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THE STORY OF JOHNNY BEAR:  
A EUROPEAN TALE IN 'IIPAY KUMEYAAY

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INTRODUCTION. The text presented in this paper was collected by me in the course of fieldwork I undertook in the spring of 1963 and again in the spring of 1964 to document the language previously called Diegueño in the literature, since no serious documentation on the language had been done at that time. This work was made possible with support from the Survey of California Indian Languages under the direction of Prof. Mary Haas at the University of California, Berkeley. My fieldwork in San Diego County helped demonstrate the great linguistic diversity of the area, where differences among the various reservations prompted me to revise the classification into three closely related languages: 'Iipay, Tiipay, and Kumeyaay (Langdon 1990), all members of a subgroup of the Yuman family also now called Kumeyaay. Its closest relative in the Yuman family is Cocopa.<sup>1</sup>

My main consultant was Mr. Ted Couro (1890-1975) of the Mesa Grande reservation in San Diego County, who was then residing in the city of Escondido where I worked with him everyday in my early field work, and whenever time permitted after I moved to San Diego permanently. I worked with him until his death, when he was 85 years old. It is only now, 25 years after his death that I have been able to work with my notes and tapes without crying. Even though Mr. Couro had not spoken 'Iipay for many years, he remembered numerous stories which we spent long hours recording and analyzing. Obviously, none of this would have been possible without him and I dedicate this paper to his memory.

He was an extraordinary man: polyglot, fluent speaker of Mesa Grande 'Iipay, Spanish, and English, artist, poet, musician, inspiring teacher. He was concerned about the fact that his language was endangered and strongly motivated to have it preserved and made available to all who might be interested, as the last part of this story will attest.

This story is one of a fairly large repertoire of tales of European origin which have become a part of local oral Indian literature. Several stories of this type have been recorded by fieldworkers in the Kumeyaay area. A typical one is the Tar Baby Story which is attested in numerous Indian languages (see for example Hinton 1976 for a version in La Huerta Tiipay).

The Story of Johnny Bear (as Ted aptly called it) is a well-known tale of clearly European origin which has diffused in various forms into a large area of the United States and Mexico (Paredes 1970, Thompson 1939, West 1988). It is known variously as Juan Oso, John of the Bear (Juan del Oso), etc. and has been documented in a large number of Indian languages, as well as French and Spanish (Thompson 1939:334-344). The manner of transmission of the version presented here is clearly through Spanish, which until very recently many Indians in San Diego County spoke fluently. Mr. Couro himself remarked on this by wondering why there were so many Spanish words in the story. More of this below.

The text itself is transcribed in section 7 of this paper both in 'Iipay and in English. Mr. Couro's 'Iipay version is given as I transcribed it with him and from his tape-recorded

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<sup>1</sup> The Yuman language family consists of the following subgroups and languages: PAI: Upland Yuman (Havasupai, Hualapai, Yavapai), Paipai; RIVER: Mojave, Yuma, Maricopa; DELTA-CALIFORNIA: Cocopa, Kumeyaay ('Iipay, Kumeyaay, Tiipay); KILIWA.

performance, in the practical orthography which I designed for a wonderful language class he taught that was sponsored by Palomar College in San Diego County. The text has been divided in appropriate paragraphs, each first given in 'Iipay and followed immediately by its English version. In the translation, I attempt to reflect as much as possible the style of the 'Iipay version while simultaneously keeping it palatable to an English-speaking audience.

In the following sections, I discuss (1) the outline of the known European versions, (2) the ways in which Mr. Couro's version varies in content from the European model, (3) the form of the Spanish words and phrases found in the 'Iipay text, (4) the Spanish words themselves, (5) the stylistic aspects of the story and the rhetorical devices Mr. Couro used to liven up the tale, and (6) the time depth of the story in Mr. Couro's family tradition.

**1. OUTLINE OF EUROPEAN STORY CONTENT.** A woman is abducted by a bear and later gives birth to a child who is half human, half bear, hence his name. He grows up enormously strong. He is sent to school where he is disruptive and fights with the other children and injures them. He is sent away carrying a magic cane. He meets three strong men who join him.

The four men are hired to do some work and each day one of them is selected to stay in camp and prepare food. Every day, when the food is ready a stranger comes up and steals the food. They follow him in the underworld where several princesses have been kept prisoners by monsters and the hero rescues them. He receives tokens from them. The hero's companions bring up the princesses and abandon the hero in the underworld. He obtains help from a magician, is carried to the upper world by an eagle and has to give him some of his own flesh before he can be carried up all the way. The hero goes to the court, presents the tokens to the king and marries the prettiest princess.

**2. DIFFERENCES BETWEEN THE EUROPEAN AND KUMEYAAY STORIES.** No reference is made in the Kumeyaay story to the bear/man nature of the hero, only that he is very strong, thus accounting for his name. The hero's mother is never mentioned, only his father. The three companions he finds have Spanish names describing their individual strengths. The man who steals the food is the Devil and lives in the underworld. There is no mention at all of the king and princesses. The hero kills the Devil. He is abandoned by his companions and is rescued from the underworld by a buzzard who returns him to the upper world, but he can't find his companions. The story ends abruptly, as Kumeyaay stories often do.

