ka gōL ni na yīs kā gō da djī gō bi tc'i'
they not know-their camp, he said. "To-morrow just daytime to
ing it is,"
them
da' kai gōL ni na il ni djī n 'a gō lii bi 'a hi da kai gōL ni na
you come," he said. "The when horses around you will he said.
middle it is them come,"
2 gōl nī na dā kū ga i ga nī gai n t kā na dā xal gāl gōl nī na he said. Then shoulder to he gave. “Eat it,” he said. them

da yā dā ba tś’i zī i’ ai bī kā ga di yē tc’i le gōl nī na tcic na le.
At any time one needs that for it for smoke make,” he said. “Wood
anything him floats

4 Lī e ‘ā cē ci gā gōl nī na tcic na le Lī di be de’ e gō tc’il nī gō
there my home,” he said. “Wood floats sheep’s horn saying it
a dji na t’ō di be gō tc’ō yōl xa di be tc’i nt di hi ’ai bī kā
to it tobacco with let him blow what is failing that for it,”

6 a xa t’au ’a gōl nī na
thus he spoke.
dā kū ga yīs ka gō da dji gō bi tc’i’ n ke tc’i kai na dā kū īl nī dīj
Then next day just day- to them they started. Then middle

time

8 n’a gō lī i kwe da hen ka na bi ń dja kai na nc de yō na
when it horses there they were Behind they came. They drove
was scattered. them them off.
dā kū kwe ’a yīl nī bī ye’ ts’a t’ī na dīl xīlī dō ba da-
Then there that one he spoke in the was going. The black not any
about herd white

10 ts’il gai i kwe bil n ke ne dzō na bil i na dzōl na dā kū ’ai
there with they began to With they drove Then there
them drive. them it along.
tcic na le le hi bi gā ye dā kū ’ā cē ge bī ē Lī tc’inL t’ē na
wood floats his home then there right by it horse he stopped.

12 dan da si na di kas na ’a gai tcic na le Lī hi yī tc’i yē yī kas na
Immediately he ran. There wood floats toward it he ran in.
dā kū kwe n da hi nes dzō na gō ke ya ye
Then there they drove them back their country.

25. The Man who Traveled with the Buffalo.

14 le gō tc’i n na das des ba na tc’i n in da’ bī tc’i yē dā kū
Again it is said they went to war it is said, enemy toward them. Then
gōs dō ye ’an dac n. n de na da tc’e xa na dac n ka na in da’ī
hot weather it was getting to be far. In vain, they looked for them, the
e enemy.
Then they started back. Far away thirst killed them. They were dying.

Just one was going. Then thirst when was killing then it was him

Then they began to When day was when he woke up he listened. talking

These men they were buffalo they killed them.” There they were killing

People they were naming. “That there he killed he Then another one too one,” said. Another he

where they killed them, thirsty he was going about.

Then middle when it was prairie their around him he lay down. dogs home

To him he came out. Then dish so small with water

Then there buffalo its child there was With they two standing. him went on.

There red ridge runs there with they two went So large it him up. was.
yō gō ye ̄ l tci gō da na na k’a na da kwe bi. xa na tc’ic’ac na
East where it is another ridge there with him they two went up.
red runs
2 dā kū da k’a de ̄ i ya ne tsō sī li na ̄ a ga l tci gō da kwe bi.
Then nearly large buffalo it had There where it is there with
become. red him
xa na tc’ic’ac na da kwe ̄ i ya ne tsō sī li na dā kū ̄ ai gō n ket ye
they two went up. There large buffalo it Then there level
became. country
4 i ya ne da l a ne na bi. bi kac n ̄ ac na ca ̄ i ̄ a na bi kōn ka
buffalo were very many. With they two went It was Their camp
him among them. sunset.
ge be gōl gai sī li na da da kwe ts’i nes ki na
tc’a ic ki ye dā kū ga
with white it be-
t"Right there he lay, in the door-
came.
6 yis ka na ̄ i ya ne gō tṣā i na das yis na ̄ ai bi kōn ka n ye ̄ i ya ne
it was. Buffalo from him they went. That their recent buffalo
morning.
ci dje i k’e na ts’i kō ye ̄ i na das yis na bi ke’ n ke na dzint dza na
were signs of East they went off. After he started.
their lying. them
8 ca ̄ i ̄ a gō be cnL la na kwe bi kōn ka na da kwe be na cnL la na
At evening he overtook There their camp was. There he overtook them.

right there he lay again. Their camp at its entrance he lay again.
das yis na di kōn ka nn ̄ i ya ne
Then it was day The way they they went. This camp had buffalo
again. were facing been
ci dje i k’e na bi ke’ n ke na dzint dza na kwe ca ̄ i ̄ a gō be na-
to them. There their camp was. To he came. Right
their lying. them
12 dzint dza na kwe na bi kō ka na ba na dzint dza na da ̄ a
to them. There their camp was To he came. Right
again. them
14 bi ke’ ye nas des dza na kwe na bi kō ka na ba na dzint dza na
after them he went again. There their camp was To he came again.
again. them

1911.
Goddard, Apache Texts.

dā kū tc’ a gōl xel na
Then it was dark.
Then he spoke. "The man we have married," he said. Then this way he spoke as Buffalo white chief. One day he said, "Which man is brave?"

Then he spoke. His house, he came chief that spoke. "For make an arrow."

Tail feathered make Yellow-its with arfeather. Put on mixed with it. Tailed hawk tail feathers. He made it.

Then he called. Then chiefs came together. Then biggest him. They stood. afraid."

Then with it he started Tail feathered that first he used up. Other with he shot. Other

He used them up. Other with he shot. To him he gave all.

Then he spoke. "Pecos River that will be chief," he said. "Canadian chief."

Rio Grande that too will be chief," he said. Pecos River that will be chief," he said. "Canadian chief,"
TALES.

26. COYOTE STEALS A MAN’S WIFE.

si l’i den tse gōl yin n sa na na da hi ze gō tse gōl yin n sa na Coyote rock with raised up. When they were rock with raised up.

2 gō’a i nai dñL ki na yīl n ke n da na dā kū da’a tse hi bī gā ye His wife he married. With he moved Then right the rock his

home
da ts’is da na dā kū gō ts’ā i na da za na ḫis a na dā kū gōs da he stayed. Then from him they camped. It was a Then down

long time.

4 na dza na da i ke’y e n kec n ya na dā kū kwe kūc k’e na dā kū

he came. Right after he went. Then there camp site Then

them

gōs dze na ts’ī’ te’i dñL ki na xa da na i na da za bī tc’īL nī na fire stick he asked. “When did they move?” he asked.

6 ḫis a i na da za cī ḫis a nī na da kwe n ke na dzint dza na da kwe “Long they long it said. There he started again. There

ago moved, ago,”

i na da za na tse na t’ai te’i dñL ki na xa dān na i na da za they had camped. Pestle he asked. “When did they move?”

8 bī tc’īL nī na ḫis a i na da za cī ḫis a gōl nī na dā kū da kwe he said. “Long ago they moved, long it said. Then there

ago,”

n ke na dzint dza na da kwe könc k’e ye na dzint dza na dā kū he started again. There camp site he came. Then

10 tse das tc’in de ḫai na na tc’i dal ki na xa dān na i na da za muller that only he asked again. “When did they move?”

bī tc’īL nī na da ḡan de gō i na da za gōl nī na da kwe n ke na-

he said. “Quite a while they it said. There he started

ago moved,”

12 dzint dza na ḫa na dzint dza na könc k’e e dā kū ga keL ḫa ne again. There he came, camp site. Then tanning-pole

he asked again. “Just now they moved,” he said. Then there
n ke na dzint da na dā kū kwe kū ka na in de da sā e
he started again. Then there camp was. Then there

2
tc’ in yana
he came.

dā kū kwe gū a ba tc’in y na da kū sī l’i den hī na je’ na
Then there his wife to he came. Then Coyote was
her hunting.

4
da kū in yī na dā kū a tc’it nī na tse da kū an ts’is de hī
Then he brought it. Then he spoke. “Stones so small
na dn djai bi tc’it nī na dā kū nai nt djai na dā kū dec nt djai na
you bring,” he told him. Then he brought them. Then he put them
in the fire.

6
tse hi n dō na dā kū i k’a la ne de dnL ts’ōs bi djil nī na gai
The were hot. Then “Suet put in the fire,” he said. To him
stones
nL tsōs tse hi da e gōs ts’a be djī jī jī na ’ai i k’a la ne bi ye
he gave. Stone one out he took. That suet in

8
bānc n’a na nL n de bi djit nī na i yinL n de na Le gō ts’a
he put it. “Swallow it,” he said. He swallowed it. Another out
na be djī jī jī na i k’a la ne hī bai ye nac n’a na di gō i na nL n de
he took. Suet for him he put in. “This too swallow.”

10
i yinL n de na Le go gōs ts’an na be djī jī jī na i k’a la ne bai ye
He swallowed it. Another out he took. Suet for him
na cn’a na i na yinL n de na Le gō ts’ān na be djī jī jī na ’ai
he put in. He swallowed it. Another out he took. That

12
i k’a la ne hī bai ye na cn’a na i na yinL n de na xa da gō-
Suet for him he put in. He swallowed it. “That is
nothing,”
y na ni na si da na dā kū gā is a gō hwaw nī gō da dīL gō nāi
he said. He sat. Then after a “whaw” he he jumped up.
while saying,

14
na di kas na da hi gō i na dzinL Līj na das tsa na dā kū
He ran. As he was running he fell. He died. Then
nam be xe bi djit nī na dā kū nas be t a dā kū in de da ba
“Bathe,” he said. Then she took a And then to him
bath.

16
na dzint dza na
she came back.
27. COYOTE TAKES ARROWS FROM OWL.

dā kū n ke na da za na na nī gō na da he za dā kū yī ye
Then they moved camp. Across they moved. Then owl

2 bi k’a gō ni na bi gal di gō gō ni na dā kū din de yī dīl tse da
his he had. His club too he had. Then people when he killed arrow

yīl gal na dā kū nau dec gic i yī tc’i ye nau dec gic i ye din de
he ate. Then “Low gap toward, low gap people
dein de ye des kō i ān din de yī ga de ‘an din de ye dal kū i
people vomits that one people will kill, that one people vomit,”

4 xa hec dal wū hwū wū i ci gō sī l’i den bi da ci hi gal na wū-
I walk for wū hwū wū.” There Coyote in front was walking. “Wū-
hwū wū nī na nau dec gic i din de xa hec dal nī na ‘ā e i la hi-
hwū wū,” he sang. “Low gap people I walk for,” he There they

sang. two

6 t’ac na k’a di gōl ni na yī hi ‘ā a gōl ni na k’a di n kō i xa dn
met. “Now,” he said. Owl it was spoke. “Now, vomit who
din de ye des kō i ān din de yī ga de ‘an din de ye dal kū i
people vomits that one people will kill, that one people vomit,”

8 gōl ni na dā kū sī l’i di nī k’a di ninL tc’iL gō gōl ni na dā kū
he said. Then Coyote “Now shut your eyes,” he said. Then
tc’i nec tc’iL gō na dā kū sit l’i den hi bi hi da la gō xa t’au
he shut his eyes. Then Coyote he first this way

10 gō ze da di dīL ni na bi la k’e dji sit des kū i na dā kū ga
his he held his hand His hand in he vomited. Then

mouth under.

bī es des kū i i mac tca ge ye des kū i na ‘ai gō la k’e nai nt i na
what he vomited grasshoppers he vomited. That his hand he put it.

12 dā kū i tsī bes des kū i i bī la k’e nai nt i na
Then meat he vomited his hand he put it.

k’a dā k’e n gal gōl ni na dā kū yī nēL i na ‘a gai yī ye hī
“Now, look,” he said. Then he looked. There Owl

14 mac tca ge i kwe da ci djai na bī la k’e ye dā kū bī i tsī hī gō tc’i
grasshoppers there lay in his hand. Then his meat to him
da ya inL na xa t’e gō nL dic nī kwe i tsī be del kō i gōl ni na
he showed. “That I told you. There meat I threw up,” he said,
way

16 sī l’i den hi dā kū yī ye hī k’a xa na bīL kū ic dla na nī na
Coyote. Then Owl it was “Where with it water I drank,” he

said. dā kū di gōn da di n ke na di kas na di k’e gō di nic djai ya ‘ai yā
Then around he started to run. “This way I run fast. That
is why
di din de hī cā' yīl ni na di k'á nt djā di dān tsa ze dja be these people I eat," he said. "But you your legs pretty large. Fast 2 di sī gōl ni na sī l'i den hī n'en le tce'it gō gōl ni na dā kū gō djā- I will he said, Coyote. "Shut your eyes," he said. Then his legs make you,"

dī hī gāi ye dnl t'az na 'āl tsō i tsī' hī gāi ye yīl t'az na for him he cut. All the meat for him he cut away.

4 dō ca xa 'a 'a 'a dnī gō gōl ni na dā kū ga gō djā di hī tse hī "Dōca xa 'a 'a 'a you say," he said. Then his leg stone ye i lal yīl ni na k'a hī gō ts'ā yīl xa kaz na da xa lī na with he struck. Arrow from him with it he ran. Just club was.  

gō na kas na xalī ye na yōl līj na ci gal di gōc te'icī bi te'i' He ran around Club with he threw. "My club this way." To him it came back. With he threw again. "My club this way." It came. With it

8 na yōl līj na dā kū sī l'i den hī a gōl ni na tci ē ga da te'il t'e ye he threw again. Then Coyote spoke. "Wood just as it is si ka le gōl ni na dā kū da dō bi te'i' ina xa ka na it shall lie," he said. Then not to him it came back.  

10 k'a di kwe gō n'a ye da kwe n dal na gac t'e djīn gō la "Now there canyon there you go. Black arrows many n di yal xel gōl ni na da kwe gō n'a ye n ke ts'in lza na dā kū may kill you," he said. There canyon he dragged himself. "Then

12 na gac t'e djīn gō la n di yal xel dā kū gō n'a ye ts'i yal- black arrows many kill you." Then canyon he went. ts'il na gō da n xe dza na gō cāt da ts'i sī dī na da gū k'a n ye In front he went. Through he shot him. His own with of him arrow

14 gō yec xī na he killed him. dā kū be n de gō dzī sī lī na sī l'i den hī dā kū di din de Then they afraid of him became, Coyote. Then people

16 na yīl tse na a na kas gō be ne gō dzī na he killed. There going around they were afraid of him.

28. Antelopes Take Arrows from Coyote.

dā kū da gā di ja banc nlā na il na na ts'i t'i ye dā kū 'a Then antelopes small they placed where he went Then there for him back and forth.
yi k'a ts'i t'i na kwe si la na k'a di ci da ja n n kai yil ni na
he found them. There they lay. "Now, my nephews, we will run race,"

2 dâ kû n dû i k'a yelî le' yi nai dnl ka na dâ kû le' ga il ki dil xilî
Then panther quiver one he placed on. Then the bow black.

3 dâ kû yil n kai na i na del na i xa t'au cit djâ ja dô di na-
Then they ran. They fell. "Thus my nephews not you run fast.

4 djâ de na ci dan he na t'ac yîl ni na dâ kû ga 'an da ye
Ahead you two go," he said. Then far
of me

yi ts'a ye gô dâ kû da gâ di hi i la na hi dec t'ac na dâ kû a ci
from him then antelopes side by side ran. Then there

6 na he ya gô i la xa t'ac na da kwe yi tc'i na di kas na a xa ne gô
when he turned they were running. There to him he started Near
back
to run.
yîl kas na ba il ts'al gô na kwe da la ne yîl na di de na da kwe
he ran. For they ran There one with he ran. There
him different ways.

8 tc'a t'î hi i na lij na dâ kû a ci yi k'e ngal na xa t'e gô dza t'î na
he went he fell. Then there he looked. That way he ran,
i na lij gô 'â dîj yi tc'i na di kas na dâ kû yi ts'a na di kas na
he fell. There to him he started to Then from he ran.

9 'a xa ne gô ye na na kas na dâ kû 'a ga bi ts'a ci yi k'e nân-
Close he ran. Then that from him he looked at.

10 gal na xa t'e gô i na lij na na na a djî t'a kwe i na lij
This way he fell. In turn there he fell,

12 na na a tc'i dau dil ts'a 'a na da si li na yaL ka na kas na
in turn. This from each far it was. Each way he ran.

way other
da de nL n de en na 'ai da gâ di hi k'a ba ga yint t'i na 'a t'e gô
He was tired. These antelope arrows from they took That way
him away.

14 da gâ di hi bi k'is e yi ka na linL denL na
antelope their friends among they ran.

16 xa t'au bindac n'tî na k'a yelî ya yelî 'ai bil a la gô ni na
This way they stood around "The who carries that
him. quiver one

8.7
dā kū ba il ts'ä a tsì ts'ä gō da kwe k'è lìn l del na il la na gōs-
Then for away from standing there they ran through. he brought
him each other them
2 tci na da gā dī be din kai i la gōs tci na xa t'au bi nac n t'i na
together “Antelopes we go to.” he brought them This around them
again.
together. way they stood.
k'ā yeL ya yeL i ai bīl a la gō nī na dā kū gōl nī na da gā dī
“Quiver he carries that try to get,” he Then he said. Antelope
one said.
4 bī na nas des del na k'ā yeL ya gēL i "ai bīl a la gō nī na
around stood. “Quiver he carried that try to get,” he said.
him one
dā kū ba it ts'ā ka na dzit dza de na k'ē na lìn l del na da bī na
Then for each they stood. They ran through Just himself
him way again. self
6 ts'is da ye dzin na dā kū na na dzīs kai na
he was out of breath. Then they came back again.
na yis kau i la na gōs tci na bī na na nes des del na k'ā yeL
Next day he brought them Around they stood. “Quiver
together again. him
8 nai ye hi "ai bī la la gō gōl nī na ke ba il ts'ā xa na dzit-
he carries that try to get,” he said. For him each way they stood.
one
dza dau dā kwe k'ē i lìn l del na nai yīs ka gō i la na gōs tci na
There they went through. When it was he brought them
day again together again.
10 bī na nas des del na dā kū ba il ts'ā xa na dzit dza de na dā kū
Around they stood. Then for each they stood. Then
them him way
da kwe k'ē na i lìn l del na da bī na ts'is da ye dzī na
there they ran through. Just himself he was out of breath.

29. Antelopes Take Arrows from Coyote. (Second Version.)

12 si L'it den yī k'ā ya xa yi ki na yī ye sī gō dā kō sī l'ī den
Coyote Owl arrow to him he came for killing him. Then Coyote
bi k'ā gōs lī na da be ne gō dzī en na din de dōn jōn bī k'ā
his arrow became. Everybody feared him. People no good their arrows
14 gōs lī na da bī djīl nī na xa t'au k'ā ba na dōn t'ī yī ba da gas sai
were. They all talked “How arrows from we take consider.”
about him. him away

1 Told by Juan Pesita.
Then deer first how he asked him. Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer

Then white tail deer
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i la ha t'ac na dā kō sit li den i n de n de na in tse ci dā they two ran. Then Coyote was tired. “Wait my turn,”

2 ni na k'a ca na na i na hes ni t'īgo na na dn t'īn.

he said. “Arrow to me give.” “When you to you we will give it,”

overtake us

bit ni na they said.

4 dā kō da hi' ya na sit li den hī dā kō da a i k'a ba n'ac na

Then he was Coyote. Then right they for they two exhausted there him stopped

da gā di bi ja i sit li den bā hin dai hī dō yi ka t'i na antelope his young. Coyote to him he should come they did n't want.

6 k'a di dā a ja līkī i n de' da let yīl ni na k'a hi a n tse yac-

“Now nephews bow your will be,” he said. “Arrow your horn

ka li da let bit ni will be,” he said.

8 dā kū da gā di hi 'an ni na gō ya ba ba' da tse dn kwe k'a

Then Antelope spoke. “Something you were wishing there arrow

bi la k'e na xa ha 'i gōl ni na 'ai yā da dan jō da kō gōl ni na in his for I took,” he said. “That is it is good now,” he said. hand you why

10 bi k'a gō nī gō' ai dō n jō gōl ni na ye di ni din de 'yōl t'ō

“His when those not he said. “With this people he shoot arrow he had good,” it man

hi le 'ā din de yi gā si lō dō n jō i xa t'au k'a ba xa djit t'i na it would People he would not good.” That ar- from he took away. be. kill be way rows him

12 din de da dit dja hi k'a bin ka na bi n'ai i xa t'au at dza na din de People running fast arrows he put on That way he did. People their horns.

Lā hi 'āl tsō be nes dži na n jō ye 'a la k'a na xa ba ha n t'i nī na many all were afraid “Well you Arrows for us you took he of him, did. away,” said.

14 gō ya ba ba da ts'ed dn hi in de da dō be nāl dži k'a di a

“Something you needed this now you will not fear. Now
dō be ne gō dži si li ni na n jō ni na i xa t'au k'a ba not afraid it has become. Good,” he said. This way arrows from him

16 xa na djit t'i na i xa t'au ba na cn'i na he took away. This way to him it was given.
30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED.

to her came. "How your very spotted?" he asked.

Then Coyote young about,
ga sn t'i na x a de na n ja ja 'an la ge da lî k'i dji gôl nî na
White-tail her were going very spotted. Then Coyote
deer young, ga sn t'i na x a de na n ja ja "Just their they are said. Then she spoke. "Where wind
there came. "How your very spotted?" he asked. then
then there I put them. By doorway cedar much I put on fire.
b'i k'e da xîl tciî 'ai be hel k'i dje e bi djîl nî na x a t'e dn
On them it snaps that with I spot them," she said. "That way

There canyon willows thick canyon its border marsh was.

kwe gô n 'a na k'ai dn tc'iî gô gô n 'a na bi gâ ye da dzîl tsô na

2 gôck'î ji bî ja ja yîl kai na ge da lî k'i dji gô dâ kû sî l'i den
Then Coyote

gô' a t'é gôl nî na dâ kû a djîl nî na x a nac tc'i ye ba gô ge
they are said. Then she spoke. "Where wind hole

6 dâ kû da kwe e la cî tc'a ac kin cî kal de hî lâ gô de deî dje,
that way,"

8 nîl dic nî gôl nî na
I told you," he said.

dâ kû gô ts'â n ke nas n t'i na sî l'i den hî bi gâ ye 'a ya
Then from them he started, Coyote. His there to

10 nas n t'i na bî tcec ke hi cî tcec ke ja ge da lî na k'i djau 'a na hic-
home them

"My children real spotted I will make

le gôl nî na x a nac tc'i ye ga gô ge na dâ kû kal de hî tc'a ic-
you," he said. Where the wind he made a Then cedar door-

blows up

12 kin di dê dni dje na dâ kû da gâ e tc'al il k'e na dji dje na
way he built a fire. Then over there they on each they climbed.
cried; other

kû gôs das de n 'a dâ kû kû'î nes tsîs na dâ kû 'a gâ dji yî-
Fire shut them in. Then fire burned out. Then there he

14 nîtî na bî tce cî da kin das t'e na ge bî gô na na das gai na dle au
looked. Their were turned up. Their teeth were white rows. "How

noses

16 ge xa yî t'u de na 'al tsô yîs t'e na bî tcec ke hi
He pulled it off. All were cooked, his children.
Then white-tail to her he went. Then willows they deer

2 Then white-tail to her he went. Then willows they deer

31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS.

"You told a lie, you may say,"

Then the smallest spoke. "One when you consider,"

The smallest one among jumped. The smallest one he hit.

"Why the smallest one smartest only he lies dead," he said.
32. Coyote and Porcupine Contend for a Buffalo.

kwe na na da l'na 'a e gā i yā ne na bi kī ne 'a e ts'O hī 'a ē
There he went There buffalo trail across there porcupine

ds i da na dā kū i yā ne hi na ci n̓l ke yil nī na dā kū xa he ā sat.
Then "Buffalo take me across," he said. Then "All right
ci de hī bi k'i ji da n dai yil nī na dā kū ts'O hī 'a gōl nī na sit.
my horns between sit," he said. Then porcupine spoke. "With
them

tsī dn ga gō kū ye dji nac lij gōl nī na ci ts'i nān e da nt dai
head when water in I shall he said. "My back sit on,"
you shake

gōl nī na dā kū ci l a dn ga gō kū ye dji nac lij gōl nī na
he said. Then "With when you water in I shall he said. "My back
shyke yourself

gōl nī na dā kū ca kwe ci ye ye in dōs gōl nī na dā kwe yī dōs na
he said. Then "There inside crawl," he said. There he crawled of me

in de da kū ye ye bi l na n t'i na dā kū di bi dje gas di hi
Then water in with him he went Then this his blood vessels
across.
yī k'ec n̓l xac na da da kwe bi l nas n̓l lij na ka bā ye dā kū ga
he bit off. Right there with he fell by the water's Then
him

xa nas dzā na
he came out.

bec di ja xa na n dōc ka e be n dōc 'a he nī na dā kū si lī-
"Small flint I wish I would with it I will he said. Then Coyote
see

12 den hi da xa da gac n t'i na i yā na n nī gōl nī na bec di ja
ote already came. "What did you he asked. "'Small
flint

xa na n dōc ka e dic nī be k'a ja dōc ye he dic nī gōl nī na
I wish I would I said, 'with little I will shave,' I said," he said.

14 dā kū si l'i den hi 'a gōl nī na ts'in jō ne he a dn nī gōl nī na
Then Coyote spoke. "Something good you said," he said.
bec di ja x a n d ő c k a e a d n n ő be d n d ő c a he a d i c n i a x a d n-
’Smail I wish I would you said, ‘with I will I say that way flint see,’ it butcher,’
2 ni ne' gől nő na ba na t'ac gől nő na ba ből na dji t'ac na you said,” he said. “To let us go,” he said. “To it with they two it him went.
xa dů yi a ye is n t'ī ye ḗ n da ał tsō n dal a gől nő na da ků “Who- over it jumps that all will butcher,” he said. Then ever one
4 bi' a ye das n t'ī na da i bı e be djič Lij na da ků si l'i den hī over it he tried to Right its belly yi a ye da bî tse na i del na da ků n il a na si l'i den hī ge be- over it its tail he jumped. Then he began to Coyote. He butcher it,
6 ts'ic da na ał tsō n is'a na da ků i bi i ca ka na nLőL gől nő na watched him. All he Then “Stomach for wash,” he said. butchered. me ba ka na djil ol na ‘ā le’ tc'ī nes nān ‘a yi ka ba na djint-
For he washed it. There some he ate. For it to he came him
8 důa na gő ze des ā na kwe gő ze ye le’ yint ts'a na back. His mouth he looked. There his mouth some he found. gől n snL Lij na da kwe da ts'is ts'a na He struck him. There he died.
10 da ků si l'i den hī bī gā ye bī tceč ke yi ka na des důa na Then Coyote his house his children for them he started. ya des důi de na da ků n ke na důa na an da na důa na By it he defecated. Then he started. Far he went.
12 da ků nac di gįj na da ků āi des důi de n gön de na kwe Then he jumped up. Then that he defecated shouted. “There na di důa gől nő na ga na na kas na gől n nās nL Lij na da ků he got up,” it said. To him he came back. He struck him again. Then
14 n ke na na důa na an da na na důa na da ků le dįj nac n't djai na he started again. Far he went. Then dirt he took up. då ků aai sit l'i den bi tc'an ndi hī i t'a na gő n de gő bi ze ye Then there Coyote his faeces still when shouted its mouth again
16 le dįj yi tc'in nīl na da ků da dǭ na gə n de na dirt he threw in. Then it did n't shout again.

důa ků da kwe nőc tc'į i an a i ts'į i ba xac dįjai na ’ał tsō Then there pine stood. The meat he carried up. All
Goddard, Apache Texts.

he took up. Tree top there then eating he sat on it.

dā kū 'a dji bi tees ke yīl na na L. de na 'a yīl na n nL de na
Then there his children with he ran back. There with he came
them them running.

da dīl i da yīl n da na dā kū tcī tcī da ba da ts'is da cī bi tc'i*
Only blood they licked up. Then tree top from where he sat to him

4 xa tc'a dzi na 'a yī e ci L'a e 'a cī na dje i ts'i* na k'e dji i hic-nil
he spoke. "There below me there lie; meat on you I will
throw,"

bi djiL ni na 'a cī nes dji na dā kū k'e djic tca ne ga gō'an di yi
he said. There they lay. Then the smallest one through a hole

6 tc'i di hi ga gō'an dji desī na gō nil i na dā kū dī i ts'in hi
blanket through a hole looked. He saw him. Then this backbone
bi k'e dji i djinL t'e na dā kū k'e djic tca ne hi i ts'in na k'e dji
on them he was about to Then the smallest one "Bone on us

8 hi des t'e nī na xa gīc na 'āL tsō bi Lī hi kes na 'āL tsō
he is throwing," he said. He jumped up. All fell on them. All
bi des tse na
were killed.

10 k'e djic tca ne dā kū gōs tc'ic de xa sin dai bi djiL ni na dā kū
Smallest one then "Here come up," he said. Then
gō tc'i* xa ya na 'a e ga dai i k'a džī na bi za yes nil na
to him he went up. There swollen neck glands his he put them.

12 ye džī na xa e na na dn dzit de gōL ni na dā kū tcī tcī xa t'e gō
He ste "Where you defecate?" he asked. Then "Tree this way

enough.

bī ts'ā des āi ge di tsō'n de a bi djiL ni na ā da nes da na tcī tcī
from it projects quite slender," he told him. There he sat. Tree

14 bīL tc'is kāL na gō n'a ye na Līj na ge i k'a džīn na hi kai na
with him he kicked it. Canyon he fell. Glands burst open.

33. Coyote Loses his Eyes.

sit L'i den na xa t'au bī nda xa yin la na ya na yīL dīL na
Coyote this way his eyes took out. He threw them up.

16 'a xa ti'au xa di gai na dā kū 'is 'a gō tcī tcī yi ye ye 'i ya na
Doing this he walked Then after a trees in he went
around. time

bin da e ya na yīL dīL gō dā kū ba da nas dēL na dā kū kwe
His eyes when he threw up then top they fell. Then there
Then he started again. Then yellow pitch his eyes for him he made again.

"In the there you won't lie," he told him. In sunshine he lay.

Then he started again. Then buffalo its leg long hair

Then there prairie their camp to them enemy with dogs

Then Coyote stone in his hand lay. Then with he was it

They began "Accident kills them," when sun sets to die.

Then they all ran to their houses.

Then he began carry- Much he put on the Then ashes each side
yi zi na da kwe 1i yi n 1i na k'e tcic tca na n i ts'i t'as k'i ni 'a yin-
he pushed. There he buried the smallest one he put cross-

When

2 la g'o yi k'e g'o zi na yi k'a de na nal dje na 'a da na il gaj na
he did it on he put on it he put a fire. Then he went to
them ashes.
tc'a g'o ye da ku nc g'o dji ba n ya na 'al ts'o ba
in the shade. Then wildcat to him came. All from him

3 xa na yi n 1i na da ku di bi tse i da ai na ya na nl ts'e na
he took up. Then these their only those for he put back.
tails him

'a gai k'e djis tca na n da 'ai na ya nai nl ki na 'a da 'a ga
There smallest one only that for he put back. Then there

him

4 an da ye n n yi na nc g'o dji hi 'a yi t'gal na
far away he carried them. Wildcat there he ate them.
da ku di k'e na dzi na sit l'i den hi di xa ye tc'inc cic na di b'a
Then this he woke up, Coyote. This he poked out. "This
one

5 da ku di k'e na dzi na sit l'i den hi di xa ye tc'inc cic na di b'a
Then this he woke up, Coyote. This he poked out. "This
one

6 doli dic gal ni na ku ye i xa t'au i yinl t'ei na tcic ba da nac-
I won't eat," he said. Here this manner he threw it. Tree it fell on.
lij na ku hi kwe bi l'a yi ni li g'o da ku di yi tse i xa yi n 1i na
Water there its base was flow-
ing.
tails

7 i tse dn da hi dock' an le ni na da ku tcic ye te'yi ka na itsi na
"The have burned off," he Then stick with in for he poked.
tails
said. vain them
e di na
There were none.

8 d'1i dic gal ni na ku ye i xa t'au i yinl t'ei na tcic ba da nac-
I won't eat," he said. Here this manner he threw it. Tree it fell on.
lij na ku hi kwe bi l'a yi ni li g'o da ku di yi tse i xa yi n 1i na
Water there its base was flow-
ing.
tails

9 i tse dn da hi dock' an le ni na da ku tcic ye te'yi ka na itsi na
"The have burned off," he Then stick with in for he poked.
tails
said. vain them
e di na
There were none.

10 da ku kwe i yinl t'ei na yi ka na di ka na kwe ku i ye ye
Then there one he had for it he looked. There water in
thrown
vinl tsa na yi te'i i n zi na da tc'ei yi ka na dil tc'i na 'a dji
he found it. To it he dived. In vain for it he reached
There

around.

11 da nes t'i i t'a da 'a da si ki na yi te'i na n zi na da tc'ei
he looked. Still right it lay. To it he dived again. In vain

12 da ku kwe i yinl t'ei na yi ka na di ka na kwe ku i ye ye
Then there one he had for it he looked. There water in
thrown
vinl tsa na yi te'i i n zi na da tc'ei yi ka na dil tc'i na 'a dji
he found it. To it he dived. In vain for it he reached
There

around.

13 da nes t'i i t'a da 'a da si ki na yi te'i na n zi na da tc'ei
he looked. Still right it lay. To it he dived again. In vain

14 da nes t'i i t'a da 'a da si ki na yi te'i na n zi na da tc'ei
he looked. Still right it lay. To it he dived again. In vain

15 da nes t'i i t'a da 'a da si ki na yi te'i na n zi na da tc'ei
he looked. Still right it lay. To it he dived again. In vain

16 kwe da na nas ki na xa na nas dza g'o na des t'i na yi te'i na n zi na
there it lay again. When he came out he looked To it he dived
again again.
In vain he reached for it. Then there under it water bank again.

Then he looked. There on it it was lying.

Tree top to it he jumped up. He took it down. Just its bones with

35. Coyote Is Revenged On Wildcat.

că nă di yi ke' de ya na ngō dji hi yi ke' de ya na kwe
Then this after him he Wildcat after him he There started.

6 il xōc na ngō dji hi il xōc na kō' gö nai des ts'i' na go ts'il de
he was Wildcat was asleep. Fire around he put. His anus

for he took out. For he cooked it. Then he woke up. "This your

people
gā ya la na gā na yic tc'il na că kū k' e na go nī na dī xe n k'e
him

for he took out. For he cooked it. Then he woke up. "This your

people

they killed its anus only me they he said. To him he gave
gave,"

eating,"

He began So small it was left. "His anus he is he said.

eating it.
tc'il tcōj na kū dau nai it dzi na bi tc'il de nai yal tcōc gōl nī na

spotted. Those Coyote his eyes those he threw up those is why

10 da ai kwe na be tc'i yīl na ai yā' ai li k'idj ē k'a binl k'i dji
Just there he put back. That is that spotted the fat makes

why

spotted.

'ai yā li k'idj' a gai sit l'i den bin da na nai yis del ē 'ai

That spotted. Those Coyote his eyes those he threw up those is why

is why

12 dzet tsō si li na
plums became.

36. Coyote And Beaver Play Tricks On Each Other.

kwe n ke na na dz a na că lāgō sīl ka na da kwe na na dal-
There he started again. Water much lay. There he was walking.

14 na ka ba ye na il gac na că kū ga tca 'a că il ts'ā ye ye
Edge of he slept. Then Beaver there water in middle

water
m bì n yi na dā kū 'a e k'e na dzi na dā kū ka ba dji da nl kū na he carried Then there he woke up. Then to the bank he began him.

2 da dō 'an da gō nān xa na inl kū na tca i k'a gō n da di xa t'au Not far circling he swam. Beaver it around him this back was way n ke na dit kū na da na nl kū na ka ba dji da 'a ci nān xa began to swim. He swam again toward bank. Right there in circle

4 na inl kū na da kwe da na nl kū na ka ba dji gō n da di n ke na- he swam. There he swam again toward. Around him he began bank. to swim, dit kū na tca i da kwe da na nl kū na ka ba dji da n de nl n de Beaver. There he swam again toward bank. He felt ex-

6 en na xa nas dza na ka ba ye hausted. He came out on the bank. dā kū kwe n ke nas t'i na ga na he da na dā kū ka ba ye Then there he started. For him he was watch- Then on bank ing.

8 tca i il xóc na na yi gi na bì da 'an da ye n gō n yi na dā kwe Beaver was asleep. He took His turn far he carried him. There him up.
k'e na ts'it dzi na 'a ci k'a n ke na cnl dji na nac yal djin l e he woke up. Then he began to drag himself back. As he dragged himself

10 gō n da de sit l'i den hi gō n da di n ke na di kas na da na dzint-around him Coyote around him ran. Until he came back dza dji da 'a dji da gō n da di n ke na di kas na di da le bì la k'e ci right there just around he kept running. This all his palms, him over

12 da le be da tca na da n de nl n de e gō na dza na all over were raw. When he was exhausted he came back.

37. COYOTE APES HIS HOSTS.

sit l'i den hi kwe n ke na na dza na kwe ka da ye tse des 'a ye Coyote there started again. There by water rock stands up

14 ke l'a xa i le t'e bì gā na 'a e ya n ya na si l'i den dō i yā a de xa Kingfisher his house There to he came, Coyote. "Not anything was. him to eat
"a t'en na xa n ya ni na dā kū kwe bi ya ye kū ge i lū i lū it is to us you he said. Then there below water just ice, ice come,"

2 ge da dīl kū ye da kwe yi ye dji da dīl gō na 'a ci lō ge ya very smooth there into it he jumped. Then fish for him yinlī na dā kū yal gal na ca dn dal gōl ni na sit lī i den hi he caught. Then he ate it. "To me come," he said. Coyote

4 'an 'a gōl ni na it was said it.

dā kū tse des 'a ci 'a ci n n da na ba en ya na dā kū ga Then rock where there he stayed. To him he came. Then stands up

6 dō ya an de xa 'a t'en na xa n ya gōl ni na kwe bi ya ye "Not anything it is to us you he said. There below it to eat came;" i lō na da dīl kū ye da kwe da dīl gō na i lū i bi tcīc ye yis di na was ice. Just smooth there he jumped. The ice his nose he stuck.

8 dā kwe das tsā na dā kū ba en ya na 'a ci lō ge hi ba xa tcīnl- There he died. There to him he came. Then fish for he took him out.

10 gō da a ci bi djīl ni na yal gal na bi tsā nas des dza na magic for that," he said. He restored him. Then fish to him he gave. "I have kwe n ke na na dza na kwe iyane ya na na dza na lī gōl na There he went again. There buffalo to him he came. She was fleshing hides.

12 sit lī i den dō ya an de xa 'a t'en na xa n ya bi djīl ni na dā kū "Coyote nothing it is to us you he said. Then come,"

ge kwe ic dal ni na i tsi 'a ci xa tcīl i na ts'it tsi na ts'it tse na just he reached. Meat then he took out. He began to He finished there pound it. pounding it

14 lā gō gō ni ye tcīc be na ts'is tsi na dal ts'a ne 'aī yī i tsi'n much. His nostrils stick he pushed up both sides. That meat ge xe na bi ye dji na li na bīl ba na djīl tca na ba en ka na grease from his ran With it for he mixed it. By he placed nostrils down. him him it.

16 yi ya na hwūū bi tcīl ni na 'ai da ci 'a t'e na da na ts'inc dīl tīna He ate. "Hwu u," he said. "That just my nature." He jumped up, tsi lī i den hi hwūū bi tcīl ni gō da na ts'inc dīl tīna da ci 'a ni Coyote. "Hwu u," when he said he jumped up. "Just I said it,"
bi djil ni na i ya na hwū ü na bi ł. tc'it di ni na da ba ts'īnc dił t'i na he said. He ate. "Hwu u," he said again. He jumped up again.

2 i ya na da ci an ni bi tc'īl ni na i ya na ca dn dal gōł ni na He ate. "Just I said it," he said. He ate. "To me come," he said.

ba cn ya na bi gā ye tc'ī di hi ye a k'a na is dlō na bi de To he came. His house hide with he wrapped himself. His horns

4 da a da gō la na kwe i gōł na dō ya an de xa a t'e n na xa he made. There she was flesh- "Nothing to eat it is to us ing hides.

n ya gōł ni na dā kū kwe ka das tō djū bi t'a gō ci xa yi ka na you he said. Then there bark from his he took out. come,”

6 yi tsi na tā gō yi tse na dā kū tcī tcī ye bi ni ye na i tsi na di He began. Much to stick with his he pushed. This

pound. This

n nostrils

i ye djū bi ni diłł da ts'is si na xa de na 'a nas dza na ni na in his nostrils blood ran. "How did I miss it," he said.

8 da tc'e ait i na dā kū da kū kwe nac dti ni na i tsit. ba ye In vain he did it. Then these there he put his hand. Meat dried

xa djū i na ba ts'īnt tse na gō ni ye tcī tcī he na ts'īt tsī na he took out. For him he pounded it. His nostrils stick with he pushed up.

10 ge xe na na li na ba il ka na djin. tea na ba na cn'īna in ya Grease flowed For he mixed it. By he placed "Eat it.

down. his

di ci be di sī gō da ac i bi djil ni na This I having magic for I do it," he said.

12 dā kū kwe n ke na na dza na sī L'i den hi kwe dzes hi Then there he started again Coyote. There Elk

si kī ne ya na na dza na dzes tsō bi de i da des ze gō sī kī na lay to him he came. Large elk his horns (many) stick-
ing up

14 sā 'e ya na na dza na sī L'i den dō ya an de xa a t'e n na xa There to him he came. "Coyote nothing to eat it is to us n ya bi djil ni na dā kū dzes ge na ne na n di t'ai gō da na- you he said. Then Elk right across when he turned he come,”

16 ts'ins dił t'i na si L'i den da ci a t'e dō se ninl dzi bi tc'īl ni na jumped up, Coyote. "Just my Don't be afraid he said.

way. of me,”

dā kū gō L'ac k'i de hi' ai yiL ba cn'dje na yi ya na gō t'a gō ci Then his hip dry he gave him. He ate it. His blanket from
'ail ba xa djinL dje gō L'a ki de ca dn dal gōL ni na
dry he took out his hip. "To me come," he said.
2 ba 'cn ya na bī gā ye tci tci des dze i bī tsi dji ye da yis Lō na
To he came. At his sticks sticking up his head he tied on.
him house
yīL si kī na bī nī dji k'a gōL dō gō yīL si kī na dō ya 'an de xa
With he lay. His face inflamed with it he lay. "Nothing to eat it
4 'a t'e n na xa n ya gōL ni na is 'a gō bi t'a gō ye na dīL ni na
it is to us you he said. After a in his blanket he put his
hand.
i ka dac tō dji bī t'a gō cī ka dac tō dji ga xa yinL dje na
Bark from his blanket pine bark for him he took out.
6 xa de na 'a nas dza nī na dā kū da gū gō t'a gō cī i L'ac k'i de
"How I missed he said. Then here from his blanket his ham
it?"
'ail ba cnL dje na be di sin gō da 'ac i di in ya bi djīL na na
dry he placed. "I having magic I do This eat," he said.
for this it.
8 yi ya na
He ate.
kwe n ke na na dza na kwe t'al tci bi ga na ge bi t'a xa na-
There he started again. There woodpecker his house his wings he
10 yīL i de na da na ts'ins dīL t'īna n gā gō dīL la ni na da cī a t'e
stretched out. He jumped up again. "Your is on fire," he "Just my
house said. "way,"
bi djīL ni na ca dn dal gōL ni na
he said. "To me come," he said.
12 bi gā e ba 'cn ya na di bī gā hi dai dīL la na kū'ī be
His house to he came. This his house he had set on fire fire with.
him
si L'i den nī gā gō dīL la bi djīL ni na da cī a t'e gōL ni na dā kū
"Coyote your house burns," he said. "Just my way," he said. Then
14 di bi tc'i gō da k'āL na gō 'a ye bi tse na i del gō das n t'i na
this close to it burned. Over it his tail throwing up he jumped.
him
38. Coyote is Disobeyed by Turkey.

Coyote turkeys were in a flock; they went. Then he spoke to one.

"My house you," why house you go. They will eat, he said. "That is my house you," why house you go. His leg he marked across. "Your leg I marked one side with a coal.

"Smallest child you eat up, his leg right side make a mark on that one. Can da kín na xíl ni na ka e 'an a xa t'au i' dji na tc'i ci des a keep for me,' he told your That like that here to you sent me," you, father. one

Then the youngest child side of its head she struck. They ate him. Then he started. There his to he came people them again.

Then Coyote came home. "Where this way man to I sent," you

'Your to you sent me youngest child when you have killed

'His leg right side' marked with a that coal side
can da kin. na xii. ni 'ai ka ke djis tca ne bit. n ne lic dâ kû
put away for he told us. That youngest child we struck. Then me,' reason
2. da xin. gal. kwe bi dja di dec na. ne na dec t'ec gô na 'a dîa
we ate him. Here his leg right marked black for you is made.
kwe na da sî kâ ni na da bi dn da xal gal a na te'i et. 'a
Here for it lies," she said. "Just him- you should to I sent.
you self eat you
4 da tsâ' au da na te'a na
May he die! He lied."
yi te'i* na des dza na dâ kû ga ya na na dza na bi ts'a da da-
To him he started again. Then to he came again. From they him
him
6 n nî na kwe nôc tci ya da da n des bi na dâ kû ye n tsel na flew. Here pine on it they sat. Then he started to
chop it down.
tci tci yi k'e nL nî na bil. n des ka na da na dâ nî na le' ya da Tree he chopped down. With it started to They flew again. Another on it
them fall.
8 na n des bi na ye na n tsel na bil. na n des ka na yi k'e na nî gô
they sat. He started to With it started to fall when he cut it off.
chop. them
le' ya da na n des bi na ye na n tsel na yi k'e na nL nî na bil
Another on it they sat. He started to He cut it off. With
chop. them
10 na n des ka na le' kwe na n âi ya da na n des bi na ye na n-
it started to fall. Another here standing on it they sat. He started
tsel na yi k'e na nL nî na bil. na n des ka gô da na da nî na kwe
to chop it. He cut it off. With it started to fall. They flew again. Here
them
12 le' tci tci ya da na n des bi na dâ kû 'a yis si na n de nL n-
another tree on it they sat. Then he quit as he was
tired.

39. COYOTE IS SHOT WITH A PINE TREE.

ila dâ kwe tsi L'id en ts'a t'í na kwe k'etinc bic n k'a
Long ago there Coyote was traveling. There (birds) arrows
14 il t'a e ya n ya na nôc tci i da xâ t'egô k'a yîl t'ã na a'e
feather to he came. Pine trees whole arrows they were There
ing them feathering.
ya n ya na si L'id en hi k'etinc bic n k'a il t'a na nôs tci i
to he came, Coyote. (Birds) arrows were Pines
them feathering.
k' e tcic bic n nös tci i k'a yilt'a na si L'i den hi ga sn t'i na
(birds) pines arrows they were Coyote to came.
feathering. them

2 k'a hi dō ga ya gōli na xa ca' i be ci nl. tō gōl ni na dā kū ga
"The won't kill Let me see with me you he said. Then
arrows anything.
be tc'i nl. tō na yī ts'ā na di kas na da bi ke' na ts'i tsi na dā kū
with he shot him. From he started. Right after they went. Then
them him

4 tsi L'i den hi ne nl. de na bī lī ts'i si na dā kū 'an nī na da ga.
Coyote was tired out. They shot him Then he spoke. "Just

thru

di ga da bit. xa tci

behind (?) with it blew off."

40. COYOTE INSULTS THE ROCK.

6 da'a ci n ke na na dlōc na kwe tse ke an t' a ye tse kū si mas
From there he started trotting There rock between rock round
again.

7 na di mas na yē ya na sn t'i na n ke' hi di mas bit ni na
was rolling. There to it he came. "After I will roll," it said.
you

8 dini cdja' dō ci ke' hō mas 'a t'e dō' a dn ni n li his mas dā kū
"I run fast. Not on me it will it is." "Do not Over you I Then
roll say that. will roll."

9 yī k'es dzā na yī k'es lic na dā kū ga bi ke dji n ke n mas na yī la dji-
on it he defe- On it he Then after him it rolled. In front
icated. urinated.
of it

10 da lī na na kas na kwe tse ci ke' tsī mas i ni na dā kū dō in da
he ran about. "Here rock on me is going he said. Then not
gently
to roll,"

11 bi ke' dji des mas na ya xa di kas na dat da gi yen da ya xa na xa-
after him it rolled. He ran around Very steep he went up
up hill.

12 kas na ni tc'i da bi ke' xa di kas na da is 'a hen na dā kū n de-
Down after him it came. Long time it was. Then he was

13 nl. de na tsī l'i den hi dā kū ga n da ge na ic deL ni na dā kū
tired out, Coyote. Then "For you I rub out," he said. Then

14 yē bi tea ni n n bi li dji hi gō n n yī k'is na ln na na
there his faeces his urine too he licked off.
41. Coyote Marries under False Pretences.

kwe n ke na sn t’ina kwe kō ka na ā’e na sn t’ina dā kū ga
There he started again. There camp There he came. Then

2 tc’e kē da tc’ō ke na xan bì ke tc’ō dji n tsā i an ba gō die keL
woman he asked for. “Who his leg muscle is big that to I will give
one him her,“

bī tc’il nī na bī ke tc’ō dji hi da yel nī na ba gōc nL kī na Lī
he said. His leg muscle he held up. To him he gave her. Horse

4 ge na di nī da cī lī n n di nī nī na is’ā na kō ka gō n ke na da-
whinnied. “My whinnied,” he said. It was camp was They
horse long time there.

za na Lī xa de ya nī na dā kū ts’ī des bi na gō ts’ā
started to move. “Horse I go he said. Then they stayed From
for,“ there. them

6 i na da za gō dō ga na dai gō n kec nda na na da hi ze hi ec nL n da na
moving he not having they moved. Those having they came to.
come back moved
gō tc’ī k’e kas na kō cī Lī ca ī kas gōL nī na n dō keL
To them he ran out. “Here horse for ran,” he said. “Pan-
blan-
me ther ket

8 da sil tsōs gō L’ōs dis dī be dn t’ī gō bī za xa i a gō gō ts’ā i na na-
spread, rawhide dragging, bridle too.” From he
rope them
kas na da dō na ts’īL tsa na
went again. Not they saw him again.

42. Mosquito Marries under False Pretences.

10 kwe na he za na ā’e ga dza ts’ōs hī ba na gōc nL kī na There
they camped. There mosquito to him he gave her again.
L’e gō na ga na dai na dā kū t’a nL da dec ye’ nī gō gō ts’ā
It was To he came. Then “Early I hunt," saying from
night. her

12 k’e gai na da dīL na gān nai yīL kī ti na yīL kai gō i gān na des dza ni na he went Just blood he brought “To-
out. home. morrow
kwe L’e gō na na dai na da ya et di na hi dai na ga ge da-
There at night he came again. Not anything he came back. “Ravens had
Goddard, Apache Texts.

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da al gal le na ni gô na na dai na da bi ts'î ni da ći dô na-
eaten it all," he saying came back. "Just the bones why did n't
2 djint djai bi tc'il ni na da i ts'î ni da al tsô da yi al na gôl ni na
you bring," she said. "The bones too all they chewed he said.
up,"

cà i ai gô dîl da ai na ga ga yînL kî na da da cel dje ni gô
At evening blood only he brought back. "I put it on (tree)," saying
4 yi tc'i na na dai na ga ge ăl tsô da al gal ni na da bi ts'î ni da
to it he went back. "Raven all ate it up," he said. "Just the bones
i cî dô na djint djai bi djîL ni na da bi ts'î nin da ăl tsô da yi al-
why did n't you she said. "The bones too all they
bring?"

6 na gôl ni na da kû ga da it xôc gô bi k'e dji xa'i na bi ni dji
up," she said. Then when they on him sun came His face
were sleeping up.

k'es nl tsôs na bi da î anL ts'ôs de gô dân de ze na bi ga ni ja ge-
she uncovered. His mouth slender was very long. His arms were

8 anL ts'ôs de na bi dja di hi gô anL ts'ôs de na tc'i nêL i na
very slender. His legs too were slender. She looked at him.

da kû kô gâ hi bi k'e na tc'inL na da kû k'e na dzî na tsî na des dlôs-
Then tipi on him they took off. Then he woke up. Covering

10 se gô ts'i kô ye n ke n ya na gô na te'inL t'e na
his head this way he started. She divorced him.

43. Coyote Deceives a Woman.

a cî n ke na da za na n na he za na si l'i den hi le* bi 'a
Then they moved camp. They camped. Coyote another his wife

12 na gôs dli na dec ye ni gô i na je na ca'i ai gô na dai na bi ni
became. "I hunt," saying he went At he came His
hunting. evening back. nose
dî li hi yôL ts'i na da kû bi ni di li hi ye at di tcîc na bi la n da
blood he hit. Then his blood with he painted His hands
nose himself. too

14 ăl tsô dîl i ye yi tcîs na na sel tse ni gô na hi dai na î ga
all blood with he painted. "I killed saying he came "For
several," home. it
na des dza ni gô na hi dai na yi te'i* i gan na des dza ni na
I go again," saying, he came back. "Toward it for it I go," he said.

16 da di kô n na hi dai na dô ga î ye gô ge ga na tc'a na
Just smooth he came back not bringing anything. He lied.
44. Coyote and the Mexicans.

"a dā na tɕ' in tsi l'i den bī na tɕ'a hi yī ka tɕ'i sīt na. Then it was it is Coyote his lying for it they caught him.

dā kū iżī ye tɕ' iń t'e na dā kū n ke cn yī na ga li xōl ni ye Then sack they put him in. Then they started to California carry him.
da kwe lai¹ si da hi bī tɕ'i ye ba tɕ' iń yī na lai bī gā ye tsi-the judge lived toward to they carried Judge his him him him. house,
l'i den hī tɕ'e ke a na de ya na dā kū lai hi cańa gō i dā a. de na Coyote girl made himself. Then the at evening undressed. judge

"With I will lie." Then the he opened. To him he came There her sack out.

be in nL xac na dā kū ga tɕ' ań yi kē kas na dā kū tsi l'i den hī he bit him. Then crying he ran out. Then Coyote be sō hī ya k'e n yī na ya n ke nai yī gi na dā kū ga di teń tɕi the money for took out. For he started to Then these trees him him carry it.

be sō hī ye ya nū t na ya ya yel na da xa e tɕiń na yīl tse e money he threw it on. He carried it Every tree he saw along.

be sō hī ye ya nū t na dā kū bi ke de ya na money he threw on. Then after him he started.

dā kū kwe na kai ye ya n yā na bī gā na e bī li tɕ' ań gō nĩ na. Then there Mexican to he came. His house his dog he had. him

ye da di nĩ na bī li tɕ' ań hī ge di k'a ne na dā kū tsi l'i den hī He treated him. His dog was poor. Then Coyote badly.

li tɕ' ań hī yaś n t'i na gōn ba li¹ yīl nĩ na xa de na 'an sī gō dog came to him. "Compadre," he said, "how is it you are so poor?"

di n k'a ne yīl nĩ na dā kū li tɕ' ań hī a bi lĩ nĩ na gōn ba li you said to him. "Compadre,

di cį k'e hī da cį da dī nĩ hī nĩ na dā kū gō n k'e ēl di gō na these my folks me they treat he said. Then "Your friend for badly," becoming you

¹ Spanish.
\[\text{ac le yil ni na tsii L’ den hi \text{an a} g\text{ol} ni na d\text{a} k\text{u} na kai ye hi I will he said. Coyote it was said it. Then Mexican make,}\\
\] 2 \[\text{bi o xa ye go ni na ai ba bi} l\text{xas kas ni na da k\text{u} ga ya yil his hens he had. “These for with I will he Then for with him them run,” said. him them xa kas na yis tsai go ya yil hi dl\text{oc} na dan j\text{o} ne go xa ye na he ran. Holding in for with he trotted, very slowly. “Where his mouth him it}\\
\] 4 \[\text{l’i tc’a\’ a ni na da k\text{u} ga yi tc’i da i l\’an na kwe ka la ye i yin l ki n dog?” he Then to him he sent him. There over the hill he had car- said. l’i tc’a\’ a n yi ke’i nal ka na a ci ga ya ga na yin l ki na da k\text{u} The dog after ran. There from he took it. Then him him}\\
\] 6 \[\text{da bi k’e da i dli xe si li na just his friend they became it was. da k\text{u} dl\text{as} a bi ts’a i na das kai na tc’ a g\text{ol} xel go k\text{onc} k’e\text{\footnote{1}} \text{Then to dance from they went. When it was house dark place.}\\
\] 8 \[\text{n yi nl ki na da k\text{u} tsii l’den hi ga na sn t’i na go\text{n} ba li le\text{\footnote{2}} dan di- they left Then Coyote to came. “Com- one just him. na sin da yil ni na da ci na’ a go\text{n} ba li yil ni na da k\text{u} da a yourself you he asked. “Just by com- he said. Then there stay?” myself, padre,”}\\
\] 10 \[\text{yil tsi’ ke na da k\text{u} li tc’a’ a hi \text{an ni na go}\text{n} ba li kwe ga- with they two Then dog he said. “Com- Here box him stayed. padre, hwon \text{\footnote{2}} yi bi ye ye whic ki si la na go de ya be whic ki be si- inside of it whisky was ly- Bottles in whisky in was ing.}\\
\] 12 \[\text{la na go}\text{n} ba li k\text{u} i d\text{l}a ni na le’ ya xa yi’ a na da k\text{u} e ni d\text{l}a lying. “Com- let us he One for he took out. Then they began padre, drink,” said. him to drink. ‘al ts\text{o} ya dla na da k\text{u} go\text{n} ba li goc n de ni na da k\text{u} li tc’a’ a hi All they drank. Then “Com- I am going he Then dog padre, to shout,” said.}\\
\] 14 \[\text{do go tc’i yi ka t’i na din de na xa a go y\text{a} g\text{ol} ni na da xa t’en- not to him wanted it. “People us they might he said. Nevertheless notice,”}\\
\] 1 \text{Used of a deserted camp site, but here of a temporarily empty house.}\\
\] 2 \text{Spanish.}
Anthropological Papers American Museum of Natural History. [Vol. VIII].

da tsi L'î den hi ɓi nî 'e dn di na ¹ da dił gac na dâ kū ba na djint-
Coyote his was none. He began to Then to they came
mind howl. them

2 kai na Lî tc'â'hî n dił dje gô ba k'e kas na dâ kū tsi L'î den hi
back. Dog hitting him he drove out. Then Coyote
n dai nîl dje na bî tca ne ye na yōt na gô i gô de hi 'āl tsō gai
they beat. His faeces he voided. Their cloth all for
them

4 ge da hes tsi na 'ai yâ na kai tc'e kë bî L'as t'as'a ne hî
he defecated. That is why Mexican girls their skirts
'ai Lî k'i dji 'ai tsi L'î den hi tc'an di 'ai ba Lî k'i dji 'ai na tc'in
those are those Coyote his faeces those spotted those it is
spotted, said.

6 'ai k'a tcî tcî be sô ye yō nil n n 'ai man sa na sî li na 'ai yâ
Those too trees money he threw that apples became. That
is why

na be tcî da be sô na na be tcî
they sell them, for money they sell them.


8 kwe tc'e kë n jōî dâ kū di din de bî tc'i' i Lā tc'ic tcî na
There girl pretty. Then these men to her many gathered.
di ya la bâ gô yi tc'i' i Lâ da des kai na da xa dn da la' ya
This sky border toward her many came. Whoever first to her

10 sn t'iî da 'an nai dił ke gô dâ kū di i Lâ da des kai na dâ kū ga
came that one would marry her. Then these many ran. Then
 di sî Lî den hi din de dō bî di ce ye ge îl nda da na na kêt. gö
this Coyote people not close to him around himself turning his head

12 ts'a t'î na di din de îl ga nas di ya jôc gô i Lâ da hê kai na
he ran. These people passing the others they were coming.
dâ kū dal bai hî ac dô i deñ kà na din de îl a' da des xas kai na
Then Heron was not running yet. People many were running.

14 dâ kū is 'a gô da yi ke' nas n t'î na dâ kū ga da günd kêt ye di
Then after a long behind he ran. Then flat these
time them
din de yi ga si t'e na din de da di dja i yi ga si t'e na dal bai hî
people he passed through People those fast through he passed, Heron.
them.

¹ The usual expression for intoxication.
dákù kwe ma in li léc na bi ya da li gai na ts’ak nas xa ye
Then there Mole dust only under it was just He was “Where
him white. running.

2 na hi kas gól ni na dal bai hi kwe ’a tc’è ké bì tc’è’ il la das des-
are you he said, Heron. “There that girl toward they are all
her running,”
kai ye nì na kù e da ndai gól ni na dal bai hi di kù bì tse k’è
he said. “Here sit on,” he said, Heron. Then his tail on

da gós kì na dákù da kwe gól na di kas na di de yì gas di-
he put him. Then there with him he ran. People through they
ya t’ì gò dákù di ál tsô din de yì gas des t’ì dákù si l’ì den hi
were passing. Then all people he passed Then Coyote
through.

din de dò bi dìc ce gò ts’at’ì na q’an il da jì na ge ìn da da nán-
man not close to him he was He was in Around when he
front. himself
na kel. gò bi gai tc’ìnt’ì na daí l bai hi ‘ál tsô din de
was turning by him he went, Heron. All people
8 ‘ál tsô yì gai ts’at’ì na dákù ‘a gò xa den na ma in ni li na-
all by them he went. Then it was near. Mole he put
yìn. kì na xa he ìn t’ì ts’ìnt’ì yìl nì na dákù ya hi kas na
down again. “Hurry, run,” he said. Then to her he came.

10 ma in ni li n n kwe da xa da lì tsì ke bi tc’il nì na si l’ì den
“Mole there already sits with her,” he told them. Coyote
a ni ci din de ba il da das kai gól ni na dal bai hi q’an nì na
? people for her they left him,” he said. Heron said it.

12 kwe ma in ni li da xa da il si ke gól ni na
“There Mole already is sitting with her,” he said.

46. Frog Wins from Antelope in a Footrace.

dákù da gà di na kì bi e le’ di na góc kij je te’al de ‘ài
Then antelopes two were gambling. White-tail frog these
deer,

14 na kì bi e le di na dákù góc kij je hi yìl n ‘aj na da tc’ì tcì
two were gambling. Then white-tail deer with ran. Just woods
him
yi ye ye di da gà di hi da nai ts’ìs gai ye na xa di kaz na dákù
in this antelope just plain ran out. Then
gōc kij je hi tci tci yi 'a gō da ts'it da t'i na dā kū gōc kij je hi white-tail the trees over them he jumped. Then white-tailed deer

2 gō zō na gō k'ē t'ō di gō zō na gō L'ac kī de gō 'ai gō gō zō na won. His dew claws he won. His hip (fat) that too he won.
dā kū na na tc'al de hi de ye na i dla na gōl gai ye tc'al de hi Then in turn frog he ran a race. Plain in frogs

4 ñl ke' n da gō 'a de ya na da 'a ga dji nel 'a gō 'a de ya na one behind sitting they put To there end of line they made the other themselves. 
dā kū gō a ga ci si da ci 'a ci xa t'e gō yil n aj da le gō Then over there he sat from there thus they ran. Together

6 di tc'al de hi da le di da kwe nas da gō i t'e L'ōl yis dō na these frogs once there as they were like a it waved. sitting string
tc'al de hi gō zō na dō gō gō li hi ka ts'in zō na i xat dza na The frog won. Because he did not he beat him. Thus it was. expect it

47. When the Birds were Chiefs. 1

8 gō tc'ic na tc'in nan t'a ba cn'i'na tc'in nan n t'ai gō' da da- Robin they say chief they made they When he those him say. talked
sil lai e da et dī'na tc'in dā kō nā t'a bī k'ē ts'a gō sī dē'ya bi-lying were they Then chief "Is there plenty of food?" he (clouds) none say.

10 tc'ilni na da kū tsī tc'i ke nan dī t'ai kō da na dā it tse e na tc'in asked. Then (a bird) he spoke. Now everybody they killed game say.
dā kū bī k'ē i da bīl da gō jō he na tc'in dā kū tcō ga- Then his people were pleased they say. Then (a bird)

12 li gō' dai i ke' gō' nan dī t'ai na dā kū bī da lā ne bī i tsī na tc'in after that was chief. Then deer very its meat they much say.
dā kō bī k'ē i da bīl da gō jō e na tc'in da lī gā dn dīn de Then his people were happy they say. Everybody people

14 nēhīl dīl na tc'in da līgā din de i tsī' na gō da ya bīl gō jō ne brought meat they Every man meat especially they were happy about
bī nān t'a k'ē ci their chief from.

1 Told by Juan Pesita.
(A bird) when he was chief falls it snow he talked for they say.

From his it was they "Do not it will snow," they told speech cold say. speak, him.

"Cedar fruit swallow," he told them they say. Then "Enough

"Do not call my name, I am chief," he told when I camp said say. self

"My children whenever I move about because it they cry, my he said they is hot children," say.

"My because it people not among I go," he they "By any-mouth is cold them said say. myself where

"Because you snow much I go about," say. do not like me

"If you don't there everywhere not toward my it is. My is bother me you mind mind good."

Woodpecker describes himself.¹

Woodpecker they "This tree I climb I like. Anybody to me say.

My bill hard with it for I peck Holes myself with it.
3 an ye au ya lint. i ye bi tec ke ni t’a ai ya tcic cil n jö
I make. In his children I raise. That is trees I like. why
2 bi dje hi be hic n da’ da xa dji a gõ t’i hi dö be ga yac kí
Its pitch with it I live. Anything happens I don’t complain about.
be dis si gõ nac djai’ xinL sai yî ts’i kic cil n jö bi ka dac t’o dji
Having super I carry rotten pine. Very much I like it. Its bark
natural power
4 ba hic de ba cil gõ jö da ’ai be hic n da’ tcic tcic ’ai yå cil n jö
I take off. I like it. Just that with I live trees. That is I like it. it
why
ci ni’ ca k’e tc’it tcì dâ ci da e tcic be nas djai’a ca djin La’
My face when they my bill wood with I carry for’ he made.
face paint red, it me
5 be hic kai’ag òi yå da ca k’e be hic kai’ n da’ dö ’tsi’i dinî
with I peck also. That is all day with I peck but not my aches. it
why
ici lai i gõ dö nel n de ye nes di ye i ci ’ai yå da tcic lâ na
My hand does n’t get I get used to it. That is just trees many too
why tired.
8 na ca tcic lâ ye ts’i cil gõ jö dje hi hi cå’ ’ai dâ be
I go Trees many very I like. The pitch I eat. That with
among. much
lín k’a ci t’á hi bi k’e k’e ye tcic be ye na ca òixa t’au hic n da’
I am fat. My wings their fashion trees with I go That way I live.
them among.
10 ci ba cil gõ jö ga nac t’ai gõ na cil gõ jö lâe ba da nan níc tcîl-
I like it. When I fly about I like it. Many tops I fly from one to another
so much I like it. That is you do not complain Just that
why about it.
12 ci ’at t’ë’ ci ’a djin la ’ai yå tcic bi ye na hic n da’ òixa t’au
my nature. He made me. That is trees in I live. That way why
they live. Anything not failing I do not live. In my house well
14 ’ic xoc
I sleep.”
49. Flicker describes himself.\(^1\)

"Göse my he said they  "My long with well I eat," he said  name,"  bill

tc’in ci t’a bi ye ci li tc’i be nac t’ai ni na tc’in ci dja de gö they  "My under red with I fly," he said they  "My legs too say.  wings them  them say.
di l’i je ni na tc’in ci na bà gö din t’citu di ni na tc’in ci jic gö are blue," he said they  "My eye are pinkish," he they  "My say.  borders  said say.  voice

de ni’ ni na tc’in die nō (nī gö) din de da l’i  write ci  di ts’e’  is loud," he said they  "When I sing people all me hear.
say.

ci jic ya bil gö jö xa t’au ci’a t’e’  ni na tc’in  My voice  they like.  This way  my nature," he said they say.

50. Lewis woodpecker describes himself.\(^2\)

\(^1\) Told by Juan Pesita.
\(^2\) The description seems to indicate the Lewis Woodpecker.
"Pitch not I eat. Oaks its fruit that I eat," he they much said.

51. **Owl Describes Himself.**

yi dic Li 'i sai ziz nac xe' nî na tc'in na dau des k'I dje ye

"Owl I am. Basket I carry," he said they say. "Low gap

din de xa hec dat. nî na tc'in ya na ba dn ni dû xa ye 'ai nî-

people I go for," he said they "What for did you Not any-

I think say. it say that? thing

sin da na dau dec k'i j ye e din de xa hec dat 'âi ba dn ni ca

about. Low gap people I go for. That you sing to me about

n ya hi ya dn di 'i sai ziz bi ye ye 'i dja di si kâ hi hñ yâ' gôl-

you Whatever this basket in it leg lies you may he told come.

ni na dâ kû'a' bi ye 'et di bi tc'îl ni naLic na ye si 'â bi tc'îl ni na

Then "In noth- he told "Pem- only isinit," he said.

it ing," him. mican

'ai 'a bi kîn da că'n bi ye 'et di nîna cai 'îan nau di 'i sai ziz

"That his lunch inside nothing," he "Sun goes this basket

down

bi ye ye 'i tsi Lâ de nî na

in it meat will be much," he said.

xa e că na dic dal gôl ni na kal de na ki 'â ca na dn dal

"Where to shall I he asked. "Cedars two stand to you

you come?" me come,"

gôl ni na cai 'i au 'â dji na djat dal na n dà kwe gô tc'ô ni 'â

he said. Evening there he goes around. Then there his friend there

'î sai ziz bi k'e gô 'itsî' be sir'an na â'in de da Lic bi ye 'et di

basket full meat lay in. Then pemmican in it none.

'ai ya dn bi ye 'e di hi ya dn di 'itsî' n tcec ke ba dà (dû) ge

"That is why in it none. This some-

thing meat your to carry," thing children them

14 gôl ni na 'â dà gô tcec ke ba cn yi na ci gô di ci tcec ke

he said. Then his children to he carried. "My this my children

them

1 Told by Juan Pesita.
bai ści xeł ńi na ći dō ći tsecc ke ńan da ńi na ńan na ki ye for I carry," he said. "I not my children are" he said. "Only two them many,"

2 ści tsecc ke ńi na da xa t’en da da bi ze dji ńanc kau na ćił go jō my children," he "Anyway provisions I look for I am happy," said.

ńi na ćił kē i sin nē ya da tsī na ći tsecc ke dai yā ńi na "ai yā he said. "I feel sorry just meat my children they he said. "That eat," is why

4 da na kī yen da da xa hen na’ ń tsā si li ńi na ći nda ec ńi da i- just two very quickly large they he said. "My eyes my eyes become," too
da’ ye din de ce n del dzī’ ći de i gō ńi tsō i ya’ ye din de with people fear me. My horn too yellow with it men because,

6 ce ndel dzī’ xa t’au ći’at t’e din de bi tsī’ ń da his djai ńi na fear me. This way my People their to you I bring," he said
nature. meat
tc’in bi tc’i’ dic nī hwū ń hwō bił dic nī ńi na tc’in they say. "To him I say hwū ń hwō I say to him," he said they say.

52. PANTHER, THE GREAT HUNTER.¹

8 ndō i na tc’in na ji sī li da bi da tc’ et di ye di gai na tc’in Panther it they He when it deer in vain none wherever he they was say. hunts happens goes say.
da’is tsō na yi ga na tc’in bi gā e i ban ge ha ban na tc’in Just bucks he kills they His tipi buck- is full they say.
skin say.

10 da’i L’a ce k’i de na ńi yā na tc’in ści ke li sān gō bi u i ńı dzē na Just hind quarters he eats they the breast too. His wife takes hair say,
tc’in bi u i ńı dzē a bił gō yē na dā kō bi ja tc’e ki yīl sā na they His wife taking hair is tired. Then her young girl she calls say.
off one

12 tc’in di ka nañ gis nīł dic nı ya na bā nīł gō ye’ they say. "This rub’ I told you, why are you lazy?"
di tsc’i da’i și ts’i’ ka bi ke’ēn ki na tc’in dā kū’ a’ bi ja tc’e hī These trees just meat are breaking they Then his daughter say.

14 bił gō yen na tc’in dā kū bai tsō ba n ya na tc’in i L’a ce k’i- is tired they Then wolf to came they Hind quarter say.

¹ Told by Juan Pesita.
de ba cní din de i k’a hi gô n jô gô gô ga in ya dâ kô he gave him. People their fat is good. His tipi he Then came.

2 ya gôl nî bî gâ ye nat da gô da kû’â yai in tse na hîe in dzî he told them his tipi when he Then for he pounded “Have you came back. him it. enough, cil na’ac gôl nî na ic xe dn cil na’ac dai es dzí’e dâ kô da- my part- he said. “Thanks, my partner, I have Then they ened.”

4 bîl gô jô en na dâ kô’a nat dza na bî teec ke ge xe da in zin na were happy. Then he went home. His chil- were all glad. dren
da i’yâ na bî teec ke dâ kû’a’ bi âi di k’e gô da din de daî gâ They ate, his children. Then his wife this way men they killed.

6 lin ba gô n ken dai dâ kô ya bîl gô jô na ic xe dn dat dô “Without you come Then they were happy. “I am glad. Not meat home.”
ce gôl tci’ bes dzî’ ci ’ai a ge kô’ ye ’i dai ci’ it concerns me. I am satisfied. My husband way he faces from where he goes

dâm kô dai k’e gô na dic lînl ci gô ic xâ n da de kô nin de ci “Then that way I do. I too I kill. I will show you, me

10 n nt î linl tse’ î da yinl ci gô a da bîs tsô naic xa’’ ts’în da ic xai- you see. Wait I bring I too just bucks for you I kill plenty meat. just fawns but I don’t This way is my Just hunt.

hi le gô da binc ya n da dô hoc t’ô xa t’au da ci’a t’e’ da l’a ce- nature.

12 k’i de na nan yad de ’ai ya dan kô dic ye n ze i k’a be di nl djôl quarters you eat. That is now I hunt. Your fat you will wipe why mouth off.
ci gô’ e dic xau dic dô da yi se i ba ne ci gô ci gâ e ka tci ye-
I too if I undertake I succeed. Tanned buck-. I too my he will to kill skins house

14 ke da gic bî bî tsi’ kent n da yel gôl nî na na kî di ci dic ye gô see. Deer its you will be tired he said. “Twice when I hunt meat carrying.”
i tsi’ kent da yel ’ixa t’au ci bî ge ci li ye ’ai yâ ca gôn li gô meat you will be This way I deer I get tired. That on you rely. is why me
‘For I do it’ I tell you. I make it I say. I don’t like it. He comes to eat.”

In vain none wherever he goes, big wolf.

53. The Governor, Old Woman White Hands.

Long ago they say four together were Shade there going around.

Just their minds traveled say.

There to it they came.

They killed those other themselves.

In front they driven them, they killed. Just them— their property.

They came back. Taos shade
ya n ya na yîl k'e gö n 'a na dô bô dla na bec be ke tsin ye To he came. He gave him the He did n't Iron his ankle with him message. \* believe him.

2 le bis L'o na bec si mas si nait. mas na ye na ga na he tied on. Iron round he rolled. With it he walked.

be yîs ka na da dô na dai gö le gö be yîs ka na a ts'it ts ai A day passed. He did n't come back another day passed. "May you die.

4 is dza ne bi la'li ga ye hi xa de da qan la bal t'i ai yâ dô na dai Old woman white hands something you probably. That is he has n't have done (?) why come back.’’

be na yîs ka na da dô na dai he dan da gö lî gö be ca'na na t'a na Again day passed. Not he came back they expected until sunset. him

6 a ts'it tsai ô ka di xa de da na xa qan la gö 'a t'e ni na k'a di he "May you Okadî something for us you have it is,” he said. “Now die.

be ke' dë kai ni na yî ke' n ke kai na ya hi kai na xa ye na after let us he said. After they To him they "Where him go,” him started. came.

8 i nî kî n tci' gö ni yî 'a in da na xan nant tse a dâ kî ga is he to you we sent word enemy for us you kill?” Then kû ci k'en ya na ichôni yîn t'e ci kô de gö xa gal na bec i be here he came out. Jail from he put slowly he came out iron tied him

10 les L'o gö be ci yal mas gö yi nel 'î na dô hi gö bî ka e bi k'e. to him, iron rolling along. They looked "Oh, his father his friend

i dli na i gal ba a gö la na göl ni na k'e na òa e ni na di has made Bell for he has he said. “You better he said. “This him. made him, untie it,” man

12 n tci' gö ni yi 'a in da' na xa nant tse a yîl ni na to you brought word enemy for us you kill,” he said, na ki yîs ka gö "two days ago.”

14 xa he qan t'î de da gôs e a e m bâ d i a di j na des dza dâ kû "Hurry get ready. Taos there we will There they went Then wait.” back.

16 kai na ge tsi sis dîl se gö dâ kû 'a na göl di nî na dô xin gö sis were sounding. Then they said again “Oh,
bi ka e bi k'e idli na ge tsi sis diL tse gô ba yeL gol ni na
his father his friend made him. Sis sounding carries him,” he said.

2 da gôs i ye Li biL na kai na 'â e ga dja n hi 'âL tso yi ka
To Taos horse with they came. There Pueblo Indians all among
yis ni na da t'ôL i ye xa na dzï yôj na
they gave them. Shade they went on.

4 da kû be yis ka na le gô ca 'âL na na ki yis ka gô a ts'it tsai
Then day passed. Another near evening two days were “May you
is dza ni bi la Li ga ye hi i ya na 'a yîL i be ca na t'a nî na dâ kû
Old woman white hands something has done until sunset,” he And
said.

6 in de da n 'â ci Lec na da dn ya na Li biL nal n de gô kwe
then there dust only was rising. Horses with running there
nân sa na da gôs i ye Lî i ge kû na a da t'e gô ye na he sa na
they came. At Taos horses just sweaty they came in.

8 da tc'iL tsô ye ca i 'a gô ya hi kai na is dza ni bi la Li ga ye hi
Marsh at evening to them they came. “Old woman white hands
yis ka gô xa tc'in na na dn ze yiL ni na da yi dji e 'a xa ne dji
to-morrow where we camp?” he asked. “Right there close.”

10 a nl tsâ gô na yiL ni na yô gô de dji na yiL di ni na 'â dji ni na
“Ah, you are he said. “Further,” he said to them. “There,” he
said.

12 da 'â des bi na ge da lî gal gô ca i 'a gô kô ci na hi se na Li
there they sat. When they were evening here they were Horses
eating coming.

14 kai na k'a di is dza ni bi la Li ga ye hi xa tc'i na na dn ze yis ka gô
“Now Old woman white hands where we camp to-morrow?”
yiL ni na da 'a xa ne dji 'a is dza ne bi la Li ga ye hi nl tsâ gô na
he asked. “Right near.” “Ah, Old woman white hands, you are preg-
nant.

16 yô gô de dji 'a dji ni na yis ka gô nl t'â da 'a dji i la dji n kai
Beyond there,” he said. “To-morrow early there in ad-

vance

yîL ni na de xa da da kwe des bi na ge da lî gal gô ca i 'a gô
he said. Already there they were When they were evening
sitting. eating
da kwe na nas na Li'ibil nalnde gō Li'ige kū na a da tc'gō there they came, horses with running horses very sweaty.

2 ca'iga gō ya na na kai na is dzan bi la Li'ga ye hi xa tc'in na At evening to him they came. "Old woman white hands, where na dn ze yīs kā gō da 'a xa ne dzi 'a nl tsa gō na yīl ni na we camp to-morrow." "Right near." "Ah, you are pregnant,"

4 i Lā yō gō de dzi 'ā dzi nī na yīs ka gō nl t'ā da i la dzi n kai "A little beyond there," he said. "To-morrow early in ad- we yīl ni na we camp to-morrow." yīl ni na he said.

6 da xa dā da kwe des bi na da il gal gō da kū xa ca i ge nān- Already there they were eating. Then "How you sitting gec yīl ni na an ō ka di bi jīna an bi na l'an a na yi k'e na gej na he told him. Okadī his name that was their Upon he spied. one servant. them

8 dō da 'a gō yā ge n jō ne gō bi kōn ka nī na da kū yi tc'i n ke na- "Not they are very good their camp," he Then toward they aware, said. them moved.

na za na 'a gō xa de na xa ca i ge na da n gec ca i 'a gō na da zel It was near. "How it is look again." "Evening you better move,"

10 yīl ni na da kū bi ya hi kai na da kū kō ka hi dai bac i 'a cī he said. Then those to went. Then camp right close there them de dnl dje na k'ā di ō ka di n'in da ba ye hn dai yīl ni na they built a fire. "Now Okadī your enemy to go in," he said. them

12 da kwe ya n ya na ʻitsī bai nl dje na 'a cī ge da il gal gō There to them he went. Meat to him they Then eating gave.

des bi na da al gal na kū te' ba xa na n da i yīl ni na da kwe they sat. They ate. "Water some to go for," he said. There them

14 in na na dza na 'a cī ga kūc dje hi ye kū nai n'ā na kū da 'a- he went again. There water basket with water he brought. Water they drank.

dla na n in da kūc dje hi ba nān 'ai da kū ga ya nai n'ā na "Your water basket to carry Then to them he took it enemy them back." back.
da kū da'ac di nec dje na dā kū bi ke' cī na hī ze n xa yinl ka gō
Then there they lay down. Then behind those com-
2 da kwe na he za na a t'ē gō gō n a hi īl ts'a ne gō bi kō ka na
ing those them
there they came. It was canyon each side their camp
stood..formData

Then it was dawn. Toward standing they made Then they were
each other themselves. alarmed.

3 da kū yis ka na īl tc'ic dī na zi gō 'a de ya na dā kū gā ba'at da-
These were only those weapons.
ne those were clubs only those their Then those one each other

6 bī kū ka hī 'ai dō ba ne t'ī na 'a gai na yīl na ndzō na āl tsō
those camped those they did n't Over there with they fought. All
other none, side

bother.

4 gōs ya na nail tse na xa Lī ye da xal na da ya djic na bi k'a hī
They began clubs with. Only clubs they held. Their
killing arrows

'ai et di gō da xa Lī na 'ai bī dē ni na dā kū gā Lā de hī Lā ne
those were clubs only those their Then those one each other

7 na yis tse na yi ka hī kai na 'ai dō ba ne t'īn dī cī cī k'e na
they killed. Among they went. Those did n't bother, these I
them my friends

8 yīl ni gō dai nīl nō na dā kū bī gō de hī ī Lā da yīs teī na Lī gō
saying they stroked Then their property they gathered up. Horses
too their hair.

'al tsō ī Lā da yīs teī na k'a di is dza nī bī la Lī gā ye hī n k'e
all they gathered up. "Now Old woman white hands

10 al nī ni na dī bī da dīl dā kū gā ī gō de hī yi kai nī na āl tsō
you tell, stand in Their the property among them All
line." he gave.

yi kā yis nī na dā kū 'ā gai in da hī 'ai bī k'e 'a yin laī k'a di
among he gave. Then those enemy those their they had "Now

friends made,

12 cī k'e na li ka na da ha dlai yīl nī na gō li ka na da cī dlai na
my your pick out," he said. Their they picked out.
friends, horses

'al tsō ka na da zes dlai na dā kū k'a di īs dza bī la Lī gā ye hī
All they picked out. Then "Now, Old woman white hands,

14 n k'e di Lī bi kan nī yīl nī na dā kū yi ka yis nī na k'a di
your these horses give he said. Then among he gave "Now,
people them,"
is dza nî bi la li ga ye hi da xan t'i ye n xin del gô na dn del li gô
Old woman white hands where you wish camping you may camp. Rich
2 sin li e ̣ic n dan k'e hau na daL yîl ni na yi ts'â na des kai na
you are. From slowly you go he said. From they went. here
back," them
da Le e dji kwe na sn yôc na da t'ôt i ye xa na ts'i yôj na
One day there they came. Shade they went up.

¹ A Spanish loan word, rico.
TRADITIONS AND PERSONAL EXPERIENCES.

54. THE WAR WITH THE AMERICANS.

Long ago there Mora they moved Canadian many they were out. River

2 hi ze dā kū bō da J a ne ʻai dā kū ga bō bec yec bai na ʻāʻe ga
camped. Then cattle were these. Then a bell had on her. There
tsi yes xi na dā kū gō nL tsa b i n ga ne dā kū sō L n dau ga das yis
they killed it. Then they Americans. Then soldiers to rode.

4 nan tʻan di ʻi ka kai bi tcʻi ʻi dō xa da tcʻi tʻi dā kū ina das yis
Chiefs four for them. To they did nʻt want. Then they rode back.

Then they moved when it. Then horses with they came. ʻChiefs
camp was day.

6 xa xai na xa na djai ni di ʻi ni dā kū gō dā nʻe whic ki da i dLā
hurry us give, ʻhe ʻFour, ʻhe ʻThen they got Whisky they

said. said. They came. then to do it.

Then they moved when it. Then horses with they came. ʻChiefs
camp was day.

8 si lī gō tcʻi ʻi Lī ye Lā da des kai ke da in L tʻō bīt da tcʻōL tʻō
became. To horses with they went. They began to shoot back

Three they killed. One his finger was hit.

10 dā kū na tʻa dji na da des za dō ke le gōs tcʻi ne kʻat da e
Then back they moved Picuris this side on the

mountain

12 Lā gō gō tcʻi ʻi Lī bī da dl yī Lī tsa sī bī tcʻi ʻi da sīL sōz
many. Near them horses with they rode. A paper to them
up.

1911.] Goddard, Apache Texts. 125
gō la k'e xa yīnL tsōs n yēs zōs le' ba na zīnL tsōs gō nL t'o kwe
From he pulled it He tore it An- to him he handed. He shot Here
his hand out. up. other him.

2 gō gā yē dəLsi' dā kū dī bī djins des dje gōL gai e Lī bīL da-
his he hit him. Then they started to fight. To plain horses with they
arm
dīL yīs dal ts'ā ye da gōL t'o xa t'au bin nac n'ti da da gōL t'o gō
rode. From differ- they shot. This around them While they were
ent ways way they made a line. shooting

4 bī tc'is dec dje na da ts'il ts'e dī gō gā bī gā da'e djinL di dā kū
they kept at-

They killed Four were Those from they extermi-

Then
tacking. killed. nated.

n ke na da za īL ki i sāL tsō ba djinL de be sō hī gō lā gō bī t'a cī
they moved Guns all from them Money too much from their
camp. they took. pockets

6 xa das yec djai
they took out.
'a cī na nan za kō tsō hī gō tc'i c dō 'a cī lī dō 'a cī gōc tc'i ne
Then they moved Rio Grande west side. Then El then west
across
Rito,

8 mai sī dō 'a k'e na da sa mai sī dō e na ka ye dja n gō sōL n dau gō
Vallecitos there they At Vallecitos Mexicans Pueblo In-
soldiers moved out.

ge da īn nL t'o bān ke na da za da dō le' gō ye si' bī gō da dō
they shot at. They dispersed. Not one was wounded. Those not. too

10 gō yō di bī tc'i ye ban na da hī ze da 'a cī na na t'a djī kwe
Coyote toward they camped. From there back again there

gō nī hō ye bān k'e na da za 'a cī yō gō ye sai xan ye di ye dzīL hī
Conejos they scattered. Then beyond "sand lies" moun-
tain

12 bī gā ye xa t'au na hī ze na bec di ye ka na da za be gō lō hī
its top this way they To Arkansas they moved. Pueblo
camped. River

yō gō cī e gō 'a hī kwe na da he za yū da bīL īL ka gō kōn ka
beyond canyon there they camped. Ute with among camps.
them each other

14 xa ya ye Lī das yīs na kai ye da kwe bī gā na na ts'is tse na
Below horses they Mexican there their home They killed
rode.

'sc a cī bīL na da zes kai dā kū bīL da gō das is 'a dā kū 'a gai
Then with they brought Then with they It was Then there
them back (a scalp). they danced. some time.
 Plain Pueblo beyond enemy were very Early they came many.

2 das nL ka bit na tsin ní dzó 'ai dzilí bi ga ye xa da gó nes dzó after them. With they fought. That moun- its top they withdrew (fighting).

dá ků 'a da gó sí' na góc te'íc di n ke na da he za dzilí le'e 'a Then they quit. Again west they moved. Mountain there wet

4 na da he za is'a na gÓc te'í ne na da he za ga na da sa dja in they camped. It was some Again west they moved. To them Pueblo they came, Indians, Mexicans, soldiers, with very attacked them. They ran out again. them many

6 da ít. a gó dá ků yú da hi'ka' 'ai gó ts'á nas sa 'ai dō bín da da They scat- tered. Then Ute those those from them they Those not their moved. enemies.

'ai da ki ye ke gó t'i Those every town lived.

8 dá ků a pa te'í hi'ka' dzilí ya na snt da kai da ít. a go in da i Then Apache these moun- to they went. They Enemy, tains them scattered. Mexicans, Pueblo soldiers with aided Just this just they were Indians, them each other. way deer like

10 na ts'int da te'íc cós il. tcin ní lá gó te'í bi des tse is dza dja gó they ran. Children many hunger died with. Old women too lá gó te'í be des tse dá ků yó gó ci gó ni hó ci dzilí be na dá hi zu many hunger died with. Then east Conejos moun- tains to.

12 'a ci ba gó só ci xai ya k'e na da za 'a ci i ne dzilí bi t'a di ne Then Pagosa below they moved. Then this moun- on its side tain 'a ne na da n za dela amalíe yú da bi kōn ka 'a ba na daza there they camped. Tierra Amarilla Ute their camp there to they them moved.

14 'a'è na is'a bi ts'á na da de za a bi kyú hi bi te'í ye gai yó ne e There after some from they moved. Abiquiu toward it, Cangillon time them again.

na da he za dá ků t'e ke a na gó dji dla dá ků da'è na ye' they came. Then peace they made again. Then right there goods
55. The Horses of the Apache Are Stolen by the Navajo.

6 "si ma lôn ci 'a na da kōn ka inl't'ān ne Li ga dai ne yō da gō At Cimar- there they were Navajo horses for they spring ron camped. them drove off time.

dā kū bī ke' Li be das des kai da dō Li ba ga na dji nīl Then after horses with they went. Not horses from they took them away.

8 "da ga cai nt de yō da kū Li ja da di k'ā ne hi dal ke' nzi 'ai na They drove them off. Then ponies very poor one after were Those the other standing. only
dac ne yō da kū da k'e' gōs li gō bī ke' das des ba yō da a pa teī They drove Then fall when it after they went Ute, Apache, back.

10 yīl da kwe Li ga dai ne yō i bī ke' ye das des ba 'ā kōl tsō ye e with Right horses those they after them they went There Yellow them. there drove off as a war party. River

na kai ye yi li ya nai na yōl na 'ā'e ga ts'inl tsa na dā kū Mexicans their for they drove There they saw them. Then horses them off.

12 dja a na ki ba ga na dji dla na gō ts'ā n da des t'i na dā kū mules two from them they took From them they hid. Then away.

14 yī te'i ye 'ā'e inl t'ān ne 'āl tsō da kwe n da bi des dji a da dā kū toward it there Navajo all right there they had been. Then placed.
da kwe da ts'is yis na da lá dji yô da gös ka ìl t'e 'ai da la dji there they went. In front Ute six of them these in front

2 lì bi lì kai na dá kù tca göl xel gö lì yi ts'ā i ne yö na horses with they Then when it was horses from they drove went. dark off.
dì il t'e yi ts'ā i ne yö na dá kù na dìl t'e hì k'a' le' lì Four of them they drove Then two of them those another horse them them off.