**3. SPANISH LOANS IN THE KUMEYAAY VERSION.** As Mr. Couro mentions in his preamble to the Kumeyaay text, there are many Spanish words in this story. They are listed below in Kumeyaay orthography to indicate the differences between the Spanish words and their Kumeyaay version.<sup>2</sup> As usual for Spanish loans in the language, the stressed vowel of the Spanish word determines the final syllable of the Kumeyaay version by dropping the unstressed part of the last Spanish syllable, to conform to the requirement that basic Kumeyaay words have

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<sup>2</sup> The conventions of the practical orthography that may require explanation are: ' is glotal stop, double vowels are long, tt is an apico-alveolar stop contrasting with dental t, nn is an alveolar nasal contrasting with dental n; ny and ly are palatal n and l respectively, ll and lly are voiceless laterals contrasting with l and ly, h is velar [x], e is schwa [ə], hw and kw are labialized h and k; r is rather like English r, rr is like Spanish trilled r, ch is an affricate like English ch, sh is like English sh but slightly retroflex, native full vowels are a,aa, i, ii, u, uu. O and oo are very rare in native words, but common in Spanish loans; ee, b, d, g, f, g, are found only in foreign words, v occurs only in the unstressed forms of demonstrative suffixes or in foreign words.

stress on the last syllable. The only further syllables that Kumeyaay words can contain are unstressed grammatical suffixes, examples of which are given below. Sometimes, initial Spanish syllables, if consisting only of a vowel, are also omitted. Note that these Spanish words are treated grammatically as if they were Kumeyaay words: they have plural forms that conform to some Kumeyaay patterns, they have Kumeyaay personal prefixes and demonstrative and case suffixes like ordinary Kumeyaay words. They are given below in alphabetical order in the various forms in which they occur in the text and are analyzed morphologically. The number of instances of a particular word or phrase in the story is also given in parentheses. Included in these words are the names of characters in the story. Not surprisingly, the hero's name is the most often used Spanish name in the story. Note the inclusion of the Spanish article in some nouns.

4. SPANISH WORDS IN THE STORY. 'ees mucho valoor 'is worth a lot' (1), 'oo 'or' (1), 'oor 'gold' (2), chikoot 'whip' (1), floorr 'flowers' (1), favoor 'favor' (1), Hwan Osiit 'Johnny Bear' (15), Hwan Osiit-ve-ch 'Johnny Bear-demonstrative-subject' (10), kaamp 'camp' (4), kavaay 'horse' (6), nye-kavaay '3<sup>rd</sup> person.possessive-horse' (1), nye-kavaay-vu '3<sup>rd</sup> poss.horse-dem' [object case] (1), kwaarrt 'room' (1), kwaarrt-ve-ch 'room-dem-subj' (1), kwaarr 'four' (4), lamees 'table' (1), lapwertt 'door' (1), lapwertt-v-i 'door-dem-locative' (1), leest 'be.ready' [verb] (4), leest-echu? 'be.ready-question' (1), leest-em 'be.ready-different.subject' (1), leest-h 'be.ready-irrealis' (1), maas 'more' (1), maasterr-ve-ch 'teacher-dem-subj' (1), menye-maasterr-ve-ch 'your-teacher-dem-subj' (1), mayorrdoom 'foreman' (1), Moova Syeerr 'Forest-Mover' (2), me-kusineerr 'you-be.the.cook' (1), nye-kweerr-vu '3<sup>rd</sup> poss.skin-dem' (1), oorrasee 'declares' (1), peerr 'but' (1), plaat 'silver' (2), Rranka Piin 'Pine Puller-Outer'(3), Rranka Pyeedrr 'Rock Puller-Outer' (8), rresolyaarr 'to pant' (1), rriiaat 'rope' (2), skweel-em 'school-to' (2), tenerr 'to.have' (2), tenerr-h 'to. have-irr' (1), 'e-tenerr '1<sup>st</sup> person-have' (1), 'e-tenerr-h '1<sup>st</sup> person.have-irr' (1), trravaah 'work' [noun] (3), trravahaarr 'work' [verb] (1), trravahaarr-h 'work-irr' [verb] (1), ku-trravaharrch-ve-ch, relativiser-work.pl-dem-subj, i.e. 'they who work, the workers' (1), 'etravahaarr '1<sup>st</sup> person-work' (2), 'e-trravaharr-ch 1<sup>st</sup> person-work.pl-same.subject 'we work' (1), trravaharrch-h work.pl-irr 'they will work' (1) valeerr-h 'be.worth.irr' (1), vees 'x times' (1).

5. STYLISTIC CHARACTERISTICS OF THE 'IIPAY KUMEYAAY TEXT. The text is enlivened by a number of stylistic devices which are characteristic of Kumeyaay story telling. First of all, there is a tremendous amount of direct discourse, where the characters speak essentially in their own voices. This necessitates the profuse use of quote and unquote marks, since the quoted speech is often interrupted by such phrases as 'he said', some of which may also be repeated at the end of the quotes as well. Interestingly enough, direct discourse is used when Hwan Osiit is talking to himself (paragraph 13). No instance of indirect discourse is found, although Kumeyaay has syntactic ways of indicating this. The identity of the person speaking is often not overtly indicated and is sometimes ambiguous. I have specified the speaker only when the context did not make clear who was speaking. A common stylistic device which has been reported in a number of American Indian languages is a construction which repeats the last verb of a preceding sentence ('Iipay Kumeyaay is a verb-final language), resulting in such passages as "...he left. When he left, ..." Vivid descriptions are provided by the use of a number of what I have called (Langdon 1977) 'expressive say constructions' which consist of an uninflected verb form followed by an inflected form of the verb 'to say'. They convey the feeling that the action

in question occurs before one's very eyes. Examples: *laaw wii* 'turns around quickly', *pull wii* 'exactly', *hall wii* 'in one leap', *rur wii* 'swoops down', *tulytuly wii* 'hops along' and my great favorite *'uy wii* 'there is nothing there' which often occurs in the longer and more dramatic phrase *'uy wii nesoon* 'there's nothing there, it's all gone.'