4 l'e gô ba lì bil ts'in t'i na dá kù yi nî t'o na dá i ge at night for them horses with they came. Then they shot. Just yai dî si na dá kù bi ts'ā n des t'i na dá kù da lì na he was wounded. Then from them they went. Then just horses

6 da ge da is'a gö gö ka nai n lôs na
with saddle among them he led back.
dá kù yis kâ gö t'a nl dá bi tc'i' lì get das yis na dá kù Then next day early toward horses they rode. Then them

8 söl n dau hi 'ai da la dji gö gö tc'i' lì bil ke l'îs na lî gâ na t'i gö soldiers those right ip toward horses with they forming two front them rode lines.
dá kù kù hî ge ci bil gös da ta ts'is kai na gö tc'i' lì bil da da-
Then by the ditch with down they got. toward horses with they them stopped

10 dîl yis na dá kù man dê la hi' bi tc'i' xa be ts'îl ts'i na dá kù riding. Then the flag toward them they raised. Then 'a gö l nî na dá xà n lâ i des t'oî 'an be na dîá göl nî na he spoke to "Which first shoots that we will he said. them ever one one fight."

12 dá kù ga bil ki ye na da ts'is yis na bôs ki e dá kù da gö'n'a ye Then with to houses they rode Bosque. Then in the canyon them

14 dau hi îl ts'a ne gö lî bil hî l'îs na dá kù îl t'a na hi gö tc'i' soldiers on either side horses with they rode. Then the Navajo toward them na dî dje na da gö dzî gö t'en da söl n dau hi bi tc'i' dö yi ka t'i na came cursing them but the soldiers to them did not allow.

16 dá kù na l'î ye ye gö ni l na da xa t'en da gö tc'i' na dî dje na Then earthern they took them Nevertheless toward they came wall inside. them

1 A Spanish loan word, bandera.
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inl t'an ne na gō ni dzō yī ka t'i gō is'a gō ga na gō ne na na t'en-
Navajo to fight with they wanted. After a they gave up but time

2 da k'e i ki ne e sōl n dau na ki nan na dī t'ac na 'ai k'a cī cī gō
by the door soldiers two walked back. Those watching and forth.

ye gō ye da i dā na dā kū inl t'an ne da la e na et tc'ī'a dī
inside they were Then a Navajo one wanting to these eating.

4 sōl n dau hi yī L'a nan ye gōl ye ts'i t'i na dā kū 'ai sōl n dau hi
soldiers behind with came in. Those soldiers them

binl tsa na dā kū ga da da kwe yōnl t'ō na yīl i na ts'i tsī na
saw him. Then right there he shot him. They shot him down.

6 yī yes xi na dā kū bī k'e hi k'e bī ni ki na dā kū da kwe dī ke-
They killed then his people took him Then there four days
him. outside. passed.

yīs ka na dā kū bī ts'ā n ke na da ts'i yis na Lī da dō
Then from them they started riding back. Horses not

g a nai nt djai na bī li hī le' ba na dzō i 'ai yī ts'ā cī da dō Lī
to they gave Their some they had those for that not horses
them back. horses taken reason

g a nai nt djai na
to them they gave back.

10 dā kū in da ī k'a sān da xe djī des n da na bī k'e' le' ba das tsa-
Then enemy Santa Fé they went. Their one having

folks
gō da xa di na xīn l tsa hi na xī ga de da n jō nī na dā kū sān da
died, "Any- who sees us they may kill good," he Then Santa
body us, said. Fé

12 xe ye hī kai na din de hī na dīl t'e na īs dza gō na dīl t'e na
they came. Men two of them Women also two of them

were.

īl tcī hī k'a di i na tsa bī il t'e na dā kū 'a gā cī na da tc'in kai
Children those four Eight of them Then from there they were
were. there were. coming back.

14 bī gō 'ic di na ś'ē ga ts'i da bīl i le djī ya na ca'i a gō na da djī-
Those that side There they met. Evening they were

kai na bī gō ś'ēc di na n de l na dā kū ts'īn l tsa na bī tc'i' Lī
coming Those from were coming. Then they saw them. Toward horses

back. there
be las des kai na be li ni ní na dá kū 'a bil xa ts'i na dzō na with they went. They overtook Then there with they began to them.

2 da le e ts'i yes xi na dá kū na ki hi li ye la des t'ac na dá kū One they killed. Then two horse with rode off. Then
da le e tc'e kē 'ai k'a da ní de nes ka na bi-o tca gōl xel na one woman she on foot ran off. Behind them it was dark.

4 dá kū 'a gai ìl tcí ní hi kai hi ts'is sīl na di k'a is dza ní di ì Then those the children three they caught. This woman four
da tc'òn tcí na bí li hī gō da be da is t'o gō ba gā dje nīl na na dá they caught. Their horses with they were from them they Corn too packing took away.

6 yīl xin de nà le t'àn da i'k'àn da na ó le da whic ki da 'a xa- with they were Bread, flour, beans, whisky this way them bringing.

t'au ba ga tc'i nīl na dá kū da ce n ke e 'a bil nas es kai l'e gō from them they Then where they there with they went at came them back night.

8 dá kū bi tsí i da dō bec n dzis na dō be gō ts'is sī gō yō da hī Then his hair not they cut around they not knowing how. The Ute 'ai na ye gōs si na t'en da 'ai hī dō yī yes xi 'ai yā yī kas ke na those they knew how. But those they did n't that is they were afraid. only kill him why

10 yis kā gō i t'a nł dá bi ka ye i tc'i t'i bil kec nà na da na xī Next day early they wanted them they sent word "You ba da ts'is na xī dō be da gō n zì bi tc'il ní na da xō n da sì da gōn- for scalp him. We do not know he told them. Immediately shouting him how;"

12 de gō lī yī tc'i i la da des kai na lí i da di kō gō xa dn i la horses toward they all ran. Horses just smooth whoever first dai sīl i 'a dza na yī tc'i' lī ye la des kai na 'ā ya lī bil caught did it. Toward horses with they went. There horses with him

14 n de nł n de na yī tsí i yē dn dzīs na da bi dja i n da āl tsō they raced. His hair they cut off. His ears too all
dai yec gic na da bi lac gan hi n da āl tsō dai yec gic na 'a ci ga they cut off. His fingers too all they cut off. From there

16 nai ntī te'cin 'dá kū 'a gai 'bi tsí zīzī bi gō yī ye n'a na ye t'as na they brought they Then there his scalp his in it he put. He trimmed them back say. knee it.
They put the pieces then they swallowed them, then they greased them all in the fire. They built a fire. They might eat in the fire. They went up. They sang, shouting. They sat there. They went. They sang, shouting. They sat there.

They put the pieces then they swallowed them, then they greased them all in the fire. They built a fire. They might eat in the fire. They went up. They sang, shouting. They sat there. They went. They sang, shouting. They sat there.

They put the pieces then they swallowed them, then they greased them all in the fire. They built a fire. They might eat in the fire. They went up. They sang, shouting. They sat there. They went. They sang, shouting. They sat there.

Then they began to eat. Then Ute tse hi ka ci ya na xa di ai go g6 n de go da na nes da na rock its top he went up. Singing shouting he sat there.

Then they began to eat. Then Ute tse hi ka ci ya na xa di ai go g6 n de go da na nes da na rock its top he went up. Singing shouting he sat there.

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Then they began to eat. Then Ute tse hi ka ci ya na xa di ai go g6 n de go da na nes da na rock its top he went up. Singing shouting he sat there.
56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER.

4 ins di da le da'áltso a pa te'hi da'áltso yó da gó si ma-
Here together just all Apache just all Ute too Cimarron
lón ye k'ẽ na da za áe n cná gò das égò di dá kū n ke na-
they There they put a There It was Then they moved
moved out. corral. was a dance. over. camp.
6 da za kól tci de ye na he za na da de za dzíl tc'i djai ye nada heza
At the Cana- they They moved Hills stand they camped.
dian River camped. camp.
na de za li yeI des el i ye na da he za na de za ga li só ye da kwe
They Saddle floated they camped. They Carriso there
moved. away moved.
8 na da he za na de za si ma lón se gò ye na da he za yó gò ye
They they moved. They moved. Cimarron dry they camped. Beyond
'ac dle ka dn la ye na da he za síma lón sè gò k'ẽ gò n 'a ye
five peaks they camped. Cimarron dry out of the canyon
10 na da he za na da de za dzíl ya dn 'a ye na da de za ge gòl gai ye
they They moved. Mountain they camped. On the plain
camped. stands up
kū he nl ka na 'a na da he za yó gò ye na da he za dá kū di ge-
water lies there they camped. Beyond they moved. Then level
place
12 gò n kel ye ẽ yan ne da des tse e na i ya ci be des tse i dō be gò zi
buffalo had been killed. Some-
body who killed it they did n't
know.
dá kū na bec di sai dal gai ye ka na da za da kū na bec di hi
Then Arkansas white sand they camped Then Arkansas
River by water. River
14 yó gò ye Lí xa da nes n de ẽ ya ne da tc'e xa na dac n ka
beyond horses they rode. Buffalo in vain they looked for.
na tse li da le e n ki gò na da i t'i da'ái das yës xí m be hes det.'
Bulls one at a time were about. Right they killed They brought
there them. back meat.
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dā kū il ní dji ci göc tc'i ci t'a dji ci ina da za dā kū yū gō ye
Then half of west backward they went. Then beyond them
2 lī xa na das yīts' a gō ʔ ya ne da le e na tse lī 'ai gō na da-
horses they rode. There buffalo one by bulls those too they
one killed.
zes xī be na da des dēl' a ci da kū na bec di hi yō gō ne gō
They brought home There then Arkansas beyond
meat.
4 ʔ ina dja an tsa yī bil i linl dēl na lī i ge yin lōs na 'a bī ke'
enemy mule with they had ridden. Horse they led. There their
tracks
da gō ts'īnl tsa'a ci göc tc'ic n bi ts'ā na da de za dā kū dzīl
they found. Then west away they move. Then moun-
tains from them
6 be na da hīn za 'ai tse in tcinc yī hi
they came to, that Tseintcincyihl.
dā kū t'a dji ye na da tc'i j ye na ka tc'i'l t'e gō dā kū in da i
Then back they hunted three of them. Then enemy
8 da na ke'na 'a'e ga di na da tcij je hi gōnl tsa na ges nl ka na
right behind there they were hunting they saw They attacked
them,
Lī i da kai gō 'a ga ga yint djai na le' ns des t'ina dā kū Le'
Horses three from them they took One hid himself. Then one
away.
10 gönl tc'i dli ye yī ts'ā kaz na dā kū da tc'inl la e bañ ke cn ya na
thick brush ran in. Then just one they fought.
i ne gō n'a gō kwe ka L'a ye da'a gōnl ts'ōs dau ts'iūn ga ye na
This side arroyo there edge of it very small was a flat.
12 da gōl t'o na k'a da dja'nlī kwe ga yik'ée nsi na kwe göc da
They shot. Arrow which he held there it hit. There down
is n t'i na gö n'a dji da bī ga ye da'a bī gā e bil xa tc'ic gic na
he jumped. Canyon right by it right its edge he came up.
14 tc'i nl t'o na da da kwe gös da hī lic na da da kwe xa na dzis dza-
They shot. Right there down he fell. Right there they came up.
na ba tc'a gāl gō da göl t'o gö gö ts'in t'a ye gö gas nl dli na
While they were when they shot his back they shot him.
fighting
16 bec k'a hī kū de na xa ts'īnt dzis na bec k'a hī da gō cān ʔa gō
Arrow-head so small he pulled out. Arrow-head being in him
da k'a hī na xa dzīnt dzis na na djonl t'o na bil gös da na yi dzaa-
just the arrow he pulled out. He shot again. Down he shot him.
it was
zi na dâ kû tcîc ba ye tc'i ya na 'a gô sî na ge nes dzi gô da da kwe
Then woods he went in. They stopped being afraid. Right there

2 dzîs da na tcî tcî ye ye dâ kû da tc'înL la e kôn ka ye dâ kwe
he sat, woods in. Then just one to the camp there
gô nic na ca 'a gô da kwe Lî das des kai îâ gô da bî tc'i*
they sent Evening there horses they came. Many right by them
word.

4 dac nec dje gô dn tc'îL yî bî ye ye dac nec dje yîs kâ gô t'a nil-
they lay. Thick brush in it they lay. Next day early
dâ Lî k'e das yîs 'âe i t'a na 'ac gô ba Lî das yîs 'âe ca 'in da*
horses they rode There still two were to horses they There enemy
out. them rode.

6 yîL gôs da ts'înt sî e di Lî tse hi yîL nai yes 'a na L'o hî gô bâ-
with down he was shot blood stones they had turned. Grass too
dîL hî yî nôc na tcî tcî ye ye i yin nil na
blood on they had pulled up. Woods in they had thrown it.

8 dâ kû dzîL ja si'â hî yî la ka e da t'ôL 'a gô la na 'à da yîs la-
Then small hill stood its top shade they had There they had
made. put it.

na na ye hi 'âL tsô da kwe da yîs'î na bi ga ye da Lî k'e das yîs
Property all there they had put up. Its edge horses they rode.

10 dâ kû kwe kû n li yî bâ ye na da he sa na di be na da yîs tse na
Then there stream its edge they had camped. Sheep they had killed.
da 'âL gal na da hî la ne na i na das yîs na dzîL n 'â ne gô dâ kû
They had There were many They rode on mountain Then
eaten it. of them. where it stood.

12 da'a ci t'a dji ye n ke na da dzîs kai
from there back they started.
da kû na k'e' yî la dji ye 'în da na na kî din de is dzan ja gô
Then our people in front enemy were, two men, old women too

14 na kî îL tcîn dja kai i gôs ts'î di dâ kû kwe bi la dji ye ba k'ec n-
two, children three, seven. Then there in front of they
them camped,
da na gôL gai ye dâ kû gô ke' ci na hi ze gô 'a de ya na dâ kû
plain in. Then behind they were they made Then
them camping it appear.

16 le* bi tc'i* gô tc'înL'â na 'a xà nau ge'n gec na k'e nal ne
one to them they sent. "When it is near look our people
na ke' ci k'e na da sa gô djîL'î na ba Lî snt t'i na 'a xà nau tc'i-
behind us are camping," he said. To horse he rode. When he he
them was near
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n̓il ̓i na d̓o̓g̓ k̓e na bi ts̓á li ts̓is k̓a̓l n̓a ge das n̓l k̓a naˈ i t̓a
looked. Not their From horse he rode. They attacked. “Wait,”
people. them

2 bi te̓c̓i̓l n̓i na da ̓c̓i li̓ bi̓l da di̓ y̓is na d̓a k̓ü ˈi̓ d̓a̓ t̓j̓i̓l de na
he said. Right horse with he stopped. Then his he took off.
there
dā di kū te̓c̓al ts̓ō h̓i k̓ec da t̓a na k̓a di bi dj̓il ni na dā kū
Naked war-bonnet he put on. “Now,” he said. Then

4 da le ̓e din de e ˈa ɡ̓a c̓i ɡ̓ō in da ̓i n̓a n̓a n̓a b̓i̓l il te̓t̓i t̓i̓ l̓i be
just one man from there enemy chief with to each horses with
other
lak des t̓a̓c na il te̓t̓i ˈt̓ec̓ bec xa dzint dzis na dal tci̓nc di li
ty two rode. Toward knife they drew. Both of them horses
each other

6 b̓e il ts̓i̓s ɡ̓ō ˈi̓ ɡ̓ō il te̓t̓i ˈy̓il na gōs da le dj̓al del na bec da be-
stopped. They took hold. Down they pulled Knife with
of each other.

ts̓ōl ts̓i̓n gō dal a ne il ts̓i ˈe ˈxi̓ na
they stabbing both they killed each other.

8 dā kū n̓a e nas yes ka na gō ndas yes sī na bi ka dji i da nac-
Then over they were. Around them. Among he
there waiting. them came. they attacked.
n̓a n̓a da gōl t̓o n da k̓a hī da le net. ˈa na k̓a dō ge n̓l n̓i na
They shot but the together fell near. Arrows did nˈt hit
arrows

10 ba la gō dō ge n̓l ni ɡō dā kū ˈa ɡ̓ō da ɡ̓ō ke lˈa ye i ts̓is sī na
Bullet too did ˈi t̓ hit. Then after a sole of his they hit
him. while foot him

kˈa be bi ˈhī gō ˈlā gō tsˈi des tse na da li da na kī lī lī gai
arrow with. Those too many he killed. Horses two horses white

12 tsˈi tlin lˈt̓e dā kū ˈa ɡ̓ō des tse e lī lī gai ˈi da ˈa xa nec ˈi sī la
both the. Then there where they horses white close two
same. killed

lˈōl yi ze xa yi djai na ˈda n̓a ya gō da na yis djai na dā kū da
Rope its. he had taken. Right on it he had put it back. Then
mouth off.

14 ˈa gai ba nc n ya gō gō yes xī na ˈa ɡ̓ō g̓a na da le e il tcin-
that while he stood they killed. All they Just one child
one there him. killed.
dja kū de ˈda ˈai na et di na in da ˈyín l ki na dā kū na kī il-
small just that was. Enemy took it. Then two
one missing.
Goddard, Apache Texts.

1911.

57. A DUEL BETWEEN SCOUTS.

Le gō ini ya ne xanana ze na din de nañ ka xanats'it t'i na
Another buffalo they camped An Apache went up a hill scouting.

10 a ga cī gō in da nañ ka xanats'it t'i na iL da ci xai tc'is t'i na
There too enemy went up a hill scouting. In front of they came up.

iL ts'iL tsa na da kū na cī'ac na na Le tc'i gic na iLa n't'ac
They saw each. Then they stood. They made signs. "Let us meet,"

12 tc'i ni gō na Le tc'i gic na da kū k'ahí da'a ni ye n ní na gō tc'i
saying they made signs. Then arrows there on the he put. To him ground

xa yi la de gō ni ye n ní na da kū gō gō k'ahí bí tc'i xa tc'i-
having held on the he put. Then he too arrows to him holding

them up ground them.
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la de gō ncnína ni ye dā kü i£ ki gō tc'i' xa na yi dla de na them up put them ground Then bow to him he held up.

2 ni ye nai ní na dā kü gū gō i£ ki i bi tc'i' xa na dji dla de na On the he put it. Then he too bow to him held up.

3 ni ye na cnína dā kü beci xa na yi'a na gō tc'i' xa na yi dla de na On the he put it. To him he held it up.

4 ni ye nai n'a na dā kü inc di hi k'a bec et di bi dji lní na On the he put it. Then this side the one "Knife none," he said. ground

bil na le tc'i gic gō a yi e il ts'a ye e i lanz'ac t'e ke a- With making signs, "There in the middle we will Peace we meet.

6 li dle gōlní na dā kü ë di de nín hi ët di gōlní na dā kü will he said. Then "None weapons none," he said. Then make,

bil il tc'i nke n'ac na àe il ní dje ilad jint t'ac na ge i- with toward they two. There they two met. They him each other started. middle

8 gic na dā kü ga daaëe bil ilec n di ga na bil i tc'i ga na is a gō made Then right they began to They fought. After a signs. there fight. time

nc n de nL n de na n ke gō n yi na bi de nín siíi yi tc'i ye dā kü he was tired out. He began to his weapons they to them. Then carry him lay

10 gū hi k'a beci be ts'is bai na bi de nín hi yi tc'i' ga yel na dā kü this one knife hung about his His weapons toward he carried Then neck.

gō be jì hi be na tc'al ní na dā kü xa tc'i'a na be ga gal ye his knife he remembered. Then he took it out. Under his arm

12 be ts'ìnL ts'i na na gōLn t'e na bi de nín hi yi tc'i' na di kas na with it he stabbed He dropped him. His weapons toward he ran. him.

da yì tc'i ye ts'ì des Lìc na das tsa na dā kü bi tsì bæ nt djis na Right toward he fell. He died. Then his hair he cut around. them

14 bi de nín hi aL tsō bi ts'ā na cnína kō ka ye dā kü na da gō- His weapons all from he took. To the then they ran him camp

nt di dzō na gō ke ya hi bi tc'i ye gō ke ya ye n das es n da na off. Their country toward their country they came.

16 àe gā bil da gō das na i gōl ka gō da bil gō da se na There with it they danced. Having a good time they danced with it.
58. A Captive Woman Attempts to Make Peace.

da kwe na da hi ze na kól tcí de hi xa ya ye 'á'e ga kól tcí de
There they were Canadian down. There Canadian
camping River
Salt River there beyond enemy saw them. Then early
'an da ye yó da tc'è kë da la au bi ga na 'á'e ga ba Li bi lín-
far Ute woman by herself her tipi There to horses they
was. her
4 'ac na t'a nl dà gò dà kú yi ts'ā na di kas na kön ka dji dà kú
two rode, early. Then from them she started to the camp. Then
to run
'a gai in da i bi ts'ā Li ye la dec t'ac na dà kú tc'í kí hi kwe
there enemy from horses with they two Then the woman there
rode back.
6 kön kà yì ye hi kas na bi k'è yìl k'è gò nl'ä na Li yi ka la na-
camp in. she ran. Her folks she told about it. Horses after they
them
da des kai na Li na dai ne yò na dà kú Li jö hi da yòn tcí na
went. Horses they drove. Then good they lassoed. up. horses
8 yì kë da n des bi na dà kú le' yì tc'i' Li yì bìl yì ni na dà kú
After they rode. Then some toward horses rode. Then them
then
in da' da la ne na a ci Li bìl na i ni na bi tc'i' Li
enemy were many. There horses with they rode Toward horses
back. them
10 ye la da des kai na
with they went.
dà kú 'ic di gò in da' is dza ni yì tc'i' Li bìl k'es n t'i na
Then from there enemy old woman toward horse with came near. them
too
12 da nan t'a gò dà kú in da i Li bìl da da dìl yìs na 'ic di gò
Only she talked. Then enemy horses with stopped. From here
yù da hi i Li ga tc'i n t'i gò t'e ke 'al tc'i dle hi ka in da' is dza ni hi
Ute everyone stood in a Peace they were Enemy old woman
making.
14 da din de ne l'à dji xa tc'è gò yì ye' Li bìl na dìl is na t'e ke
men end of line this way among horse with she rode. 'Peace them
"an na xi le xa di bI. nan di se yiL ni na da kU t'e ke 'a tc'iL dla na to make with this with we come," she told. Then peace they made you

2 il ni djI ci t'e ke 'a tc'iL dla na da kU a ga djI din de half of them. Peace they made. Then over there men

dJ da xa da xal ts'i nat dzO na

4 da kU yO da hi i go de hi ka da ye yi des dje na yin de ci

Then Ute their property on edge they piled. Behind it of stream

xa ya nas dje na da kU li ik'a go n a ye da da hes lo na

they lay. Then horses it was in arroyo they tied.

6 nal ts'in it dzO na go tc'i na di dje na in da i da kU a xa ne ci

They were fighting. Toward were coming the enemy. Then close them

yiL gos das ts'is si na da kU a ba tci is dza ni tse nili ya'al go with down he fell. Then Apache old woman ax having in her hand,

in da i ac dO dat tsai go yi tc'i da dIL go na yi ga ne tse nil ye enemy not yet dead toward she jumped. His arm ax with him

i la yiL ni na dal ts'a ne da kU bi be t'o di yai dnt ts'is na she cut off, both sides. Then his wrist guard she pulled off.

8 yi bi e ye na ts'inL ni na

His belly she threw it on.

da kU in de da yiL n kel net dzO na li ya gat dai yes inL na And then with they commenced Horses they took away.

to fight.

10 an da ye 'a da yis si na di i li ya gai yint dja in da kU da ni Far they stopped. Four horses they took away. Then on foot

hi kai na in da i ge il ts'a ne li bil k'e da hi ni go 'an da ye 'a yi they went enemy from both horses they rode. Far they sides

12 si na t'adji ci na da hi kai na in da ik'a da ike ye hi kai na stopped. Back they came. Enemy it was behind walked.

ge xa da d'ai go yi da na das kai na yiL gos da hi kai na da xa t'en Singing facing they come. With down they got. Any way them that

14 da da bi tc'i hi kai na 'a xa dau ye dainL t'o na da dO na a dIL toward them they came. Near they started to Not moving shoot.

t'e e 'al tsO aI ga na 'al tsO yi tsI xa yint dzis na 'a ci ga all they killed. All their hair they took off. There
This way camp was.

59. The Horses of the Ollero are Stolen.

4 di íla dā o ye lō hī si malōn ye k'e na da sa i yan ne xa na den-
This long the Ollero Cimarron they moved "Buffalo we are going
out.
za ni gō k'e na da sa dā kū ya ni lō 'ai si malōn hī 'ai ke gō t'i
for," say- they moved Then Llanero those Cimarron they lived.
ing out.
6 dā kū ma gi lī ga da yēs-nil lī n'ō hī dja 'a gō dja'an tsa i
Then Max- horses to loaned, horses good, burros mules too, too,
'ai gō gōl gai ye k'e na da za kūl tci de he da kwe na da he za
these On the plain they moved Canadian River there they came.
too.
8 na de za k'ai xac tci ye na da he za na de za da kū ga ye na da he-
They Willowsstand they came. They Dakūgaye they came.
well went.
za na de za tse lī tci na xa bī lī ye na de za na dōs tse 'al i ye
They Red rock hangs down they came. Pipes they make
went.
10 na de za i ya ne bi gā ye 'ā'e i ya ne 'et di xa ci ci 'i ya ne
they Buffalo their home there buffalo were Some-
they Buffalo their home there buffalo were Some-
came. They led Buffalo were none by them-
one. where
its calves small two they Led buffalo were none by them-
bi ja ja kū de na ki ts'is lō nas n lōs i yan ne 'et din da da bi na
its calves small two they Led buffalo were none by them-
but selves
12 na i t'i na
they were going about.
yō gō ye na de za gai ya dān ne ca ye na ye na he za na bel-
Beyond they started. Canyon Cheyenne they came. Nabettc-
14 tc'i di ye na he za na da de za yō gō ye kōt tci de hī¹ a na da he za
Beyond Red River there they came. They went on. Beyond Red River there they came.

¹ There are two streams named kōt tci dehī, "Red River," besides the Canadian and
some days travel from it. It has not been possible to locate them.
kwe Li xa da nes n de iyane da le nel' a da lane bi ka na da za. There horses they rode Buffalo to—were very. After they after. gather many. them moved.

2 bin' na da ts'is de m be hes deL' na yis kā gō ba Li na nal yis With they rode. They brought. Next day to horses they rode. them meat. them na na da ts'is tse m be na xes deL' dā kū i tsī i da lane da ha—They again killed. They brought meat. Then meat was much. Never—again.

4 t'en da ba Li na das yits' Lā gō na na da ts'is tse m be na—theless to them horses they rode. Many they again killed. They brought xes deL' da lane i tsī' meat again. Very much meat.

6 da kū na tca gōl xel in da' ga da hh ba na Li ga da ne yō na Then it was dark enemy to came as. Horses from they drove again them a war band. them off, īl ni dji ci Li ī dā kū yis kā gō ba a da go ts'is ya bi ke' Li das yits' half the. Then next morn—they found it. After horses they horses. ing out. them rode.

8 da gō ga n de yō na da bi ke' ye na ki ge yis kā da ha t'en da da dō They chased them. Right behind two days passed nevertheless not them be tc'īnL kai na 'a ci na t'a dīi na da de za 'a gai Li ga na des—they overtook Then back they moved. Those horses from they them.

10 dzō i Li le' ga da cnL kī da'ai be na da hi ze daál ts'āne Li drove horses some to they gave. Just with they. On both horses off them those moved on. sides da ts'ānt t'e das i gō na he za tsī galLi' ts'inLtsa na dā kū they rode scouting, they traveled. Wild horses they found. Then

12 ba gō nic n'a dā kū Li jō hi da tc'ōn lō dā kū bi tc'i' Li xa da—to them they Then horses they lassoed. Then toward horses for sent word. good them nes n de n dā kwe mi k'e ye xe n kā dā kū i ne gō Li nl n de them they Then there dry lake. They Then this side horses they made rode. were.

14 i ne gō le' bi nais yes si dā kū 'at da gōs yā' da gō nīL i This side some surrounded them. Then they noticed them. They looked at them.

gō ts'ā la hī des kai dā kū 'a ga ci da bi da si ci bi tc'i' Li From them they went. Then from there right in front toward horses of them them
they all went. Back this way from them they ran. Right in front of them

2 bi tc'i' Li be La na das kei da k'u da tc'ol' e' Lâ gô ts'is lô toward horses with they all went. Then they began Many they them to lasso. lassoed.

da kû Le' Li ja da Le e gô ke' na ts'it t'i na 'ai hi Li tsin gal. Li' Then one colt one behind it it followed. That horse wild one horse

4 biL tc'a de na Li ja hi da'a xa nau gô ke' hi kas na 'ai da biL with it he rode. The colt near behind ran. That with him it da tc'int de na i te da ts'is si gô da kû a gai Li biL tc'a de hi 'ai he rode. He was missing it. Then the other with it was that horse it running

6 Li ts'is lô na tsî gal. Li' ts'is lô na da kû na na be tc'int. Lîc na horse he caught. Wild horse he lassoed. Then he held him. da kû Li ja n da'a gô ke' ns xe t'e na da kû ba na da tc'it dlô na Then colt right behind it it stopped. Then at him they laughed. there

8 da kû tsî gal. Li' Lâ gô na da ses lôs kô ka ye Then wild horses many they led back to camp. na da de za gôc tc'ic dô kôl tc'i de hi' bis n da ci kô i cô ci e They moved. West Canadian River up stream to bitter water (?) 10 na da he za kwe tsî gal. Li' na dzîl. tsâ be na nas des del' 'aie ga they came. There wild horses they saw They came up to them. There again.

si ma lôn yi 'ai na ni na gô n t'i gô 'ai bi ke ya na xi k'a 'a gai Cimarron there line runs those their country. We there

li dô hi da'ai na na gô n t'i gô 'ai bi ke ya na xi k'a 'a gai El Rito there line runs those their country. We there

12 'a ci da kû gâ ye na da he za k'ai xac tc'i ye na da he za Then Dakûgâye they came. Willows stand they came. kôl tc'i de ye na da he za 'i'e gô ga si ma lôn ye na da he za Canadian River they came. Next time Cimarron they came.

14 da'a gô ke ya o ye lô hi k'a hwôc tc'ic dô i na da sa 'ai da yi Right their Ollero those west they went They by there country. back.

16 si ma lôn yi 'ai na ni na gô n t'i na xi k'a 'ai na ke ya da 'a si ma- Cimarron there line runs. We that our There Cimarron country.
lön ye in da' na xa na ts'il ki n da dô gôs tc'is i dô bi ts'â
enemy to us came but not west not from them

na na hî dit dzô da'a ci yô gô ye gô be daic dit ki bil na ts'i ni-
they ever ran. From there east they went to With when
them.

dzô gô 'â da ye gat li bil i la na da n dit ki 'a ci le' da tcî-
they far away horses with they follow each Then some when
fought other.

yîl xe gô Li da ba ga da ci nil 'a ci in da' bil da tc'îl kai
they killed horses from them they Then enemy with they came.
took away.

si ma lön ye 'ai na da kôn ka da gô das gô yô gô ye xa das des i gô
Cimarron there camp was. When they east watching for
danced them.

6 dâ kü gô das
then they danced.

60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

'aî gô si ma lön ye gi di in da' bil xa na de za yô da a ba tcî
Those Cimarron Kit enemy with went after Ute, Apache, too
them them.

sôl n dau na kai ye dinc di din de da ci djai e yîl in da' yi ka
soldiers, Mexican; four people located with enemy after
them them

na des sa da kül tcî de hi xa ya hwel di ba de gô ye ye in da'
they went. There Canadian down Hwedibâde place called enemy
River stream

ya nan sa na da la ne gô bi kôn ka na 'â'e ga a gô xa de na
to them they came. Many their camp was. There it was near

bi kôn ka hi dâ kû ca 'í a gô bi tc'i' na de za na da'an da he ye
their camp. Then evening toward they went. Some distance off

them

nañ ka'a daîl i na da kwe ci djê na bi kôn ka hi 'an da ye da
they looked for them. There they lay their camp some way off.

dâ kü di na hî ze na le gô 'â'e ga kô' da ts'in tsa na yâl kal gô
Then those they were some of there fire they saw. At dawn

going them

da kû bi tc'i' Li be la das des kai na gô ts'â Lî ye la des kai-
then toward horses with they all went. From horses with they went.

them
Their camps two one above their camps Many with they began places the other were. them to fight.

Their camps above those camped they chased. Above above those camped they chased them. Below those camped they chased them. With they fought.

Just that way it was sunset. All rode together. Then above those camped they chased them. They killed. Apache those men. With they fought. Just that way it was. The soldiers those only many they killed. Above those camped those after they chased. Above those camped them.

Below those camped those after they chased. Above those camped them.

Then after that fourteen men horses rode. Black woods they slept. Next day horses they rode. Tree stands there. Next day horses they rode again. Brown willows there.
da ne dje u kül tso ye ye da ne dje na yis ká go dja na mì i lá ye they slept. Yellow river they slept. Next day at many bats
2 da ni dje na yis ká gó Li na hí na des yíts bós gi ye Li na hí yíts they slept. Next day horses they rode. Bosque horses they came riding.

ma gi a bi gá ye ban Lá Lín Lá yíts na kai ye n da hi yé na hí se Max there his home we rode. Mexicans, rode there. They well
4 da bàsi da be ye na hi se da la ne ka di kó i lá das lí dá kú Wagons with they ar. Many, three there were. Then rived. hundreds

ma gi te'áL tso na xa da yín la ka dje Li gáí i bitse'í aí na xa Maxwell war for us made. Turkey white its tail that for us bonnets
6 da yín la is le aL tso Li jí gó na xa 'a da yín lá e' lí gáí i he made. Leggings all black for us he made. Shirts white na xa yínt djai to us he gave.

8 dá kú n ke na da zá góL gai ye în da bi tc'i a la mó mó djó Then they started. On the plain enemy toward Alamo Mucho gó ye na ye na he zá de lai láu gó gó ye na ye na he za ból dal where it is they came. Tierra Blanca place named they came. Portales named

10 gó ye na ye na he zá sa la da gó ye na ye na he zá na da de zá place named they came. Salada place named they came. They started. kó lá gó sil ka na da kwe na he zá na de zá da kú e di ye Water much lies there they came. They Water none started.

12 na he zá în da bi kón ónc k'ea na kó da ónc k'ea ye ìts'íne na hi ts'ee they came. Enemy their camp signs Where they had bones they having were. camped chopped gó ge ya na da hi n'a na de zá dá kú a gó kú lá gó síL ka na lay in piles. They Then there water much lies started.

14 'á'e na da he zá 'á'e gó in da'í bi kón ónc k'ea da hi la he na dá kú there they came. There enemy their camp signs were very Then many. Li i na da yis tse na kú hi ka bá ye Lé te'è ké das tsá na kwe horse they had killed. The edge, some woman had died. There water, one

16 tse da sil la tse hí lL k'á da his nít dá kú yi ya ye n nL ki na stones lying stones on each they placed. Then under it she had been other laid.
na kai ye da kwe xa ya na 'a ci xa na yin t'e na ac di ya gôn de
Mexican there went up. Then he took her up. From he shouted.
there

2 da kwe bî tc'i' ila da des kai n da kwe sîl kî na kai ye hi 'âl tsô
There toward they all ran. Where she lay Mexicans all
him

na ye hi xa yi i gô da gô tc'i gôn de la tsin ne na kû gô be net-
property having taken up he shouted. Bracelets so far they
reached.

4 'a na da 'ai na ba da tc'î de
Just these from her they took.

da kû da 'a ci da'âve gô ke' di jî zas n ke nl kâ n gô ga gô
Then from right on them snow began to So one could n't
there there fall. see

6 bî n yîl' gôs k'âts' tsc 'et di dan hî gô 'et di da kû da dô
with it It was Wood was Food too was Then not
blew. cold. none. none.
da i dâ e na ki na he yis kâ da kû t 'a djî ci bi ts'â na diîn kai
we ate two days passed. Then back from them we went.

8 da kû ci de xa bi ke ya da ni ye ne dai. dzi t 'a djî ci tsc na
Very close Texans their they They were Back hungry
country say. afraid.

na deñ kai bôs kie ma gi bi gâ e mbô na xai yes xi i k'a ni
we came. Bosque, Maxwell his home steer for us he killed. Flour

10 di i ziz ye na xai nt djai ga he gô da le e i ziz ye na xai ntî
four sacks to us he gave. Coffee one sack to us he gave.
da kû da le e li gai nl kî da kû bô hî 'âl tsô da hinl gal'
Then one (man) horse to him Then the all we ate up.
he gave. steer

12 dâ kû bô da na dzöî hi ye na xa k'e na yis tscî bô li k'â i di ya xel
Then cattle where those for us he wrote. Steer fat they should
herding

'da 'ai na dzöînt t' e tsi gô na da' kai na xîl ni gôs k'âts' 'a ci
"Just they making you go home," he told us. It was cold. Then
that provision

14 n ke nân n kai gôs kan na xe yis kâ gô si ma lôn ye na n kai in da*
we started home. Six for us days passed Cimarron we came. Enemy
da dô da hinl tsa
not we saw.
62. **The Apache Meet a Texan.**

Long ago there Cimarron Indians those their country

Beyond plain to buffalo for they Moun-

dowed they camped. Mountains they Antelope they were bringing they were large camping.

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dowed they camped. Mountains they Antelope they were bringing they were large camping.
da bi tc'i de ye dac nes dje* yis kā gö i t'a nl dā' dā kwe ba li near them they slept. Next day early there to horses them

2 yîl yîts' bi tc'i' li i lal del' a'e ga na ndi li be la nac-they rode. Toward horses two rode. There back and horses with they them
di t'ac a'e ga li nal da nes na k'a ci i ya ne na dā kū bi tc'i* two rode. There horses they rode But buffalo it was. Then to back.

4 li be la da deñ kai na danl tse lā gö na da sinl tse m be da-horses with we rode We killed. Many we killed. We brought together.

hinl del' dā kū tca gōl xel dā kū da gi ye na da gōl ki dō in da back. Then it was dark. Then up stream it rained not gently.

6 tca gōl xel kū hi nal ke ne nl lij i gō de hi lā gö na xa It was dark. Water ran over us. Everything much from us

bil gö el' i ts'i gö 'āl tsō na xa bit i da gös el' was washed away. Meat too all from us was washed away.

8 dā kū da a'cī kōn kā kū ye li gōl na ts'it t'i na dā kū a'e Then from there camp this way horse was riding. Then there de xa bi ga nī li ba nac ne n'yō in da* bi li na gō tc'i dli gö k'a ci Texan Ameri-horses from they Enemy their they thought But can him drove. horses them.

10 de xa bi li na 'ai hi dō djai gö bi li hi nac ne n'yō gös ts'i di dā kū Texans their Those not seeing their they drove seven. Then horses. horses away
'ac di yi ke* djai a' bit ts'it des t'i na dā kū li ke hi yi ga dīl kal na there after mule he rode. Then stirrup through foot them it slipped.

12 bil na dec līc gö dā kū bil i de nes ka na da ba kal gö da das- With when he fell then with he started He kicked him. He him having to run.
tsa gö bi gā ye na bi n'cō na dā kū da sal di hi yi ke' na des-died to his house he dragged Then other men (?) after him back.

14 kai na a'ge ga kwe ga hi kai li i ba nac n't djai dā kū le' li they There there to they Horses to they gave Then other horses came. them came. him back.

gō yō ke gö nes nān di li ca na djai ci nal 'ā na ke' ye li he asked for. "Ten horses give me. My servant after you horse

16 be yec xi gōl ni dō xa na djai gō ga en na hic di göl ni dā kū killed him," he said. "If you do not give us I will kill he said. Then you,"
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2. Li bac nt djai go da ga yi de na a da kwe i ya da si in da horses when they gave him he was satisfied. "There anything if it lies do not bother. There people theirs they left it," he said.

4. Da kui da kwe n ke na da za ba la lo lo go ye na ye na da he za Then there they started back. Balalolo it is named they camped. Na de za a wa a sol go ye na ye i'ye i'ya ne le' bil na na da-

7. Ts'is de na da ts'it des tse i ya ne hi do la da 'al tc'i di go They killed buffalo not many. Very few na da ts'i joc et di i ya ne na da de za koli tc'i de ye ka na da za were going None buffalo. They broke Red River they camped around.

8. Da kwe da i'ya ne ka na da za da la ne i'yan ne bil na da tc'i de There buffalo among they Many buffalo they went after. camp.

10. Tsai xel be da tsis L'o la go li bil da nc de yo kol tc'i de hi it. Parfleche they tied up. Many horses with they drove. Red River bis n da ci li do bi la'n go ci a ci mi yo a gwa ye na he za a ci up El Rito Blanco there Millo agua they There camped.

12. Na dos tse al i ye na he za na g'on n t'i ye na he za li yel des e li ye pipe they make they Across they Saddle washed camped. camped. away

63. A UTE IS SAVED BY HIS WAR-Medicine.

illa dā dō ke lī yō gō ye ki i hī ka dā kwe sē nī tā din de Long Picuris beyond houses stand. There there was People ago ceremony.

2 lá gō dā kū gōn das dā kū dzīlī e gō din gō dzīlī bi k‘a ye many. Then was Then moun- when it moun- on top dance. tains was over tains

xa na za dzīlī dze na dzī s ga ye da‘a ci kōn ka dā kū ʻi s a dā kū they Mountains around white there camp Then Time Then moved up.

4 si ma lōnī bi tc‘i ye na de za mī k‘e gō ji ye na he za na de za Cimarron toward it they Dry lake black they They broke camped. camp. tcōnc ja dzō ye na he za del dīl ni ye na he za na de za k‘e kōn-Tečōncjadzōye they Dedīlniye they They broke K‘ekōn-camped. camp.

6 tsō ye bi ja ye na de za tsel gai ye na he za da ‘a ci kōn ka tsōye small (?). They broke White rock they There camp camp. camp. was.

yō da hi k‘a si ma lōn ye bi kōn ka a‘dā da le e ki na ga na Ute those Cimarron their camp was. Then one town went.

8 si ma lōn ye whic ki gan di ye na yec tc‘i na Cimarron whisky canteen with he bought.

dā kū yō gōc dō ᵀ in da‘ ba sīnL ka na dā kū da laL dīl t‘e ye gō Then from east enemy to was coming. Then just one him

10 yīl n ke lī ne dzō na dā kū a ba tc‘i hī da gōn ni yō da hī gō with he started Then Apache knew it. Ute too them to fight.

whic ki hi na i dīl gō yīLīLī na dzōL na bi k‘e Lī be na des kai na whisky when they fought. Their horses with went. drank again people

12 dā kū kōL tc‘i de hī ka l‘a ga yīc na be Lī da nes n de na da kū Then Canadian River by its side he With horses they came Then went. there.

ts‘i be Lī da nes n de gō bi kan ga ye bi gan si na Lī yī ze when they got there his chest he was shot through. Horse his neck

14 nac tc‘i na da kwe gōs da hī lij na dā kū i ze bi kan ga xa das t‘i hī he put his there down he fell. Then medicine that his chest across arms,
ba k'etci'a na bize ci di ge xa ye hi di ce go sida na for him he untied. His mouth from blood when he spit out he sat.

dakü L'o ke tsi kas de hi ye biza be ts'inl si na i yinl de na Then buffalo grass with his mouth he put in. He swallowed it.
dici biza be ts'inl si na Four times his mouth he put in.

k'a dá na dös ts'e hi be ca di ye a te ni na dá kü "Now pipe with for me smoke prepare," he said. Then ba di ye tci'la na na it t'o na dá kü di dil ké ke ts'inl dō na kō ci for smoke he pre- He smoked. Then this blood stopped. Here him pared.

bídje ci bá be ts'is L'o na dá kü daa sida na his chest for him he bound up. Then there he sat.

in dá i be daic nl ka na kōl tci de hi da ka la ye le ts'i yes- Enemy they started after. Canadian River on bank one was killed.

xí na dá kü yo go ye bīl il tsinat dzōl na bī den nīn hi go tci'- Then beyond with they fought. Their weapons they throw- go vai yi nil go 'an da ye 'at da ts'is sī na da lī da lá go b a gat- ing far they stopped. Horses many from them

das zez nil na da bī tsa 'a t'i da gō dai yi nil go 'a cī bī na ye' hi they took. Even their gee strings they threw away. There their goods 'āl tsō nac nī dá kü bīl na dāi tsi'yōs 'a cī bīl da gōn das all they brought Then with they danced. Then with it they danced back.

64. Pesita is Shot.

ilada sī ma lōn e la sōn da ts'is kai dá kü bī se da le din de Long Cimarron rations they came. Then Pesita another man ago
da dō kō he i le in l tō k'a ye dá kü kwe yi gas n dī no one commenced to shoot arrows with. Then here he was knowing each other wounded.

dákü dā'ai bī ye xī dá kü ō ye lō ba da nes n de bī kōn kā gō Then there he was Then Ollero to him they ran. His camp killed.

bī se da bī kōn kā gō dá kū il tci'ci ke nē nl n de i le da ēnil tō Pesita his camp so near to each other they ran. They shot at each other.

bī se de kwe gas n sī il kī be bīl 'inai dzint tsi da dō da lāl tō Pesita here was shot gun with. With it he fell. Not they shot each other
da 'a na bì se da k'añ ke dá kù ó ye lò hi ì la da des kai gò ts'á
Only Pesita was shot. Then the Ollero all went away. From them

2 gòc tc'ic dò bì ke ya yi te'í ye i na tsìt tsì cój dá kù yi ke' gò
this way their country toward they ran off. Then afterward
bì se da le e li n jò ni gài ln ki dá kù t'e ke 'a na djìt dla
Pesita one horse good gave them. Then peace they made.

4 dá kù da na na 'à na la sòn bì gàn bìl na da tcal t'ò na le'
Then same place another Americans with they shot. Another ration
kwe gò ga ne di da ì tsì na yi gan tsì na le k'á kwe gò kā ga ye
here his arm this only flesh was shot. Another here his chest

6 ye gan sì na dá kù kí hi bì na den dét' bin ga ne hi a hin di hi hì
was shot. Then house we surrounded. American the agent
dò yi ka t'i da dò bìl dò lønl t'ò
was unwilling. Not with we shot.

8 'a cì na yi ke' gò da na na 'à bìl da na tcal t'ò na le' na gò-
There again same place with they shot again. One was killed.
yes yi na dá kù le k'á gò sìl na i gò a gòl t'e na bi tc'í li nìl na-
Then one was caught. They locked him Toward horses
up. him

10 des yi ts' dá kù da te'ìn. la e na.la djì li yi kas dá kù di gòl-
they rode. Then only one in front of us horse rode. Then they
nan di na n n t'i na bi ka te' li ts'is kal na 'a gò xa dau li gòl
stood in line. Into them horse he rode. When close horse with
him

12 yi yes xi na dá kù lii bi ts'â ye ba n ke cn ya na dá kù di gòl-
they Then horse from he started on foot. Then battle
killed.
nan t'i n ge da i nl t'ò na ge ba tcal gal gò da dò ge n si na
shot at him. Although he was going slowly not he was hit.

14 bi ts'â tc'í ya na dá kù bi tc'ì li na ln des n de xa na na dla de
From he went. Then toward horses we rode. They did the them
same way.
dò yi ka na na t'i dá kù na k'e i gò a yìnl t'èn na xa nai ln kì
Again they were Then our folks the in jail to us they
unwilling.

16 dá kù da dò bìl da lønl t'ò dá kò n na xe kai söl n dau
Then not with they shot. Then they came home. Soldiers
na xa li be lønl yìs dá kù 'ae ga t'è ke bìl 'a na tc'ì dla
na horses with rode. Then there peace with they made.
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"âci na bi ke'gõ na la sôn na îtsâ' nai nì gõ kai înì
There afterward another ration Meat was given. It was dis-
was.

2 nac di t'e îtsî nì gait' a na be tc'în nì na 'a xîn di hî dâ kû da na-
Two of bone he gave. With he hit the agent. Then imme-

them. it diately
si gõnîl t'ô na da kwe da gõ ga nî hî da bi k'a gõ dâ kû da ye gô-
he shot him. Here just his arm, just his skin. Then just inside

4 dji da' a dji da tc'în t'ô ki hî ga ye xa di kas îs 'a gõ ga 'a ga ye
there they shot. House they ran in. After a while there

bi ki hî hî yî tc'i ye gõ ga k'e kas bi la kwe ka ke dâ kû na tc'i,
their that toward they came. His here was. Then to us

house out. hand shot.

6 k'e ne n l n de na xî gõ 'ic di bilîl da dji ke ne n l n de bil da lôn-
they ran. We too from in front we ran. With we were
go, there
t'ô xa da dô bil da lôn t'ô
to shoot. Not with we shot.

65. THE ARROWS FAIL ON THE HUNT.

8 'ai gõ 'i ya ne xa na de za dañ k'e gõ kôl tcî de ye na he za
Those buffalo they went fall time. Canadian they came.

too after.

džîl ts'î djâi ye na he za li yel des el ye na he za ba li só ye
Mountains stand they came. Saddle washed they came. Balísôye
away

10 na he za da' a ci 'î ya ne ka nân za na tse li hi 'ai i la dji da hi-
they came. Right buffalo they came. The bulls those in front were

there among.
kai na 'â-e ga na da ts'îs tse m be hes det' dâ kû ca'i'a gõ na tc'in-
There they killed. They brought. Then evening he spoke

them. home meat.

12 ni t'a da' i ci na ki na xe yôl kal 'î ya da ic t'e da xa le 'î ya ne
as chief. "From two days pass with every- make ready. Buffalo

here us thing
da lâ ne nà a tc'in nac ni t'a na ki yîs kâ gõ ca'i'a gõ bi tc'i
are many," he spoke as "Two days evening toward

chief."

14 na dn zèl tc'in dâ kû na ki yîs kâ dâ kû di k'e n a na de za
we will he said. Then two days were. Then this way they

go,"
yū gō ye k’a dja e yī bī tc’i ye ga dja e bī ya gō n’a ye na da he za East K’adjaeyl toward it, Gadjae below arroyo they came.

2 da L’e di q’ya ne hī gō ts’a na hī n dī nn de bō bō da dix-
At night these buffalo from them they ran off. Bō bō they were
nī gō dā kū ga yis kā xa da yes t’ic li gōl da da zī gō gō dis’i
bellow- Then it was They went up. Horses with when they they
ing. day. went looked.

4 Lī na hī nī da nL ts’ā ye q’ya n a na da t’i ne dā kū
They came from all direc-
tions. They came from all direct-
li din jō hī da tc’ō lō k’e da ns des bī dā kū da kwe gō nL kel’ye
horses very they lassoed. Then there where it was level
best

6 he n ka bī ka dji Lī be Ladas des kai na da ts’il tse m be da xes del’
they Among horses with they all They began to They brought
were. them went. kill them. meat.
Lā gō na da ts’is tse na yis kā gō bīL na na da ts’is de Lā gō na na-
Many they killed. The next day with they went after Many again
them again.

8 da ts’is tse m be na xes del’ na yis kā gō bīL na na da ts’is de
they killed. They brought meat The next day with they went after
again.
m be na xes del’
They brought back meat again.

10 dā kū ca’i’a gō na nac nī t’a dā kū k’a hi qet di k’a de
Then evening he talked again. Then “Arrows are none. Now
da di n geči k’a qet di in da na xinL tsa de dō ya ye bīL da-
we fear. Arrows are Enemy if he sees us nothing with we
none.

12 LōnL t’ō xa’a t’e dā kū i tsi i le’ da di t’ō gō bīL n ke na da za
can shoot thus it Then meat some undried with they started
is.”
dā kū i k’a ne ba na da in tc’a da kwe ya da ca nīL t’a dji ci na he-
Then flour they left. There they piled it up. Back they went.

14 za k’a da le e le’ na da ts’il tsi le’ da’et da di le’ na na kī
Arrow one, some they had. Some they had Some two.
none.
’ai ya di i ts’i* da di t’ō gō bīL na da de za nL dā gō na di ze
That is meat not dry with they started Early they
why back. started.

16 Lī ni dji ‘ai ye na hī ze ca’i’a gō na di ze da tca gōL xel dji
Middle (sun) was they stopped. Evening they Just dark
started.
A SUCCESSFUL HUNT.

They could not see. Four days Cimarron meat with they it came back.

Arrows they made again. Many they made again.

1. A cup-shaped stone or rock. It is said to have been a place of offering; beads, bread, or meat, being left as travelers passed by.
2. A small open place surrounded by trees.
3. A place of projecting rock from which many stones fall to the plains.
4. A canyon in which are many springs.
5. A large river flowing through the plain.
6. Yellow paint is found there in the ground.
7. There is a river there.
na he za yō gō ye k'ai si ka ye na he za gōc k'i je bi dzes they Beyond willows stand they White tail, deer, elk camped.

m be da hi del gō na hi ze ca-li ji hī bi t'a di gō 'aci tse i tc'i ci they bringing they camped Ca-liji part way up from stones projecting there

bi tc'i gō il ki nac n ka ye na he za da de za tse i tsō das'a ye toward it Gun-was-found they They broke Yellow stands camped. camp. stone

tse n tcinc ci hi bin de gō na da hi ze dā kū da gā di m be da hi del Tsentcinel sunwise they camped. Then antelope they brought
da la ne gōc k'i je n da dō tc'i gō ye gō na hi ze bin de gō tse n-many white-tail deer Not hungry they Behind Tsent-toc camped.
tcinc ci hi ai na ne tse na na ts'e xa gōs'a ne na da hī za tse da cinc there its end rocks fall canyon goes up we camped. Stones top
gōl tc'i ye tse da hūl tc'i ye ye tse i ga-li ye tse ji kā hi'a ye na-red, rock wind blows against, stones rattle, black rock runs to Na-water,
bī 'an ye xa ga gai ye xa na dī ne ye tse nas dzō de ye dī be bi'anye, white spot, springs, rocks parallel, sheep

na dji lō ye tcan la hi xai ya k'e na da za 'idic l'i ci ye na-da-lowered down, much down they camped. 'I'dic'l'iye they camped manure,

he za i ts'i' bił na da hi ze tc'i ci ye na da he za bait dze si ka ye again. Meat with they Red paint they camped Baidzesikaye camped again.
da da he za dlec n tū e ye na da he za mai'kō djic dji de ye na-da-they camped Dlecntüeye they camped Mai'kōdjidjideye they again.

he za tse lā ye da kwe na da zez n da da gōs e camped again. Many rocks there they camped around, Taos.

1 A "forked" or double peaked mountain covered with rocks. If one tries to climb, the rocks fall on him.
2 Named from the killing of a mountain sheep that had to be lowered with a rope.
3 A place where blue paint is obtained from the rocks.
4 "Wolf berries stand there."
5 "White clay not good."
6 A small creek flows down there and the ground is black.
7 A place on Rio Hondo, near Taos.
HUNTING ELK.

dā kū na bi ke’ gō da ‘ai hi k’a ye dzes xa na dec n da dic di

Then after that there on top elk I started to Four camp for.

2 kō ga gō bi ce n di dō lō na ci gō bi dō gō di gō xañ hwōs a kū gō

tipis, Vicientito, Luna, I, too, Victor, too he too, Juan Jose so many

bī xa na den za ci da la dji n ke nen da tsinL ke na ki bīl
deer we started I in front started Young two with

after.

4 n ke nen da in se na da hi xa gōs ‘a ye n den da it kī da le e gō

I started. Ensenada it goes up I camped, gun one.

dā kū tsinL ke hi da Li ye ij ye xa e ci bō yī ka hi ‘ac na

Then young men horses with hunted. Some-
cattle among they

where

came.

6 bō bi ja yī yes xī na ’a ci ga ca’a gō cai n yī da cai’an da

Cattle its they killed. From evening when for me when

young
dec ye bic ja yel xī n de yī

I went hunting. Fawn I killed. I brought it.

8 yīs kā gō t’a nl dā na dec n da it nī dji n’a ye na nic n da

Next early I moved Midway (sun) was I camped

morning camp.

again.

dā kū ts’inL ke he kō ye i je da le e da gā di da gā di tsō yī yes-

Then young men some hunted. One antelope, antelope big they

place

dic ni yī tc’i’ Li bīl i na kas ’a ci ga yī n yī yīs kā gō na dec n da

him. Toward horse with he went. From he brought Next I moved

it there it. day camp again.

On top I moved Then back one could Then from were com-

up.

sa ā kū des li ye na nc n da ‘a e ga ce nan sa i tsī i ka dji nī

There water flowing I camped. There they over-
took me. Meat she gave

them.

14 da īL gal biL da gō jō gō da gōn de gō da īL gal

They ate it. They felt good. They shouted. They ate.

yīs kā gō na den za dja ma hi yō gō ye hi k’a ye bec1 xas ‘a ye

Next day we moved Chama, beyond on top iron comes up

camp.

1 Denver and Rio Grande R. R. tracks.
kō yau n gōn da ye na he za tca gōnt xel. bi ye da gō kal gō this way on the moun-
we It was dark. Deer they were singing
tain side  for
camped.

2 L'e 'is'a da kū n ke na nic n da kwe hi k'a ye ba na nic n da night middle. Then I started There on top for I moved
camping. it camp.
daici da dac ye biu dic ni da kū da dec ye ci gō dec ye lō na "Right I will hunt," I told Then I hunted. I too hunted. Luna
here them.

4 na kī bic tsō yi ga na bic sen di dō gō bic tsō da le e yi yes xi na two bucks killed. Vicentito too buck one killed.

hwañ hōs gō bis tsō yi yes xi na ci gō kai i he ga gōs ts'i di Juan Jose too buck killed. I three I killed. Seven

6 bi hi ga m be xenL del yis kā gō n ke nan za na gō n kī dō in da deer they we brought Next day we moved It rained not gently
were back. camp.
da xā t'en da da bi ye na zel ka la gō n de dzi a na he za nevertheless in it we moved. On bank long place there we camped.

8 yis kā gō i ta nl da k'a di xa he a t'i gō nī bi ce n di dō Next day early, "Now hurry get ready," he said, Vicentito.
da kū n denL n de da le da'ac dla inL t'e gō dā kū na gō n gō Then we started together five. Then round top

gōs L'a ye kō siL kā ka da ci xa si kai na xe na nī ye dzes da le e head of lake at edge we camp Across from us elk one
canyon of it up.

na i t'i dā kū kō yau kō siL kā hi bi tc'i ye gō da den t'i a'ē na was Then this way the lake toward we looked There
moving out.

12 da L'a ne nān ni n de da da kwe na da des kai dā kū bic n di dō many started to run. Right there they scattered. Then Vicentito
'an nī 'a ga ne na dal' t'e i Lal del gōL ni 'a ga Le' a ci n da' dal said, "Other two of you go," he said. There one there you sit. side

14 da kwe xā ni n de ni le gō 'a ga ci de ni n di k'a da i ci yīL nī "Here run up," he One another he "You here," he told
said. place will be," said. him.
lō na 'a yīL nī dā kū ci k'a gō n'a ci n ci nīL kī n di da i ci Luna he told. Then me in canyon he put me. "You here,"

16 cil nī da'a ci ne da dā kū 'a gai da le nā i t'i i ba xe nic dai he told There I sat. Then there one was "I will stalk
moving. it,"
nī dā kū yi tc'i xa dza 'a dri na kī di Lī ki des kal da'a yī yes-
he Then toward he went There twice gun was There he killed said. it up. shot.
xi na dá kú gös l'a ye xe n ka n nac di ci tc'i' na n de na hel ts'a it. Then head of they were from toward were running I saw. canyon together there me

2 ts'ínt tsó ci xa t'au nas des gai' a ci bi l se ní ts'i ci tc'ic n kwe Meadow this way level there it stood. Straight to me here bi gös t'a ye hi nel t'ö dzes bi'a de kő yau k'e da n L n de da i ge its neck I shot it. Elk female this way it ran down. Just

tc'i' yi k'an nö ye hi nel t'ö na hi nic t'ö dá kú na na t'a dji ye timber going through I shot it. I shot it again. Then around back i L a na da des kai da dö' bi ts'a na nic t'i he bi tc'i' na dis kas da bec- they ran together. Not from I hid. To I ran. I came them them near them.

nel t'i n gò n da ye ca k'en L n de dzes tsó hi da i ke' da da kwe Half way up to ran down elk buck. Right there me behind

8 tsá i kóc di i L'a si na t'a dji ci tc'í ci i de nes ka bi dja di here hip. Back to me it ran, its leg na bi na k'as gö da kú tci tci il ts'a ne si ka a ci bi l nec dji swinging around. So large timber both sides stood. There I stopped.

da ci k'e e dji ci da diL gö kwe bi gös t'a ye hi nel t'ö dá kú Right on me it jumped. Here its neck I shot. Then na ni da dic gò da se dá ye n kes gö kwe dn da diL gö bi gös t'a ci I jumped side- Where I had it jumped. Here it jumped. From its neck wise been sitting

12 diL na xa t'i ne dá kú a ga yü gö ye ló na da si dá ye bi tc'i ye blood was flowing. Then there beyond Luna where he sat toward him da hi kai na gö di'ä ye da yi dac n ye i nl t'ö di i yit n si na they went. Steep place right in front of he shot it. Four he hit.

gös ts'i di hi k'a dzes kú ye gö dn tc'i' L'i ye i nl n de dá kú Seven they were elk. This way thick brush ran in. Then da'a i L a na'n nl kai n da i nl 'a ál tsó' n da sinl'a de nl dje there we came We began All we skinned. We built together. skinning them.

16 da i nl gal dá kú n ke na'n n kai na'n n kai We ate. Then we started home. We came home.

'a ci da'a dji bi tc'i' na de za ka da ci na be hi xa be hint-
From to there toward we moved. Edge of we camped We brought there them water to.
68. A Deer Hunt.

10. a dā gō yō dī e a cī yō gō ye se as dzō le ye bī ba xā sen da There Coyote from beyond stone light deer for I was them hunting.

a cī yō gō ye yō da bī tsi sī la ye da kwe na nīc n da a cī From beyond Ute their heads lie, there I camped. From there, 

12. dā a cī cī gā kō yau ō hō gō ye ye da kwe bī ba nīc ye a cī lā- right from my west' Ojo named, there deer to I came. Five there camp them of us

īn t'e gō bī da lan e na da lan e he gā a cī bē nī del' dā kū deer many were. Very I killed. From we brought Then many there it.

1 The feast of San Antonio formerly held on the Chama River in a cottonwood grove near the mouth of Caliente Creek.

2 Spanish loan words.
We camped and killed. We came. They went back. They ate. All to them we sold. From there we started home. We came. Then I turned this way. Cuchilla there. I came home.

The coming four days being there meat with I came. Then four together left.

That day I turned. This way. Cuchilla there. I came. Then this way.

They started. Abiquiu there. They started. Cangillon there.

They started. Coyote there. We camped around. Then they started. Coyote I came. Among them she gave it.

Then there on top there deer I started to Chama camp for.

*"Water drawn with a rope."
gōs L'a ye bi ba na nic n da dic di kō ga gō dzes gōs ts'i di head of deer to I came, four tipis. Elk seven
canyon
2 he gā bi hi k'a lā gō kwe de la a ma li ye bi bi I killed. Deer those many. There Tierra Amarilla venison with n den da dzes gō bi tsi lā gō dā kū da a na da kōn ka I came. Elk too its meat much. Then there we camped.
4 dā kū dañ k'e gōs lī dā kū gai yīn na hi bi tc'i ye da kwe Then Fall became. Then Gallinas to it there bi xā na de n da ci gō ya he e gōn'a e dā kū kwe hi k'a ye deer I camped for. Cebolla canyon. Then there on hill
6 xā se yā dā kwe bi xè n ka na a gā he ya le' yel xī dā kū nāns dza I went up. There deer were I found One I Then I went about. them. killed. back.
Then next day there to it I went up. From two days there
8 kwe yō gō ye gō na ye na nic n da na de n da ka yī na ye there beyond canyon I came again. I started Gallinas in camping bi tc'i ye na nic n da tse ket gō ye ye 'ā'e ga gō tsa gō kōn ga toward. I came there stone its name. There large tipi flat
10 'a gōc la I made.
da'a ci 'is'a bi ba ci gā hī ka dā kū bi nas tse dai yīl kai-
There time Deer I hunted those Then deer I killed every day for.
12 hi ke da dō an da ye xan dic cai gō da'a xan de ci a ci nas tse not far going. Quite close there I killed them.
dā kū li na ki gō be n hic xe da xai ke da'a ci bi ba ci ga gō Then horses two with I brought All winter from deer for them it. there camping
14 xai n de nl n de īnl t'ane ca li bi l na da nił n de da i yā I passed the winter. Navajo to horse with they came. They ate. me i ts'i i ye hīl del da xai ke ci cā da i yā dā gōs lī am bā lí hi Meat they took All winter my they ate. Spring became. Tierra Amarilla camp
home.
16 bi tc'i ye na de n da dā kū it tse da le di na dic ye dic ni toward I moved Then "Well, once more I hunt," I said.
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dā kū na dec ye kwe bì hînL yis na 'a ga be ne la ca nàn dnL n de
Then I hunted. Here deer I saw There I overtook I ran after it.
(tracks).

2 da la da hi kai gö da le e ye Lì dā kū be nas nel t’î beî nel t’ô
Just running one I killed. Then I caught up I started to
with it. shoot.

gō nes năn e he gā kai i Lì be ne yi dā kū n ke na nic n da 'ai
Ten I killed. Then I started. There They came. There
packed.

4 mî sa ye1 bîl xa sen da a ba tcî 'ai bi kōn kac ya na ci tc’î na-
Missaye with came up. Apache there their camps were. To me they
di kai i tsi’ ka tc’î ni i ts’e n da ci tc’î yî ka na di kai da t’a n da
came. Meat she gave Sinew too to me for it they came. Feathers

6 ci tc’î yî ka na di kai dā kū na dec n da ci gö ya ye nanc n da
to me for they came. Then I started Cebolla I came.

na dec n da de la am ba li yi nanc n da
I started. Tierra Amarilla I came.

69. DEER HUNTING IN THE MESCALERO COUNTRY.

8 'a gai de la am ma li ci n ke na da za ci gö ya ye na da za
There Tierra Amarilla they broke camp. Cebolla they camped.

na da de za gā xi lôn ye na da he za na da de za li dô ye na da he za
They broke Cangillon they camped. They broke El Rito they camped.
camp.

10 na da de za gö tc’î ya ye na da de za is ba yô la ye na da he za
They broke Cuchilla they camped. Española they camped.
camp.

na da de za san da xi ye na de za yô gö ye ge da hi k’a na ye
They broke Santa Fé they camped. Beyond on the hill
camp.

12 na da he za na de za tsel kai hi 'ā ye na da he za 'a ci yô gö ye
they camped. They broke Tsetkaihî’aye they camped. From beyond
camp.

'ā ki cî djai na e na da he za na de zaân dai d'î gö ye na da he za
where houses stand they camped. They broke Anton Chico they camped.
camp.

1 Probably Mesa Prieta.
na de za a la mō gōl dō ye na da he za ă ci na da de za bōs gī ye
They broke Alamo Gordo¹ they camped. From they camped. Bosque
there

2 na da he za na da de za dzel k’a ne daL k’i dji ye na da de za
they camped. They broke Mulberry spotted they broke
camp.

nau da je hi da kwe na da he za na da de za lō gō ni dō ye sōL n-
Naudajehi there they camped. They broke Rio Bonito soldiers
camp.

4 dau bī kōn ka na bī gā ye na da he za di yis kā daā dā kū
were camped close to them they camped. Four days there. Then
na de za ga lí sō ye na da he za na de za ma gī na ye da ai na da hō
they broke Carrizo they camped. They broke Sawmill there Mescalero
camp.

6 na bī kōn ka na ka nā dzā dā kū da ai bīL kōn ka kōL bā hi
were camped among them we Then there with camped tiswin
camped.

da tci dlā gō
they were drinking.

8 dā kū īs ‘a bī xa na de za hin dla gō na ka ye da le-
Then after deer they camped many. Mexican one
a while for
na ka na da hō ya i ye hi ka ji ya bī zi ḍan na ka sōL n dau
among Mescalero he had mar- Carillo his name, he among Soldiers
us ried, us.

10 da bī ga cī na he za k’as da na da na xō tci dā kū nal la dji
close by they camped. Nearly they overtook us. Then in front of us
i na sa L’e gac je ya da kwe ī ka ă ci na L’e gō na xa Lī
went ahead. Some Carilla there among way in night to us horse
them front time

12 bīL nā i ni da L’e n ke nā n na gōL ki da na xa Lī ye Lā xa t’ac
with rode At we broke camp. It was rain- for us horses two rode,
back, night ing
xa xē nī gō dā kū nau da je ye da gī nā ye da kwe na he sa na
“Hurry,” saying. Then Naudajeye end of moun- there they camped.
tain

14 gō disī na da kwe Lī nā l e n L n de da ī l a ne na de za dā kū
When one there horses we rode many of us. They broke Then
could see camp.

ba dō gō ye na kō sīL kā ‘ā na he za a ci t’a nL dā* na de za
Pato named lake there they From early they broke
camped. there camp.

¹ An arroyo.
Then two they Then water was not they "Water look for," ways camped.

In vain we looked Right on plain water little for.

Then where were there camped

2

Then two they camped.

"Water look for," right on plain water little for.

Then where were there camped

4

Then two they camped.

After I ran. Near them half way up they were walking.

I shot. This I forgot. Not I hit. Then up

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hi k'a xanes n de in de da be nac n ni dákü da'a t'a dji da da-
on top I ran after Then I thought of it. Then there back I moved
them.

2 he've dá kü da cín d a da di ye il ki da díl kal sili' dá kü hi k'a ci
Then close to me gun someone it was. Then on top
shot
da na nec da na ic t'o gō kō yau de'i ts'is ci tc'i n bi 'a t'i na
I sat down. While I was over I looked. Straight deer coming
smoking there toward me

4 hel tsa bi dan he niš dza 'a gā tci tci yō ci bit tse da 'a xanau
I saw. In front of it I was There trees behind with I was Close
sitting.

câ 'an t'i hi nel t'o kū ye ikas da kwe bike' de ya di t nahitci
to it I shot. This it ran. There after it I went. Blood was red.
me came. way

6 kwe sīl ki nīc'a n sel'a tci tci ba das se dajeyis kā gō na
There it lay I began to I finished Tree I placed it on. "To-morrow
dead. butcher it. butchering.

ba na dic dal ni sī gō dákū n ke nans dza kō gā hi bi tc'i ye 'āe
I will come I thought. Then I started home, the camp toward. There
after it,"

8 na gōn 'a nas ne t'i e kwe bi xen ka geīl k'e dji da na das di t'i
arroyo I was passing there deer were On one another they were jump-
ming.

ka da ci bīl ka di se di be i nel t'o gōs ts'i di bīl ns nes si nīc'a
On the with I came up. I shot. Seven I hit. I began
edge
to butcher.

10 'āltso n sel'a da da kwe da ni ye sī gō acl'a na dis kas kō̄n gāye
All I finished Right on the laying I made. I went' Camp
butchering. there ground home. to

nas ne t'i nans dza lī hel tso ba lī ci nas n t'i dā kū 'āl tso
I ran back. I got Horse I got. For horse I took Then all
there.

12 lī be sel l'o n de yi dal tc'i cī n e da hi del lō na k'a ac dle
horse I tied on. I brought From differ-

they brought Luna it five
it home. ent places meat. was

yī gā na da gā di hi kai i bi hi k'a na kī a kū gō yī gā na
killed, antelope three, deer those two. So many he killed.

14 dā kū 'a gai hi k'a le' da le e le' na kī le k'a kai i 'a xā t'e gō
Then those they some one, some two, some three; that way

m be na da hes del.'

they brought them back.
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2 na nac ga 'a ci gō lā gō n be na da hes del' dā kū kū ye gō I killed. From there much they brought back. Then this way kō sīl kan ye na da he za 'ā ci il ts'ā ye na da tciz ye le* da gā di where lake is they camped. From different they hunted. Some antelope ways brought back. Some deer. All together time Then meat much meat passed.

4 n be hī del le gō bi da il ka gō 'is a dā kū ʻiti* da lā ne ʻiti* they dried. Parfleches they tied up. Meat with they Much camped back.

6 lō gō ni dō ye biL na da za
Rio Bonito with it they camped again.

70. The Mescalero Beg for Meat.

le gō be gal l'a ci 'a ci na da kōn ka na da hin da bīl il-
Some Ruidosa from there they were Mescalero mixed with camped

8 ka gō dā kū 'ac di bī xa na dē za i la gō na gō da je hī n na ne them. Then from deer for we many. Nagōdajehi its end there camped,
bi ya ne gōl gai ne bī da lā ne na ʻē ga bī ba na he za da gā-
below on the plain deer were many. There for them they Antelope camped.

10 dī n da da lā ne dā kū da lā ts'ā ye na da tciz ye ʻa ci n e da hī del too were many. Then different they hunted. From they brought ways there it.

gōc k'i je da lā ka gō m be da hī del dā kū da lā ne das des tse White-tail all together they brought Then many they killed.

dear back.

12 dā kū ʻiti* na da lā tsai dā kū xel be da ts'is l'ō dā kū biL Then meat they dried. Then parfleches they tied up. Then with na da des za be gal l'a ye n na he za they camped back. Ruidosa they made camp.

14 da ku na bī ke'gō da lī i be din de gös ts'i di na yō gō yē gō Then after that horses with men seven beyond tse in tcīc i gō ye hī bi tc'i ye gō da kwe lī nāl na des yits' Rock nose named toward there horses they rode.
Elk their were many. Deer too were many. White-tail too tracks

2 a'ëga nå danl tse da la ne na da sin l tse those too were many. There we began to kill. Many we killed. 

3 a ci be da den l del na da hin bi ka ci el di l da da o ke en na From we brought it. Mescalero among we coming, "Please there them

4 na da' i ni itsi i ka da' i ni dan na gâ dji da'a tci bi kôôna give they "Meat give he Clear back there their tents us," said. them," said.

5 i nel'ä a xa te gô n e hel del kôôna ye tci ye gô ga dô ge- were in This way they brought Tipi to (they came) they a line. it back.

6 da o ke da da tca ye l dan na a da na k'ë da o ke kôôna ye did n't ask. Coming on the way then "Our friends please." Camp tci ye gô ga dâ kû dô ge o ke they came. Then they did n't ask.
INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

71. The Sinew-backed Bow.

Bow he cuts off. Then he shaves. Well he shaves. Then yucca it. it.

2 n ke Li xa t'au il kes t'iyi zos da kii il ni dii e il te'i ci be dac-
wide this way from edge to. Then in the both sides with he cov-
one, edge he tears. middle, ers it.

nt djic da kii bit. kes t'i goc da kii goc te'ic k'e ts'i zi il ni dii e
Then with he wraps it. Then ashes he covers it the middle.

4 da kii 'is'a g6 n di do da kii xa te'i ki da kii il ni dij k'es dit.is
Then after a it becomes. Then he takes. Then middle he steps while hot.

it. it.

4 t'a diji g6 ga te'il t'li
Back he bends it.

6 da kii i kal i dec dii t'e n li g6 is ai i kii be dec di'ai da kii
Then rawhide he puts in. When it pot water in he puts. Then fire. burns on fire.

i kal i n hec giic g6 is ai dij ni il da hi bec g6 be ca'ai da kii
rawhide cut in pieces pot he puts in. While it boils sun sets. Then

8 i ts'e hi n si zos da kii kii be n dij ai da kii il ki i bi n de ci
sinew he tears. Then water with he. Then Bow its outside fine:

puts it.

tse di te'i tci be te'i k'ac da kii 'a cai i kal hi bec na il kii
stone rough with he files it. Then that rawhide boiled bow

10 bi k'a ci be te'il la da kii i ts'e hi tci tci ke nas dit dis tcic n dec-
on it he rubs it. Then sinew pole it wraps it. Pole long around.

Then it dries. Then around

12 'a cai hi bec n ni ts'e hi kec ya 'al kii hi be xadji 'ine il kii
that boiled sinew he unwinds. Water with he rubs. Bow

bi k'a ci bec di yaL linL yaL ts6 bec del Li da kii ca te'i ye bit-
on it he sticks it on. All he pastes on. Then in the sun he

14 n te'i ki naL ts6 g6 in de da ga te'il t'i 'a xa t'e g6 'a da te'iL'i
puts it. When it is then he puts the dry string on.

This way they make them.
72. Making the Tipi.

Those there buffalo hides they then brains with they scrape.

2 — Dá kú da yi s se gős ts'i dí yis se dákú n yi dí níl. dá kú tcö önc-their pieces rub. them. back

L'a e xa t'égó dó bì t'as gó si zí gó aíl i dá kú n dal ka gó this way not cut standing they then they spread up make it. it down.

4 i ts'é hi yi dan ye da yi dis ye na dail ka ye hi lá gó dákú àl tsö Sinew this far they twist. With they many of then all it sew them.

na il ka ka na yil tsös dá kú sal di hi yi ne sal tcö önc L'a ci they sew. They put it in then poles they set up. At the back water again.

6 i'u hi kó gá hi yai yi l'o ye hi lá gó yil k'i ni kí idil ni gó dá kú that tipi cover they tie Many of their hold of they whistle then stands on. them it when.

yil k'i ni kí idil ni gó dá kú il ts'a ne yó ka gó il lin díl sös they take when they then from both taking hold they pull it hold of it whistle. sides together.

8 i'n dá da hin de ni gó dá kú tci tci hes tats àl dō dau tca- "Make it lap," they say. Then sticks they cut. short. At inc kin dí e á yil da yit dje ye yi da dì bíc dá kú gi ci yil the doorway there they put them. They put them in. Then pegs with

10 l'e nai kÁL kón ga hi dá kú i da'i ye i ts'i dá kú they fasten it down tipi cover. Then its they put then mouth poles in.

gős ts'e a gól'i xa gó tci' fireplace they make. They dig out.

12 dá kú l'e lí a'e ye gó e yil n dí bi xa t'egó kó a gól'i Then firedrill there inside they sit. This way fire he around. makes.

L'e ñi ye ye de díl dje dá kú ca'íai gó a'e n da hí kai din de hi Fire- with he kindles then evening there they gather people. drill a fire.

14 dá kú is dzan dja hi dán a dai'í dá kú xa gó kal tca gól xíl gó Then women food prepare. Then he commences. Dark when to sing.
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da gō kal gō yīl kai L’e is ‘a gō da idā’ yīl kai gō gō da kū gō
while they it is day. Night middle they Morning then too eat.
2 da i da’
they eat
kō ga hi ́ ts’e ba xa da t’i i ́ tsanL tsōs ye gō ci be da hes L’ő
Tipi sinew left over eagle down inside they tie on.
4 ‘a xa t’au ́ aîL’i
That way they do it.
da kū ye na bi ga ́ t’e kin nas ‘a da xai n da dō gōs k’ac da
Then they live in it. Like a house during winter it is not cold.
even
6 dō ganL k’as ’a xa t’e gō kō ga ‘a da gōL i naL tsī gō na dai di djic.
It does not That way tipi they make. When it is they rub it
good dry again
da kū di de da kū din de gō n jū nau yi dis li yi k’a da nai’t
then it is soft. Then when they nicely they Horse on they put
move fold it.
8 ‘a xa t’e gō yīl. na na da se
That way with it they move around.
i ya ne ye da dīL a gō ‘i ya ne a ni’ ni gō ye da dīL a da kū
Buffalo when they sing “Buffalo run they They sing. Then
for, around,” say.
10 dīL das bi la’i bi L’a e xai li de dīL da sī gō nīL djic hwū
they dance. Their their like horns those who make “Whoo,”
hands cheeks dance motions.
gōL di nī ’a xa t’au ye da dīL ’a ma sel sō ye ’aígō ye da dīL a
they say. This way they sing. For the yellow those too they sing.
calves
12 da da kū dau
That is all.

73. METHODS OF COOKING CORN.

’a da’ i la dā da dā’ da yīL t’es gō da yī k’a da kū kū
Then old times corn when they roasted they ground. Then water
14 dai di ‘ai da kū yi ye dai yī nīL ka dai nīL da kū gōs ts’a yī’ai
they put Then in it they put it. They stirred Then side of fire they
on fire.
ket. tsai i yi ye dji xa dai yi kai gō ka yi ni da yīL ts’e ́ da bi la i
Dish in they took it out. They dis- They ate it. Their
tributed it.
16 ye dail ts’e’ ket. tsai in da n jō nau bi la i ye da it ts’e
with they ate it. Dish too well their hands with they ate it.

1 Used of eating mush or soup.
dā kū le gō na dā·hi da lī gai gō da yī k’a le k’a l’ō na dā·hi
Then others corn unroasted they ground. Some wheat
of them

2 n yit dis se dā kū ‘ai gō yī k’ai dā kū kū dai di’ai i sai n tsā i
they sprouted. Then that too they Then water put on pot large

be na dā·hi ‘ai ila kai nīl gōs ts’a yī ai dā kū ‘ai n des sa-
with. Corn that first they put Side of they Then that sprouted
in water. the fire put it.

dā kū gōs ts’e ye yīl na yī ‘ai yi tc’i’ de na dīl dje dā kū nīl gōc
Then on fire with they put To it they put fire. Then it boiled.

6 i kel lī tci gō nīl gōc ‘is’ā gō gōs ts’a na’ai dā kū kel tsai i
When it got red it boiled. After a side of they put Then dishes

yi ye dji xai yī kai ye gō kai nī dā kū da a sō gal la ye hīx nīl i
into they took Then dis- Then sugar was put in

out. tributed it.

8 yi ke’ a t’ī lī ka a xa t’e gō dāl ts’e
it was like sweet. That way they ate it.

dā kū le gō ka na yīx nīl ka yī nīl gō gōs ts’a na yī ‘ai
Then some they put in water. When they put side of they put

in water fire it again.

da kū za’ī kel tsai ye n yī kai yī k’a dji xa yī kai di tse hī gō
Then snow dish with they put On top they poured This stone

it. it.

ye hī k’a hi ‘ai gō yi k’a dji xai yī kai xa ye n di līc gō ka nī lī hi
metate that too on it they poured it. When it ran off the mush,

12 n di līc tse da an da hī da yīl nī dā kū ka nī lī hi dō gōs da nī līc
“Run stone far off,” they told it. Then mush it did n’t run off
tse da an da hī da yīl nī gō dā kū da bī la i ye da yīl ts’e
stone far when they Then their hands with they ate it. told it.

14 a xa t’e gō da ī na
That way they ate it.

le gō na ī le na dā·hi yi k’ic gō bī bi ke’ gō ‘ai yīl ī sai yī nīl
Some peas corn when they deer its foot that with pot they
mix

put in.

16 hī bic gō da yī ‘ai le’ gō ka na īx nīl dā kū na ī le yīl t’is
When it they ate it. Some put it in water. Then peas they
boiled

roasted.
That they put. When soft only gravy that way too ground. too in water.

2 da yił ts'e
they ate.

dä kü Le gō L'ōna da hi yi k'ai ka yō ni gōc tc'ic īl ts'ā yi zi
Then some wheat they. They Ashes each they ground. kneaded way separated it.

4 ya dis da kwe Lī yi nīL yi k'e gō zi dā kū gōc k'a ne hi nes dō hī
They There they buried On it they Then yucca made twisted it. it. put ashes. fruit round
kū yi ye yi'ai ka yō ni nūnau ka yō ni lá gō dā kū xa na-
water in they They well they much. Then they put. kneaded it kneaded it

6 ye yīl sī Lī ni lī ye da yō jī 'a xa t'e gō le ga' na ō le na ō lec-
took it Put in they call it that way. Some peas, peas out. ashes oblong
djōnc de yīl t'is i sai zi nīL dā kū ka jō ne gō ka i nīL ai
they roasted. Pot they Then soft they cooked That put in.

8 na ō le hī da 'ai ka zīL gō yīL dā yi yă
beans only gravy with they eat.

74. The Making of Tiswin.

na dā* tc'ic cō lá gō tc'ic cō dā kū kū be n tc'i 'ai naL-
Corn she shells, much she shells. Then water with she puts When in.

10 lá gō bī lī bī ye tcī ya tc'i nīL dā kū ʻa gō nū di t'i dā kū
it is soaked blanket in she pours Then after a it Then it. while sprouts.
ca tcī xa na tc'i lī kī naL tsi gō in de da da yi k'a i sai ye kū
in the she puts it. When it is then she grinds it. Pot in water dry

12 dai di djīc dā kū i k'a ni hī yi ye dai yī nīL ye ka dai nīL dā kū
she puts. Then what is in she puts. She stirs it. Then ground
yi tc'i de na da diL dje da nīL gōc bī da gōn ts'a hī le gō kū hī
to it she lays the fire. It boils. Its top half way when it is water
yi k'e gô 'a nail i dâ kû na dai k'a 'âl tsô nai k'a dâ kû
full she makes it Then she strains it, all she strains. Then
again.

2. di k'as gô ma ji li yi ye dai yi niî dâ kû da bin ni da niî. gôc
when it is cold barrel in she puts it. Then by itself it ferments.

n niî gôc gô da yi dlâ
When it has worked they drink it.

75. ORIGIN OF THE MEDICINE CEREMONY.

4. L'a ye hî ka dje gô ye 'aci niî k'a xin da hî nes t'ân hî
Black bear, turkey, rattle there earth on they live fruits
snake
bi k'e gôn niî hî 'âl tsô 'aî î la da tc'is tci na dâ kû 'ê di
those in charge of all those they brought Then there this
together.

6. yîs 'ân ne 'a gô tc'île na dâ kû kai ka tc'il t'e gô k'e nî t'a na
ceremony they made. Then three three of them on them they built
a corral.

i ya'n ne bîs dle kel ts'ai nas ka tço őc L'a e ga ge 'aî bî k'e
Buffalo its hide basket tray behind the fire hole those on

8. nî t'ai kaiî di bî keî xa t'e gô i les dlô gô 'a djîlî dâ kû
they build The these their this way tied together they do Then
it three moccasins it.
kwe tço őc L'a e i ga ge kel ts'aiî bî k'e hai ya n tci kî dâ kû
there back of the fire hole the basket over it they put it. Then
tray

10. ñ ya ne bins dle i k'e tc'îl kî dâ kû 'î ya ne bî tse'î bî Ga dit tse'
buffalo its hide they spread Then buffalo its tail they rattle.

ôgû bî tse gâle 'ân ye gô kâln da ya 'al dâ kû di keî bî les-
Snake its tail rattle he the singer holds in Then these moccasins tied

12. dluî nai gû i di ye da yô xaî di kel ts'aiî di ye yîl niî gô
who is these with beat. This basket tray this with making a

i galî gô ye ga yi k'a dic di xa t'e gô hai î de 'aî it ki dâ
rattle rattlesnake that too four this way he does. That long ago
times

14. ñ'ê i xa t'e gô nî t'âe da gôsî gôs tc'îne 'aî dzîl il tc'înc di
there thus they made Taos this side those moun-
tains other
nas 'a hi 'ai na nes l'ü gös bi iber gös bi dö bi kan nö ye stand. That woven to- fence that that not through it gether with fence

2 dö ts'it des i da l'o ci gö ye dji dö ts'it des i da kū di xa t'au they do not look. From the in they do not look Then this this way outside look. one

yöl ni ke hī be ke l.ts'aii gö das da kū e gö di da kū tcić makes moc- with basket tray. There is Then it is over. Then stick a noise casins dancing.

4 na da des t’a tsı dă kū di be dzıl be ke tsin e i gö li 'ai ye they cut off. Then mountain its fore leg bone that with sheep

xail ḭene gö dit ts'e dă kū xa t'au ke ls'aii ye da yöl ni tca- doing this way it makes Then this way basket- with they make Tc'ac- tray a noise. Jını,

6 jını ts’a na t'i gö na kī di ye i kai i e gö i zö e na kī di ye i kai T’s’anat’ı too twice come in. Those while twice they too they rub come in.

da kū yıl kai da gö das gö yıl kai 'a e ga na dă kū gö ga ge gö Then it is day. While they it is day. Then corn so deep hole dance

8 da kwe n yı i göc k’a ne bi go je i n yı 'ai dze hı gö 'ai go there they put. Yucca its seeds they put. Cherries those too too bi tcı tcı hı Ł yı ts’ı dă kū Ł i sai göc l’ic ga yi tse hı yi ye yıl dıł its tree they put. Then clay vessel- rabbit its tail in it they throw

10 Ł tse n tsāı dă kū di tc’ac jıni hı dic di ye i kai göc k’a ne hı pot large. Then those Tc’acjını four times they The yucca come in.

da nı t’ı dze hı gö dă nı t’ı na dă hı gö da di cai da kū ga hi k’a is ripe. The cherries are ripe. The corn is hard Then rabbit too too (white).

12 da bi tse na ye hıl de tın n acı k’e nas di t’ı i sai göc l’icı bi ye ci its tail that they threw in from jumped out, the clay pot from there inside of it.

da kū tc’ac jı ni hı bi k’a hi dăn na ni k’e i t’as n da kwe i dje ye Then the Tc’acjını their across they cut off but here chest arrows

14 yił nän na tsı sı ‘ai nös teı si k’ai ‘ai gös bi bi kan nös des iı with they shoot. Those pine trees that those the fence through it who them stand looked
nöc tci ts'ís li na 'ine gö le' na nas kaí 'ai gö gös bî bî kañ nö
pine trees they be-
The another stands that too the through it

came. other side

2 ts'ít des 'i 'ai gö da 'ai nös tci ts'ís li na 'ai bî ts'ã cí gö
looked. That too right pine tree became. That from it

there

göö bî bî kañ nö ts'ít des 'i ye da gö kal ñ da 'ac di dzil ñ
fence not through it looked. Those they sing from there moun-
tains with

4 da 'a dzil sî 'ãi da la yõ jî nis da t'õ hì í sai hì lí bî gã hì
there moun-
tains they First is named Nisdjat'õhì, Isaihì Libigáhì, stand.

L'õ ke n ke le hì ka ba di k'an hì tciic n de ze hì tcáł lan xîl ge di hì
Lõkenkeleli, Kadadik'ànhì, Tcîncdeselhì, Tcâ̆lånxîlgedhì, hì

tcis na õjì hì sai xan ye di hì dzil dal gas di hì dzît. di le hì
tcâ̆l gasdadhì, Dzildałgasødhì, Dzîldîlhì, Tcâ̆l gasâhì, Tcîłtc'îchì,
Tcëdadgõtøn, Ts'aitøtøhì, Dzîldntsaihì, yõ bî tcic yi hì nau da je hì li gais 'ã hì tse des je hì sai hì ga hì
Yõb'tcîeyihì Naudajehì, Liqais'ahì, Tsedesejehì Sâihiâhì, yõ bî tcic yi hì

8 dzîl na dò ze hì dzil teec ke lan ne hì tse da des lì hì
dziîl hì dî le hì
Tcîlnadøzëhì, Dzîltcecekelânnehì, Tsedadeslïhì, Tcëkudøgáhì, yõ bî tcic yi hì
dziîl hì dî le hì
Yõb'tcîeyihì Naudajehì, Liqais'ahì, Tsedesejehì Sâihiâhì, yõ bî tcic yi hì
dziîl hì dî le hì
Tcîlnadøzëhì, Dzîltcecekelânnehì, Tsedadeslïhì, Tcëkudøgáhì, yõ bî tcic yi hì
dziîl hì dî le hì
10 tse dzös hì dji hì ka dje dzî le hì
dziîl li k'ì dìjì bec dîl gai hì
tcâ̆l tciic yi hì
Tcësdøshidjì, Kadadzëlìhì, Dzîlòk'îdîjì, Becdïsgaihì, Tcësdøshidjì,

12 mi k'e göö tci hì mi k'e göö jì hì
tcîl tce de hì
tcëk endëhì, Mëk'ëgôøjì, Tc'isgedjîn, tce de hì
tcëk endëhì, Mëk'ëgôøjì, Tc'isgedjîn, tce de hì

14 di yì ke göö 'ãhè di yì ke göö 'ã e di yì ke gos 'ã e
Holy they worship Holy they worship Holy they worship

Holly they worship them. Holly they worship them.