6. HOW LONG HAS THIS STORY BEEN TOLD IN KUMEYAAY? I can only assume that this story entered the Kumeyaay repertoire through bilingual speakers and that the original was told in Spanish. This requires a period of contact when Kumeyaay speakers already knew Spanish. It is unlikely that many Europeans or Mexicans learned to speak Kumeyaay sufficiently to tell a complex story such as this one, but Spanish became a lingua franca in much of native California. In the particular case of Mr. Couro's family, he told me that he heard the story from his wife's grandmother. Mr. Couro's wife, Lillie, was born in 1898. Her grandmother (assuming generations of 20 years) must have been born toward the mid-1800's and it is possible that the story presented here was already known in her family at that time, which gives it a minimum time depth at the time I recorded it (in 1964) of well over 100 years. To my knowledge, there are no extant native accounts of Indian life in the Kumeyaay area during the Spanish and Mexican periods. Some more recent reminiscences dating back from the period before 1900 can be found in Couro (1975), and Langdon and Gastil (1999-2000). For information about the period 1850-1880 in the San Diego area, see Carrico (1987). For linguistic information on the Mesa Grande dialect of 'lipay Kumeyaay, see Langdon (1970), Couro and Hutcheson (1973), and Couro, Langdon et al. (1975).

## 7. THE TEXT

7.1 PREAMBLE BY MR. COURO. In recording this story, I want to explain in a few words a few things concerning the story. This story has quite a few Spanish words in it. I don't know the reason why, but that's the way I learned the story. Maybe it is because of its being a more modern story than what I'd been telling before. We'll do the best we can to give you more Indian words that I can find without saying too many Spanish in it if I can, but I'm not too sure 'bout that.

7.2. THE TEXT PARAGRAPH BY PARAGRAPH. The text is presented paragraph by paragraph with the 'lipay version first and the English translation immediately following. Each 'lipay paragraph is identified at the end by its number, i.e. (1i). The English translation is followed by the notation (1e), etc.

### Hwan Osiit

Tewaaches 'iikwich 'ehinch hayaay kwapesiiw. Nyewaayp tewaach hekwany 'ehinkem tenerr, 'iikwich hekwany 'ehinkem. Nyaapum 'elymaam puuch hemay 'iikuuch, 'emaay sepir; skweelem uuchuttem waam tewam. 'Elymaam wellich apesiiw, kunniimii kwapesiiw; 'elymash chetooch aa-arp chehekwaapem tenam. (1i)

### Johnny Bear

There was a man a long time ago. He lived there and had one child, a boy child. In time, that child grew to be big, tall, and strong. His father sent him to school, and so he went there.

The kid was very bad, a truly mean one; he would hit the other children, whip them and knock them down; he kept doing it. (1e)

'Iikwich maasterrvech warh umaaw. Kupilly 'ehin weyiwch ukenaach paataatvu: "Mehekwany peyaach wellich apesiiw, meyipa? 'Enyaach nyii 'arh 'emaaws. Marway paataat kuhkwanyvech warph umaaws. Pily 'eyiwch nyekenaachh meyipa? 'Uuchuch kema'wi. Iinuypek tewam 'elymaam peyaach 'elymaam 'ehin aamuuchh muuyuuk nyaapum wellichh, puu kenaap 'eyiws, maach pily menurh 'uuch mema'wihvu." Wiich nyaapum waaches. Maasterrvech puwk nyewaam. (2i)

The teacher didn't like it. One day he came to tell the father (and said to him): "This child of yours is very bad, you hear? I can't have that. The rest of the parents don't want it either. Now I've come to talk to you, you hear? You must do something. Some day this boy might kill a child, and that would be tragic. That's what I came to tell you so you'll know what to do." He said that and left; the teacher went back home. (2e)

Nyaapum kurak wiiches, hekwany ukenaam, kenaam weyiwches: Puwiis menyemaasterr: "Mellich apesiiw 'elymaam. Maach mehemi; nuyk mehemiich; maaykuuch, mesepir. 'Elymash mehetuuch, mehekwaapem, mechetooch mechekwaapem temenam. Warh umaaw. Puuyuuch nyukenaa tewaach. Mepuwk maah umaawh wiis skweelem. Nyipily 'enyaach 'iichaa ta'waas. 'Enyaamech 'arh 'emaaws pemeyuyvu. Valemaas maamhly kwaahanches 'emat peyaa kewuw, keyaam 'eyukem kaam! Nya-arvem kaak kechpam, kechpam, kewuw 'iipayvu, mu'yuuch nyechewayp nyewayvu. Peyii 'uuch shepwaawp 'ehin 'echuwvu nyinyches. Peyaa keyuw, kewuw, ka-aam; plaat 'oorr tenerrs peyaa. Kepshuwk apesiiw. 'Ees muucho valoorr." (3i)