Holly they worship them.

16 di sai ñ 'an nìna le gö kwe n nìna sai dal gai ye
This sand there they put. Some there they put, sand white.

These mountains are mentioned in the songs to which also the refrain belongs.
76. MAGIC AT A MEDICINE CEREMONY.

da 'a e da gös i göc tc'í ne na ne gö 'á e xas kín na dil t'e gö
Right Taos this side across there old men two of them there

2 'an na n 'a 'á da ci nec i gö gö kal ye na dil t'e gö nac dil t'e
they placed There I seeing it they sang two of them. Two of them it.
gö ke' nc n 'a dā kū ga di na dā hí xai n dil t'ā i lī yīnt djai
for them they placed Then this corn that grew up they buried it.

4 i gö 'an ye dā kū tc'ac yí ni 'a gö la ts'a na t'i gö 'a gö la tse das-
hole in. Then Tc'acyími they made. Ts'anat'i also they Mullers
made.
tcin ne ye la k'e yí 'ā ts'a na t'i hí tc'ac yí ni dī i na dā
in hand he held, the Ts'anat'i. The Tc'acyími four ears of
corn

6 yí la k'e da yin djai ts'a na t'i hí gö dí nt djai gö yí la k'e da-
in their he placed. Ts'anat'i too four laying in their
hands
yīnt djai dā kū i sai göc l'ic kō' i lā' gö del dec djai ka ba ci
they lay. Then clay vessel fire much they built. By the
water (?)

8 n n 'a e das tsin ne yi ye nl ts'e dā kū n 'a ci tca ic kí ci
they placed Mush stirrers in it they put. Then from from the
it. there doorway
ye da des dits na dā 'ai bī la k'e nas i i sai i yi ye da yi nīt
they danced in. Corn that in their they had pot in it they put.

hands

10 kū' 'ā da da da sī 'ā dō be nl dō e be na ts'īt ts'i xa t'au di
Fire little way they it not being with they stirred it. This way this
distant placed it. hot
da dil tc'īl bī ye ci ke li na xa hí di tca di kū' yi na da des-
it popped. From it smoke came out. Four fire around they
only ... times it danced.

12 dits i sai kū hn n na dā be da xa dn bī dā kū 'a ga n kai
Pot large corn with was filled. Then there they came

il ke' n t'i gö dā kū n ke nl das ts'a na t'i hī ila dji tse das tc'i ne
behind one in a. Then they began The Ts'anat'i in front mullers
another line. to dance.

14 da ya 'al 'āi ila dji si zi hí dā kū 'a gai gö na dā xa n t'ā da kū-
held those in front stood. Then that too corn came up. This high
Goddard, Apache Texts.

1911.

Goddard, Apache Texts.

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dau bi t'á na ki díl das n ná das dá kú tse das tcin de n n its leaves two. They They stopped Then mullers danced. dancing.

2 kwe dai dn 'a ca xa 'ai ye kwe dai dn 'a ca dí 'ai ye kwe here they held east. Here they held south. Here up

ca 'ai ye dai dn 'a kwe na xa kós se bì ya ye dai dn 'a da kú west they held Here north under it they held Then them up.

4 di i te da le e nes da tse das tci ne n i la yí kí di na dá n n this like one it sits the muller he broke This corn in two.

xa yí i 'ai gó na da di des dits dal ts' a ne ya lel gó tse das tcin- he took that too. They started to on both carrying mullers. out, dance, sides them

6 ne n dá kú di na dá i sai be xa des bi dn 'ai yí ke' ci gó dja 'al Then this corn pot with was filled that behind it they carried.

'á ga ne din de nán t'i bi ba ts'i des níl dá kú bì ye 'e di That side people standing its border they threw it. Then in it was none.

8 dá kú na dai yes lai* na dá hi da do si t'e na dá kú 'á ga Then they picked it The corn not was cooked. Then there up.

ts'a na t'i hi bi gá ye na kai di dá kwe nai n la le t'á ni na the Ts'anat'I their house they went This there they bread it was. back. brought

10 tse n le t'án 'án na yí dla da kú dau n yes kí ye na na kai Stone bread that became. Just that they broke They came in up. again.

gó ka yí des ní 'ál tsó gó ka yís ní da 'ai i ze 'a da djin la Among they All among they Right medicine they made. them gave it. them gave. there

12 da 'áL tsó bi tci di yí na 'a xa djin la de na dá xa n t'ai tcac yí ní All their magic they did; corn that grew Tc'acyiní among them they distributed. They ate it. Ts'anat'I too those too

14 Il ka yís ní among them they gave it.
77. THE TCACTCINI.

Long ago Tseyakinehi where everything then beyond to the grows

da gō das na dā kū ḫī gō dji ge na na dā da tc'ic jīc na ḫī gō'an ye they danced. Then they made a hole. Corn they braided. In the hole

dec nl dje na lá gō dā kū na dā da djin da ci ye na dā kū ca'īa gō they built a much. Then corn there they carried. Then evening fire

gō das na dā kū tc'ac yī ni 'a djin la na dā kū i tc'e kē hi ḫīl tsō they danced. Then Tc'acyinī they made. Then girls all

ts'ī gō das tc'ī n yes yic cóc na dā kū gō das na dā kū da'a'e there where they were then. Then they danced. Then right dancing

kū' des dje e da le e tc'e kē da tc'e 'a ga tcī gō das dji da tc'e fire where was one girl in vain from there to the dance in vain burning

bes diL t'e na dā kū tc'ac yī ni hi na dā yi k'e da his gō na dā kū they chased. Then Tc'acyinī corn on it they jumped. Then ī gō' a hi lic na tc'ac yī ni n ī dn k'a na dā kū tc'ac yī ni n bi ke' hole he fell. Then Tc'acyinī burned. Then Tc'acyinī for him

ye gō sa na da tc'e yī ka na da nī ka na danL tsā' ye yi na sa- they missed. In vain for him they looked. Different ways they jōc n da dā kū ga danL tsā' ēy tc'e yī ka na da des ka na went. Then different ways in vain for him they looked.

cα xa'ai ye i ts'in jōc na ca di'ai bi ya ye i ts'in jōc na ca'ai ye East they went. South under they went. West

i ts'in jōc na na xa kōs e ya ye i ts'i jōc na da'an na si jōj na dā kū they went. North under they went. They came Then back.

ni k'a di yi hi ḫīl tsō tc'i yōs 🍌 na dā kū ga ca xa'ai hi(ye)bi ya ye on earth supernatural all they asked for Then east under. ones help.

i ts'i jōj na dā kū 'an tc'e kī hn n ba gō tc'i ge na ti ye ye tsē- They went. Then that girl for her they made In the flat a hole. ground

ket i dac de hn 'a na bi k'a göc tc'ic n das yes ka na dā kū 'a ci di stone they placed on it. On it ashes they put. Then here
ca xa'ai hi bi ya ci y'il na kai na xas tc' in yal ki dn kwe ca di-
east from with they came Xastc'inyaarkidn. Here south under
him back.

2 'ai hi bi ya ci xas tc' i yal ga yi y'il na kai na ca i 'ai hi bi ya ye
from under Xastc'iyalgayl with they came West under
him back.

i na ts'i jôj na xas tc' i il tsö yi y'il na kai na kwe na kös e bi ya ye
they went Xastc'ntsöyl with they came Here north under
again. him back.

4 i na tc' i jôj na xas tc' i di sös i¹ y'il na kai na dâ kû bi k'e yi ka
they went again. Xastc'idisöft with they came Then Their for
him back. friend him

n ke da n n ka na tc'i tci bi la ka e i tsanL tsö's be da xes l'õ gõ
they began to look. Stick on its top downy feathers having tied on
everywhere with they looked. Right hole all the fine
feathers

tsö'si a fji da dit. tci na kwe na xa yi ye yõ gõ ni kwe ni na
there pointed. "There your brother-

in-law

8 dâ kû tc'ac yi in ni ye na da n di t'ai na kwe na xa ye yõ gõ ni
Then Tc'acín for the they put their "There our brother-
ground heads.
in-law

da ni na a ci da dlöL xa hes t'e na ai i dn k'a n a gan tc'e-

they said. From laugh came up, that one was That girl

there

burned. one

10 kî n n yi ka n ke da n dn ka na da tc'e na da ni ka na kwe
for they began to look. In vain they looked. There

na da y'il tsa na yi tsan nl tsö's i i k'e' bîL i na tse na kwe gõ ni
they saw her. The fine feathers toward turned. "There she

her

is,"

12 ni na dâ kû ga tc'ac tc'in yal ki dn bec di dal gas si il tc'i ci
he said. Then Tc'actc'inyaarkidn knife wavy to differ-

tent ways
di di n ye nl la na dâ kû da ga ne i le na dza na dâ kû dic di
four stood. Then that side he went around. Then four
times

14 yi nes djac gõ ye yi ka ts'in nl ni na tc' i ki n kõ ci yi tsî t'a ci
when he made with he struck. Girl here the top of
motions

her head
daiL xa yi la na
with he took her out.

¹ These are the gods of the four world quarters; Xastc'in who talks, Xastc'in white,
Xastc'in yellow, Xastc'in variegated.
78. The Medicine Ceremony.

sai xa t'eg o n di zi a go dİL kû de go dâ kû t'a hi xa t'egô
Sand this way they there making it Then feathers this way
put, smooth.

2 yi näñ t'i gö 'ail i ka dje bi t'a i tsâ bi t'a näñ t'i gö din de hî gö
surrounding they Turkey its eagle its in a circle. People too
it place. feathers, feathers
î le näñ t'i dâ kû tćicî dles tső dlec tećic gö dî gö L'ec tćic1
make a circle. Then paint yellow, white red this too L'ectćic
clay, ochre,

4 ka dî din gö dîc da l'i dî gö a kû gö 'ail i dâ kû dî i le' si ka gö
pollen too, paint blue, so many they Here this one stand-
make. side ing
keL ts'ai be 'i gö le' si ka gö 'ail i 'a ga gö le' si ka dâ kû
dish with; here another standing they There one stands. Then
make.

6 xa t'au da dai yî nil ni k'a gö i i ja hî 'âl tsö da dai yî nil
this way they strew it. On earth animal small all they strew down.

yi näñ t'i gö 'âl tsö dô le' e di gö 'ail i dâ kû yi neL i
Standing all not any missing they Then they look
around it make, at it.

8 hi da bi ke' da 'âl tsö bi teL ni k'a di xa ci ai yî k'e gö kaLî dâ kû
One after all they say. Now where those on it is then
the other them sung
'âe hi kai 'îcî n da biL 'âl tsö yî k'a n di bi i galî yî ga xa di-
there they "Here you sit." All on it they Rattle he when
come. sit. shakes

10 ai gö dâ kû dî in da te'î di ni hî xa tc'i tc'a di gö laî ka da dî gi
they Then not gently the sick they cry. These their
sing. twist.

di da gö ke' n da da dî gi dâ kû xa tc'i tc'a gö nî yî zi da xa da-
These their too they twist. Then they cry. Their nostrils run
feet

12 hi dîL dâ kû di i galî gö ke L'acî n da gö la k'e cin gö göL tsö
down. Then this rattle the soles of their the palms of He embraces
feet too their hands too. them.

'a de göL tsö i de da gö nil t'e dâ kû da xa tsî ni na dîj dle dâ kû
They embrace on each side. Then well they Then.
him,

14 i ze hi kû gö kel ts'ai be da tc'ît dîL i de da tc'îL dla
medicine so much dish with they drink. On their he puts it
bodies
dinde na djîj dle
People they become.

1 A black powder, probably pulverized hematite.
79. **The Medicine Ceremony.** (Second Description.)

The ceremony he was they Then tipi they make they making say.

They in aj na tc’in dā kū’a dō ga au djin la na tc’in Then the tipi when they have picture they put. Two men made

ye in aj na tc’in dā kū’a dō ga hū li da li ga da tc’is djai na go in they say. Then these animals every kind they put.

Then medi- he pounds. “Wa,” he says. Grizzly growling he rolls cine like around,

maz na dā kū’a ai izan ne bec di yī nū’am na gō dji-

Then that ceremony he has supernatu- well he makes him ral power for again.

6 dla na dā kō din de na ts’iz dī na

Then man he becomes again.

dā kō tc’as ci nī gō ‘au djin la na ts’a na t’i gō ‘au djin la na Then Tc’astc’ini he makes. Ts’anat’i also he makes.

8 dī l’e gō das gō ka ‘a yin la na tc’e kē hi din de īl dīl das gō Four nights dance for he makes. Women, men dancing to-

be gō jō a ga yin la na da wō di da ‘a l gōl nī na nī da gōs’ā i so they for them he makes. “Do not dis- he told them, “the world like it continue it,”

10 da bī ga tci ‘ai yā be da das ha t’i gō da dī l’e na be daL das-

while it That is when you want to just four nights you will stands (?) why dance dance,”

de gōl nī na he told them.

12 dze n da ‘a da djī’i gōc k’an da ‘a da djī’i na gō das e Cherries they prepare. Yucca too they prepare. At the dance
gōc k’an da ‘a da djī’i na ga gō ‘a da djī’i na tsen da le t’ān yucca they prepare. Rabbit they prepare. ? bread

14 ‘a da djī’i na is’ai gō ka nī li ye djī nī l na bi k’e gō ‘a djī’i na they make. Pail mush they put in. Full they make it.

ben djī’ai na da la’ai l’e be sī au bēn kai na tc’ac’i nī a da They put it One night when it it is finished. The Tc’astc’ini stands

16 na ō le na bi dān na lī tcī ā bi tcān gō ‘ai bi lī k’a na le t’añ gō peas their food. Dog its manure that their butter with bread

---

1 Told by Juan Pesita.
"ai dai yōnt dil das na dā kō dai ya bil gō jō na di l'e dil da se that they eat. Then they are satisfied. Four nights they dance.

2 da'āl tsō da di l'e gō ya bil gō jō na i xa t'au 'a da tō kes da All four nights they feel good. This way doing fiesta 'a dail-i na cac be gō das e they make, grizzly dance.

80. The Adolescence Ceremony.

4 i t'a niL dā di yī ya na di kai tc'e kē di yī gō yōL gai is-
Early in the supernatural they Girl when supernatural-
morning ural one her come. natural dzan si li* tsīL ke gō yī ka na da ni ka dā kū yīL na t'ac becomes. Young for him they look. Then with them two

6 xas kī di gō 'ai gō yīL na t'ac dā kū dal tc'inc di is tsan dja
Old man too he too with them two Then from various women

he come. Then with them two man too

n da hi kai ke da dit dli ye yī ka n da binL xa t'au da l'ōc i come. Those who pray for them they sit, this way outside.

8 na da īL tō gō ye i ke da di dli is dzan na dlec i1 'an de na sin dli i When they with them pray. "Woman painted new you will be-
smoke it white come. Pollen strewed with I shall live fortun-

ately. I shall live Come. Then "Young man

mā jō na ca de ka dn di na da i des a ye na ca de dā kū tsīL ke hi gō
I shall live fortunately. Pollen strewed with I shall live

two. Those who pray for them they sit, this way outside.

10 kū ba tc'īs tcī ne 'an de na sin dli i sai it si de de sa ba hi cal de l'ec-
Kūbatc'īsteīne new you become. I will be well. I will live to be L'ec-

tcīc da i des 'a ye da kwe sa ba hi cal de ka dn di ci ke ba na-
tcīc strewed with there I will live to be Pollen my feet will be

it old.

12 gō di dle de xa t'e gō tcō ōc l'a ci si ke xa t'au 'inc di yōL gai-
on them." This way back of the fire they two This this YōLgai-
sit. way side is dzan sit dau 'inc di kū ba tc'īs tcī ne sit da dā kū di be
is dzan sits. This side Kūbatc'īsteīne sits. Then this with

14 xac di le hi kwe si i 'inc di dā kū yi tc'i* na hī le l'ec tcīc they are here he places, this Then toward he strews L'ectcīc, dressed

side. them

1 Another name for YōLgai isdzan.
Goddard, Apache Texts.

ka dn di ke is le e' yō la tsin ne dja L'ōl t'a dles tso pollen. Mocca- leg- shirt, beads, bracelets, earring, feathers, yellow sins, gings, paint.

kū ba tc'is tci ne gō bī ke bis le bi e' bī t'a bī k'a n dō i gō Kūbatc'īstc'īne too his mocca- his leg- his shirt his his pantherskin sins, gings feathers arrows too
dlec gō dā kū di yōl gai is dza ne ke yi ye yi dīles n L'ī dzī white paint Then this Yōlgaiisdzan mocca- in he puts Tough sins them on.

ke hī yi ye yi dīles n L'ī dzī is le hī yi ye yi dīles n L'ī dzī mocca- in them he puts Tough leggings in them he puts Tough sins on.
e' hī yi ye yīl ke n L'ī dzī yō i ye yi yīl bai n L'ī dzī t'a hī shirt in it he puts Hard beads with he puts Tough feathers on.

yi tsi t'a ya yē yī L'ō na L'ī dzī ib ni hī ye dai dīl tce dā kū di crown of for he ties buckskin he puts around Then this her head her.
dles tso hī yi nī' ya yī tsō dā kū kū ba tc'is tci nī n L'ī dzī yellow paint her face he yellows. Then Kūbatc'īstc'īne tough

ke hī yi ye yi dīles n L'ī dzī is le hī yi ye yi dīles n L'ī dzī mocca- in he puts on. Tough leggings in them he puts Tough sins them on.
e' hī yi ye yīl ke n L'ī dzī yō i ye yi yīl bai n L'ī dzī t'a hī shirt in it he puts Hard beads with he puts on. Tough feathers on.

yi tsi t'a ya ye yī L'ō dā kū n dō i hi bī kā ga ya xai t'i dā kū crown of for he ties Then pantherskin across his he puts. Then his head him on. (quiver) breast
dlec hī yi nī' ye yai dīl dā kū ca xa 'ai hi yi tc'ī ye yi. k'e kai white his face with he Then the sunrise toward it with they go paint it whitens.

ka dn di hi ya ınl gō L'ec tcīc gō ya ınl gō ca xa 'al gō ca hi Pollen holding L'ectetc too holding as sun rises the sun yi tc'ī' na i le dā kū kwe n ke yin nīl da i de da 'a xa ne da na toward he strews Then there he begins to This side close farther it it. strew it.

yō gō de gō nañ ka na yī nīl da na yō gō de gō nañ ka na yī nīl east in a curve he Farther east in a curve he strews it.
dā kū Le' is dzan dja da i cī Farther east in a curve he Then one woman here strews it.
si zi k'a di gol ni da yi da gos te ci na ni ka lii dii. stands. "Now," he says, "run(?)". This side in a curve they run side by side.

2 xa t'au il ke' i la xa t'ac go da ku is dz a na dec ci hi bi za. This way one behind they two run. Then woman standing her the other mouth there she whistles. Farther east in a curve they two run. Her mouth she back.

ic dii ni da na yo go de go na ni la xa na he t'ac bi za na- she whistles. Farther east in a curve they two run. Her mouth she run back. mouth in again. da na yo go de go na ni la xa na xe t'ac bi za na ic dii ni kwe. Farther east in a curve they two run. Her she whistles. There mouth she run back. mouth in again.

4 ye na kai da ku k'u go na da si da ku l'oi ci is tsan dja they come. Then so much corn lies. Then outside women in. da xe n ka i de n tsa ku hi na da hi ye yi ka ini aL tsod yi ka- are sitting. Spoon so large corn with among them. All among she gives.

5 yi ni da ku an ku ba te'is te ci hi kwe i de n ka da l'o da xai noc them she. Then he Kubi bate'is tine there he runs. Grass he pulls out. li bi tca ne hi yi l ye yoLi ka go kwe yi l ye na kas kwe Horse its manure with it holding. there with it he runs. There back in.

8 yi ni da ku an ku ba te'is te ci hi kwe i de n ka da l'o da xai noc them she. Then he Kubitc'isteine there he runs. Grass he pulls out. li bi tca ne hi yi l ye yoLi ka go kwe yi l ye na kas kwe Horse its manure with it holding. there with it he runs. There back in.

10 tc'o os L'a ye n yi i k'e na na dai kwe i de na n ka 'a ci go back of the fire. he puts. He goes out. There he runs. From there it again. da'ai k'e 'a t'e go kwe n na yi i l'o na na dai kwe i de na- same way it is. There he puts it. He goes out. There he runs again.

12 ni ka 'a ci go da'ai k'e 'a t'e go kwe n na yi i l'o na na dai again. From same way it is. There he puts down. He goes out- there again. kwe i de na n ka 'a ci go da'ai k'e 'a t'e go kwe n na yi i. There he runs. From there same way it is. There he puts down again.

14 da ku 'a biLi ni xas ki yi hi sit tsod yi it de na ni ka li da na n yo Then he speaks old man. "My grand- son, in a curve horses you chase.
2011.]

Goddard, Apache Texts. 187

Li jô hi ści yal tsôl bi ka nac dîl ni di k'e gô ci li de di k'e gô
Horse you will lasso. On him you put 'This way my horse This way
good your hand. will be.

2 Li k'a de li ci dô ya de bi tsi dô n din de de na ye' da 'il tsô
he will be Horses will like me. His flesh will not be poor. Property all
fat.,

ci dô ya de bi tc'il ni 'a xa t'au ye ke da di dîl ye dâ kû
will like me,' he said. This way with he prays. Then

4 ca 'ai gô di is dzan dja hi dán 'a dai. í dâ kû xas ki yi hi ca 'i-
evening these women food prepare. Then old man evening
'ai gô 'an na na dai dâ kû na îl t'ô gô î ke di dîl yî din de gô
there he comes Then when he smokes he prays. Men too
again.

6 ye da kai na da îl t'ô gô î ke da di dîl ye xa di ya n zi yi ka
come in. When they smoke they pray. What they need for that
î ke da di dîl ye dâ kû xa gô kal. gô kal. l'e is 'a gô 'ais i
they pray. Then he begins to sing. Singing night middle he makes.

8 Is dzan lecî hi dî dîlô kû ba tc'ic tçî ni gô di dîlô tçô înc L'a di
Isdzanalechî dances. Kûbatc'îstcîne too dances. Back of the fire
îl ga' na hi 'ac gô dâ kû da i dà' î na da kai îl nî dîjî i 'ai gô
side by they two stand. Then they eat. They go home. Middle it is
when

10 na da kai da i dà' î na da kai ca 'ai gô lâ gô na da kai xas ki-
they come They eat. They go Evening many come. Old man
home.
yi gô 'an gô na na dai 'a gô na îl t'ô ye î ke di dîl ye 'a gai
too he too comes again. Then he smokes with it he prays. Those

12 din de hî gô na da îl t'ô gô î ke da di dîl dá kû xas ki yi hi
men too when they smoke they pray. Then the old man
xa na gô kal. l'e is 'a gô 'a na yi sî dâ kû na da i dî î na da kai
begins to sing Night middle he stops. Then they eat. They go
home. Again.

14 yîl kai gô îl nî dîjî i 'ai gô na da hi kai lâ gô da i yâ î na da kai
Next day middle when they come Many they eat. They go
it is again.

ca 'ai gô î na da hi kai xas ki yi hi gô na na dai ye gô da hi la ne
Evening they come again. Old man too comes again. Inside are many.

16 L'ô ye gô hi lá dâ kû xas ki yi hi na îl t'ô ye ke di dîl ye gô
Outside too are Then the old man smokes with he prays.
many.

' a gai din de hî gô na da îl t'ô ye ke da di dîl ye gô xas ki yi n
Those men too they smoke, with it they pray. Old man
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xa na gō kal L'e is 'a gō a na yī sin na da yī di' i na da kai begins to sing. Night middle he stops. They eat again. They go home.

2 na yīL kai gō da da i dā gō ca 'i ai dā kū ca 'i ai gō xas ki yī hi Next day they are eating. sun sets. Then evening the old man na na dai na iL t'ō ye ke dī dī ye dīn de ye da kai hī gō 'ai gō comes He with it he prays. Men who come in too those again. 

3 i ke da dī dī dā kū xas ki yī hi xa na gō kal kūL ba hi da i dīL they pray. Then the old man begins to sing again. Tiswin they drink. dā kū da L'ō yen da gō das ye gō da a tsinL tsō 'a gō gō das Then outside they Inside all of them there they dance. too dance.

4 da gō das gō yīL kai da da i dā gō yīL kai yīL kai gō bi tsi t'a While they day While they are day When day crown of dance breaks. eating breaks. breaks their heads ba ba k'ẽ na tc'i 'a 'āL tsō ba nac di djic dā kū bi tsi ba na for he unties. All for he takes off. Then their for them hair them

5 tc'I'L tcI'L dā kū tcic bīL iL ec diL ni bi ni' ba tc'i tcic bi tsi t'a he Then red with he paints. Their for he Crowns of washes. paint faces them paints. their heads ka dn di ba da tc'i tcic da kū L'ec tcic i bi ka e ba a tc'I'L i pollen for he puts on. Then L'ectcic their fore- for he them heads them marks.

6 bi gōc L'a e gō dal ts'ā ne bi ze da' e gō dal a ne 'a xa tc'I'L i de Their cheeks too both sides, their chins too both of them he does the same way.

7 dā kū ye xe yī ka bi ni' din de bi ni' ba da tc'i tcic da is Then they come in. Their men their for them he paints Women faces, faces red.

8 dzan djā da 'ai gō bi ni' ba da tc'i tcic dā kū 'e gō di too those too their faces for them he paints red. Then it is over.

9 i na da kai They go home.

81. OBSERVANCE IN BUTCHERING BUFFALO.

10 bi ga ni hi bīc dle hi k'is si dīL t'as dec na ne bi ga ne hi Its shoulder its skin he cuts. On right side its shoulder

11 yi ya e bi ga ne hi k'ẽ ts'ī t'as kū dau bi tsiL li tsō ye gō i t'e under it its shoulder he cuts off, so large its meat. Yellow like
da bi' a da ti l'sos yac di l'gic da kū ca xa' ai ye i tc'il ni 'ai on it it lies he cuts off. Then to the east he throws it. That 2
dō bi l' na tc'i ye i e bi dō di e 'ai gō bi tsī i 'ai gō xa tc'il di l they don't carry Here its biceps that too its flesh that too they cut off with them.
da'al ts'a ne 'ai gō dō bi l' na tc'i ye da' ai na 'a ci 'al tsō dō xa- both sides. That too they don't carry That only. The all is not with them. remainder taboo.
4 'a si 'a xa t'e gō 'a da tc'il i da da kū That way they did. All.
Lī be l na dji de hī gō Lī ye lī dō bec di l' ni da Lī bi ke Lī hī gō Horse they transport it saddle they don't throw Horse its blanket with about. too
6 dō bec di 'a da bi L'ō Lī gō dō bec di ni l' da Lī za xa' ai hī gō they don't throw Its rope too they don't throw Bridle too around. about.
dō bec di ni l' da bec di ni l' gō ga Lī lī gōl na di lij 'ai gō 'a xa t'e gō they don't throw If they throw it the would fall That that way horse with it. too
8 bi 'a t'e da da kū its custom. All.

82. Ceremony for Buffalo.

'ai 'ā ye di yi hi 'ai 'ā ya ne bi tca ne hī ba na dji 'ai da kū There the medicine- that buffalo its manure to they Then man him bring.
10 gō di l' kō da kū din de da yō kī da kū n da hī kai da kū gai- he makes Then people they invite. Then they gather. Then he ar- it level.
yai di tsī ka dn di L'ec tcīc bi tc'i' na da xa le bi tc'i' i ke da- Pollen L'ecteic to it they strew to it when they
12 da di l' ye gō da kū ye xa gō kal dinc di ni 'ai gō da kū da a dji pray. Then with he sings. Four he stops Then there times singing.
i' ya ne di xī da kū 'ai 'ā ya ne bi tca ne hī xa t'i ne na xīc na buffal bellow. Then that buffalo its manure this way moves.
14 ge di l' ti cī na bi ts'ā hi des 'a da kū din de hī da al tsō da bi l' a- Just the Lectetic from it shakes. Then the people all believe.
Finally ke da di l' ye da kū ci 'i' ya ne a xa ne de da 'a ci ka na dn- Then they pray, "Right buffalo will be near. Here among here them we camp.
Here will be plenty Then our country with it we will move back,"

he says. This way buffalo when they will do. From with it are none there

they move back to their country. This way they do.

83. PRAYER FOR BUFFALO.

4 "Buffalo will be near for smoke I Buffa

will be Close by they will move From we will camp Here we will

much meat. among them. kill them.

84. NOTE ON KILLING EAGLES.

If one does n't know He becomes sick. Here his arms touch.

Then he can't

walk it makes. His bones ache it makes. That way.

85. CEREMONY FOR AN INFANT.

Water he puts down. Pollen toward it he strews, L'ectcic too.

Then baby its crown pollen he puts on, L'ectcic too.
86. AVOIDANCE OF THE MOTHER-IN-LAW.

dinidinini til’i i dil yi di es eli da kú is dza ni ba yan hn-
The man deer raises, who floated down then woman was afraid
6 dzina ‘ai hi ke ke ye di ila ya da si ze i xa t’au a gó dza na
of him. That their practice this they are afraid This way they do.
of each other.
dá kó tc’e kí ba dā ni gós li i ya yan dzi na ye nel dzí na dí ni i-
Then the woman her son- he be- she is afraid of She is afraid Man too
 comes him. of him.
8 gó ba dā ni ye nel dzí na dó a xa nau na ga na bi ye hi n gó
mother-in- he is afraid of. Not close he goes. His brother-in-
law too
be hō dza si li na be ye i ya bíl gó jo na ‘ai yá da dā kwe n jō
he talks to it hap- His brother-
 pens. in-law about it. why
10 gólni na
he says.

87. THE BURIAL OF THE DEAD.

’ai ila dā gó k’e ga da tsai gó dā kú ke ye bí didís is len da
That old their when anyone then moc- they put on, leggings
times people died, too,
12 na ye hi k’e la gó da tsai gó al tsō na ye hi n dai yi i dal tc’i ci
goods. His many when he all property they bring from different
 folks dies
bí e’ bis le bí li ‘ai da n jō hi al tsō ye xai dil i lá gó ila-
His his legs- these very good all with they Many come
 shirt, gings blanket, it dress it. together.
14 da le dā kú da hi tc’a’ dā kú yi ní n jō gó ya dai tc’é dā kú
Then they cry. Then his face well they paint red. Then
bi li n jō hi  na ye hi  bi ye ye  hint dje gō  yi ye ye  n yīl ke  dā kū  
his good the property inside when they in they lay Then  
blanket place it.

2 yīl ye i L’ō  Lī  yī k’e  da yīl ke  Lī  yīl  n ke yīlōs  na dīl t’e  
with they Horse on it they put Horse with they two of them.  
wrap it. it lead,  
bī k’e  Lā  gō  k’a  ka il t’e  yīl  n ke kai  n jō  gō  Lī ye ye  yā  gō  tō’i  
His many three of with they go. Well in ground they dig.  
folks them

4 da kwe  n yīl ke  tcītc  yī k’a  nai cōc  dā kū  tse hi  n jō  nau  yī k’e  
There they put Lumber on it they put. Then stones well on it  

yi nīl  dā kū  yī ts’ā  na dī kai gō  Lī  da da kwe  yī yīl xe  bī tsīl  
they Then from it when they horse there they kill. Its  
place. go head

6 dī dai yīl gec  bī k’e  hi  sāl  tsō  bī tsāi  dai yīl gic  a xā t’e  gō  
they cut off. His folks all their hair they cut off. This way  
’a da t’i  
they do.
TRANSLATIONS.

1. The Emergence.\footnote{This account is much abbreviated, Mooney's version speaks of four mountains of the four colors; and explains that the girls were picking berries and flowers and that their mere presence caused the mountains to stop growing. He mentions, Polecat, Crow (Raven), in addition to Beaver and Badger as messengers sent. In each case peculiar markings resulted. Mooney, (a), p. 197. Russell tells that the mountains grew during four nights; that the girls who caused them to stop growing became rabbits; that Badger and Turkey were the messengers; that the whirlwind dried up the water; and that one old woman remained behind from choice. Russell, (a), p. 254. Compare also, Matthews, pp. 63–76; Franciscan Fathers, pp. 351–2.\footnote{The person who did this was Xaste'ín'ágaiyín, White god of the east, assisted by Xaste'ín'yáakidn, Talking god of the south, Xas'te'iní'tsoyín, Yellow god of the west, and Xaste'inildábóyín, Laughing god of the north. This was the order in which they were mentioned. It is usual to associate Xaste'ín'yáakidn with the east. Cf. p. 265.\footnote{It was explained that two of the ladders were made of elkhorns with four horns on each side for rails and separate horns for the rounds. The other two ladders were of buffalo horn.}}\footnote{Black Whirlwind caused the water to dry up.}

In the beginning, the people were coming up. He\footnote{Russell speaks of four mountains of the four colors; and explains that the girls who caused them to stop growing became rabbits; that Badger and Turkey were the messengers; that the whirlwind dried up the water; and that one old woman remained behind from choice. Russell, (a), p. 254. Compare also, Matthews, pp. 63–76; Franciscan Fathers, pp. 351–2.} made a mountain that continued to increase in height. Then he caused reeds to stand vertically in the center. The people were gathered about the mountain, watching. When the reeds were approaching the sky, four girls went up the mountain and twisted them. They went down and left them in this condition. The people tried in vain to make the reeds grow. "Go up and see what has happened to them," he told someone. This person, on ascending the mountain, found the reeds were twisted and that those who had done it had gone down. The messenger, when he came down, said, "The reeds are twisted."

Then four ladders were made and placed in position:\footnote{Russell tells that the mountains grew during four nights; that the girls who caused them to stop growing became rabbits; that Badger and Turkey were the messengers; that the whirlwind dried up the water; and that one old woman remained behind from choice. Russell, (a), p. 254. Compare also, Matthews, pp. 63–76; Franciscan Fathers, pp. 351–2.} one black, one blue, one yellow, and one variegated. Then whirlwind went to the world above and looked. When he came back he reported that there was much water there.\footnote{Black Whirlwind caused the water to dry up.}

After a time, the one in charge, told Beaver to go and see how conditions were. When Beaver got to the upper world, he found the water receding and commenced piling dirt in front of it to retain it. When Beaver did not
return, Badger was told to go after him and see what had happened. He found Beaver building a dam in front of the water. "When the people come up and the children are dying of thirst, they will drink this," said Beaver in explanation of his conduct. Badger went into the mud (producing certain markings). The two went down and reported that the land was already exposed.

The people prepared to ascend. The black ladder was placed in position and the people went up by means of it until it was worn out. The blue ladder was next put in place. When it was worn out the yellow ladder was put up. By the time it was worn out nearly all the people had gone up. Last of all, the variegated ladder was placed in position. When the last of the people had gone up it, too, was worn out. There remained behind a feeble old woman and an old man. The people went away and left them sitting there. "Take us out," one of them called after them. The people stopped and looked back at the couple but did not take them out. Then one of them said, "You will come back here to me." ¹

Then the people moved away towards the east along four parallel trails under four chiefs. Those who went by the first road had fighting. Those going along the second road were fortunate and came back without having had a fight. The people who had gone by the third road, having had a fight, returned. The fourth man came back without having had any trouble. The leadership of the chief of the first band was unfortunate, that of the second band fortunate, that of the third band unfortunate, and that of the fourth band fortunate. They moved back to their own country near Taos.

2. THE FIRST WAR.

Raven divined to see whether people would die. First, he threw in the stick over which the skins are stretched in dressing. When this came to the top of the water he tried again by throwing the stone muller. It did not come to the surface and the people began to die.²

The people moved away in four directions but they could not sleep.

¹ These two are the rulers of the world of the dead which the ghosts reached through the place of emergence. They pass down easily but cannot return because the ladders are worn out. This place is said to be situated somewhere many miles north of Taos and is reached by four trails. Compare, Russell, (a), p. 255.

² The Navajo tell of the death of a hermaphrodite twin afterward seen sitting in the lower world who became the ruler of the ghosts. Matthews, p. 77 and note 50.

³ Russell has this incident as a variant, (a), p. 258. The Navajo account has Coyote instead of Raven as the diviner. Matthews, p. 77. Compare also, Wissler and Duvall, p. 20; Dorsey and Kroeber, p. 17.
The old couple of the lower world to whom they came back gave them four lice, two of which were placed in their hair, and two in their clothes. When they lay down they were all very sleepy. It was the biting of the lice that made them sleep.¹

Some of the people occupied the country near the head of the Arkansas River; others, were living along the Sangro de Cristo Range; and the remainder on the west side of the Rio Grande. There were two chiefs of those on the east side of the river named, Indayedittsitdn, and Indakadigaln. The first named chief made a corral and gave a feast to which he invited all the people. Indakadigan, alone, of all the people, refused to attend. After being repeatedly called by name, he finally came, holding an arrow in place on his stretched bow, saying, “Why did you call my name?” “I did not call it for any particular purpose,” the other replied. “I thought you called it for some reason,” said the first, from whom the people were going away, because he was making motions as if to shoot. He shot an arrow to the feathers through Indayedittsitdn’s arm and then went home.

The wounded chief sent word to the one who had shot him asking him to come quickly and take the arrow out. When he refused, he sent to him again, saying, “Hurry, come and take the arrow out.” Neither this, nor a third message to the same effect, had any result. The fourth time he instructed the messenger to say, “Do not be afraid, come to me, and bring some medicine.” Then Indakadigan quickly took up his medicine bag, looked inside, and selected the required herb. When he came to the wounded man he found the arm badly swollen. “My grandchild, I did not intend to shoot you.” He then cut into the outside of the arm, took out the arrow, and applied the medicine. “The swelling will be gone in four days,” he told him. He was well in four days and became the grandson of the chief who had shot him.

Having moved the camp to the east side of the river, Indakadigan, brought together five hundred men and started away to fight with the enemy. He took along ten horses for his own use in battle. When they came to the enemy and were surrounded by them, the chief said, “Wait until to-morrow and you will have some fun. Keep away from me.” The next morning, the chief said, “Now, we are ready.” There were many arrows ready for his use. He selected four men, who, remaining out of the battle, should carry home the report of the outcome.

“Who is chief?” asked one of the enemy. “I am the only chief,” replied Indakadigan. “Who is your chief?” he asked of the enemy.

¹ Russell, (a), p. 255.
There were four chiefs of the enemy. Indakadiga'ldn rode his horse toward the enemy and commenced the fighting. A number of men were killed on both sides. When the chief's horse was killed under him, he jumped on another and continued fighting. He continued to do this as his people decreased in numbers until five horses had been killed under him. When he had mounted the sixth horse and his people had all been killed the enemy pulled him to the ground and killed him with a knife.

The four men who had been selected for the purpose went back to their country and reported, "Our people are all dead." When Indayedittsidn had received the message he cut off his hair saying, "My grandson has been killed, I will mourn for him properly."

3. The Culture Heroes and Owl.1

Kubatc'istcine and Naiyenesgani were companions. When they came to visit their grandmother, Yotgaaisdzan,2 they said to her, "Make us something to play with." "Go and see your father," she replied. When they came near the house of the sun, children put their heads out of the door and looked at them. When their mother was told who was coming, she said to her husband, "You always claim that you do nothing wrong and here are your children, coming to see you." "Come in and sit back of the fire," they were told when they arrived. "Why did you come to see me?" asked the sun. "We want something to play with," they replied. He made the hoop and pole game and some arrows for them. "You must not roll the hoop toward the north," he told them.

They went about playing with the hoop and poles. After some time, they rolled it to the north. Although they threw the poles after the hoop it rolled straight on, without falling, into the house of Owl and fell back of the fire. When Owl saw the two boys standing there, he said, "What sort of people have come to see me? Hurry up and put them in the pot to cook." Kubatc'istcine said, "I am stronger than he." Owl's wife

1 Moonay, (a), p. 201; compare also, Lowie, (a), p. 231.
2 There are many varying versions as to the origin of these gods or culture heroes among the several Apache tribes and the Navajo. Some insist that there is but one person with two names. Those who hold that there are two persons say that water is the father of Kubatc'istcine and that the sun is the father of Naiyenesgani. It is sometimes said that Isdzanadlehe is the mother of both. Others say that their mothers are sisters, or mother and daughter. In nearly all cases, regardless of the relationship assumed, they both address the woman as grandmother.

These culture heroes in the details of their names, birth, and exploits, are Southwestern. In only a few particulars are they clearly connected with the twin brothers of northern mythology (Lowie, (a), pp. 280–7; Wissler and Duvall, pp. 40–55.) Dr. Lowie has fully discussed the distribution of this and related myths, (b), pp. 97–148.
chopped them up, put them in a pot, poured water over them, and put them by the fire to boil. Although the water was boiling, they stood in the bottom of the pot, telling stories to each other. "Well, take them up for me," said Owl, "I want something to eat." His wife poked a stick into the pot and one of the boys jumped out to one side. She put the stick in again and the other one jumped out. Owl looked at them and said, "You are something bad, you are using supernatural power so that you may not die."

The boys were still standing there. "Hurry, put them in the ashes to roast for me," Owl said. Naiyenesgani said, "I am stronger than he." Then she separated the ashes, put them in the middle of the fire, and arranged the fire on top of them. They sat there in the middle of the fire telling stories.¹

"Hurry now, I want to eat," he said, "take them out for me." When she poked in the ashes for them, one of them jumped out. Then she poked again and the other jumped out. "Why did you come here practising magic?" Owl said, "Give them the hoop and pole," he told someone. They were given to them. "Go right around the hill here," Owl said. The two boys started off and came again to their father. "I told you not to roll it in that direction," he said to them. They went back to their grandmother. "See here, our father made us something nice to play with," they said. They went around playing with it until sunset.

4. THE KILLING OF THE MONSTERS.

Naiyenesgani came where Elk had been killing people. He could not get near it although he tried to approach it from every side. Then another person came to him to be his partner. "My companion," he said, "I will gnaw off the hair on his breast for you." Having done this he returned, saying, "Now go to him."

Naiyenesgani went to him, made motions four times, and then shot him. He hid in one of the holes that his partner had made. The elk broke out the uppermost hole. Naiyenesgani went into the next hole. The elk broke that out also. He then went into another which Elk also broke out. He went into the bottom tunnel; just as Elk broke this out he fell down dead. The partner then came up to him and said, "The breast will be mine." Naiyenesgani skinned it and took the hide. He also chopped off

¹ The Kiowa-Apache, who have this myth, explain that one being, the son of the water was able to protect himself in the pot, and the other could not be hurt by fire. The Kiowa-Apache names are different.
one of the horns. He filled two of the blood vessels with blood and spread
out the hide in the sun until it was dry.¹

He started away toward the eagle.² When he came to him he wrapped
the elk hide about himself and went out into an open place. The eagle,
when he swooped down, attempted to drive his talons into him but could
not penetrate the hide. He flew up without getting hold of him. He came
to him again but failed to get his talons in. He flew up again. He came
back and having failed, flew away again. Then he came back and drove
in his talons. He flew away to his home with the man. He brought
him to his young. When they bent their heads down over him he said,
"Sst." "Father, when we put our heads down to it, it says 'sst,'" one of
them said. "Do not mind it; go ahead and eat. It is the air coming out
of the wound that makes that noise." Then the blood flowed through
the opening. The old eagle flew away.

Naiyenesgani came up to them holding the horn in his hand. "When
your father comes home, on what rock does he sit?" he asked. "He sits
on yonder point of rock," one of them told him. Naiyenesgani sat there
with eagle's children until the father came again bringing with him a pretty
dead girl which he threw down. Making motions four times, Naiyenesgani
struck him and he fell into the canyon. He heard him burst as he struck.
"When your mother comes back, where does she sit?" he asked. "She sits
here," one of them said. The mother came back. Naiyenesgani making
motions four times, struck her, throwing her into the canyon. Then he
said to the young eagles, "You will be just as large as you are now.
People will like your feathers." "Those who take them will have their
muscles draw up." "You shall not talk," he said. Then they ceased
talking.

In the distance, his grandmother (bat) was coming into the open from
the timber. She walked along carrying a basket. Then he shouted to
her, "Grandmother, take me down," but she did not hear. He shouted
to her again and then she heard. Then his grandmother came near him.
"I shouted to you, 'take me down, grandmother,'" he said. "Come up
to me and take me down," he told her. Then she climbed up to him,
carrying her basket. "Grandmother, this carrying rope on your basket
is very small." "Why, grandson, I carry very heavy things with this.
Fill it with stones and see if it breaks." When he had filled it she jumped
with it. Then she took the stones out again and he got in. " Shut your

¹ Mooney gives this incident with greater detail, (a), p. 204. The one who assisted was
Gopher, who made four tunnels one above the other in which Naiyenesgani hid in succession.
In Russell's version Lizard plays a part, (a), p. 256.
The Navajo call the monster Teelget, Matthews, l. c., p. 117.
² Mooney's account is similar, (a), pp. 265–8, as is also that of Russell, (a), pp. 257–8.
The Navajo also have this story, Matthews, pp. 119–121.
eyes, grandson.” She started to go down with him. “Do not open your eyes, grandson,” she cautioned him, “the rock is sheer. We are falling, grandson, do not open your eyes. We are down.” When they were at the foot of the cliff, Naiyenesgani said, “Grandmother, I have killed something, let us go to it.” When they came there he said, “Now, grandmother, I will give you some good property. Put down your basket here.” He then filled it with feathers. “Now, you may carry it away but do not go along the hillside, go along the top of the hills,” he told her. She carried it away along the hillside, and the birds came and took away the feathers. She came back to him and he filled her basket again. “Do not carry the basket on the hillside,” he told her. Again, she carried it along the side of the hill and the birds came and took away all the feathers. She came back to him again and he filled the basket for her. “‘Do not carry it along the sloping places,’ I told you,” he said. Then they took the feathers away from her. When she came back to him this time he said, “You do not want to possess this good property which I have been giving you. For that reason your feathers will be poor. You will live in the clefts of the rocks and will use bark for your house. Your garments will be poor. You do not want things that are good. You will not have a shirt.”

He went again where there was something bad. When he came among the people there they said to him, “If you have supernatural power, take out our people from the marsh where they have sunk.”

1 “Very well,” he said, “I will take them out for you.” When he came to the place he stood first at the east, then at the south, then at the west, and finally at the north. Then the water disappeared of itself and he went to the entrance and went in. “I have come for the people you have taken away,” he said, “bring them to me. Do not bring me just one.” “There are no people,” replied the monster. “Just bring them to me, do not talk.” Then he brought them to him. “Just one sits there,” he said. “I did not come for one,” he told him. Then he sent one out to him. “Are there many people where you are staying?” he asked. “There are many people there,” he said. “Bring them all out,” Naiyenesgani called. The people all began to crowd outside. Then they went up to the surface of the ground. “You may just stay in the marsh,” he said to the monster. When all the people had come out he spoke to him (the monster), “You must not do it any time. Just soft mud does not talk. It must not speak words.” Then he went out away from him and came where the people were.

“Four of you take charge of your people,” he said. “Do not go close in among the houses.” Then four of them came there. “Now pick out

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1 Mooney has a similar account, (a), p. 203. The other Apache and the Navajo seem not to have such a monster.
your own people and go home with them," he told them. "Now you pick your people," he said to another. Then that one picked out his people. Then he went to another place, "You pick out your people," he told the third." That one selected his relatives. Then he called to another in the same manner and he picked out his folks. Then they were all satisfied.

Naiyenesgani was sitting there. "I just speak to you," he said, "select for me four pretty girls. I wish to go with them." Then he went away with them toward the west. At Kagodjae he left one; at Tsosbai, another; and at Becdelkai, the third. With the other one he went to the west where they remain forever.

5. NAIYENESGANI RESCUES THE TAOS INDIANS.

Naiyenesgani went among the Pueblo Indians. While there he stole and concealed their corn. When they came to him, they said, "Apache go outside." Naiyenesgani made a motion over the corn with his hand, and it became snakes. Then they were friendly to him. He put his hand over the place again and there were piles of corn as before. Again, they said, "Apache go outside." He made passes before the piles of corn and they turned into snakes which moved about. Again, they became friendly with him. He moved his hand over the place and the corn lay in rows again. "Go outside Apache," they said again. He moved his hand over the corn. The rows changed into snakes having wings. "Shut the door," he said. They commenced throwing the corn away. They shut the door. They came to Naiyenesgani who passed his hands over the place again and the corn lay in rows.

"You certainly are a medicineman," they said. "Over here is a sinking place where our people have been taken into the ground away from us."

"Very well," said Naiyenesgani, and began taking off his clothes. He took off his moccasins, his leggings, his shirt, and his hat and said to them, "Cover them all with turquoise for me." They put down a few pieces for him. "Cover them entirely," he said, speaking as a chief. Then they covered a little more of his clothing. He spoke again saying, "Cover them completely." Then they completely covered his clothing and gave the turquoise to him. His moccasins, leggings, hat, shirt, and all were completely covered, as he had asked of them.

He then went to the sinking place. He made a black hoop, a blue one, a yellow one, and one of mixed colors. He came to the place where there was much water standing. In this lake there lived a monster which sucked in the Pueblo people. Standing at the east, he made four motions with
the black hoop, and then threw it in. The water opened out at the center of the lake. He then stood at the south and making motions four times threw in the blue hoop. The water receded from the center. He stood at the west, made motions four times with the yellow hoop, and threw it in. The water moved still further from the center. Finally, he stood at the north with the hoop of mixed colors. He made motions four times and threw it in. The water came together and vanished.

In the center of the place where the water had stood, the top of a ladder was sticking up. When Naiyenesgani started to go there a crane which was on guard was about to give warning. He gave him a red stone for a present and the crane did not make a noise. When Naiyenesgani came near him, Yetagötsöde, the monster, held him by the sole of his foot. He kicked and the monster fell. When he went in, he saw an old man and an old woman lying there, human beings. "I have come to visit you. I do not see any of the people," he said. "I am going to burn you up." Then Naiyenesgani took the firedrill and twirled it until the place was full of smoke. "Now, go out," he said to the captives. From each of four doors two people passed out. "There are no other people," said the monster. "Are these all?" he asked. "There are innumerable people," one replied. "All of you go out," he told the people, and again he filled the place with smoke. "Hurry go out with it," he told them. More people came out. "Are these all?" he asked again. Those who had come out said, "There are still people there." Then he filled the place with smoke again by means of the firedrill. "Go out with it," he said. "All of you go out." He asked again if there were no more inside. They had all come out. Then he sent the old man and old woman into the water. The Pueblo Indians followed him about. He sent them to their homes and they went off one by one.

6. **The Monster Fish.**

A monster fish which lived in a lake swallowed anyone coming near it. Naiyenesgani came there and was swallowed by the fish which swam to the center of the lake and lay in deep water. Naiyenesgani, sitting inside of the fish, began singing ceremonial songs, that the fish might move to the shore of the lake. When he had finished his songs, he cut off the heart of the fish which raced with him toward the shore, throwing the smaller fish and water far away. It fell with him at the shore of the lake. Naiyen-

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1 This exploit of Naiyenesgani seems not to be known to the other Southern Athapaskan tribes who consider fish and water animals taboo. Mooney's account tells of a fish leaving the water and flying to secure its prey. (a). p. 209.
esgani, with his obsidian knife, cut openings in the neck of the fish through which he went out, carrying the heart in his hand. He gave it to the sun, saying, "Here, carry this where he cannot get it again." That is why a fish has a series of openings on the sides of its neck. He went home to his grandmother, Yoľgaiisdzan. The firedrill had blazed up and then died down again.¹

7. THE MONSTER FISH (Second Version).

Naiyenesgani came to the monster fish who swallowed him. As it lay in deep water, Naiyenesgani, sat inside of him, playing. After a short time, he cut off the heart of the monster which thereupon swam with him to the shore. Naiyenesgani cutting slits in the sides of its neck, went out through the opening, taking the heart with him. The fish was thus without a heart. When he came to his grandmother he said to her, "I will give you this heart of the largest evil thing." That is the heart of the fish which is held inside of the moon. His grandmother was glad because he brought it to her and said, "I will carry it whenever the moon comes up. They will laugh," she said, "I will carry it among the people, and they will continually look at it as the moon rises. I will carry the heart of the fish inside of the moon." In this manner it became the property of his grandmother.²

8. NAIYENESGANI REMOVES CERTAIN DANGERS.

At that time a trail passed between a cliff and a stream. Tsedageditiš-dihi, a monster, sat by this trail. His home was in the large stream flowing by. When anyone passed along the trail in front of him, he kicked him into the water where the children of the monster ate the victim and only his red bones floated to the surface. The people passed along there and Tsedageditiš-dihi kicked them down.

Then Naiyenesgani came there and asked, "Where does the trail go through?" "There," he told him. He came there and made motions as if to pass through. The monster, kicking, missed him. "Where does the trail pass?" he asked. "There," he told him. He came there and made motions as if to pass. The monster, kicking, missed him. "Where

¹ This was a sign for the grandmother of the danger or safety of Naiyenesgani. Cf. Matthews, pp. 117, 122.
² This is one of the clearest identifications of Yoľgailadžan, with the moon. Certain songs of the Mescalero mention her under the names, Esdzannadlehi, or L'ena’al (moon) as best suits the artistic requirement.
does the trail pass?” he asked. “There,” he told him. He made motions as if to pass again. The monster missed when he kicked at him. Then Naiyenesgani kicked him into the water. When his children had finished eating him they said, “It was our father’s meat.” His bones, very red, floated to the top. Naiyenesgani came there and sent the young ones out.¹

Then he was about to lie with his wife. He pounded some sumac sticks and twisted them together. Having them in his hand he went with her and when she lay down for him, he inserted the sticks first. Her vulvae were provided with teeth by means of which she killed men. She cut these sticks with her teeth and he destroyed them. After that she had no such teeth. Before that, cutting the men with her teeth, she had killed them.²

Then the reeds needed for arrows stood at the junction of two canyons. When anyone came there for arrows the rocks closed on him and killed him. Notwithstanding the danger, people continued coming for arrows and were killed. Naiyenesgani came there, made as if to pass four times, and then went to the reeds and broke some of them off. The rocks did not come together. He carried the reeds out and distributed them so that everybody had arrows. He did that.³

9. The Killing of the Bear.⁴

When some children were playing one of them said, “I will be a bear.” He made a pile of dirt which the other children carried away in their hands until it was all gone. In their absence, he made claws for himself of hide fleshers and muscles of the larger hide dresser. With these, he dug a deep hole into which he went so far that he could not be seen. When he came out, he was covered with hair to his elbows and knees. He went in again and came out with hair to his shoulders and hips. When he came out the third time, his body was nearly covered, and the fourth time completely covered with hair.

He went among the people, running in and out, and killing the children. He went off to the Navajo country and hid his heart near some oak trees.

¹ Matthews gives a similar incident, not associated with a stream, p. 122. It has been recorded from the San Carlos Apache.
² A very widespread conception. See L owie, (a), p. 237; Dorsey, (c), p. 35.
³ Usually this danger of approaching rocks is passed on the journey to the sun. Matthews, p. 109.
⁴ The story given by Russell, (a), p. 262, agrees very well except that Fox (Coyote) is the hero; but the bears referred to by Mooney (a, p. 208) seem not the same in any particular. Matthews has the incident of the gradual transformation of a girl into a bear and that of the detached vitalis but not in connection with Naiyenesgani, pp. 99–101. Naiyenesgani does kill the bear that pursues one of the monsters, but the account is abbreviated, p. 124. The same motive with different details appears in Gros Ventre, Kroeber, (a), p. 105.
at a place called, "open-mouth-bear". He then came back and again began to kill the people. Although they shot arrows at him, they could not hurt him.

Naiyenesgani went to the Navajo country carrying his war club. The bear, seeing the danger, started to run to the place where his heart lay. Naiyenesgani ran after him and came to the heart first. As he came near it he heard the oak leaves lying over it, making a noise like "ca a ca a". It was the beating of the heart that made them move. Naiyenesgani, making motions four times, struck the heart, and the bear, running close behind, fell dead.

10. The Traveling Rock.

A large number of the people started away, camping. They discovered the enemy who came together in large numbers on the plains and surrounded them. They made a barricade of their goods and commenced to fight. The enemy came straight at them. When they were near, they fought with knives. The women fought too, drawing the bows this way with their feet. Putting the bow over one foot, the woman drew the string with both hands and shot at the enemy. Nearly all were killed. Many of the enemy also were killed. A few of the Jicarilla escaped and returned to their own country. Another generation grew up from these. When they were again numerous, they started away to camp in the plains. Again, the enemy discovered them and came together. They fought with them again until only a small band was left. Many of the enemy were also killed. Those who escaped came again to their own country. Another generation grew up and there were many men again.

The stone which rolls around came among them and killed many of the people. It went among those who were camping over on the plain and killed many of them. It came among the people who were living on the east side of the Rio Grande. Naiyenesgani tried to head it off but he could not get around it to shoot. When it was nearly on the people he got in front of it. It passed right through them. Again he got in front of it and once more it came among the people. When he got in front of it this time he shot it, hitting it in the backbone. It still lies over by Picuris with its mouth open. It is a blue stone that has a white stripe across its breast. They cut off this white material which shows on the surface. When one gets sore from wearing the medicine string about his body, he puts some of this on and he gets well. If one gets shot with an arrow he gets well at once by the aid of this. The Picuris and other Pueblo Indians scrape this off and use it for their medicine also.
11. The Origin of Sheep and Cattle.

Naiyenesgani went around looking in vain for monsters. When he failed to find any he started off in this direction, toward the Mescalero country. He climbed to the top of White Mountain and looked about in all the different directions in vain. There were no monsters. Then he threw away his staff. "You will get your living by means of this," he said, and right where he threw it, it became a yucca.

Then he washed from his hands the pollution from the killing of the monsters and threw it in different directions. "With this you will live," he said, referring to the Mexicans. That is why sheep and cattle have a bad odor. The dirt he washed from his hands became cattle and sheep. All the monsters were gone. The Mescalero live upon the staff which he threw away, the Mexicans live upon the cattle and the sheep. That is why Mexicans have many sheep and cattle. He spoke to them this way.


Naiyenesgani, when he was about to go away, came here to the center where the heart of the world lies. When he had brought the people together he asked them concerning that by which people should live. Standing there at the center of the world, with his black flint armor blowing out from him in the four directions, he said, "Now try your supernatural power on me." Then the men who knew magic tried their powers but the bad missiles fell all about him. When he blew his breath towards them they fell. "You see you can do nothing with them. People will not live by means of such things as these," he said.

Then he put the bear in charge of all the insects and of all kinds of fruit. He gave marten (?) the care of the yuccas, chokecherries, and corn. He placed one of the small squirrels in charge of blackberries, strawberries, and small fruits. Grasshopper was given grain. He assigned the amole to black tail deer. "These are the things by means of which people will live," he said.

"The heart of the world lies here. Wherever you may wander you will come back to this place," he told them. "I am going away now to my grandmother. I have already rid the world of monsters for you. In the future, when the people have become few, I will come back to you that we may all die together. I made this world as it lies here quite strong for you. For that reason you shall live here on this world."

He made this river, the Rio Grande, its backbone. He made a mountain
ridge for its neck and Pike's Peak for its head. He made the Sangro de Christo Range one of its legs and the mountains on the west side of the river the other leg. White Flint Mountain is one of its nipples, and Rock Bell Mountain the other. He made the world very strong.  

"You shall live right here," he told them. "If they take you away from this place, to another, where the surroundings are not your own, you will perish."  

We are dying off because the Americans have taken us to a place not our own and have forced us to live by means not ours. They have taken us away from the world which our father made for us to live in and we are dying in consequence. Some of the Indians who are intelligent do not like it. We are dying every summer. When we were living in our own country the people did not die as they do now.

Having talked to them in this manner he went away to his grandmother.

13. NAIYENESGANI TAKES HIS LEAVE (Second Version).

Naiyenesgani came to the rock that was rolling over people. It rolled away from him and he could not overtake it to kill it. After trying for some time to pass it, he succeeded in getting ahead of it and shooting it. Before he killed it he said, "What shall I do with you who swallow people?" Killing it, he said, "This is what I do with bad people, I kill them." He did not go up to it nor did he cut it.  

"Now I will go and look for other bad things," Naiyenesgani said. "Wait for me, my friend." Then four of them started away toward the east. They climbed one of the sacred mountains and looked around without finding anything. After that, they came to Balgai, another mountain, which they climbed. When they had looked about without finding anything, Naiyenesgani said, "There are no bad things. Now, we will go back. He

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1 Naiyenesgani made the world of the body of Yolgailsdzan, his grandmother, and it is probably the chief object of worship among the Jicarilla. This information was suppressed by the informant but supplied later by Edward Ladd who is an excellent authority.

2 This addition to the myths, of material pertinent to modern conditions, is evidence of the vitality and freedom of religion among the Jicarilla. The same views in nearly the same form were given by two other old men. They hold that there is a definite cause for the evils which have come upon the tribe. They have been removed from that portion of the earth where the sacred rivers and mountains, filled with supernatural power for their help, were situated. There is no remedy, for it is a fate foretold long ago. Yolgailsdzan and her grandson, while powerless are not unsympathetic; they will return to share the fate of extinction.

3 The Navajo locate the present home of Estsanatleh in the western ocean, but Naiyenesgani and his brother live at the mouth of the San Juan, Matthews, pp. 133–134.

4 Mooney, (a), p. 208. Matthews has an incident differing in several particulars, p. 125.
threw all the yucca stalks back of him, saying, "People will live on you right here." 1 The name of this mountain will be Balgai." Then they started back and taking only four steps, they reached Taos.

"Do you like it?" he asked the people. "I have killed for you all the monsters which were in the world. That is why my name is, 'Monsters-he-kills'. Are you all pleased?" "Yes," they replied. "I made these things which are on the earth so that you may like them. I have made everything that you will eat; the berries, amole fruit, and plums. Are you satisfied? I made all these for you when you were poor and had nothing. Are you pleased with all these fruits I have made for you." "They are very good, my grandson," she said. "You will eat them every summer. I do not wish that you shall live on these things all the time because I am not going to talk about them for you always."

14. THE WINNING OF DAYLIGHT.2

Long ago they all gathered to play the moccasin game.3 When they arranged the wagers, daylight was staked against darkness as a perpetual future condition. Day was about to break. Roadrunner with his red spot did not miss the moccasin once. Crane also guessed right every time. Roadrunner and Crane both rubbed their cheeks with fire.

Owl took the ball from the moccasin. "It will not be day," he sang, "who, wo." Roadrunner took the ball again. "Daylight is good," he sang, "the east is whitening." While they were intent on the game, day broke and they started to run to the mountains. All those who were struck by the sun's rays became red. Roadrunner had rubbed his cheeks with fire and that is why they are so red. Crane also burned his cheeks by rubbing them with fire and they are red in consequence. Those were beaten who sang, "There will be no daylight." That is why they go around at night. Those that go around in the daytime won.

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1 This refers to the food of the Mescalero as explained in the preceding myth.
2 According to Mooney's account this event took place in the lower world before the emergence. (a), p. 198. This myth is known to the Navajo (Franciscan Fathers, p. 485) and to the other Apache.
3 A game in which the players form two parties one of which hides a ball in one of the moccasins standing in a row and the other guesses which moccasin contains it.
15. **COYOTE SECURES FIRE.**

Fireflies had their camp where high rocks stood around it in a circle and there was no trail leading down to it. They were the only people who had fire. They were playing the hoop and pole game with Otters. In vain Coyote walked around the rocks seeking a place to go down. He went where some children were playing beyond a hill and asked them where the trail was that lead down. They would not tell him. Having gathered some red berries and having made two strings of beads from them, he came again to the children. “Now tell me where the trail is,” he said as he gave them the beads. “Right by the edge of the rocks stands a cedar tree,” they told him, “one takes hold of it and it bends with him to the ground. If one says to it, ‘Bend down to me’ it will bend down and you may go out with it.” Coyote pulled off some cedar bark and made a bundle of it to serve as a torch.

He went over where they were playing the hoop and pole game. They were betting their hides and when one was beaten his hide was pulled off and he jumped into the river and came out again dressed as he was before. Coyote wanted to bet his hide. “No,” the other players told him, “your skin sticks too tightly to your nose, you might cry badly about it.” He played, however, and lost, and when they were stripping off his skin it stuck to his nose and he cried. He jumped into the river but came out as he went in, red and without a skin. Then the others caught him and pushed him into a badger’s hole. He came out with a coat of short fur. He wished to bet again but the others would not permit him saying, “You cry so about it that every one is ashamed.”

When it was nearly night Fireflies built a fire in the center of their camp preparatory to a dance. When the people were all standing about after the dance began, Coyote tied the cedar bark he had prepared to his tail, and dancing about, tried to get his tail in the fire. “Coyote, your tail is on fire,” they called to him. “I am working magic with it; it will not burn,” he replied. His tail blazed up, and he jumped over the heads of the spectators and ran to the place where the trail led up. Fireflies ran after him. “Come bend down to me,” he called to the cedar. When it

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1 Russell obtained this story with additional details. The hero in his account should be Coyote instead of Fox, an error probably due to the interpreter. The birds with whom he was flying, if named tetl, (dat) were cranes instead of geese, (a), p. 261. While this form of the story seems to be peculiar to the Southwest, a similar origin for fire is found in many other localities. Teit, (a), pp. 56–57; Goddard, p. 195; Lowie, (a), p. 244: Kroeber, (c), pp. 252–260.

2 Matthews has this incident in another connection, p. 97.
came down to him he went up, tossing up his tail as he topped the rock. He ran off, throwing his tail from side to side. Those running after him tried to put the fire out. Coyote ran on, whipping the trees with his tail, still pursued, until he came to the border of the sky. When he had run almost entirely around the world with the fire he was tired and crawled into a hole.

The whole world was afire and burning. It was burned black everywhere. That is why you can make a fire with a drill from all kinds of trees. Here at the east some trees were left unburned. They are like stone and will not burn if they are put in the fire. Petrified wood was the only thing of all that was on the world that was not burned.

16. **COYOTE SECURES FIRE. (Second Version.)**

Coyote came where there were three children. “Show me where the trail goes up,” he said. “I will give you these beads if you will show me the trail.” Then he gave them the beads. They showed him a piñon tree by means of which the people went up and down. He went down by the aid of the piñon tree by means of which the people went up and down. He looked for some white clay with which, when he found it, he whitened his face, making zigzag lines.

He came where they were dancing and mingled with them. “Coyote, your tail is burning,” one of them said to him. “I have supernatural power for that. It won’t burn,” he replied. He went among them again, poking the fire with his tail until it took fire, when he jumped over them and ran away with it. “Coyote does not know the trail up the wall,” they said. He ran away with the fire and they all ran after him.

When Coyote was tired out, he gave the fire to Duck who ran with it. When Duck was tired he gave it to Dove. Dove ran with it until he was tired and gave it to Kingfisher who ran with it. “Fire came from me,” he said. Kingfisher flew entirely around the border of the sky with the fire. “Fire came from me. All the people secured their fire from me.” The people ate with it and their food became sweet. The people all over the world were pleased. Something good happened.

17. **THE SWALLOWING MONSTER.**

At another time the people were camping near a spring, hunting deer. When one of the girls went to the spring for water she found a dead deer lying there. She ran back and told the others what she had found and
some one went out and brought in the deer. This happened four times; the girl found a dead deer as she was going for water and it was brought in and eaten.¹

After dark someone looked out through a hole in the tipi and saw the monster. They built a big fire on that account for it was very dark. They told the fire poker, "You must cry like a little baby." "You," they told the pole over which hides are dressed, "must shout like a boy." "You must laugh like a girl," they told the muller. "When he runs after us, you must shout like a grown person," they told the pestle.

While it was still very dark they ran off. The monster, after hunting for them in vain at the camp site, ran after them. The fire poker cried like a baby and the monster ran back. The crying ceased and he ran after them again. He heard a boy shouting at the old camp. Not finding anyone, he ran after them again. Back at the camp a girl was laughing. Having looked for her in vain he ran after them again. A man was shouting at the old camp. The monster ran back and searched for him in vain. He then swallowed the fire poker, the tanning pole, the muller, and the pestle. He ran after them again but by this time they were far away. He overtook them and swallowed all of them but the little girl. She came to Spider, who was chopping a tree near his home, and he hid her under the knot of his hair braid. When the monster came there he said, "Where did you put the girl?" "I did not see anyone," he replied. "Her tracks are here," the monster replied. "Nobody came to me," old man Spider said. "I am going to swallow you," said the monster. Then Spider was angry. He tore the monster to pieces and took the girl home with him.²

Spider's wife was jealous of the girl. A tree stood by the shore of a lake. Spider's wife made a swing by fastening a poor rope to a limb of the tree. She induced the girl to swing on it. When she swung the second time the rope broke and she fell into the water and became a frog.³

18. THE MAN WHO HELPED THE EAGLES.⁴

An Apache was very poor and went about among the Pueblo Indians picking up the food they threw away. That was all he had to eat.

¹ It was explained that the deer were left there that the people might get fat and be in good condition for eating.
² The Kiowa-Apache tell that Thunder killed the monster with a thunderbolt which explains the manner of killing mentioned here.
³ This swing incident is found among the Assiniboine, Lowie, (c), p. 157.
⁴ Under the title, The Great Shell of Kintyel, Matthews gives this story in a different locality and with additional details. It is the myth explaining the origin of the Bead Chant, pp. 195–208. The San Carlos have a ceremony for babies of which this is the myth. According to Edward Ladd, this man was Nalyenesgani.
Over by the river there was an eagle nest on top of a sheer cliff. The Pueblo Indians treated the Apache well giving him plenty of food. He went with them to the eagle's nest. They tied a rope to him and lowered him down where the two little eagles were sitting. He took off the rope and stayed there with the eagles. Those above pulled up the rope just by itself. In vain, they let down the rope to him. He remained with the eagles. The others left him and went away. They came back again and let down the rope in vain. Again they left him.

He was very thirsty. He heard someone laugh here below. He jumped up to him. The person said to him, "You have been taking care of the children. Drink this," and gave him a piece of ice about so large (forefinger). "This will not be enough to satisfy me," he thought. He drank it and was satisfied. He lay down beside the little eagles.

The father of the eagles came home. "Dagōnedet, you are staying with my children. I thank you," he said. Then he opened the house and they went in. (His house was behind the solid rock.) He gave him some food in a very small clay dish. "That is not enough for me," he thought. The man took off his coat and hung it on the wall. Then he was like any other man. He gave his coat to the man. "Run around with my children for me," he said. He flew across to a stone standing on the other side and back again. He flew way off and came back. He was strong. The man who lived there called and from the center of the sky a large number of them came down. Some of them wished to carry him on their interwoven wings while some of them wished him to fly and others did not want him to. They put wings on him that were stretched out long and started out with him, up into the sky. The eagles flew under him carrying him up. When he was near the sky hole he began to fall he was so tired. The others got under him carrying him up. Then Panther let down his tail through the sky hole. The man seized it and he was pulled up. Panther had his home there.

They had enemies there with whom they fought. The hornets were their enemies. Some of them were black, some of them were yellow. The yellow ones had yellow houses, the black ones had black houses. Panther had much buckskin from which he made him shirts of many thicknesses. There were holes just for the eyes. The man went with the eagles to find the enemy. They camped close by them. He was carrying a quirt in his hand. Early the next morning when they went after wood they met the enemy and began to fight with them. The hornets were killing them. The man put on the shirt Panther had made for him and began whipping around with the quirt. He strung the bodies of those he had killed on a stick. He had two sticks of them. The eagles came back to their home. One of
them said, "Dagōnadel was killed first of all." Panther said, "My
grandchild is very brave. Watch for the men he has killed." When he
came back there from fighting the enemy, they commenced dancing around
in a circle. Meadowlark danced around sunwise. "You had better go
down, you say bad words against the people," they told him.

19. THE BEAR-MAN.

They were living on the other side of the Rio Grande near a mountain
called Nabianye where they were raising a crop. A bear was killing them
one by one. There at a place called Tcienadjin, "trees thick," the bear
had his camp from which he came to get the people. They went there after
cherries. One of them, the tallest, climbed a tree to get the cherries.
The bear killed them.

They ran back away from him. They sent word to the camp and all
got ready to go after him. They followed his tracks. Here a bear had
run along. Over there, they found his coat (bearskin) which he wore when
he came after the people. He took off also the braided sticks which he
wore under his coat, as he ran to his home. They tracked him to his camp
which was by an arroyo. He had made a number of holes, in a row on
the opposite bank. Those pursuing him came there in the early morning
and stood by his door.

An old man found him. "He is like one of our people, but we will
kill him for an enemy," he said. They brought him to the door and
shot him. He had killed a bear and taken its coat. He had cut small
tough sticks and fixed them under his coat so the arrows would not go
through. They brought it home.

20. RELEASING THE BUFFALO.2

Long ago, they were camping about over on the plain without food.
They were playing the hoop and pole game. Raven came from nobody
knew where and took off his quiver. Inside of the quiver were intestines.

1 By "our people" is meant that he spoke a related language, probably Kiowa-Apache
or Mescalero.

2 In the version obtained by Russell, (a), p. 259, many other animals are released.
This story seems not to be known to the Western Apache and the Navajo. The Mescalero
say that Coyote failed and Naiyenesgani succeeded in inducing the buffalo to leave the
lower world.

The Blackfoot have a somewhat different version of this myth. Wissler and Duvall,
pp. 50-53. The Gros Ventre do not appear to connect Raven with the retention of the
buffalo, an old woman and her daughter being mentioned. Kroeber, (a), p. 65.
Magpie took them out. They watched Raven to see which way he would start home. When it was evening he started off flying up toward the sky-hole. "You must all watch him," they said to each other. Everyone was looking at him. He kept circling about until he became very small and few could see him. When he was so far off that no one else could see him, Rattlesnake and Bat still could make him out. When he was at the top of the sky and out of sight, he flew across this way to the east where the Black Mountains range from north to south. When he reached them he went to the junction of canyons. Only the two could see him.

The people moved their camp four times before they came to him. They found he had very much meat there which he (Raven) distributed to the people. They asked him about the buffalo but he would not tell them. Then they changed an Apache into a puppy, making eyes for him of black obsidian. They hid him under a brush bed and moved their camp away.

The children of Raven came around the deserted camp and finding the dog, took him up. Raven's smallest child folded his arms about him and carried him home. His father said to the children, "He was lying there to find out something." The child did not want to give up the dog. The father put the poker in the fire and when it was burning brought it near the dog's eyes. After a while he cried, "Wau." "You may keep it, its only a dog. It does not know anything," the father said. "It's name will be inöldi (choke)," said the child.

Raven had the buffalo all shut up. He opened the door when he wanted to kill some of them. That was the way he secured the meat. The dog went along with them and they fed it. When it was dark and they had all gone to bed, the dog went over there and opened the door. The buffalo started out. They had nearly all gone out before Raven noticed it. He ran over there with his quiver, shooting at them as they ran past. When all his arrows were gone but one, he looked at the door for the man who had become a dog. There was an old buffalo going out which could hardly get to its feet. The man caught hold of this buffalo and went out with it clinging to the opposite side. Raven paid no attention to it and stood there holding his bow with the one arrow looking for the man in vain.

The man overtook the others who had moved their camp away. "I turned the buffalo all loose," he told them. They turned back, moving their camp to the buffalo, where they killed many of them and were no longer hungry.

Raven told his children, "You will live on the meat that is left on the backbone and on the eyeballs."

Long ago they were hungry but he let the buffalo out and then they had plenty to eat. That way he did.
21. **Releasing the Buffalo.** (Second Version.)

Raven had the buffalo hidden they say. Then the people found out about it and went to his house. The house and Raven's children were covered with ashes and grey and dirty. The smallest child took the stone away from the opening to the lower world. Then the buffalo were in a large herd on the plain.

"The eyeballs and the fat between the shoulders will be mine," Raven said. "You did me a wrong. I lived on the buffalo. You took away the stone and now you have caused me to be without anything to eat. You have made me poor. I go about starving. That is why I eat whatever anybody kills," Raven said this they say.

22. **The Origin of Corn and Deer.**

Once there was a man who went around with a little turkey. The man lost all he had in gambling. His people brought together more things for him and again he gambled them all away. Then they agreed they would kill him if he lost again. They tied some things to his tipi poles for him. He came back and looked at them. "Now I will play the hoop and pole game again," he said. His turkey went around in front of him and said, "My father, why is it that you have such a poor mind? If you lose all this again, they are going to kill you."

He started away and came to the side of a river. A pretty tree was standing there. He commenced to chop it with a stone ax. At sunset, only a little part of it remained to be chopped. He went home and came again in the morning. The tree stood as it had when he first saw it. He commenced chopping at it again. At sunset there was only a little more to be chopped. He went home. He came back the next morning and commenced chopping. When only a little more remained to be chopped it was night and he went home. He came back the next day and the tree stood as if it had never been cut.

Right by the tree there was a cliff. Tcactcįyałkidn, the talking god, stood there and spoke to him, "My friend," he said, "why are you always bothering my tree?" "I have use for this, my friend," the other replied, "that is why I bother it." "What will you do with it?" asked the

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1 Russell secured the first part of this myth in much the form given here, (a), p. 268. The Navajo myth as given by Matthews (Natinesthani, pp. 160-194), is full of details and is accompanied by songs. It is evidently the myth of an important ceremony.
god. "I am going down the river by means of it," he said. The god made motions four times and felled it. He cut off a length just long enough for a man to lie in. He put back the remainder of the tree on the stump and it came together again as if it had never been cut.

"My friend, get all the birds that peck trees to hollow it out for you." Then all the birds came together and pecked at the inside of it, going through the tree. The man tried to get inside but it was not yet big enough. The birds went through it four times again in each direction. The hole was now large enough to receive his body. Then he distributed the beads among the birds that had worked for him.

Then the god came again to help him. He used the foam on the water to smooth the log. Spider closed both ends of the log for him. "It's ready, my child," said the god. "There are four bad places in succession," he told him. Making motions four times the god put the log with the man inside of it into the water. It floated down stream with him. It came down to the place where the whirlpool is and the log began to spin around. It went on down stream from there with him until it came to the waterfall where it stuck. The god got it loose for him and it floated down to a place where the Pueblo Indians were pulling out driftwood. They pulled the log out but the god put it back. It went on down until it came where there was much driftwood floating. It floated down with him from there. When it landed he tried in vain to get out. After a while, he succeeded.

As he walked along beside the river he began to wish he had something to plant. He caught a lot of ducks, and pulled out their feathers which he used for a bed. He ate the birds but saved the sinew from their legs and used it for making arrows. When he had been there four days and the sun was setting he saw his turkey silhouetted against the sky. He came toward him. They walked together along the river. As they walked along he said he wished he had seeds to plant.

"My father," said the turkey, "clear a piece of ground." He cleared it. Then the turkey stood with his wings outstretched, facing in each direction. When he walked from the east, black corn lay in a row; he walked from the south, blue corn lay in a row; he walked from the west, yellow corn lay in a row; he walked from the north, and corn of different colors lay in a row. "Now plant this," he said.

He planted all the different kinds of corn. When it had been planted one day, it commenced to come up. After the second day, the corn had two leaves. On the third day, it was quite high. On the fourth day, it had brown tassels. The turkey went around gobbling.

The man lay down in the feathers and slept. On the other side, to the east, stood a rocky ridge. He saw a fire over there. In the morning he went
where the fire had been but there was no fire nor any tracks. That evening there was a fire there again. He stood up a forked stick and placed himself sitting on his heels so that the fire appeared in a line with the fork of the stick. The next day, getting his bearings in this way, he went again to the place where he had seen the fire. There were no tracks there. He went home again. When the sun went down he sat in the same place and saw the fire again. The next morning he went where the fire had been. There were no tracks there. He went back home.

The corn and the tobacco were now ripe. He rolled a cigarette and tied it to his belt. The third day, at sunset, there was a fire there again. When he went to the place a girl was sitting where the stream flowed out from the mountains. She was rubbing a deerskin. The man stood by her but she could not see him. The cicada had loaned him its flute. He stood there and blew upon it. As the girl was working at the buckskin she pushed her hand down and turned her head to listen. She looked under the grass but could not find the cicada. She sat down again and began to rub the buckskin. The man blew again upon the flute. Again, she looked for it without finding it. He stood on this side of her and blew on the flute again. She got up and started toward her home. He followed behind her and then she saw him. Causing the solid rock to open she went in. He went in behind her but left his arrows lying by the door. When he got inside a very old woman who was sitting there jumped up and ran out. (She was afraid of her son-in-law).

Then the old man came home. He immediately took up his tobacco and filled his pipe. When he was ready he blew some smoke and said to the young man, "Will you smoke with me?" "No," he said. "Where do you come from, I have looked everywhere in this country. Where have people come into existence?" He took up another sack of tobacco and filled another pipe. He smoked and blew the smoke. "Do you want to smoke?" he asked. "No," replied the man. Then he took up another pipe and another sack of tobacco, filled the pipe again, and blew smoke. "Do you want to smoke?" he asked. "No," he answered.

Then the man began to smoke the cigarette he had tied to his belt. The old man smelled the smoke and said, "I wish it was my turn to smoke." He gave him the cigarette and the old man inhaled the smoke. His legs straightened out. The young man blew smoke against the soles of his feet and the palms of his hands. He commenced to get up. "That was something good," he was saying as he stood up. "I wish you would bring me much of it from the place where you got it." "That is all there is," the young man said.

They placed a dish of food before him and he swallowed it at one mouth-
ful. He took up his arrows and started home. Outside, only one foot-
print was to be seen.¹ He came where his turkey was. Then they
tracked him to the place where the corn was growing. When he came
to the turkey, it was afraid of him. When it was evening he made two
cigarettes and tied them to his clothes. He went again where the others
were living. He gave the old man the cigarettes to smoke again and then
went home the next morning. This time, there were two tracks outside.
“I do not think, he is a human being,” the old man said. The next even-
ing he went there again. He carried with him a cigarette which he had
made. When the old man had smoked it, he said, “That is good.” He
went into the tipi.

The turkey was going around a little way off, he was afraid of him.
That evening the man went back again carrying four cigarettes. The old
man smoked them, saying they were good. The next morning the woman
went back with him. They both walked across the river on top of the water.
They gathered much corn and tobacco. The woman started home. When
she came to the river, she took off her moccasins and waded through. She
brought the corn to her people. “It is good,” he said, “to eat with deer
meat.” He gave his father-in-law the corn. The father-in-law, in return,
gave him the deer which he possessed.²

The old man’s name was Dinideyinitt’anne, “Game he raised”. The
other man who came to him was named Atditdeyesetldli, “He floated
down”. Then the deer all ran out. The man and woman moved their
camp away. The woman made a brush house but the deer came and ate
off all the leaves. She made another brush shelter. The deer ate it again.
The woman took up the fire poker and hitting the deer with it, said, “Deer
will have a sense of smell.” Then they went off a little way from her.
The next day they went farther away where they could not be seen.

“Turkeys shall live in the mountains and people will live upon them,”
she said. Then the woman was hungry and she went to the east saying,
“What has become of my children, all having the same kind of horns?”
Then she went to the south and shouted, “Where have you gone, you
that have bodies alike? Come back here.” Then she went west. “My
children, where have you gone, you that have tails alike, come back
here.” Then she went to the north, “My children, where have you gone,
you that have ears alike, come back here.”

¹ He traveled with the lightning was the explanation given of this.
² It was explained that the young man was striving to get the advantage of the old
man in the matter of smoking and of the young woman in resisting desire. On the fourth
night the girl made the first advance. The young man having won these points, the old
man placed the corn beside the meat and pronounced one as good as the other.
From that direction, from the north, they came running back. They ran and surrounded her. From the west also they came and surrounded her. She killed a large number of them. "Now you may go and live in the mountains. People will live upon you. You shall have a sense of smell. People will live upon you." Then the corn was all that belonged to them.

23. THE ORIGIN OF CORN AND DEER (Second Version).

They tell of a man who went about accompanied by a small turkey. The two went down the Rio Grande. There were four bad places for them to pass. When they had gone down the stream, they sat by the bank.

Then the man said to the turkey, "My child, this is a nice land we have come to. There should be some seeds." "Father, I will soon make some corn for you. To-morrow you must level a place." Then the man levelled a piece of ground. The turkey came to the prepared place. He ran from the east toward it. He made black corn lie there in a row. He ran from the south causing blue corn to lie in a row. He ran again from the west making a row of yellow corn. Then he ran from the north and made a row of corn of various colors. "Now, my father, you may plant it," he said. The man planted it, scattering the seed. He raised corn and tobacco also.

He went across the river. He saw the blazing of a fire. "Where are there any people living?" he said to himself. The next day he went where he had seen the fire but there were no people there. When it was dark again, there was a fire blazing again in the same place. When he went there the next day there were no people. He went back to his home and when it was dark again there was a fire as before. The next day he went there and found a woman rubbing hides in the water. She started to run away from him but he ran right after her. She ran into the tipi and he followed after her. Her father spoke to him, offering him tobacco from his fawn-skin tobacco bag. He did not care to smoke and only drew on the pipe once.

He went back to his little home. His turkey was afraid of him and would not come near him. "You smell, my father. You do not smell as you used to," the turkey said. The man broke off four ears of corn and gave them to the girl's father. He liked them very much. He passed his tobacco bag to him. He drew on the pipe but once.

He went back to his home. His turkey would not come near him. "You smell bad," he said. The next day he went to visit them again,

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1 The man was unclean, ceremonially at least, from his contact with the girl.
carrying much corn with him. The people were glad because he brought so much corn. Then the girl placed before him loin meat and deer meat side by side. The young man ate the meat. He took some of the tobacco he had raised, rolled a cigarette with corn leaves, and gave it to the old man. "This is good," said the girl's father as he smoked it. "Why did he not bring a large quantity of it? When he comes again he must bring plenty." It was the girl's father who said this. The next day he came to them again bringing a fawn-skin bag full of tobacco. "He has done very well," said the father as he received it.

The woman went home with the man and returned bringing much corn with her. The young man then became her husband. They were satisfied. "We, too, have some property," said the father-in-law, "Go and hunt with him." His brother-in-law placed him by a black screen or blind. Something ran toward him and passed. It was a fox. Then he placed him by a blue blind and a wolf ran by him. "Do not shoot it," his monitor told him. Then he sat by a yellow blind and a large panther ran by him. Finally, he placed him by a variegated blind. "Now, make motions four times when it runs towards you." Then he made motions four times, and shot it. "It ran off that way," he said. It fell with its head backward. When he came to it he turned its head toward the sun and then he butchered it. He killed it for his brother-in-law to whom he gave the hide. His brother-in-law's wife carried it home.

Then the old man, his father-in-law, felt happy. "Now come with me and look at my property," he said. They two went in together where the tame deer were kept. There were very many fawns there which he had raised. He gave all these to his son-in-law, saying, "Now these deer are all your property, take charge of them. All the people living upon the earth will live upon deer." The man and his wife went away and commenced living on a hill. The woman built a fire there. All the deer gathered about her and by the next morning had eaten all the leaves from the brush shelter. The woman did not like it and drove them away. They came back to her, however. This continued for four days. The woman, not liking it, took up the poker and struck the deer with it. They had scattered the ashes all about. She drove them far away saying, "I am tired of you." They came back to her nevertheless. Then she was angry and hit them above the nose with the poker. "Deer will always have a sense of smell," she said. She drove them far away but they came back to her.

1 In the third person because men relations-in-law are not directly addressed.
2 It was explained that a bug or fly on the man's head told him what to do. This is a common source of information in Southwestern myths.
3 The deer was placed on pifion, pine, oak and mixed bunches of limbs for butchering. The person for whom the hunting is done receives the hide and half the meat.
“My mother, do not hit me, we belong to you. To what other one can we go?” one of them said to her. “I like you my children,” she said. Then two fawns came back to her. “The time is at hand when I shall turn you loose,” she said. Nevertheless, four came back to her. “Four times, you have destroyed my fence for me. That is why I am going to send you away,” she said. “Now, my children, I send you off.” The next day four of them came back to her again. “To-day, I am turning you loose. Go as far as you wish toward the south. I have made you red in the summertime, blue in the fall, black in the middle of the winter, and brown in the spring. I have made your hoofs and the ends of your noses black. I have made your horns, your ears, your face, your teeth, your gait, your tails, your white hips, all very pretty for you. I have made your eyes of coals, for you to see with. Now, all I have given you looks very well.”

24. The Supernatural Person in the Lake.2

Long ago, an old woman gave her boy a present that he might become a medicineman.3 They were camping through the plains with nothing to eat, but roots and wild seeds. They were all hungry. The woman came to her son and said, “My boy, I am hungry. Have not you anything?” “Go home, and to-morrow you will have plenty to eat,” her boy replied.

The next day her son began to make a corral close by the river. He gathered the men together and told them to drive in the antelope. They drove them in and killed them. After butchering, they carried the meat home with them. The next day he gathered the people again. They drove antelope into the corral and killed great numbers of them. They brought home the meat with them. The next day he gathered the men again. They drove in antelope and killed very many. They carried the meat home. The antelope ran in by themselves. If they whistled, they came running in as far as one could see. They killed a great many and carried home much meat which lay in a great pile. That evening, the old woman came to her boy and said, “That is enough, my wrists ache.” Then the boy quit. They cut the meat into slices to dry and tanned the hides.

The old woman came to her son and asked that he return her gift. “I

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1 This myth is the foundation of the deer-hunting ceremony. The substance of it, embodied in songs, is sung before a hunt.
2 This lake, probably situated somewhere at the western edge of the plains, was a regular place of offering. The Jicarilla used to throw beads and other property into this lake as they passed it on their way to the buffalo hunting grounds.
3 When the services of a medicineman are required, eagle feathers and turquoise are placed on his right foot. If he takes them up he accepts the engagement.
have already given it to the supernatural one,” he told her. Then she cursed him. He left her and came to his own country. He came to a place called “sticks swim around”. There are tent poles sticking out of the water there. He lives on the bottom of the lake. The people all came after him but when they came back to their own country they could not find him. Then they commenced to follow his tracks. They saw where the tipi poles had been dragged into the water. They looked all around but could not find him.

Two years after, a large band of them went out on the plains to war. They traveled all night and all the next day. When it was evening they built a fire and smoked the pipe. They heard someone talking to them. “You must be my own people,” the voice said. “Yes, we are your own people,” they replied. Then he dropped nearby them a big buffalo with its head just turned back and tied. “I started to carry this, but my breath gave out. For that reason, my people, make smoke for me. I will smoke with you,” he said. Then they filled the pipe for him and smoked with him. “Where are you going?” he asked. “Here, after the enemy that we may bring back horses,” they replied. “Their camp is very close, but they are not aware of your approach,” he said, “you can go to them in the daytime. About noon, you will surround the horses. I want you to bring me the horse that is all black without a white spot.” Then he gave them a fore quarter of the buffalo he was carrying and they commenced to eat it. “If at any time you are in need, make a smoke for me. My home is at Tcicnatlelie, by Sheep Horn Mountain. If you want anything at any time, blow smoke towards that place.” The next day, in broad daylight, they came to the enemy, and about noon, they found the horses and surrounded them. When they started to drive them away they saw the black one with no white spots for which the supernatural one had asked. When they drove the horses this one kept along with the others. When they came by his home they stopped the horses and the black one ran immediately to the lake. They came back to their own country with the remainder of the band.

25. The Man who Traveled with the Buffalo.1

At another time, they were on a war expedition going toward the enemy’s country. It was very hot and they had now gone a long way without

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1 A story probably connected with this has been published by Dr. R. H. Lowie. The fight with the Buffalo chief which is so obscure here is entirely pertinent in the Assiniboine narrative, (c), p. 130. The narrator omitted the latter portion of this myth, which is the basis of the ceremony for infants because he did not wish to impart such information. The man succeeded in killing the white buffalo. The infants when four days old are placed on a buffalo blanket during the ceremony which introduces them to the world and its powers. See p. 269.
finding the enemy. They turned back, dying from thirst. There was only one who had not died and he was weak from thirst. When it was dark he lay down where a clump of trees was standing.