Then the old man told his son, he called him and told him and he came. "That's what he said, your teacher. Listen! You are a very bad boy. You're already grown, you've grown up, you're big and strong. You grab the kids and knock them down; you hit them and throw them around. He doesn't like that. That's the way he was talking to me. He says you'd better not go back to school. Now I've been thinking. I also don't want you to act this way. Better you leave and see the world. Go anywhere you please, get away and meet other people, find out how they're living. Here is a cane I made; I'm giving it to you. Take this, look at it carefully and take it with you; it is inlaid with silver and gold. Take good care of it; it is very valuable." (3e)

Nyawim 'elymaamvech: "Hoo" wiis. " 'Enyaach 'aamh." Waams. Kupilly 'ehin waam tewaach, 'iikiich hemukem tenyewayem kepekuw. Nyakepekuwem, nyaapum pechhuukwiip, uchewayp tenyeways, 'iikwichvech 'elymaam akekwiis: "Maayem maah tamam meyu?" "Keyupames. 'Enyaach 'amp ta'am. Maayem 'aah nyii 'enurh 'emaaws. Menyaawapch maayem menaah meyu?" 'elymaamch akekwiis. Nyawim nyaapum 'iikwich 'ehinch wiis: "Enyaawapch trravaah 'ehuumaayp ta'namch. Trravaah maay yaqem 'eyaawch, 'etravaharrchh. 'Uuch puu huumaayp ta'nams. Mahlly mara 'emiych 'enaak? 'Enyaawapch trravaah 'eyaawchvek, 'enyaamatech peyii 'etravaharrchh." "Hoo" wiis 'elymaamvech. " 'Enyaach 'etravahaarr 'emelyay, peerr nyimvay 'enurh. Kumna, 'enaamh." (4i)

Then the boy said: “Alright” he said “I’ll go.” So he left. One day, as he was going along, he met three men coming his way. When they met, then the men stopped and they talked; one man said, he asked the boy: “Where are you heading?” “I don’t know. I’m just walking along. I don’t know where I’m going. And you fellows, where are you going?” the boy asked. When he said that, one of the men spoke: “We are looking for work. Where there’s work to get, we’ll work. That’s what we are looking for. Do you want to go with us? If we find work, then we could all work together.” “OK” said the boy, “I don’t know how to work, but anyway I can learn. Alright, let’s go!” (4e)

’Elymaam peyaach maas ’iikuuch ’iikwiich kuneyiwvu. ’Iikwiich kuneyiw chechekwii tenyeway peerr ’elymaam maas ’iikuuch. Nyaapum wiich, nyanaam: “ ’Enyaach ’uuch nyakekwiih ta’aach; ’emaykiiwaayk” wiiches. “Hoo, ’uuchechu?” wiis. “ ’Iikwiich mechuuhii meyu?” wiiches iikwich ’ehinvu. “ ’Enyaa chehichvu Rranka Piinvech, nyechuuhiiim ’enyaavu.” “Maach ’uuch mema’wi?” “Oo, ’enyaach kuspis apesiiw, meyipa? ’Esnyaaw, kuphaall, hellykay, ’ily ’echekwii nyeway, ’enyaach ’uullup ’echechekwaapem, meyipa? Puknaach ’enyaavu Rranka Piin wiich chuuhiiis.” “Hoo.” (5i)

This boy was a lot bigger than the men. The men that were coming were very big too, but he was a lot bigger. Then he said when they left: “I was going to ask you something but I forgot.” “Well, what is it?” “What do the men call you?” he said to one of the men. “My name is Rranka Piin (Arranca Pinos) ‘Puller of Pines’, they call me that.” “What do you do?” “Oh, I’m very strong, you hear? Black oaks, white oaks, pines, any big trees that are there, I take them, pull them out, and throw them down, you hear? That’s why they call me Rranka Pinn.” “OK”. (5e)

Nyaapum kwa’hinvu laaw wiich akekwiis: “Maavu maach achemiich?” “Mechuuhiiim ’enyaavu Moova Syeerr wiich nyechuuhiiim. Matetay kwa’echekwii mumvu puy, ’eyuuwch, ’ehwallch, ’echechekwaapem; mat rii ’echuw.” “Hoo” wiich “maavech?” Wiiches: “ ’Enyaavu Rranka Pyeedrr wiich chuuhiiis ’enyaavu.” “Hoo. Maach mema’wi?” “ ’Enyaavech, ’ewily kwa’echewiivu puu mumvu, matetay kwa’maayvi, ’enyaa puy ’eyuuw kuttapem chechekwaapem; ’echekwii oo ’elymaam nyii valeerrh umaaw.” Nyaapum “ ’Enaamh” wiis. (6i)

Then he quickly turned to another one and asked: “What is your name?” “They call me Moova Syeerr (Mova Sierra) ‘Mountain Mover’. Big mountains like you see over there, I take them, dig them out, throw them down; I make the land flat.” “Gee” he said “and you?” he asked the third man. “They call me Rranka Pyeedrr (Arranca Piedras) ‘Rock Puller Outer’” “OK, what do you do?” “Me? You see those big rocks high up on the mountain? I pull them out and throw them down the canyon; big ones or little ones, it doesn’t matter.” Then he said: “Let’s go!” (6e)

Neyiuwk tenyewaych—kupilly muuyum tenam kenami tenamvech—’iikwich ’ehin tuuyiw kechpuukaawp. Nyakechpuukaawpem, Hwan Osiit—puu nyechuuhiiim ’elymaam kwaaykuuvu Hwan Osiit nyechuuhiiim—nyaapum pupch mayorrdoom wii wechaawch ’iikwichvu. Nyaapum puuch akekwiiches, ’iikwich tekweyiwvu: “Maayem maah temamch meyu?” “Maayem ’aa ta’aa ’iih? Maayem ’aak ’iikwiich ’ehemayh. Trravaah ’etenerrh, ’aak ’aayumh ’iikwiich

trravahachh.” “’Enyaawapch trravaah ’ehuumaayp ta’nams, peyii ta’nams, mewuuwa?” “Hoo” wiis “’emiyy kenaam!” “’Uuch ’ema’wipha?” Nyaapum ’iikwichvech wiis: “Mum matetayvu kwaaykuu kuwachvu?” “E-en ’ums.” “Nyip ’eyiw ’aarapemlly ’ars. ’Ewily kwachekwiivu, nashaaw, ’uuchuch kweyaq nyaamatvu ’uullup ’echechekwaapem kuttapem chekwapem. Puy nyaapum ’entewattem, ’emat peyaach rii wii nesoom. Paamlly ’ars.” (7i)

They started off—I don’t know how many days they spent—then they met a man coming their way. When they met him, then Hwan Osiit (that’s what they called the big boy), they made him foreman. Then he asked the man they met: “Where were you going?” “Where am I going, I say? I’m going somewhere looking for men; I have some work to do. So I need to get some men together to work.” “We are looking for work. We’re here, you see?” “OK” he said “come on with me!” “What are we going to do?” Then the man said: “See that big mountain over there?” “Yes, I see it.” “I want that levelled off. The big rocks, black oaks and everything that’s there, I want it pulled out and thrown away, tossed down the canyon. Then when we finish, this land will be all level. I want it left that way.” (7e)

“’Enyaawapch trravaah nyip ’entuu-urps,” wiis Rranka Piinvech, “Hoo, ’enaaha.” Naa nekemich ewups matetay kwaaykuuvu, nyaapum puy kaamp wechaawch. Kaamp nyawechaawch, nyamaaykally nyaapum wiiches Hwan Osiitvech: “Pily ’enyaawapch ’enaak ’etravaharrchh, meyipa? Rranka Piin, ’ewaa tekewa’, ’esuw kechuw! Ta’urpem tenayem maach mekusineerr pily.” “Hoo” wiis ’iikwichvech, “Ewiih.” (8i)

“We understand that kind of work,” said Rranka Piin, “OK, let’s go!” They went, they got there, then looked at the big mountain, and then they made camp. When they made camp, then in the morning, Hwan Osiit said: “Now we go to work, hear me? Rranka Piin, you stay here and cook the food! Tomorrow at noon [the food should be ready]. You are the cook now.” “OK” said the man “I’ll do it.” (8e)

Nyaapum ’iikwiichvech naam trravaharrchh. Ta’urp pull wiim ’iikwiichvech nekewayk. Nyanekekichem, ’esuwvu ’uy wii tuuyuuw; Rranka Piin nyii kenaaph umaaw ’uuchuchvu. Mu’yuuwkuha? Maaykally nya’suw wechuw tewam nyanewattem, lamees chekwach newatt. ’iikwiich ’epeshuw ta’wa. Peyaak ’iikwich ’ehin kavaay nyillem tullp, wenuwch paas, wenuw nyapaach wiiches: “’Esuw nyuk liistechu?” “E-en” wiiches Rranka Piin “nyuk liistem ’epeshuw ta’waaches ’iikwiichu.” “’Enyaach ’esuwilly ’arches.” “Hoo, kepshuws. ’iikwiichvech nyanaakem, nyaapum mesuw.” “Noo, ’iikwiich ’epeshuw ’emaaws. ’Enyaach pily ’esuw.” Kavaay aannak, nyaapum weyiw wesawch. Rranka Piin pamch weyuuwch hellytaak puyuwch aalulch puy aarapem. Aalul puy aarapem, uumannch uuniiw mat wetoo, mat menyuup tenyeway. Tenamvech—’iikwich ’echillichkuha—puuch weyuuw aa-arpem ’iikwichvu aa-arpch aarapem semiiraay tuuyaq. ’iikwich ’echillich puy wenak wesaw tewaa. Wesaaw nyaamat wechapem, nyekavaay nyatuullupem, nyaapum ’iikwichvech wemann. Wemannch akewiich kuttapem, aakuuhap kwelhup ’ehin tuuyuum puy nar wiiches, kuttap puum aashuk. (9i)

Then the men went off to work. At noon sharp the next day, the guys came back. When they got there, there was no food at all, and Rranka Piin didn’t explain anything. What happened? In the morning when he finished cooking, he finished setting the table. He was waiting for the men

to arrive. A man came over riding a black horse, he cantered up and said: “Is dinner ready?” “Yes, all ready” said Rranka Piin, “I’m waiting for the men.” “I want to eat” [said the rider]. “No, you wait. When the men get here, then you can eat.” “No, I won’t wait for them. I eat now.” He tied his horse and started to eat. Rranka Piin got hold of him by the hair, dragged him and threw him over there. He dragged him and threw him, then he got up and they started to fight again. Finally the man—who must have been the Devil—took and whipped Rranka Piin, hit him with a stick, and knocked him down unconscious. The Devil man sat down to eat and ate everything up. When he finished all the food and got on his horse, Rranka Piin woke up. He woke up and chased him down the ravine and caught up with him, but the Devil dropped down into a big hole in the canyon. There was a big hole in which he disappeared as he dropped down. (9e)