Ravens were living in the trees under which he lay. Near morning, he woke up and heard the ravens talking. "This is the man who killed the buffalo. They have been killing a great many of them over there." Up above him, he heard the ravens naming the men one by one. "This man, he killed one, over there," they were saying. "Another man killed one here. This man killed a very fat buffalo. This man also killed a very fat buffalo." When morning came, the ravens had mentioned the killing of very many. The man was very thirsty.

About noon he came to a prairie dog village where he lay down. A prairie dog came up out of his hole and brought him a small dish of water. He drank that and again started on his journey.

After a time, he saw a buffalo calf standing. The man traveled along with the buffalo calf. They came where the red mountain ridge stands up horizontally. The buffalo was then about so large (four feet high). When they came to the red place, the buffalo was fully grown. There was a plain there and very many buffalo among which the two went. At evening the ground was white with their tipis. The man lay down in the doorway and spent the night. The next morning the buffalo all went off away from him. There were no tents, only signs that buffalo had been lying there. The buffalo went off toward the east, and the man followed after them. That evening, he came to their camp again. He lay down again in a tipi by the door. The next morning instead of their camp there were only signs of buffalo having lain there. They went off again and the man followed them. At evening he came again to their camp and lay down for the night in the doorway. The next day he followed after them again and came to their camp at evening.

When it was dark, a buffalo who was chief, said, "You have married a very brave man's wife." It was a white buffalo who spoke thus as a chief. He had said, "If any man is braver than I, he may marry my wife." Then the chief came to his house and said, "Make arrows and feather them with the tail feathers of the falcon. Make some also and feather them with mixed feathers. Make a bow of locust (?), one of mulberry wood and another of cedar." Then he made arrows and feathered them. "Make a bow also," he told him.

Then the chiefs all gathered at one place. The man and the largest buffalo stood facing each other. "Do not be afraid," he said, "shoot with these arrows." He commenced shooting and continued until he had used up those he made first. Then he began to shoot with the other kind and used them all. He gave them all to him.
Then he said to him, "The Pecos River will be your chief; the Canadian River will be your chief; the Rio Grande will be your chief; the Chama River will be your chief." ¹

¹ These are the sacred rivers of the Jicarilla. The Canadian and Rio Grande are male, "men," the Pecos and Chama are female and are so pictured in the ceremonial dry paintings.
TALES.

26. Coyote Steals a Man's Wife.1

While a company was on a journey, a rock, on which a man happened to be, was raised to the sky. Coyote took the man's wife and moved away with her. The other people also moved away leaving the man on top of the rock where he lived alone. After a long time, he succeeded in getting down and started to follow the trail of those with whom he had camped. When he came to a place where the campfire had been he said to the fire poker, "How long ago did they leave?" "Long, long ago, they went away," it said. When he came again to a place where they had camped, he asked the pestle, "How long ago did they move from here?" "They moved away long, long ago," it said. He went on again until he came to the signs of another camp. "How long ago did they move away?" he asked the muller. "Not very long ago," it replied. He came where they had camped again and asked the stick on which hides are placed for dressing how long ago the people had moved. "They moved away just now," it replied. He went on and soon came to the tipi.

When he came there he found his wife, Coyote being away hunting. When Coyote came back bringing a deer the man said, "Get some small stones and put them in the fire." When the stones were hot he directed that some fat be heated also. When everything was ready, he took a stone out of the fire, wrapped it in fat, and said to Coyote, "Swallow it." Coyote swallowed it. Then he took another stone from the fire, put it in the fat and said to Coyote, "Swallow this too." He swallowed it. He prepared a third stone in the same manner and Coyote swallowed that. When Coyote had swallowed the fourth one, he said, "I thought you were doing something to me." When he had sat there for some time, he said, "Waw," and started to run. He fell dead while he was running.

"Take a bath," he told his wife. When she had bathed and come back to him they moved their camp toward the east.

1 The San Carlos Apache have this story, Panther being the one whose wife is stolen and who afterward takes revenge. The Jicarilla informant insisted that it was not Panther but an ordinary Apache who played this part.
27. Coyote Takes Arrows from Owl.

Owl was the one who had arrows. He had a club also with which he killed men whom he ate. "Up at the low gap I am watching for men, wū hwū wō," he sang. Coyote came walking along in front of him. "Wū hwū wū," sang Owl, "I am looking for men in the low gap." The two came face to face there. "Now," said Owl, "the one who vomits human flesh will kill men." "Very well," said Coyote, "shut your eyes." Owl shut his eyes. When he vomitted, Coyote put his hand under and took the meat. The grasshoppers which Coyote vomitted he put in Owl's hand.

"Now open your eyes," said Coyote. Owl looked and saw the grasshoppers lying in his hand. Coyote showed him the meat. "What did I tell you," said Coyote, "this is the meat I threw up." "Where did I drink in the grasshoppers?" said Owl.

Coyote ran all around Owl. "Because I run fast like this I eat people," said Coyote. "These legs of yours are too large, I will fix them for you. Shut your eyes." Coyote cut Owl's leg, trimming away the meat. "Dō xaana you must say," Coyote told him. He broke his leg with a stone and took the arrows away leaving him only the club.

Coyote ran around Owl who threw his club at him. He would say, "Come back, my club," and it would come back to him. He threw it again. "Come here my club," he called. He hit him with it. Coyote said, "Wherever a stick falls when one throws it there it will lie." The club did not return to Owl.

"Now you will live right here in the canyon where many arrows will be in front of you. Somebody might kill you," Coyote told him. Owl hitched himself along into the canyon. "Arrows painted black may kill you," said Coyote. Coyote went around in front of him and shot him with his own (Owl's) arrows.

After that everybody was afraid of Coyote who went around killing off the people.

28. Antelopes Take Arrows from Coyote.

They got two little antelopes for him and placed them in his way. He came where they were lying. "Now we will have a footrace, my little nephews," Coyote said. Coyote put a panther skin quiver on one of them, a black bow on the other. The antelopes fell down. "You do not run very fast, my nephews," said Coyote, "stand here in front of me." The antelopes ran off in another direction. They were running side by side.
Then they turned and ran back side by side. Coyote ran after them. When he was close to them they ran in different directions. Coyote ran after one of them. The one that was running this way fell. Coyote looked at it and then ran toward the place where it fell. It ran away from him again. Coyote was pretty close when he looked at the other one and saw it fall. He ran to the second one which fell. They were getting a long ways apart and Coyote was tired out, running first one way and then the other. The antelopes took the arrows away and went among their friends.

Coyote speaking as a chief said, "I want you to go after the antelope." They all stood in a circle. "I want you to run after the one which carries the quiver," Coyote said. The antelopes stood facing outward. They broke through the circle. They came together again. "All of you look for the antelopes," Coyote said. They surrounded them. "Go after the one which has the quiver," he said. The antelopes were facing outward. They broke through again. Coyote himself came home, out of breath with running. They all came back.

The next day he gathered the people again. They surrounded the antelope. "Run after the one that has the quiver," he told them. The antelope stood facing outward. They broke through again. The next day he gathered the people together again and they formed a circle. The antelope stood facing outward. They broke through the line. He himself was out of breath.

29. Antelopes Take Arrows from Coyote. (Second Version.)

Coyote having come to Owl who alone possessed arrows, took them away from him and killed him. After that, Coyote was the only one who had arrows and everyone was afraid of him. Since the arrows belonged to bad people, the others came together and discussed how they might take them away. The chief said to them, "That crazy fellow has the arrows. How shall we take them from him?" Black tail and white tail deer were first consulted. When it was Antelope's turn to be heard he said, "You need someone who is smart, I will take the arrow away from him for you."

Antelope's two small children went to Coyote who challenged them to a footrace. "You are too small to run a race," he replied. Beginning to run about them Coyote put the quiver on one of them and the bow on the other. When they were some distance from Coyote, they became large antelope. When Coyote realized what had happened, they were already a considerable distance away. He ran after them, but they were running very fast.
“Wait, my nephews,” he called after them, “I will tell you something.” The antelope paying no attention to him, ran on. Coyote became very tired. “Wait,” he said, “it is my turn, give the arrows to me.” “When you overtake us, we will give them to you,” they replied.

Coyote having stopped, the two antelope stopped also but would not let him come near them. Coyote said, “Now, my nephews, your horns will be like bows and your manure will be like arrows.”

Then Antelope said to the others, “I have taken away for you the things you were wishing, the arrows Coyote had in his hand. That is why it is good now. It would have happened that people who were not good would have possessed arrows, and would have shot and killed human beings.” Those who could run fast took away the arrows and all the other people were afraid. “You did well,” the others said to them. “Now we need not be afraid.” In this manner the arrows were taken from Coyote.

30. Coyote Tries to make His Children Spotted.¹

A deer was going along the arroyo among the willows with her spotted fawns. Coyote, coming up to her, said, “How do you make your little ones so spotted?” “Why, they are born that way,” she told him. Coyote did not believe it. “Oh no, you do something to them to make them that way.” Then Deer said, “I dig a hole for them at the top of the ridge where the wind blows up, then I pile a lot of cedar wood in front, and set it on fire. The sparks that fly out make them spotted.” “What did I tell you?” he said.

He went home after his children and said to them, “Come my little children, I will make you spotted.” He made a hole for them on the crest of the ridge where the wind blows up. He piled cedar wood in front of the opening, lit it, and then sat at one side to watch. They climbed over each other, crying, until the fire killed them. When the fire had burned down he looked at them. When he saw their lips turned back and their teeth showing in white rows he said. “O, you are laughing because you are so beautifully spotted.” He took one of them by the arm, but when he pulled, it came off. They were thoroughly cooked.

He went away to find the deer. He set the willows on fire where he supposed she was, saying, “You told me a lie. You may say, tsi.” When the fire had burned out there was nothing there for the deer had gone out on the other side. Coyote started away again.

¹ Russell has this story in just the same form but it is told of Fox although the concluding sentence refers to the characteristic howl of Coyote. (a), p. 265. Compare, Stevenson, p. 153.
31. Coyote Kills His Own Child Instead of the Turkeys.1

Coyote came where a flock of turkeys was rolling in the dust. He put them in a sack, saying, "I am going to roll with you." When he had rolled with them twice he carried them home. He told his children to build a fire and then said, "You had better consider what we will do with them." The smallest child said, "We should take them out of the sack one at a time, wring their necks, and put them in the fire." Another one proposed that they should all break off sticks for clubs and stand in a circle about the fire where all the turkeys could be turned loose. This they did. The youngest coyote rushed in where the turkeys were scattering the ashes with their wings and he only was killed. "Why only the little one, the smartest, is dead." Coyote started away again.

32. Coyote and Porcupine Contend for a Buffalo.2

Porcupine was sitting where the buffalo trail crossed a stream. "Take me across," he said to Buffalo. "All right, sit between my horns," said Buffalo. "When you shake your head I shall fall into the water," said Porcupine. "Well, sit in the middle of my back," said Buffalo. "When you shake yourself I shall fall into the water," said Porcupine. "Sit by the root of my tail, then," Buffalo said. "When you shake your tail, I shall fall," he said. "Well then, crawl inside of me," said Buffalo. Porcupine crawled inside and crossed the river. He gnawed off a large blood vessel and Buffalo fell with him at the edge of the water. Porcupine crawled out.

"I will look for a flint to butcher it with," Porcupine was saying to himself when Coyote came by and heard him. "What did you say?" asked Coyote. "I will look for a small flint with which I can make an arrow, I was saying." "You said something good," Coyote replied, "'I will look for a flint to butcher it with' you were saying. Let us go where it is." They went there. "Let the one who jumps over it butcher all of it," Coyote suggested. When Porcupine tried to jump over it he fell against its belly. Coyote jumped over its tail and commenced to butcher it, while Porcupine watched him. When Coyote had finished he gave the intestines to Porcupine saying, "Wash them for me." Porcupine ate some of them after he had washed them. When he returned with them, Coyote

1 Dorsey, (d), p. 102; (a), p. 458.
being suspicious, looked into his mouth and saw remnants of the food. He killed Porcupine with a club. He lay there dead.

Coyote, having defecated by the Buffalo, started home for his children. When he had gone a little way Porcupine jumped up. Coyote's faeces called out, "He has jumped up." Coyote came back and killed Porcupine again with his club. When Coyote had gone some distance again, Porcupine jumping up, threw dirt into the mouth of the faeces as they were about to shout the warning. They did not shout again.

Porcupine carried the meat to the top of a pine tree, and sat down there to eat it. When Coyote came back with his children there was no meat there. They just licked up the blood. Porcupine, sitting up in the tree, spoke to them, "Lie down under the tree, cover yourselves with a blanket and I will throw down some meat." They all lay down but the youngest one watched Porcupine through a hole in the blanket. "He is throwing the backbone at us," he cried and jumped up. The backbone fell on them and killed them all except the smallest one.

"Climb up here," Porcupine called to the remaining one. He climbed the tree and Porcupine gave him the neck glands of the buffalo. When he had eaten them he asked Porcupine where one might ease himself. "Where the slender limb projects one sits," he replied. When the little Coyote had gone there Porcupine kicked the branch so that he fell into the canyon and burst.

33. Coyote Loses his Eyes.¹

Coyote took out his eyes and threw them up. They fell back again. Some time after, when he was walking through the woods and happened to be under a tree, he did this. His eyes caught on the tree. He went away again in this direction. Someone made eyes for him out of yellow pitch and cautioned him, "You must not lie in the sunshine." Coyote, however, did lie in the sunshine and the pitch when it became warm ran down on each side of his nose. That is the reason Coyote has marks from each eye down his cheeks. The eyes that Coyote threw into the tree became plums.²

¹ Matthews' account obtained from the Navajo has considerable detail, pp. 89-91. This story has wide distribution: Teit, (b), p. 632; Russell, (b), p. 215; Wissler and Duvall, p. 29; Kroeber, (a), p. 70; (b), p. 188; Dorsey and Kroeber, p. 50; Mason, p. 314; Stevenson, p. 153.

² This sentence was obtained at the end of text 35, out of its connection.
34. COYOTE KILLS THE PRAIRIE DOGS.

Coyote tied the long hair from a buffalo's leg to a stick making it look like a scalp and started off, carrying it in his hand. When he came to a prairie dog town he told them to shut their doors and come and dance. They did so. Coyote had a stone concealed in his hand with which he hit the prairie dogs, killing them as they danced round in a circle. He told them that it was the dancing that killed them and that toward evening they would get up again. The smallest of the prairie dogs who was being carried on his mother's back called out, "He has a stone in his hand." At this, all the prairie dogs ran toward their houses which, being closed, they were unable to enter. Coyote striking at them on both sides had killed a good many.

Then Coyote brought them all together and built a large fire. When it had burned down he separated the ashes and put in the prairie dogs to cook, putting the smallest one across the others at the top. Having arranged them, he covered them with ashes and built a fire on top. While they were cooking he went to sleep. Wildcat, coming along, took all the prairie dogs out. He removed their tails, putting them back in the ashes, and replaced the little one on top. He carried all the remainder away with him and commenced to eat them.

When Coyote woke up he took a stick and poked out one of the prairie dogs. Seeing that it was small he said, "O, I do not need this one," and threw it away. It fell into the top of a tree which stood close to a stream of water. Coyote then seized a tail and pulled it out. "O, the tail has burned off." He then poked around with a stick in vain. There were none.

He went to find the one he had thrown away. Seeing it lying, as he supposed in the water, he dived and searched for it in vain. When he came out of the water he saw it still lying there. He did this four times and then lay down by the edge of the water to rest. On looking up he saw it in a tree above him. Jumping up, he got it and chewed it up bones and all.¹

35. COYOTE IS REVENGED ON WILDCAT.²

Coyote started off to find Wildcat. He came upon him while he was sleeping. Having built a fire he took out Wildcat's rectum and cooked it. When it was done he woke Wildcat and showing him the morsel, said,

¹ A very similar story is told of Old Man by the Blackfoot. Wissler and Duvall, p. 29.
² Mrs. Stevenson has the incident in greater detail from the Sia, p. 148.
“This is all your people gave me to eat, although they have been killing plenty.” He gave the piece to Wildcat who began to eat it. When there was little left, he told him the source of the food. Wildcat put back the small part that remained. That is why the fat of Wildcat is spotted.¹

36. **Coyote and Beaver Play Tricks on Each Other.**

Coyote, as he was traveling, came to the shore of a large lake where he lay down and went to sleep. Beaver coming there, took him out to the center of the lake where he woke him up. Coyote started to swim to the shore but when he had gone a little way, gave it up, and came back. Beaver, swimming around him, forced him toward the shore. Coyote continued to turn back and Beaver to force him on, until he finally reached the shore where he came out of the water nearly dead.

He walked along keeping watch until he found Beaver sleeping on the shore of the lake. Coyote, taking him on his back, carried him far from the water where he woke Beaver. Beaver started back to the water, hitching himself along. Coyote kept running about him as he crawled along. When Beaver got back to his home, he was nearly dead and had the skin all worn from his hands.

37. **Coyote Apes His Hosts.²**

Coyote while traveling, came to a rock standing close to the water's edge where Kingfisher had his home. Kingfisher in greeting him said, "You have come to me when there is nothing to eat." Right below him there was smooth ice over the water into which Kingfisher nevertheless jumped and brought out a fish for his guest. Coyote ate it and when he took his leave said, "Come and see me."

Coyote camped in a place where a rock was standing. When Kingfisher came to see him, Coyote greeted him, saying, "You have come to see me when there is nothing to eat." There was smooth ice right below into which Coyote jumped, striking his nose so hard that he died. His guest took a fish out of the water for him and brought him to life. Giving the fish to Coyote he said, "I have magic power for this sort of thing." When Coyote had eaten it, Kingfisher went home.

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¹ This statement lacks connection. The full story explains the shortening of Wildcat's nose and the lengthening of Coyote's, the one operating on the other while sleeping.

² Russell has an additional incident with Prairie Dog as host. (a), p. 265. Matthews has given a similar story in which Wolf was host, p. 87. Compare similar stories, Lowie, (a), p. 265; Dorsey and Kroeber, 113-120; Kroeber, (c), p. 264.
As he was traveling Coyote came where Buffalo's wife was fleshing a hide. Buffalo greeting him said, "You have come to us when there is nothing to eat." After a time, putting his hand behind him, he brought it back with some meat. Having pounded it up fine, he pushed a stick up each of his nostrils from which fat ran down on the meat. Having mixed the food, he gave it to Coyote on a dish to eat. As Buffalo was eating he kept saying, "Whu u," Coyote was afraid and jumped up. "O, I always make that sort of noise," said Buffalo. This happened four times, Coyote being afraid each time. "Come to see me," said Coyote as he took his leave.

When Buffalo came to see Coyote he found him at his home wrapped in a buffalo robe and wearing horns which he had made for himself. His wife was fleshing a hide. "You come to us when there is nothing to eat," Coyote said to Buffalo. He took some bark from under his blanket and pounded it up. When he pushed a stick up his nostrils only blood dropped on the meat. "What was it I did wrong?" he said. Buffalo put his hand behind himself, took out some dried meat, and pounded it up for him. He pushed a stick into his nostrils and fat flowed out which he mixed with the meat. Passing it to Coyote he said, "Eat it, I have magical power for this sort of thing."

Coyote traveled along and came where Elk was lying. He was a large elk with many branched horns. Elk greeting him said, "You have come to us when there is nothing to eat." When Elk turned his head sideways, Coyote was afraid and jumped. "O, I am always this way. Do not be afraid," said Elk. Reaching to his hip he took off a piece of meat and gave it to Coyote who ate it. Coyote as he left said, "Come and see me."

When he came to Coyote's home, he was lying there with sticks pointing in different directions, tied to his head. His face was all swollen. "You come to us when there is nothing to eat," he said. After a time, Coyote put his hand under his blanket and took out some pine bark which he gave him. "What did I do wrong?" he said. Then Elk, taking out some dry meat, gave it to him. "I do this by magical power," he said, "eat it." Coyote ate it.

Coyote traveling this way, came where a bird had had his home. This bird had red feathers which he spread out. Coyote being afraid, said, "Your house is on fire." "O, I am always that way," said the bird. "Come and see me," said Coyote, as he left.

When he came to Coyote's house it was burning. Coyote had set fire to it. "Your house is on fire," said the guest. "O, I am always that way,"

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1 One of the woodpeckers.
said Coyote. The fire had burned close around him but Coyote giving his tail a flap jumped over it.¹

38. COYOTE IS DISOBEYED BY TURKEY.²

Coyote came where there was a flock of turkeys. He said to one of them, "Go to my home and they will eat you. Tell them that they must save the hind quarter that has a black mark on it for me." Turkey went to Coyote's home and said to his family, "Coyote says that you should eat the smallest child, but that you shall mark a hind quarter and save it for him. That was what your father told me when he sent me to you." Coyote's wife struck the youngest child on the side of his head and killed him and then they ate him up.

Turkey went back to the people. When Coyote came back he said, "Where is that man I sent you to eat?" "When he came to us, he said, 'Your father sent me here to tell you that you should kill the smallest child and eat him, saving the right hind quarter marked with a coal for me.' Because of that we killed the smallest child and ate him. The right hind quarter we marked with a coal and put away for you," they told Coyote. "May he die! He lied. I sent him to you that you should eat him."

Coyote started away again and came to the turkeys. They flew away from him and alighted in a pine tree. Coyote started to chop down the tree. When it was about to fall, they flew off to another tree which Coyote also commenced to chop. As it was about to fall they flew again into still another tree. This Coyote also cut down. Before it fell, the turkeys flew, alighting in still another tree. Coyote commenced chopping this also. Before it fell, the turkeys flew away alighting in another tree. Coyote tired out, gave up the task.³

39. COYOTE IS SHOT WITH A PINE TREE.⁴

A long time ago, Coyote was traveling about. He came where a small brown bird was feathering arrows. He was putting feathers on the trunk

¹ Among the Caddo, Coyote puts fire on his head to imitate Woodpecker, Dorsey, (d), p. 94.
² The Wichita story has Coyote first make Turkey declare he is an honest man, Dorsey, (b), p. 289.
³ Ed. Ladd added that Coyote shot his arrows into the under side of the limb on which the turkeys were sitting in a row, cut the tree down and recovered his arrows. He repeated this four times.
⁴ Kroeber, (a), p. 69; Dorsey and Kroeber, p. 54.
of a whole pine tree that stood there. "That arrow will not kill anything. Let me see it," said Coyote. "Shoot me with it." They shot him with it. He ran away from them and everybody ran after him. Finally, Coyote was tired out. The arrow had passed through him carrying away all of his body except a rim of hair. "The hair on my back must have blown off," Coyote said.

40. COYOTE INSULTS THE ROCK.

Coyote ran off from there and came where a rock was rolling around under a cliff. "I am going to roll over you," the rock said. "I run fast. You can not run over me," said Coyote. "Don't say that, I will roll over you," cried the rock. Coyote defecated and urinated on top of it. The stone commenced to roll. Coyote was running around in front of it. "Here I am, roll on me," he cried. It was rolling after him pretty fast. Coyote, as he was running around, started up a hill. The stone came after him. When he started down, the stone still came after him. For a long time, they did that until Coyote was tired out. "I am going to clean it," said Coyote. Then he licked it clean and started off again.

41. COYOTE MARRIES UNDER FALSE PRETENCES.

He came to a camp and asked that a girl be given him in marriage. The man had said, "I will give my daughter to one who has large leg muscles." Coyote, displaying his leg muscles, was given the girl. A horse whinnied. "That is my horse, making the noise," Coyote said. After they had stayed there some time they prepared to move the camp. "I am going to get my horse," Coyote told them. His wife's family still remained there while the others moved away. When Coyote did not return, those who remained started and went to the other camp. "My horse came this way," said Coyote, as he ran out toward them. "A panther skin saddle blanket was on him and the halter and bridle of rope were dragging."1


2 A panther skin saddle blanket is an affectation of the wealthy.
42. MOSQUITO MARRIES UNDER FALSE PRETENCES.

Coyote ran off again from them. They did not find him and went off camping in another direction. The man married his daughter to Mosquito. He came to her at night. Early in the morning he said, "I am going to hunt," and went off. At night he came back bringing nothing but the blood. "I will go after the meat in the morning," he told them. He came back at night without anything, saying, "The ravens ate up all the meat." "Why did not you bring the bones, at least?" they asked. "The bones too, were all chewed up," he replied. The next evening he came back bringing nothing but blood. "I put the meat in a tree," he told them. The next day he went after it but came back reporting that the ravens had eaten it all. "Well, why did not you bring the bones anyway?" they asked him. "The bones too, were all eaten up," he said. While they were still sleeping the sun came up. His wife uncovered his face. His mouth was slender and very long. His arms and legs were very slender too. She stood and looked at him. They took the tipi down and moved it. When he woke up he covered his head with his blanket and went off in this direction. She left him.

43. COYOTE DECEIVES A WOMAN.

They moved their camp from that place. Another girl became Coyote's wife. "I am going off to hunt," he said, and went away. At evening, when he came back his face and hands were covered with blood. He had caused his nose to bleed and rubbed the blood on his face and hands. "I killed a good many of them," he told them. "I am going to get the meat," he said next morning and started back toward it. He came home without anything. He had just been telling lies.

44. COYOTE AND THE MEXICANS.¹

One time, they say, they caught Coyote for his lying and put him in a sack. They started to carry him to California, where the judge lived. They brought him to the house of the judge. Coyote turned himself into a girl. The judge removed his clothes with the intention of spending the night with the girl. When he opened the bag Coyote came out and began to bite him. The judge ran out crying. Coyote taking all the money started to carry it home. Whenever he came to a tree he threw money on it.

¹ This is a Mexican folk tale which is told in Spanish by the Mexicans in New Mexico.
He came where a Mexican lived who had treated his dog badly. It was very poor. "Compadre," Coyote said, "how is it you are so poor?" "Compadre," replied the dog, "my people treat me badly." "I will make them treat you well," said Coyote. The Mexican had some hens. "I will run off with one of the hens," said Coyote. Then Coyote seized one and ran off with it, biting it as he ran along slowly. "Where is the dog?" said the Mexican. Then he sent the dog after Coyote who was now beyond the hill. The dog ran up to him, took the hen and carried it back. On that account they treated the dog well.

The family went off to a dance one night leaving the dog at home. Coyote came to see him. "Compadre, are you staying all by yourself?" asked Coyote. The dog replied, "I am just by myself, Compadre." They were staying there together when Coyote asked the dog, "What is in that box?" "There is a bottle of whisky in there," said the dog. "Compadre, let us take a drink," Coyote said. They took out one bottle and began to drink it. When they finished the bottle Coyote said, "Compadre, I am going to shout." "Don't do it," said the dog, "the people might know about it." Nevertheless, Coyote became drunk and commenced to shout. The people came back, whipped the dog and drove him out. Coyote had defecated on all the clothes. That is why the dresses of the Mexican girls are spotted. The trees upon which he threw the money became apple trees. That is why apples are sold for money.

45. HOW MOLE WON THE RACE.

All the men congregated to run a race to the border of the world where a pretty girl was living. The one who would get there first would marry her. They were running along, Coyote far ahead of all the others. He kept looking back as he ran along. The men were all running one behind the other.

Heron started to run long after the others had set out. He ran by all the others as they were going along a slope, and came where Mole was running throwing a lot of dust over himself. "Where are you running?" said Heron to Mole. "We are all running to that girl over there." "Sit on my back," said Heron to Mole. He lay by Heron's tail who ran with him passing everyone else. Finally, he came where Coyote was by himself, far ahead of the others. He turned and looked back. Heron passed by him and coming near the place put Mole down saying to him, "Hurry up now, run." Mole came there. When Coyote and the other men came running along, Heron said to them, "What are you running for? Mole has already married the girl."
46. **Frog Wins from Antelope in a Footrace.**

Two antelope were gambling with a white tailed deer and a frog. The antelope and deer ran a race in the woods. White tail deer jumped over the tree and beat, for antelope had to run where there are no trees. He won from antelope the dew claws and the fat on the hips.

Then the antelope suggested that they run a race with frog out on the plains. Many frogs put themselves in a line, reaching from the starting place to the goal. When they started to run each frog jumped this way just as one shakes a string. The antelope was beaten because he thought frog could not possibly win. That was the way it was done.

47. **When the Birds were Chiefs.**

They made Robin chief they say. When he spoke as a chief all the clouds disappeared. Then after him Tsite'ike spoke as chief. Then everybody killed game and his people were well pleased, and next Tcogaligo was chief. They had very much deer meat and his people were pleased. All the people were bringing meat and were happy because of their chief.

When Tcīl became chief and spoke it grew cold. "Do not speak," they said to him or it will snow. "Go and eat cedar fruit," they said to him, "you have talked enough." "Let me alone anyway, I am the chief. Do not bother me," he said to them. "Wherever I camp, the heat almost kills me. My children cry because of the heat. Because my mouth is cold I do not live among the people. I go about by myself, whistling. I ask that much snow should fall on you because you do not like me. That is why I do not like you. If you do not bother me my mind is not against you." Thus he spoke, they say.

48. **Woodpecker Describes Himself.**

They say Woodpecker spoke as follows: "I like to climb trees. I live among them because no one talks to me. I peck holes and eat with my hard bill. I raise my children in the holes I make. That is why I like the trees. I live upon their pitch. Whatever happens I do not complain

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1 The story is told of Coyote and Turtles among other tribes. Dorsey, (d), p. 105; (e), p. 143.
2 A brown bird big as a robin.
because I have supernatural power. I like to carry about the rotten pine. I like to pull off its bark. I like the trees because I live upon them. He painted my face red and made my bill with which I carry wood. Although I peck with it all day, my head does not ache. My hand does not get tired because I am used to it. I go among the trees all the time because I like them very much. I eat the pitch and get fat from it. I go among the trees by means of my wings. I like to fly about from the top of one tree to another. That is why I do not complain. Because it is my nature I live among the trees. I sleep well in my house.”

49. Flicker Describes Himself.

“My name is Gose ‘flicker.’ I eat with my long bill. I fly with my wings which are red underneath. My legs are blue and the borders of my eyes are pinkish. My voice is loud and when I sing all the people hear me. They like my voice. This is my nature,” he said they say.

50. Lewis Woodpecker Describes Himself.

“My name is Niji. My eyes shine. My beads are becoming to me and my coat is very black. I raise my children in a hole in a tree. My young like to live there. They feed upon grasshoppers and flies. I live with my children. My red breast is becoming to me. I shout every summer and the people like to hear me. They all know my voice. I do not eat much pitch but I like acorns.” This way he spoke they say.

51. Owl Describes Himself.

“I am called Yi, ‘owl’. I carry a basket and frequent the low gaps looking for people. I sing for them but do not think about them.” “If you come to see me, you may eat the leg which lies in the basket,” he told him. “There is nothing in it,” his guest replied. “Yes, there is pemmican in it,” he said. “That is my luncheon. When the sun goes down my basket will be full of meat.”

“How shall I come to see you?” he asked. “You may come to me where the two cedars stand.” He came there at evening and found his friend with a basket full of meat. The pemmican that had been in it was gone. “This is something’s meat; take it home to your children.” Then he
carried it to his children. "I am carrying it home to my children," he said. "There are not many of them, there are only two." "Anyway I am pleased, for I was looking for provisions. My children eat nothing but meat. They become large quickly because there are only two of them." "The people fear me because of my eyes. They are afraid also of my yellow horns. This is my nature. I bring you people's meat and I say to him, 'whu o whu!'" Thus he spoke they say.

52. Panther, the Great Hunter.

When Panther hunts they say he kills many deer. He only kills the big bucks. His house is full of buckskin. He only eats the hind quarters and the breast. His wife dresses hides until she is tired and then calls her daughter to help. "I told you to rub this skin. You are lazy about it," she said to her.

The trees about his house were about to break with the drying meat. Wolf came to visit them. He gave him a hind quarter when he came to his tent. People's fat is good. He pounded the meat for him and gave it to him. "Have you satisfied your hunger, my partner?" he inquired. "Thanks, my friend, I have had enough." When he went home his children ate of the meat and were happy. "I do not want anything," his wife said, "I am satisfied. My husband goes hunting and comes back with meat."

"That is the way I do," said Wolf. "I kill nothing but bucks for you. I began by killing fawns but now I don't shoot them. You shall eat nothing but hind quarters. You shall be wiping the fat from your mouth. When I start out to kill I succeed. There is plenty of buckskin in my house. You will see plenty of deer meat there and you will get tired of carrying it. You will be tired of carrying meat by the time I have hunted twice. You may rely on me for I do it for you. No one comes to me and asks for meat in vain."

53. The Governor, Old Woman White Hands.

Long ago, four men lived at Taos lying on a shade. They went about with their minds but their bodies remained at Taos. One of them went east looking for the enemy and found their camp. The four men came

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1 The common four-posted raised platform on which food is stored and under which the family often sits.
there and took their stand facing inward from the four directions. They killed the enemy, driving them in toward the center. They killed the enemy but burned up their property. After this they would come back to Taos and lie on the shade.

One went east again and found the enemy camped on this side of the Arkansas at Tsekū'aye, "rock stands up". He came back and reported. They sent him to Santa Fé, saying, "Go to Old-woman-her-hand-white and tell him to kill the enemy for us. Tell him to come at once."

The messenger came to the governor and told him. The governor did not believe the man but put a ball and chain on his ankle to roll along as he walked.

He did not return at the end of the first day or the second. "May you die! Old-woman-white-hands you have done something to him. That is why he does not come back," they said. The next day he did not come although they expected him. "May you die! You must have done something to Okadi. Now, we had better go after him," they said. When they came there they asked, "Where is the man we sent to you asking that you kill the enemy for us?" Then Okadi came there from the jail walking very slowly, the ball tied to him rolling along. They looked at him and said, "His father was good to him and made a rattle for him." "You had better unfasten the chain. This is the man who came to tell you to kill the enemy for us," one of them said to the governor.

After two days they said, "Hurry and get ready. We will go back to Taos and wait there for you."

They gave them horses fitted out with bells. They started back, the bells sounding sis.

They said again, "Oh, his father was good to him. He travels with the bells jingling." They came there and gave the horses and bells to the Pueblo Indians and then went upon their shade.

They remained there one day and then the next saying, "May you die! What is Old-woman-white-hands doing while another day passes?" And then over there the dust was rising from the horses as they came. They came to Taos with their horses all sweaty and camped by the sinking place.

At evening, they came to see them saying, "Old-woman-white-hands, where shall we camp to-morrow?" "Close by," he told them. "Oh, you must be with child," they told him. "We will start early to-morrow and get there before you," one of them said.

They were already there eating in the evening when the others rode up with sweaty horses. After dark, they came to the governor's camp and said, "Now, Old-woman-white-hands, where shall we camp to-morrow?" "Not
far,” he replied. “You must be with child if you can't go farther than that, Old-woman-white-hands,” they said. “We will start early to-morrow ahead of you.”

They were sitting there, eating, about sunset when the others rode up with sweating horses. They went to him in the evening, saying, “Old-woman-white-hands, where shall we camp to-morrow?” “Not far,” he replied. “Oh, Old-woman-white-hands, you must be with child. A little farther than that,” they told him. “We will start early to-morrow ahead of you.”

They were sitting there eating already. “You had better go and look at the enemy again,” they told Okadi who was their servant. He went and looked. “Their camp is all quiet yet,” he reported. They moved toward them. When they were near they told him again, “You had better go and look again. We will wait until evening.” When they were near the enemy’s camp they built a fire. “Now, Okadi, go to the enemy and get something to eat.”

He went there where they were eating and they gave him some meat. The four men were sitting eating. “Go again and get water,” they told him. He went there again and borrowed a water basket with which he brought them water. When they had drunk they said, “Carry the water basket back to your enemy.” He carried it back.

The four men lay down. The others came about daybreak the next morning. They moved toward the enemy who had their camp on either side of an arroyo. The next day the men stood facing from the four directions. The enemy discovered them. They began to kill the enemy with their war clubs. They had no arrows but just clubs for weapons. On the other side of the arroyo they were not fighting. They fought with those on the one side until they were all killed. They went among those who had not fought, saying, “These are my folks,” and stroked their hair as a sign of friendship. They gathered up all the personal property and the horses. “Now, Old-woman-white-hands, tell your people to stand in line on the other side,” one of them told the governor. They distributed the goods among them.

Then he said to those of the enemy with whom he had made friends, “Pick out your horses.” They picked them out.

“Now, Old-woman-white-hands, give the other horses to your people,” he told the governor. When the horses had been given out he said to the governor, “Now, Old-woman-white-hands, you may camp after us as short marches as you wish. You have become a rich man. Go back as slowly as you wish.” The four men went back from there in one day and climbed up to the top of their shade.
TRADITIONS AND PERSONAL EXPERIENCES.

54. THE WAR WITH THE AMERICANS.

Long ago, the Jicarilla were camping at Mora. A large band was also camping on the Canadian. There were many cattle about there, one of which was wearing a bell. This one the Apache killed. They were discovered and the American soldiers came, demanding four chiefs. The Jicarilla would not give them up. The soldiers rode back and the Jicarilla moved their camp to another place. The soldiers came again on horseback and demanded the four chiefs. Before the fight began, the Americans passed about their canteens and drank whisky, becoming drunk. They then rode toward the Apache shooting at them. Their fire was returned, three of the Americans being killed. One Apache had his finger shot off.

The Jicarilla moved their camp to a mountain east of Picuris. When they had been there four days the Americans came again on horseback early in the morning. They halted and one approached to pass the Apache a paper. An Apache took it from the hands of the officer and tore it up. Someone shot the person who had handed the paper, wounding him in the arm. Then the soldiers opened the fight. They had halted on the plain with their horses and were shooting in different directions, the Indians having surrounded them. The Apache kept on shooting and killing the soldiers until only two were left. Four of the Apache were killed. They took all the arms of the soldiers and the money from their clothes, a large sum.

From there the Apache moved to the west side of the Rio Grande. From there they moved to El Rito and afterward to Vallecitos. A company composed of Mexicans, Pueblos, and soldiers, followed them, shooting at the Indians who moved their camp without anyone being killed. They camped by Coyote from which place turning back they went to Conejos. From there they moved eastward to Saikanyediye on top of the mountain. From there they went to the branch of the Arkansas near Pike’s Peak and Pueblo. They then moved eastward to a canyon where they mingled with the Ute. They rode down to a place where a Mexican was living, killing all the people that were there. They brought back a scalp and danced with it.

After about a month they moved eastward from Pueblo where they
encountered a large number of the enemy. The fighting began early in
the morning. The Apache climbed to the top of the mountain on foot
where they remained for some time and then went westward coming to
DziLdlee. After camping there a few days they continued westward.
Again a band of soldiers, Mexicans and Pueblo Indians commenced to fight
them. The Ute withdrew from the Apache who broke up into small bands
and scattered in different directions. The Ute, not wishing to continue
fighting, went to the various Mexican towns where they lived.

The Apache stayed in the mountains where the enemy, Mexicans,
Pueblos, and American soldiers joined in fighting them as if they had been
deer. Many old women and children died of starvation. Leaving the
country east of Conejos, the Apache came to the neighborhood of Pagosa,
camping among the mountains at the head waters of the Chama. At
Tierra Amarilla they joined the camp of a band of Ute. After remaining
there a while, they moved their camp to Cangillon near Abiquiu. There
the American soldiers made peace with them, distributing goods from
wagons. Each Indian received a present and peace was established.
"Are these all there are left of you?" asked one of the Americans. "Yes,
only so many," replied an Apache. "You were nearly exterminated," said
the American. "Do not become enemies again. Many old men, children,
and women, have died," he said.¹

55. THE HORSES OF THE APACHE ARE STOLEN BY THE NAVAJO.

Their camp was there at Cimarron. In the springtime the Navajo
came and drove their horses away. The Apache rode after them, mounted
on their horses which the Navajo had failed to get. As they followed them
they found the poorer horses standing one by one. They brought only
these home with them. When it was fall the Ute and Apache together
went after them where they had driven the horses away. At Költsöye,
"yellow river" they drove away the horses of some Mexicans. There they
saw two mules which they took away and hid in the brush. From there

¹ Casa Maria said that when this happened he was about as old as his youngest deaf
mute son, about twelve or fourteen. He said the American general's name was Gidi who
afterward died at Taos. He agreed that this was probably the man called by Americans,
Kit Carson. He said that the goods were issued by a man named Baixahi. In the Annual
Report of the Commissioner of Indian Affairs for 1855, Mr. Merriweather, governor and
superintendent of Indian affairs in New Mexico reports both the expedition and the making
of peace. The presence of St. Valan, an officer of the New Mexican volunteers, is mentioned.
In the same report (p. 192) Mr. Carson mentions the fact that he was present at the time
peace was made. An extended account of this war is given in the, "Life and Adventures of
they went to Bosque where all the Navajo had been placed.\footnote{The Navajo were prisoners of war at Ft. Sumner, Bosque Redondo, on the Pecos River from 1863 until 1867.} When they got there, six Ute rode on in front and after dark drove away four of the horses. Two of the Ute, who were out after another horse during the night, came upon a Navajo whom they shot, inflicting a flesh wound. The Navajo hid in the brush and the Ute brought back only the horse with the saddle.

Early the next day they rode toward them. The soldiers were drawn up on horseback in front of the ditch where the Apache and Ute dismounted and went forward with a flag which they had raised. The soldiers then announced that they would fight against whichever tribe fired the first shot. They then rode with them into the town of Bosque. The Ute and Apache rode in the middle with the soldiers on each side. The Navajo, coming up, said bad words against them but the soldiers surrounding the Apache would not let the Navajo attack them. Even when they were inside, the Navajo came up, still wishing to fight. Finally, they gave it up. Two soldiers stood by the door watching while the Indians were eating. A Navajo who wanted to sell something came up behind the soldiers and attempted to go in. The soldiers, discovering him, shot him right there and killed him. His own people (Navajo) took him outside.

After remaining there four days the Ute and Apache started home not having been given their horses because they had already stolen others.

Some of the enemy had been to Santa Fé. One of the family had died. "If any other tribe finds us, let them kill us if they want to," they said. They came to Santa Fé, two men, two women, and four children, eight of them altogether. As they were coming back from Santa Fé toward evening, the Apache and Ute returning from there (Bosque) saw them. Riding after them, they overtook them and commenced to fight. They killed one man. Two rode off and one woman attempted to escape on foot, favored by the darkness. They caught three of the children and this woman. They also captured the horses with their packs in which they were taking home, corn, bread, flour, peas, and whisky. They brought them all away, arriving after night where the Apache were camped. They did not take the scalps because no one knew how. The Ute knew how to take scalps but the Ute did not kill him. For that reason he was not touched.\footnote{The informant commented, "Very few of the Apache know how to take a scalp. If they do not know how, it (scalping) makes them die without sickness. The body dries up. They sometimes fall in the fire."}

Early next morning, a man went over to the Ute and told them. "You come and scalp the man. We do not know how," he said to them. They
immediately commenced to shout and run after their horses. Whoever
got there first jumped on his horse without a saddle, and raced to the place
where the man lay. They took the scalp, and cut off the ears. They cut
off the fingers too. They brought these back to their camp. One of them
took the scalp, turned it over his knee, and cut off pieces of flesh. They
put these pieces in the fire, eating some of them and rubbing the others on
their bodies.¹

They rode off, stopping at noon, to eat. They built a fire. A man
leaned his gun against a rock. While they were eating, a Ute climbed
to the top of this rock, sat down and began to sing and shout. Without
anyone touching it, the gun went off, shooting this man through the hip.
He fell down and the others all ran up to him. The ball passed through
the bone breaking it. They moved away from there, placing the wounded
man on poles fastened on each side of a horse. They dragged him along
this way.²

They moved to Cimarron. As they rode near they held the enemy's
scalp. They went dancing around there and kept it up until night. They
stopped at night and the men went to their homes. Early the next morning
they started dancing again, continuing until dark. They stopped to eat.
The next morning they danced again, continuing until sunset. They
stopped to eat but began right away to dance again. It dawned while
they were still dancing. After it was daylight they commenced dancing
again, stopping to eat when it was night. They commenced dancing again
and continued until it was daylight when they finished.

56. **A Fight with the Enemy on the Arkansas River.**

The Apache and Ute were camping together near Cimarron. After
they had held the bear dance, they moved away to the Canadian River
and continued camping at "small hills", "saddle-washed-away", Carriso,
"Cimarron dry", and "five peaks" until they came to a plain where there
were many ponds of water. From here, they moved toward the east to
the plain where many buffalo had been killed. They could not tell who
had killed them. They next moved to a place on the Arkansas River
called "white sands." From this camp they rode eastward looking in vain

¹ Because the enemy (Plains Indians) sometimes took off the Utes' ears and fingers
to wear, the Ute did the same. "Just the Ute did this way, (ate it). The Ute say if they
do this the enemy will not be strong. They will get scared quickly."

² The travois seems to have been used only for the transportation of the wounded and
infirm, the practice of packing the loads on the backs of the horses having been adopted from
the Mexicans.
for buffalo. They found only bulls going about by themselves, one of which they killed and brought back with them.

About half the band turned back west from this point while the others went on eastward. Another buffalo bull was found by itself and killed. East of the Arkansas River they found the track of a mule and a horse led behind, evidences of the enemy. They moved their camp back toward the west to a mountain called, Tseintcincyihii.

Three men turned back to hunt deer. The enemy who had been following, discovered these hunters and riding up, took away their horses. One man hid himself successfully, another escaped through the thick brush, and the third was followed by the enemy. On this side, where a small arroyo passing through a little flat enters the larger arroyo, the enemy began shooting at him. An arrow which the Apache was holding in his hand was hit in the middle. The Apache, having dismounted, waited close by in the arroyo. He shot one of the enemy who came up close to him causing him to fall from his horse. The others, coming to the same place continued the fight, shooting the Apache in the back. He pulled out the arrow but the small flint arrow-head remained in his body. He shot again and another enemy fell from his horse. The enemy were now afraid and withdrew. The Apache went into the brush. One of the men came to the Apache camp and brought them word of what had happened. That evening, several of them rode to the place on horseback. Having spent the night in the thick brush close to the enemy, they came early the next morning to the place where the two men were still staying. They found that the stones on which the blood had dropped where the enemy had been shot from his horse, had been all turned over and the bloody grass had been pulled up and thrown into the brush.