Puwk nyaapum nekemich, ’iikwiich kuttravaharrchvech ’esuw tenerrh umaaw nesoom. ’Esuw liisth umaaw. Nnetuumiip tenams. Tenyeway nyaapum maaykally nyakumetnyaally puy Hwan Osiit: “Pily maach mepaamh, meyipa, Moova Syeerr; maach mepaam, mechuwh ’esuw.” “Hoo” wiich ’iikwichvech. Nyaapum naam trravahaarrh. Ta’urp nyanekeyaykem, nya’hin rewiiis—’esuwh umaaw. Nyii liist tewaah umaaw. Pa’wiich ’iikwichvech puy pa’wiich ’iikwich puy wenuwch paak, nyekavaayvu aannak, aachanp wesaawhem paach menyuup; menyuup, mat wetoo tenam, uchehwiit wesaaw chapch waam. Puu’yuy akewii tenam, puy kuttap wehapch waam. (10i)

When the workers returned, there was no food at all; it wasn’t ready. They were mad. There they were and then the next day, in the morning, Hwan Osiit said: “Now you, Moova Syeerr, you will stay behind, you hear, and cook the food.” “OK” the man said. Then the others went to work. At noon, when they came back, the same thing happened—no food. It wasn’t ready. The same way, a man came cantering up, tied his horse, got off to eat. Moova Syeerr refused. He refused and they fought. They fought, but the man took the food away and ate it all. It happened the same way; he followed but the man dropped down in the hole in the canyon. (10e)

Nyakumetnyaally, nyenyuyech puwiiches Hwan Osiitvech: “Pily maach mepaamh, meyipa? Moova Pyeedrr, mepaamh, mewiih.” Nyaapum puuch ’esuw wechuw newatth, tewapem, ’iikwich chepaks wenuwch, kavaay tullp puuch chepak tully wiis, nyekavaay aannak: “Nyuk liist ’esuwvech?” wiis ’iikwichvech. “E-en” wiis ’iikwichvech, “nyuk liist.” “ ’Enyaach “ ’esaawh, meyipa?” “Umaaw, nyii mesaawh umaaw.” “ ’Esaawh ’iich, meyiph umaawa?” “Umaawh, nyii mesaawh umaaw.” Pa’yum puy wenak, ’iikwich wenak wesaaw tewam. Moova Pyeedrr puy ewenuwch pam. Uuniwch mat wetooch pyu tenamvech, tenamvech. ’iikwich ’echillich puuch weyuuwch aa-arpch. Aa-arpch aarapem semiiraay tuuyaqa waam. ’iikwichvech nyenyuyech puwk wenuwch waam. Kuttapvu kullhupem wettuk wehap. Nyawehapem pam ’uuch Moova Pyeedrr puy wenak tewaa, wenak rresolyaarr tewam. ’iikwiich nyanekeyaykem, ’esuwvech ’uy wii tuuyuuw. Hwan Osiit nnemii. “Menyaawapch ’iikwiich mewiiimann mekwapesiiw. ’Enyaach metenyaally ’epaamh, ’esuw ’echuw, mewuuwh.” “Hoo” wips. (11i)

The next day, again, Hwan Osiit said: “Now you will stay, you hear, Moova Pyeedrr, you are to stay and do it.” “OK” he said. Then, as he was about to finish making the food, the same man showed up riding his galloping horse, he rushed out in a hurry, tied up his horse and said: “Is

dinner ready?" "Yes" said Moova Pyeedrr, "it's just ready." "I'm going to eat, you hear?" "No, you won't eat!" "I said I'm going to eat, didn't you hear me?" "No, you're not going to eat!" He sat down, the man sat down and ate. Moova Pyeedrr came running. Right there they started to fight each other. The Devil got hold of him, he whipped him and knocked him down. He whipped him and knocked him down unconscious. The Devil again left running. He jumped down into a hole in the canyon. When he went in there, well, Moova Pyeedrr was sitting there, he sat there panting. The other men came back; when they arrived, the food was all gone. Hwan Osiit got mad: "You all, you men, you are very lazy. Tomorrow, I will stay and cook the food. You'll see." "OK" they said. (11e)

Nyaapum nyakumetnyaally Hwan Osiitvech paam. Puy nyapaam, 'iikwiich kwa'hiinvech naam, trravaaarr tenam. Hwan Osiit 'uuch 'esuw wechuw, newatth tewam, 'iikwich kavaay kwetullp kwenuwvech peyii chepak. Kavaay aayull, puu chepamch tullp aachanp. "Nyuk liist, 'esuwvech?" "Umaaws" wiis Hwan Osiit. "Nyip kenak, kepshuw tekewa! Pilyvay 'enewatth." "Nyii 'epeshuw 'emaaw, meyipa? 'Enyaach 'esuw 'iis nya'eyiws." "Nyii mesuwh umaawh. 'Esuw liisth umaaw 'iis, meyiph umaaw?" " 'Enyaach 'esuw 'iich." Weyuuh yuryur eyuuws hetuum. Hwan Osiit aa-arpch aarapem, aa-rap. Nya-aarapem Hwan Osiit wettuk wiich. Uumannch uuniw mat wetoo. Setmiluumulp paam aarapch; aarapem wemann. 'iikwich weyuuw, nyenyuyech weyuuw aarapem tenamvech tenamvech, nye'ily pamch, shepwaawpvu pamch weyaaw. Akewiich aarapch; aarapem 'iikwich wenuw nyekavaay weyuuwch puully wiich waam. Hwan Osiit akewii tewaa, nyii aakuuhaph umaaw. Kuttap wehapchh aayulp nesoom. (12i)

So the next day, Hwan Osiit stayed. He stayed and the other men went to work. Hwan Osiit made the food and just as he was about to finish the man riding a horse galloped up, stopped his horse short and got off. "Is dinner ready?" "No" said Hwan Osiit, "sit down and wait. I'll finish right now." "I'm not going to wait, hear? I said I was going to eat when I came." "You're not going to eat at all! I said the food wasn't ready yet, didn't you hear me?" But he grabbed everything, got hold of it, grabbed it and Hwan Osiit got hold of him, knocked him down again and again. The man jumped up and they fought each other some more, rolling over and over, and Hwan Osiit finally got hold of his cane, grabbed the man and knocked him down. The man ran and got his horse and away he went. Hwan Osiit chased him but never caught up with him as he ran down the canyon and was completely hidden. (12e)

Nyaapum wiis Hwan Osiitvech: "Hoo, puuyum temenam. Menyaawapch nyii mekenaaph umaaw. Han, meyipa?" wiich waam. Waayp tewaach emaally. Puully nyapamem, 'iikwiich nyuk nekewayk, nyuk nekemich tenyeway. Penak nesoom puy nyatrravaharrch nyatenyeway; uusaayp tenam. Puy 'iikwichvech paak aa-arp apesiiw, meyipa?" Uusaayp tenyeway. (13i)

Then Hwan Osiit said: "So that's the way you guys are. You didn't tell me. Well, you hear?" he said and left. He was talking to himself. When he got back to camp, the men were already there, they had come back. They were all sitting after working; they were laughing. "When that man comes back, he will give him a good licking, you hear?" They were laughing. (13e)

Nyanekenaam 'esuwvech nyuk liist tuuyuuw, penaak wesuw. Nyaapum wiich Hwan Osiit: “ 'Iikwiich menyaawapch melliich mapesiiw. Nyipily muu'yum mekechenaph umaaw? Puu'yum puknaach 'enyaach nyii 'echuwu umaaw. Nyaapum 'enyaawapch peyii pamch 'epecheshuw ta'nyeway. Pily metenyaally, kukwaayp yaq peyaa 'eyaawch 'achemuchh. Nyekweerrvu 'ewiich. 'Ewiik 'uuch rriiaat 'echuwu, nyaapum 'akechewichh 'iikwichvu. 'Enyaach 'ehaph kullhupvi. Menyaawapch mewiiha, meyipa?” (14i)

When they came back, dinner was all ready, so they sat down and ate. Then Hwan Osiit said: “You guys are very bad. Now why didn't you tell me? For these reasons, I didn't cook. We all could have stayed here and waited [for that fellow]. Now tomorrow we will catch an animal around there and kill it. Then, we'll do the hide. We will make a rope and we will follow the man. I will go down in the hole. You guys will do this [with me], you hear?” (14e)

Nyaapum nyakumetnyaally achemuch kukwaaypvu, nyekweerr puy nyaweyuwch achekatt. Nyaapum hellytay 'equellem wechuw, nyaapum Hwan Osiit akehapches. Puy tuumillem waam. “ 'Epamh 'emaawvek, hemuk 'uulluph, nyaapum 'enyemachepachh. Nyapamvek kwaattr 'eyuuw 'uullup, nyaapum menetuu-urpem 'enyaach 'epam 'eyuuw. Nyaapum 'enyemepechesuwk, nyapuwk. Nyapuwk kwaattr 'enyemachepaachh. 'Iikwichvech waams; puy kwellhup wehap. Akehapem puuch waams. Hwan Osiit waam, tewapech tewapech, pamh umaaw. Hemuk weyuuwch uullupem achepaach. Achepaach 'iikwichvu. Nyaapum naach kukwaayp maas achemuch, chikoot maas qullem wechuw. Nyaapum nyenyuyech akehapem waam, tewapi tewapi. 'Iiwaarm, nyaapum kwaattr vees uullupem. Nyauullupem, 'iikwich 'ehinvech wiis: “Puully pams, meyipa?” wiis. Pily 'ucheshuuk. Ucheshuukem, wechaam. Pecheshuw tenyeway. (15i)

Then the next day, they killed an animal, they got the hide and stripped it off. Then they made a long rope and then they tied Hwan Osiit to it. Then they let him down. “If I don't reach the bottom this time, I will jerk on the rope three times, and you'll take me out. If I get there, I'll jerk four times, so you'll know I got there. Then you will wait for me. When I [am ready to] return, I'll jerk the rope four times, then you take me out.” So Hwan Osiit went in. He went down and down, but he didn't reach the bottom. He jerked the rope three times and they pulled him out. They pulled the man out. Then they went and killed another animal and made a longer rope. Then again they let him down, on and on. After a while then he jerked the rope four times. When he did that, one of the men said: “He reached the bottom there, you hear? Now we loosen the rope.” They loosened it and left it. (15e)