On the top of a small hill near by, a platform had been built on which the body had been placed together with all of his personal belongings. The Apache rode close by this place. They found where the enemy had been encamped in large numbers near the creek and had killed sheep and eaten them. The enemy had gone to the mountains on the other side of the river. The Apache turned about and started toward home.

Some of the Apache, two men, two women, and three children; seven in all, had started out in advance. They noticed some people traveling behind them and sent one of the men back to see if they were their own people. When he had ridden close enough to them he saw they were not his people. When he turned to ride away the enemy rode after him, calling to him to wait. Then he stopped his horse, took off his clothes, put on his warbonnet and shouted to them, "Now." A chief of the enemy rode toward him. The two men, drawing their knives, and stopping their horses close
together, tried to pull each other from their horses. Each stabbed the other with a knife and both were killed.

The enemy then rode up and surrounded the remaining Apache. The man kept shooting at the enemy. Although the arrows fell all about none of them hit him nor was he wounded by the bullets. After a while, he was shot in the sole of his foot. He killed many of the enemy. The enemy killed two white horses near one of which the wounded man was lying. He took off the bridle and then put it down again on top of the horse. While standing there he was killed. They were all killed except one small child whose body was not found. The enemy had taken it captive. The arms and legs of two of the children had been cut off.

When the remainder of the Apache came back to Cimarron they inquired for their relatives. Finding they had not returned, a party of eight went out on horseback and found their bodies where they had been killed. They gathered up and brought home four large bundles of arrows some of which they distributed among the Ute. The Ute said that even when several had been engaged in the fight they had never found so many arrows.¹

57. A Duel Between Scouts.

At another time they were off on a buffalo hunt. While one man was scouting ahead for the enemy he saw one of the enemy also scouting. They came toward each other, stood some distance apart and talked by the sign language. They motioned that they should come near to each other. One of them threw his arrows on the ground and held out his empty hand. Then the other one also threw his arrows upon the ground. The enemy held up his bow toward him and put that on the ground also. The Jicarilla held up his bow and put it on the ground. The enemy drew his knife, showed it to the Jicarilla, and placed it on the ground. The Jicarilla signed that he had no knife. Then they agreed to meet in the center and to make friends. Each said that he was without weapons. They met and commenced to talk by signs. Soon they were fighting with their fists. The Jicarilla was getting tired. The enemy picked him up and commenced to carry him where his weapons were lying. The Jicarilla had a knife suspended about his neck. As the enemy was carrying him toward his weapons he thought about his knife, drew it and stabbed the enemy under his arm. He dropped him and ran for his weapons. When he was close by them he

¹ When asked how the information was obtained concerning this encounter Casa Maria explained that a Mescalero Indian who was with the enemy at the time, afterward told of the occurrence on a ration day. The Ute immediately killed him.
fell and died. The Jicarilla scalped him, took all his weapons, and carried them to his camp. Everyone was frightened and ran back to his own country. When they came back, they made the scalp dance with it.

58. A Captive Woman Attempts to Make Peace.

A company of Ute who was traveling down the Canadian River was met near Salt River by a band of the enemy from the east. Early one morning, two of the enemy rode up to a tipi where a Ute woman was staying by herself.¹ When she started to run to the main camp the enemy rode away. Her relatives, on being told what had happened, drove up their horses and, selecting the best ones, rode after the enemy. These, whom they found to be numerous, turning, rode back toward them.

An old woman, a captive from the enemy, rode out from the ranks and spoke to them. The enemy and the Ute had stopped in two lines facing each other. The old woman, attempting to make peace, rode along the line, saying, "I came out to make peace with you." When she had proceeded about half the length of the line, and the men had agreed to make peace, those at the other end of the line began to fight.

The Ute, piling up their property close to the edge of the road, took their position behind it. Their horses were tied in the arroyo. The enemy came directly at them and they began to fight. When they were close one of the enemy fell from his horse, wounded. An Apache woman having an ax in her hand jumped upon him and although he was not yet dead, cut off both his arms with the ax. She pulled his wrist guard off and threw it upon his stomach.²

They began to fight again, the Ute driving the enemy forward. They captured four horses from the enemy. The Ute, mounted, rode on both sides of the enemy who were on foot, pursuing them some distance. When the Ute turned back, the enemy followed them. They sang as they marched along. When the enemy came again within shooting distance, the Ute dismounted and without moving from their position, killed all their enemies and took their scalps. They immediately broke camp and set out for Cimarron which they reached in four days. They established their camp there and held the dance.

¹ The woman was by herself because of her condition at that time. She nevertheless broke the established custom in the time of peril.
² This story was told to explain the giving of names to children. This old woman when she returned from the expedition, gave an account of what she had done and named the narrator, Casa Maria, then an infant, bet'ò, wrist guard. It seems to have been customary among the Apache for the women to mutilate the dead thereby preventing the warriors from losing their luck by pollution.
59. THE HORSES OF THE OLLERO ARE STOLEN.

Long ago the Ollero came to Cimarron where the Llanero were then living and said, “We are going to hunt buffalo.” Maxwell, having loaned them a number of good horses, burros, and mules, they went away to the plains and camped near the Canadian River. Having camped successively at K’aina’xtciyé, Dakügae, and Tselítci naxáliyiye “stone red hangs down” they came to Nadöstse’aliyiye “where pipes are made.” They had now reached the range of the buffalo but there were none there except a few who were roaming about by themselves. They caught two buffalo calves with a lasso and led them home.

Breaking camp, they traveled east to Red River, having camped on the way at Cheyenne Canyon and at Nábett’idiyi. Riding down the river, they came to a large herd of buffalo. Riding in among them they killed several and brought the meat back home. The next day they went again after the buffalo, securing several which they brought back. Although they now had much meat they went again, on the third day, and brought back a large quantity.

That night, after it was dark, the enemy came and drove away half of their horses. The next day when their loss had been discovered they rode after the enemy but did not overtake them. After two days, they gave up the pursuit and returned to the place where the horses were driven off. Those who had extra horses lent them to those who were without for the packing of their loads. As they went back, some of the men rode far out on each side, watching for the enemy. They discovered a band of wild horses and sent word to the main party who immediately caught their good horses and rode after them. They found the wild horses on the south side of a dry lake. The wild horses having been already surrounded noticed the men, stood looking at them for an instant and then broke away. The Indians rode after them and turned them back. Coming toward them from both directions, they caught a good many. A colt was following close behind a wild horse which a man who was chasing kept missing. Soon after, having caught another wild horse, he succeeded in catching the horse which the colt was following and when he stopped it the colt stopped also. Everyone laughed. They brought many of the wild horses back to their camp.

As they came back toward the west up Canadian River they saw wild horses again near the Salt River. Surrounding them, they caught two. From there they came to Cimarron having camped at Nagöntti’iye, Dakügaye, K’aina’xtci’iye, and at the Canadian River. The Ollero went westward to their own country and camped near El Rito. We camped on the
other side of the Rio Grande by Cimarron which was our country. The enemy used to come after us there at Cimarron but we did not come westward on that account for we were not afraid of them. We used to go to the east and fight them. Sometimes the horses gave out on the journey and had to be left behind. If any of the enemy were killed their horses were taken away. When they returned with scalps, they camped about Cimarron and danced. They always kept watch toward the east while they were dancing.

60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

It was at Cimarron also that they started off with Gidi (Kit Carson) after the enemy. There were Ute, Apache, soldiers, and Mexicans. Four different nations went with him after the enemy. They went down the Canadian River to HweTDibade (Mexican name?) where they found the enemy. There were many tipis there. At evening, when they were approaching the camp of the enemy, men were sent out to observe. There their camp was lying some way off. The party moved on until nearly day when they saw the campfires. The horsemen, leaving the others, rode forward. There were two camps of the enemy, one above the other. All the Apache rode together and commenced to fight. They drove them from the upper camp and pursued them to the lower camp where they fought with them. Taking away their horses they fought with them until night. Many of the soldiers were killed. One Apache was killed and one was wounded in the foot. A spent ball entered his foot but did not pass through it. Another Apache received an arrow under his arm through his clothing. Many of the enemy were killed and all their tents and goods were brought home on wagons. The enemy drove them away from their lower camp. They came back to Cimarron where they danced until they were tired.1

61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL.2

Fourteen men, Apache, went from there on horseback to a place called, Tciggedjinye, where they slept. The next morning they started off on

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1 This account was given after an inquiry had been made of Casa Maria whether he went on the expedition. He said that he did not go but that his brother went. An extended account of this affair is given by Lieut. G. H. Pettis, "Kit Carson's Fight with the Comanche and Kiowa Indians at the Adobe Walls on the Canadian River, Nov. 25, 1864." See also, Mooney, (b), p. 314–17.

2 Lucien B. Maxwell who controlled about 2,000,000 acres of land in northern New Mexico on which many Ute and Jicarilla Apache lived. Cf. Inman, Col. Henry, "The Old Santa Fé Trail," pp. 373–388.
horseback and rode to Tściánuye, "tree stands" where they slept. The next day they rode on to K'aitbayeye, "brown willows" where they slept. This was on Kültśoyeye, "yellow river". The next day they rode to Djanamífáye, where they slept. The next day they rode to Bosque where Maxwell lived. A great many Mexicans came there in wagons, about three hundred in all. Maxwell made war-bonnets for us of white turkey tail feathers. He also made black leggings and white shirts which he gave us.

Then they started out on the plains toward the enemy. They camped at a place called in Mexican, Alamo Mucho. At Tierra Blanca they spent the next night. The next camp was at Portales. The next night was spent at Salada. From there they went on to a lake about five miles across where they camped again. They moved from there to Dakűediye, "no water", where they saw signs of the enemy's camp. There were many bones which had been chopped up and thrown in a pile. They moved their camp to a place where there was another lake. There too, a good many of the enemy had been camping. They found where the enemy had killed a horse by the edge of the water. A woman had died there and they had placed her below a ridge of rocks and piled up stones above her. A Mexican who climbed up there took the body from the grave and then began to shout. The other Mexicans ran to the place. They took away all the clothes and began to shout. They also took many bracelets which were on her.

Then it began to snow on them so that they could not see any distance. The wind also blew and it was very cold. There was no wood and the provisions were exhausted. For two days they did not eat. We turned back from there. It was close to the country of the Texans and they were afraid of them. We came back hungry to Bosque where Maxwell lived. He killed a steer for us and gave us four sacks of flour and one of coffee. He gave a horse to one man. We ate up all of the steer. Maxwell gave us a letter to his herders directing them to kill a fat steer for us. It was very cold. We started from there and in six days came back to Cimarron not having seen the enemy.

62. The Apache Meet a Texan.

Long ago they moved the camp east to the plains from there own country at Cimarron. They camped at Dziłtcędjaiye, "mountains stand there". From there we went to Dziuntsaiye, where we secured antelope meat. They

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1 There was no timber with which a platform could be built on which the body might be placed, as was usual with the enemy. The horse had been killed because of the woman's death.
moved the camp to Dzitnkelleye, "mountain flat". Then they camped at Gadjæye where they secured only antelope. They camped at Kaicdeiaye, "cedar stands". Next they camped at Sigölöhöye. There by a lake was a band of wild horses which they surrounded when they saw them. When the horses discovered the men they ran away. The Indians rode around in front of them on both sides. Then riding toward them they caught twenty-three which they led home. After two days they moved the camp east to a place where there was no water. Early in the morning the next day they went to Bŏndaye. There on the plains they looked in vain for buffalo.

After awhile three men were out riding on the plains. They came home about evening saying that way down stream were many of the enemy camping on the flat. They rode toward them and slept that night close by. Early the next morning two men rode toward them. They approached, riding from side to side. When they came up to the place there was no enemy but buffalo. We rode to them and killed a great many. We brought home the meat arriving after dark. On the stream above us it rained hard during the night and the water came up over us, washing away much of our property and all the meat.

A Ute riding out from this camp took horses belonging to a Texan and drove them away thinking they belonged to the enemy. They drove home seven of them. A man came riding after them on a mule. His foot slipped through the stirrup and he fell off. The mule ran with him, kicking, and dragging him back to the house, dead. Then another man came out and they gave the horses to them. He asked for other horses. "You must give me ten horses because my man was killed by his horse when he was coming after you. If you do not give them to us I am going to kill you all," he said. They gave him ten horses.

When they gave him the horses he was satisfied. "You must not bother the buffalo," he told them. "If you see anything lying about you must not touch it. Let it lie there, it belongs to someone," he said.

They moved their camp to a place called Balalolo and then to Agua Azul where they found some buffalo. They killed a few; there were not many. When the buffalo were gone they moved up Red River. There were many buffalo there. They killed many and dried the meat which they tied up in parfleches and packed on the horses. They drove the horses back up the river to El Rito Blanco, camping at Millo Agua. They crossed where they make pipes in the middle of the river. From there they moved to Liyledeselîye. There the river flows over a rock. They came to the Canadian River and the next day got back to Cimarron.
63. A UTE IS SAVED BY HIS WAR-MEDICINE.

Long ago, over east of Picuris, where the houses were by the river there was a medicine ceremony. There were many people there and they danced. When it was over the Apache moved their camp to the top of the mountain. Their camp was at Dzildzenadzisgaye for some time, after which they moved to Cimarron. From there they camped in succession at Mik’e-gojiye, "black dried lake", at Tcöncjadzöye, "small pines", at Deldilniye, "cranes make a noise," at K’eköntsöye bijaye, "small yellow spot", and at Tselgaiye, (white rock). From there one of the Ute who had their camp at Cimarron went to the town to buy whisky in canteens.

The enemy, coming from the east, met him and he commenced to fight with them although he was alone. The Apache and the Ute knew it although they were drinking whisky. His people came to him where they were fighting on the Canadian River. Just as they came there, he was shot through the chest. He caught hold of the horse’s neck and fell. Someone untied his medicine which he was wearing across his chest. The Ute spit blood and sat up. They put the medicine in his mouth four times with a spear of grama grass.

"Now fill a pipe for me," he said. They filled the pipe for him and he smoked. The blood stopped flowing. They tied a cloth around his chest. He sat there.

They went after the enemy. One was killed on the banks of the Canadian River. They continued fighting as the enemy withdrew eastward. They threw away their weapons and clothing, even their breech cloths. The Apache took much of their property including many horses and brought them back with them. They danced with the scalp.

64. Pesita is Shot.

Long ago, they came to Cimarron for rations. Pesita and another Indian commenced shooting at each other without the knowledge of the other Indians. The other man was shot in the shoulder with an arrow and was killed. The Ollero came running close to Pesita’s tipi from all sides. They shot at each other. Pesita was hit with a musket ball and shot through the thigh. He fell right there. They stopped shooting and the Ollero ran off west to their own country. Afterwards Pesita gave them a good horse and they made friends.

1 A Jicarilla about 65 years old who was the informant for several of the myths.
They came again for rations and fought with the Americans. One Indian was shot through the flesh of his arm and another was shot through the chest, from side to side. We surrounded the house but the American agent did not want to fight and we did not shoot at each other.

Afterward there was shooting again at the same place. One Indian was killed and another was caught and put in jail. We rode there on horseback. One man rode in front of us by himself. He rode right up where the Americans were in line. When he was near, his horse was killed and he started back on foot. They shot at him. He went slowly but was not hit. He got away from them. We rode up and surrounded them but they did not want to fight. They gave the man they had in jail back to us so we did not fight. When we had gone home the soldiers came to us and made peace.

After that, rations were issued again and the meat was being given out. One of them struck the Agent with the bone.\textsuperscript{1} They shot him through the flesh of the arm. They shot there inside. Then the Agent ran into his house. After a while, the Agent came out; he had been shot in his hand. They ran toward us and we started toward them. We were going to shoot but they did not attack us.

65. The Arrows Fail on the Hunt.

In the fall they camped out in the plains for buffalo. They camped at the Canadian River, then at Dzilts'idgaiye, "mountains stand" at Liyetdeselye, "saddled floated away", at Balisoye, (Mexican name?) where they came among the buffalo. The bulls that were going around in advance of the herd were killed and the meat brought back. In the evening, the chief made a speech saying, "We shall stay here two days, you should have everything ready. There are many buffalo here. After two days, in the evening, we shall move camp toward them." After two days when the sun was here in the sky they started off eastward and came to Gadjaeyi and camped below in the arroyo. During the night, the buffalo ran away from them. They kept bellowing. The next day some men rode to the top of the hill to look over the country. They came back and reported that there were buffalo in large numbers in all directions. They caught their good horses and rode them out on the plains. They rode right among them killing a great number and bringing back much meat. The next day they killed many again. Still another day they killed a good many and brought in the meat.

\textsuperscript{1} This was Juan Julian, at one time a war chief. He was angry because he was given a bone with very little meat on it.
In the evening the chief spoke to them again. “Our arrows are all gone. If the enemy sees us, there is nothing we can do, for we have nothing to shoot with.” Then they were afraid and started back with some of the meat still fresh. They were obliged to leave behind some of the flour, piling it up, taking only the sacks. They turned back, some of the men having only one arrow, others none at all, and some of them having two. That was the reason they started back while the meat was still fresh. They started early in the morning and traveled until noon when they stopped. In the evening they started again and traveled through the night although they could not see. In four days they came back to Cimarron with the meat. They set to work and made many arrows.

66. A SUCCESSFUL HUNT.

Long ago our camp was in the mountains beyond Taos. They moved away east after buffalo. They camped at Tsedalijinye, “stone black”, at Iledzitsöye, at Tsaiskaye, “stone cup”, at Ts’ist’aye, at Tcicnadenlaye, “trees in a line”, at Tcicgödilanye, “stumps many”, at Tsets’ösgaiye, “stones fall down”, at Xanadlineye, “many springs”, at Tsetcitciyadhaye, “rough stones stick up”, at Nabändanye “a river”, and at Dletsoye, “yellow paint”.

They brought meat in there; deer, white-tail deer, and elk. They saw buffalo there also and rode to them killing them. After a while they moved east to Digöjye, and still farther east to K’aisikaye, “willows stand”. There they brought in deer, white-tail deer, and elk. They moved to Calgihi, camping on the side of the mountain. From there they moved to Tseitci and Īlkınacnaye, “gun was found”, and Tsetsdösasäye, “stone yellow stands”. Turning sunwise they came back, carrying much antelope and white-tail deer meat. They were not hungry as they came back to Tsentcînhî ain’ahî. We went up the canyon to Tsedagöltciye, “stones top red”, to Tsedahîlnctciyeye, to Tseigaîye, “stone rattle”, to Tsejkiahî’aye “stones run into the water”, to Nabändanye, to Xagagaiye, to Xanadlineye, “springs”, to Tsenasdzödeye, “stones parallel”, to Dibenadjîloye, “sheep lowered down”, to a place down stream from TcanLahi, “much manure”. They came with the meat to Idîl’îciye, then to Tciyee, “red paint”, then to Baitdzesikaye, then to Dleent’üeye, “poor paint”, then to Mai’kôdjiđidjideye, and then they all camped by Taos at Tselâye, “stones many”.
67. **HUNTING ELK.**

After that time I started to hunt on the top of a mountain. There were four tipis of us. Vicientito, Luna, myself, Victor, Juan Jose, so many there were of us. We started away hunting deer. I went in advance with two of the young men and went up to the head of the canyon at Ensenada. We had only one gun. Each boy had a horse. They found a cow and a calf which they killed and brought back to me in the evening. I killed a fawn which I brought home.

Early the next morning I started with the camp, stopping about noon. The young men went out hunting there, killing a big antelope buck. When they got back, one of them said, "I killed a big antelope buck." "Hurry up, and get it," I told him. He went out after it with a horse and brought it in. The next day I moved my camp to the top of the mountain. I went to the top of the ridge where I could look back and saw the rest coming way in the distance. I camped by the stream. When they caught up with me my wife gave them meat which they ate, feeling so happy that they shouted as they ate it.

The next day we moved the camp to the top of the mountain east of the Chama where the railroad now comes up. We camped on the mountain side. When it was night they sang for deer until midnight. I moved my camp to the top of the next hill. "I am going to camp right here," I told them. The others went off hunting. I went by myself. Luna killed two big bucks; Vicientito killed one; Juan Jose killed one; I killed three. We brought home the seven deer. The next day we moved our camp, although it was raining pretty hard, and stopped on a flat by the river.

Early the next day Vicientito said, "Hurry, get things ready." Five of us started out together on foot, going to a round-topped hill at the head of the canyon. There was a lake there from the side of which we started up the mountain. On the other side of the lake from us there was an elk. Looking this way about the lake we saw a number of them. When we ran toward them they scattered. Vicientito said, "Two of you go around the lake this way. One of you sit down there. One of you stay there and wait." It was Luna he told to stay here. He placed me in the canyon. "You stay here," he told me. I sat there. Then he said, "I am going up close to one of the elk." He started toward them and I heard two shots. He killed it. I saw the bunch that had been at the junction of the canyons running over toward me. One of them was standing in a little flat, head toward me. I shot it in the neck. It was a female. It ran this way up the hill, where there was nothing but timber through which it passed. I shot again and
all the elk ran back. Without hiding I ran straight toward them. When I was near them, half way up the hill, a big elk ran after me. They stopped right there, and I shot. That one did not move and I shot again at another, the biggest one, firing at his hip. He turned back and ran toward me, one of his hind legs swinging about. Brush about four feet high was standing on both sides. I stood there with him coming right at me. When he jumped I shot him in the shoulder. As I jumped sidewise, he landed right where I had been sitting. As he passed by, the blood was flowing from his shoulder. Then the elk went toward the east where Luna was sitting. It was pretty steep right in front of him. He commenced to shoot and hit four of them. Seven of the elk ran off through the thick brush. We all came together there and commenced to butcher the elk. When we had finished butchering, we built a fire and ate some of the meat.

We went home and the next day moved our camp near that place on the edge of the mountain. We brought up all the meat and the bones. Having remained there four days, the others went to hunt along the river but I remained at home. Luna killed seven which they brought to camp. We dried much meat and carried it home with us to Tierra Amarilla. We started away immediately to Cuchilla where they were to hold a feast. For that purpose we all came there. The Pueblo Indians brought fruits there and the Mexicans came with wagons and on horseback. They had a rooster race. After the feast was over we moved camp back again to Tierra Amarilla where we and the Ute remained in separate camps.

68. A Deer Hunt.

At one time I was hunting deer at Seasdzöleye, "stone light", east of Coyote. From there I moved east to Yōdabitsilaye, "Ute his head lies". Then I went west to Ojo (Caliente) where I found deer. There were five of us in the party. I killed many deer there. We took the meat along with us, coming east again to Spotted Mountain, half way up which I camped. Not killing any deer there we moved east again. We killed deer at that place. We camped about Dżīltcijdjaie, "mountains stand". At this place we killed a large number of deer, securing a great deal of meat which we took to the town of Kūxatcılau, "they draw water with a rope", San Felipe. When we brought the meat there the Pueblos swallowed it all red (not cooked). We sold all the meat to them. From there we went back home. I, myself, turned back east to Cuchilla, where they were to have the feast in four days. I brought meat there. In four days they all came together and held the feast which was over in four days. They moved
the camp away to Abiquiu, from there to Cangillon and next to Coyote where the camp was established.

From there with only my own tent I started away hunting. At Gallinas I killed many deer and dried the meat. I went to Coyote with the meat where my wife distributed it all to her people. Then the camp was moved to Tierra Amarilla on a hill. From there I started on a hunting trip for deer. At the head of the Chama River I came where there were deer. There were four tipis of us. I killed seven elk and a great many deer. I went back to Tierra Amarilla with the deer and the elk meat. The camp remained there.

When it was fall I went on a hunting trip for deer to Gallinas. From there I went to the top of the hill where the canyons meet at Cebolla. We found a bunch of deer there. I killed one. I went home and the next day moved the camp to that place. After two days I moved the camp east in the canyon. Then I moved to Gallinas and to a place called Tsekel, "stone flat", where I established my camp.

After some time I went away from there again camping for deer. I killed deer every day not far from the camp. I only went out a little way and killed them. I packed the meat with two horses. I camped around there killing deer all winter. While I was spending the winter there the Navajo occasionally came to visit me on horseback. They ate the meat and carried some of it home with them. All winter they ate at my camp. When it was spring I moved my camp to Tierra Amarilla. "Just once more I am going to hunt deer," I said. I went off to hunt and found deer tracks. I ran after them and killed one while they were running. Having caught up with them I started to shoot, killing ten. I brought the meat in on three pack horses. I went with it to Misaye where the Apache were camped. They all came to see me and my wife gave them meat and sinew. They came to me also for the feathers of the birds I had killed. I moved away to Cebolla and then to Tierra Amarilla.

69. DEER HUNTING IN THE MESCALERO COUNTRY.

They started from Tierra Amarilla and placed their camp at Cebolla. From there they moved camp to Cangillon and from there to El Rito. Next they went to Cuchilla. From there they moved to Española. From there they moved to Santa Fé, camping on the hill east of the town. Then they moved to Tselkaihï-áye. From there they went east to a Mexican town. Then they camped at Anton Chiso. Next they stopped at Alamo Gordo. From there they moved to Bosque. From there they
moved to Dzerk'ane darkidjiye, "mulberry trees scattered". From there they moved to Naudajehi. From there they moved to Rio Bonito where the soldiers were living. They camped right among the houses of the soldiers remaining four days. From there they removed to Carrizo where the sawmill stood. The Mescalero were camped there and we camped among them. They were drinking tiswin.

After a while a number of us started after deer together. One Mexican who had married a Mescalero, Carilla, by name, was with us. We camped right by the soldiers. They nearly caught us. Some were in front of us, among them Carilla. During the night he rode back to us and we moved camp before day, although it was raining. Two men rode up behind us telling us to hurry up. We came to a gap at the end of a mountain about daylight. A large number of people camped there. We came to a lake called Pato. Early in the morning we moved from there separating into two bodies and camped at a place where there was no water. "You look for water," he told us. We searched for water in vain. Three of us found a little water standing right in the plain. We returned to the camp to find that they had moved away from us. We followed behind them until evening. They had camped at the edge of the water by Turkey Mountain.

"To-morrow we will hunt," he said. Early the next morning before daylight, Luna and I went together a considerable distance before it became daylight. We found deer running through the timber. We separated, one going on either side, and lost sight of each other. One deer ran toward me and then ran off to a distance.

I went where trees were standing and climbed up where I could see in all directions. The deer were moving about but there was nothing that could be used for cover. Being unable to get close, with the sight at the highest notch, I shot and missed. The deer ran east and I followed them. When I got near to them as they were going slowly up the mountain I shot without having moved the sight. I did not hit them. The deer ran up the steep place to the top. Then I remembered the sight and moved it back. Close by me I heard the discharge of a gun. I sat down on top of the hill and was smoking when I looked over there and saw a deer running straight toward me. I was sitting behind some trees. When it was close to me I shot. It ran off this way and I ran after it. I found blood and over there it was lying dead. I butchered it and put the meat on a tree thinking, "I will come after it to-morrow." I went home to the camp. When I came past the arroyo there was a band of deer jumping over each other. Coming up to the edge of the rock, I shot, killing seven. I butchered them and left them right there on the ground. I ran back to the camp, got a horse, and rode back. Having tied them on the horse, I brought them home.
The others also brought back meat from different directions. Luna had killed five; three antelope, two deer. Another man killed one, another two, and another three. This way they brought back meat.

They started out in another direction. I killed two bucks. From there we brought back a large amount of meat. From there we moved camp to the lakes and went out hunting in different directions. Some brought back antelope and some brought back deer. We dried much meat and packed it in parfleches. Coming back with it we camped at Rio Bonito.

70. THE MESCALERO BEG FOR MEAT.

Some of the Jicarilla were camped at Ruidosa with the Mescalero. A number of us started off camping after deer. At the end of the ridge, below on the plains, there were many deer. We established our camp there to hunt deer and antelope. We went off in different directions, hunting, and brought back meat. They brought back white-tailed deer. We killed many animals and dried the meat which we placed in parfleches. We went back with it to Ruidosa.

Again, after that seven men went on horseback south to Tseíntc'íći, "rock nose". There were many elk tracks there and many of both kinds of deer. We killed a great many and brought home the meat. When we came back among the Mescalero they kept asking us for meat which we gave them. They made a line all the way to our tent. We gave meat to them. When we got back to the tipi with the meat, they ceased asking for it.
INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

71. The SINEW-BACKED Bow.

A piece of wood of which the bow is to be made is cut off the proper length and shaved into shape. Then wide yucca leaves are split from side to side and placed on both sides of the bow in the middle. When it is well covered and wrapped around with these leaves the middle portion is covered with ashes and allowed to remain until it is quite hot. It is then removed, one foot is placed upon the middle of the bow and the two ends are bent back.

A piece of rawhide is placed in the fire and scorched. The rawhide is cut in small pieces and placed in a pot of water which is allowed to boil for a day. Sinew, after being soaked in cold water, is shredded into fine strands. The back of the bow is roughened with a coarse stone. The glue which results from the boiling of the rawhide is then applied. The sinew is wrapped around a long pole and allowed to dry in that position. The glue which has already been applied to the back of the bow is softened by rubbing it with water. The prepared sinew is then applied and the finished bow placed in the sun to dry. When it is dry it is provided with a string. This way they make them.

72. Making the Tipi.

When the buffalo hides have been scraped they rub brains on them and work them until they are soft. Seven skins are prepared in this manner, and spread on the ground to dry. The skins are arranged on the ground to form the cover, one entire skin being placed in such a position as to form the back. Much sinew having been prepared for thread by twisting, many women assemble and assist in the sewing. When the skins have been sewed together they are placed in water. The tipi poles are then set up. The tipi cover having been attached to the pole which is to stand at the back, many women take hold of it. As they do this, one of them whistles. They pull the cover from both sides toward the center, saying, "Make it
lap.” They put in above the doorway the sticks which have been cut the proper length. The cover is fastened to the ground around the bottom by means of pegs. The two poles are inserted to hold the flaps at the smoke hole called its mouth. Finally, they dig a place for the fire.

While the others are sitting about, the medicineman takes a firedrill and starts the fire. The women prepare food for a feast and when it is evening the people gather. About dark, the medicineman begins to sing and continues with the assistance of the others until dawn. They eat about midnight and again in the morning.

The sinew which is left from the sewing is tied with eagle down to the inside of the tipi. This is the way tipis are made.

They used to live in it as in a house. Even during the winter the cold did not penetrate. When the cover of the tipi became hard they worked it again between their hands until it was soft. When camp was moved, it was nicely folded and packed on a horse. In this manner they moved it about.

73. METHODS OF COOKING CORN.

In olden times corn was roasted in the ear and afterward ground with a metate. The meal was stirred into a pot of hot water. When cooked it was removed from the fire and served to the company in bowls. It was eaten from the hand.

Sometimes corn was ground without first being roasted. Wheat, after it had been allowed to sprout, was ground. This with the corn meal was stirred into a large pot and cooked. The corn meal was first stirred in. The pot was then withdrawn from the fire and the ground wheat thoroughly stirred in. It was then placed in the fire and cooked for some time. When it was dished out for serving, sugar was added. They ate it that way, sweetened.

Corn was sometimes cooked in water as mush. It was then poured into a dish-like hollow made in the snow. Sometimes the mush was poured on top of the metate. As it ran off the stone they would say to it, “Run far off from the stone.” Then the mush did not run very far from the stone when it was so told. It was eaten with the hands. That way they ate it. Sometimes peas and corn were mixed and cooked with the feet of deer in a pot. When it was boiled they ate it.

Others roasted the peas and then ground them. The meal was placed in water and made into soup. That they ate.

Sometimes wheat flour was kneaded, spread out each way and twisted. This was buried in the ashes. The dried amole fruit was well worked up
with the hands in water. When it was soft it was taken out and placed in the ashes. It is called Linili.

Some people roasted beans; these were cooked in a pot, and mush not very thick made of them. With this soup they ate bread.

74. **The Making of Tiswin.**

A large quantity of corn is shelled. This is placed in a can with water until it is soaked. The corn is spread on a blanket until it is sprouted. It is placed in the sun until it is dry and then it is ground on the metate. Water is heated in a can by the fire and the meal is stirred in. When the water is about half boiled away the can is refilled. The fluid is strained and allowed to cool. It is poured into a barrel where it stands until it sends up bubbles. When it stops bubbling they drink it.

75. **Origin of the Medicine Ceremony.**

Black Bear, Turkey, Rattlesnake, and all the animals living upon the earth who are in charge of the various fruits came together in one place. They celebrated the medicine dance for the benefit of three sick men.

Having made the fence about the dancing grounds, they spread a buffalo hide over a basket in the back of the tipi where a hole had been dug. They took the moccasins of the three sick men and tied them together. With these they beat upon the basket which had been turned over the hole in the back of the tent and covered with a buffalo hide. The singer uses a rattle made from buffalo tail and the tails of rattlesnakes. While a strong man is beating on the basket with the moccasins, the singer shakes the rattles and sings. This is done for four nights.

A long time ago a ceremony of this sort was held this side (west) of Taos where the mountains stand near each other. The fence was built of brush through which no one is allowed to look from the outside. Someone beat with the moccasins and the others danced. When this part of the ceremony was over a noise was made by rubbing the leg bone of a mountain sheep along a notched stick. The tc'actcini and ts'anat'i'\(^1\) came in twice where

\(^1\) There are four tc'actcini who have their bodies including their legs, arms and faces painted with horizontal black stripes on a background of white clay. Their hair is worn projecting from the sides of their heads like horns. The ts'anat'i, usually twelve in number, have their bodies and faces covered with white clay. They wear bands of yucca leaves about their necks, waists, elbows, wrists, knees, and ankles. They have two eagle feathers in their hair. Neither of them wear masks as do the Navajo.
they were rubbing sticks. They danced until morning. The masked men put corn, cherries and the seed of the amole into a hole in the ground. They also put the tail of a rabbit in a clay pot. When they came in the fourth time the amole and cherries were ripe and the corn was already hard. Where they had thrown the rabbit's tail in the pot a live rabbit jumped out. One of them cut an arrow across and they shot another with it without killing him.

The men who looked through the fence that had been built turned into pine trees. Those standing on the other side who had looked through the fence also became pine trees. For that reason one must not look from the outside through the corral fence in which the medicineman is singing. Of the mountains that stand there the first one is named Nisdjat'ōhi, and then Isaihī Libigahī "horse's house", Lōkenkelehī.1

76. Magic at a Medicine Ceremony.

On the west side of the Rio Grande opposite Taos two old men held a ceremony. I was a spectator. The two old men conducted the ceremony for two persons. They put corn in a deep hole and made it grow. They introduced tc'actcini and ts'anat'i (painted dancers). The ts'anatā had mullers in their hands. They gave each of the ts'anatā and the tc'actcini four ears of corn. Then a large fire was built. The enclosure had been built near the river. They put the musk stirrers in the pot.

When the dancers came in here by the door, they put the corn which they had in their hands in the pot. They put the pot some way from the fire where it did not get hot. They poked in the pot with a stick and there was a crackling noise inside, and smoke came out of it. They danced around the fire four times. The pot was filled with corn. They stood in a row and began to dance. The ts'anatī stood in front holding the mullers. Corn commenced to grow and put out leaves. When they stopped dancing they held up the mullers to the east, south, west, and north. They broke a muller in two and made it just like one again. They took corn out too. They danced on both sides, carrying the stones.

Then they carried the pot which was filled with corn behind them. They made the people stand in a line and threw the corn to them. There was no corn left in the pot. The people picked up the corn. It was not cooked.

The ts'anat'i went to their tipi and came back. The mullers had become

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1 Forty-eight mountains are mentioned in song. Most of them are named in the text, p. 177.
bread. They broke them up and when they came in again they distributed it to the people. They made medicine good for all. That way they made the corn grow up. The ts'anatì distributed it to the tc'actcìni who ate it.

77. THE TC'ACTCINI.

Long ago they lived at Tseyakînehí where everything grew. Then they started to war eastward on the plains. From there, they brought home an enemy’s scalp. They danced the victory dance. They dug a hole for cooking corn. They built a big fire in the pit and placed corn in it to cook. They danced in the evening and made tc'actcìni, who drove all the girls to the dancing place. After they had danced, one girl was still found at the fireplace. They tried in vain to drive her to the dance. One of the tc'actcìni jumped into the pit and was burned. The other tc'actcìni looked everywhere for him in vain.

A man ran off toward the east looking for him, others to the south, west, and north. They all came back to the dancing place without having found him. They called on all the supernatural ones on the earth to help them. The man went again to the east. They dug a hole for the girl, put her in it, and put a flat stone on top, covering it with ashes. The messenger came back from under the sunrise accompanied by Xastcînyâtkidn, the talking god. From the south came back Xastcînyaîgayî, the white god. The messenger went again and came back from under the sunset with Xastcînîltsöyî, the yellow god. The messenger went to the north and came back with Xastcîndisösi, the variegated god.

They commenced to look for the lost brother. Eagle down was placed on the top of a stick. With this they went around looking everywhere. When they came above the fire pit all the feathers pointed toward it. “Your brother-in-law is right here,” said one of the gods. They all turned their ears to the ground. “Here is our brother-in-law,” they said. They could hear the one who had been burned laughing.

Then they commenced to look for the girl. They looked in vain until they came near her and then the feathers all pointed toward her. “There she is,” said the leader. Then Xastcînâtkidn stood with his flint sword facing in four directions in turn. When he faced the direction in which the girl was, he made motions as if to strike her four times. Then when he drew back his sword from the top of her head, he pulled her out from the ground also.
78. The Medicine Ceremony.

They spread out sand making it smooth. Around the border of this they put up eagle tail feathers in a circle. The people sit around. They make red, yellow, and white paint. They provide too L’ecteíc, and pollen and blue (made by mixing white paint with charcoal). Here in the center is placed a clay vessel containing water. One person sits on one side and another on this side. They strew down the colors making all the animals which are on the earth. Those sitting around do not omit any of them. They watch the work and ask each other if all have been made. Then those for whom the ceremony is held come there and sit in a row. They sit on all of the animals. The medicineman shakes the rattle and sings. The patients cry very hard. Their hands begin to twist, their feet to get crooked. They cry and their noses run. The medicineman puts the rattle under their feet, on their hands. He embraces them. Now they get well. They drink the medicine and put it all over their bodies. They get well.

79. The Medicine Ceremony (Second Description).

When the medicine ceremony is to be held they first make a lodge. In the lodge they make the sand pictures. Two men go in and make every kind of animal. He pounds the herb. He rolls around like a grizzly and says "wa". The one who has supernatural power for this makes the patient well again.

They also make the tc’actcìni and the ts’anat’ì. They dance four nights, the women and the men dancing together as they like. "You shall not discontinue it as long as the world stands," he said. "That is why you shall dance just four nights."

They make cherries and yuccas at the dance (by supernatural power?). They make rabbits too. They make bread. They put mush in a pot and it becomes full. They put it at one side and in one night it is finished. The tc’actcìni have peas for their food. They use dog manure for butter on their bread.

Then they are satisfied. They dance four nights and are happy. This is the way they do when they have the fiesta, the grizzly dance.

80. The Adolescence Ceremony.

They come to the holy girl early in the morning. When she is thus holy she becomes YoLkaisdzan. They also seek out a young boy and bring him there. An old man comes also. From different directions a
number of old women come together who sit about and pray. Sitting out-
side they smoke and pray for the girl, Isdzannadlecí, saying, "May you be
renewed. May I live happily. With strewed pollen may I live happily.
This boy, too, Kūbatcístcine, may he become new. May I be well. May I
live to old age. With strewed L'ectcic, may I live to old age. May the
pollen be on top of my feet."

The boy and girl sit this way back of the fire in the tipi; the girl on the
south, the boy on the north side. The clothes with which they are to be
dressed are placed in front. The priest sprinkles them with L'ectcic and
pollen. For the girl, there are moccasins, leggings, shirt, beads, bracelets,
earrings, feathers, and yellow paint. For the boy, Kūbatcístcine, there
are moccasins, leggings, shirt, feathers, arrows, quiver, and white paint.
The priest puts her moccasins on the girl; he dresses her with her tough
moccasins; he puts on her tough leggings; he puts on her tough shirt; he
puts on her hard beads; he ties the tough feathers to the crown of her head;
he puts about her shoulders the tough buckskin; and then paints her face
yellow. He puts on the boy; tough moccasins, tough leggings, tough
shirt, hard beads. He ties to his crown tough feathers and places across
his breast the carrying strap of the quiver, and then paints his face white.
The priest goes out with both of them toward the east. He has in his hand
pollen and L'ectcic. As the sun comes up he strews these toward it. Having
strewed them out a little ways he strews more, forming the arc of a circle.
A little beyond he makes another arc of a circle and beyond that another and
still another. One of the women stands in front of the tent and calls out
"Ready." The girl with the boy behind her runs forward a little way and
then turns back. The woman whistles into the girl's mouth. Again,
they run forward and turn back, the woman whistling into her mouth again.
They run forward again and then turn back. The woman whistles in her
mouth. Still again, they run forward, turn back, and the woman whistles
in her mouth. They then return to the tent.

Outside the tent there is a pile of corn about so large (two bushels).
The girl takes a horn spoon and distributes this among all the women.

Then the boy runs off this way (to the east), pulls out some grass, picks
up horse manure and holding it in his hand, returns. He puts them down
back of the fire in the tent. Next he runs to the south and returns in the
same manner, putting the articles down back of the fire. He goes outside
again and runs toward the west, returning from that direction in the same
manner and puts the materials behind the fire. He goes out again and runs
toward the north. He returns from that direction with the same articles
and places them behind the fire.

The old man addresses him saying, "My grandson, you should practise
herding horses on foot. Having roped a good horse, you will put your hand on him, saying, 'This sort, my horses will be, very fat. They will like me. They will not become poor. All sorts of property will like me.' Thus the priest prays. At evening, the women prepare food. The priest comes again, smokes and prays. Other men also come into the tipi and smoking, pray for what they happen to need. The priest begins the singing and continues until the middle of the night. The boy and girl dance side by side back of the fire. All in attendance eat and then return home. The next day about noon, the people come again to eat and then return. In the evening, many people come there. The old man comes also, smokes and prays. The other men also, smoke and pray. The old man commences to sing, stopping about midnight. The people eat and return home in the morning. Many people come at noon for a meal and return home. In the evening, the old man comes again and many people gather outside. The old man smokes and prays and other men also smoke and pray. The old man sings until the middle of the night when they all eat and return home. The next day they return and spend the entire day eating. The old man returns in the evening, smokes and prays. Other men also come into the tipi, smoke and pray. The old man sings and all drink tiswin. There is dancing outside the tipi as well as within. The dancing and eating is continued until morning. At dawn, the priest unties the feathers from the heads of the boy and girl and takes them off. Their hair is washed with amole. He rubs red paint on the cheeks of the boy and girl and puts pollen on the crowns of their heads. He makes a cross, with L'ectcic on their foreheads and in the center of their cheeks on both sides and also on their chins. The priest paints the faces of all the men and women present with red. Then it is over and they go home.

81. OBSERVANCES IN BUTCHERING BUFFALO.

When a buffalo is skinned the hide is cut along the shoulder on the right side. The fore leg and shoulder is taken off by cutting under. A piece so long (ten inches) of yellow meat lying along the back is cut off, and thrown toward the east. That piece is not carried home. The biceps muscle is also cut off from both sides of the animal. These pieces also are not carried home. All the remainder of the animal is used. This is the way they do.

"Do not throw the feet about," they are always told, "for it is dangerous." One must not throw about the saddle used upon the horse in bringing in the meat. Nor must the saddle blanket nor the rope nor the bridle be thrown around. If these things are thrown about, the horse may slip and fall. This is the rule. That is all.
82. Ceremony for Buffalo.

They bring the medicineman buffalo manure. He makes a level place on the ground. The men being called, come together. Then he scatters down some pollen and strews L'ectcic toward it and prays. He sings four times and then stops. From over there the buffalo bellow. The buffalo manure stands on edge and moves itself and shakes off the L'ectcic. All the people believe it is true and pray, saying, "May the buffalo be near us. May we camp there among them. May there be much there to eat. With plenty of meat may we move our camp back to our own country."

This is the way they do when there are no buffalo. From there they go back, carrying the meat with them to their own country. This is the way they do.

83. Prayer for Buffalo.

"That the buffalo may be near. I make a smoke for you. There will be many buffalo close to us. You will come close around us. Right there we will go among them and will kill many. There will be much meat, not far from us. We will camp among them, and from there will bring home the meat to our own country," they say.

They sing for the buffalo. "Buffalo are running," they say. They sing. They dance, making horns on each side of their heads. Those who dance make motions. "Hwō," they say. That is the way they sing. They sing for the young yellow calf also. That is all.

84. Note on Killing Eagles.

If one does not know how he does not touch them. He will get sick. His arms and legs will draw up. He can not walk and it causes his bones to ache.

85. Ceremony for an Infant.¹

A vessel of water is placed on the ground in the tipi. The person performing the ceremony standing on the west side of it strews pollen and L'ectcic toward the dish of water. Both of these powders are also placed on the crown of the baby's head. Water is rubbed on the baby's feet and

¹ See p. 221, f. n.
hands and then it is given a complete bath and its face washed also. The child's face is painted red as is also the string with which it is tied and its blanket. The baby is then wrapped in the blanket which is held in place by the string wound around it. This is the way they do.

86. AVOIDANCE OF THE MOTHER-IN-LAW.

The woman was afraid of deer raiser, the man who floated down. It is their custom to be afraid of each other. When a man becomes a woman's son-in-law she is afraid of him. The man also is afraid of his mother-in-law. He does not go close to her. If a man happens to talk to his brother-in-law he feels good about it. That is why it is good that way, he said.¹

87. THE BURIAL OF THE DEAD.

In olden times when anyone died they put on his moccasins, and leggings. If he had many relatives they brought from different places, personal property, such as shirts, leggings, blankets. With these, which were all of the best, they dressed the body. Many people came together and wailed. They painted the face red. The better and smaller pieces of property were placed inside the blanket in which the body was wrapped. The corpse was then placed on a horse which was led by two of his kinsmen. A third man accompanied them. A grave was dug and the body placed in it. Over the grave were placed sticks and stones. The horse was then killed and its head cut off. All the relatives of the deceased cut their hair. This was the way they did.

¹ See p. 216.
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