Tenay apesiiw, nyaapum wiich 'iikwich 'ehin: “Well, 'iichaamk 'enaamh. 'Ema'wiik peyii 'epecheshuw ta'nyewayhem?” Rriiaat kuyuchvu aalul achepach, tehill achepach. Hwan Osiit puully pam, 'ukuwaayvu 'emat 'ehini. Nyaapum Hwan Osiitvech waam waam tewam, 'iikwichvu hemaych, hemaych waam tewam tewam—kupilly mu'yum tewam kenami—'iikwichvu 'ehini kepekuw, kavaay tullp tuuyum. Pechhaakwiich akekwiis: “ 'Iikwich 'ehin peyaam weyiws. Puuch 'iikwich kwaaykuuch, may ewaa?” 'Iikwich kwa'hinvech esallyem uuchehur pawiih 'ewaam 'ehin tewam. Nyaapum waams, kavaay kuutullpvech nyawaamch, nyaapum kenaam: “Keyiw, 'emiy keyiw.” Hwan Osiit waam 'emak tewam 'ewaavu nyanekemich wiich: “Peyii nyewaayps 'iikwichvech.” “Hoo” wiis. Nyaapum Hwan Osiitvech waach pamches lapwerrtvi. Lapwerrt nyachetoo tuuyuuw, 'iikwichvech chepaks.

Nyachepakem Hwan Osiitvech wiiches: “Maach heyally ’enyewaavi pamch, puully temam. Nyemaaraph temam, miichaa-a?” “E-en” wiis “’iichaas.” “’Enyaach pily nyakewiich ’eyiws; mat ’etoo ’eyiws, meyipa?” “Pamiim ’eyiws. Pily ’uuniw mat ’etoo!” (16i)

It was getting rather late, then one man said: “Well, let’s leave him and go away. How can we keep waiting for him here?” They pulled the rope out, dragged it out. Hwan Osiit stayed there down below in another land. Then he went around looking for the rider, went on and on and on—how many days I don’t know—and finally he met another man riding a horse. He asked him: “One man came this way, a big man, where is he?” With his hand, the other man pointed that way to a house that was there. Then the rider left and called to Hwan Osiit: “Come here! Come with me!” Hwan Osiit followed behind, and when they reached the house, the man said: “Here is where that man lives.” “OK” he said. Then Hwan Osiit reached the door, he knocked at the door and the man came out. When he came out, Hwan Osiit said: “The other day, you were at my place. You were going to whip we, remember?” “Yes” he said “I remember.” “Now I followed you here, I came to fight you, that’s why I came. Now you and I will fight.” (16e)

’likwich ’echillichvech wiis: “Oo, ’enyemetooh ’emaawh. Pily nyuk tenays. Peyii tekwewa’ ’enyewaavi. ’Enyewaavi tekawa’. Metenyaally nyaapum mat ’uuniwh.” “Hoo” wiis Hwan Osiitvech. (17i)

The Devil man then said: “Oh, I won’t fight you. It’s already too late. Stay here at my house; tomorrow then we will fight each other.” “OK” said Hwan Osiit. So he stayed there. “And in the morning, we’ll do something else.” “OK” said Hwan Osiit. (17e)

Nyaapum puy paams, ’uuch ’elyak winyem. “Nyip kehma’ pily” wiiches. “Maaykally nyaapum ’uuchuch ’ehin ’ewiph.” Nyaapum, Hwan Osiit waach, ’elyak welyak, iichaa tuuyaq. “’Ema’wiik ta’amvek aa-arp, nya’aarapem temamvek ’aamuuchh; nyii mat ’iichamh ’emaawh.” wiis. Nyamaaykally nyaapum ’iikwichvech paach: “Keyiw ’enaak ’esuwh.” Hwan Osiit waach ’emiy puy. Nyanekemichem uusuws. “Kesaaw ’uuchuch nyaamat; nyaamat kesaaw!” Nyaapum wesaaw tewaach, nyanewatt uumakem waa. Chepam ’ewaavek uu kaa peyii; ewuuw tewam. ’Uuchuch nyaamatvu ’oorr nyaamat ’uuch lukeluk wiich nesoom, ’oorr, plaat, nyamat peyaach ’eshash. Nyaapum floorrs hemiiy ’eshash apesiiw. ’Uuchuch nyaamatvech ’oorr, plaat tenerr—rriik apesiiw, ’iikwich. Puy wamp kechkewaay, ’uuchuch nyaamat tewam. (18i)

Then Hwan Osiit stayed behind and the man gave him a bed. “Lie down right here!” he said. “In the morning we’ll do something else.” Then Hwan Osiit went, he lay in bed and was thinking: “I wonder how I can do it, hit him and finally kill him. I’m not going to give up.” he said. When it was morning, the man showed up. “Come here, let’s go and eat!” Then he ate; when he was through eating, the man went back outside, and Hwan Osiit went around the house looking it over. Everything he had was gold; sparkling, just shining all over, gold, silver, everything, all beautiful. Then also a lot of beautiful flowers. Absolutely everything he had was gold and silver—a very rich man. There he paced around back and forth, looking at everything. (18e)

Nyaapum 'iikwich kenaam: "Pily keyiw!" Puy kwaarrt 'ehin akehap. Nyanekehapem, nyaapum wiis: "Peyaa kewuuwna! 'Epal hemiiyvu paayaq. Nyamarvu keyuuw; 'uuchuch marvu keyuuw! Nyaapum mat uuniw mat wetoo." (19i)

Then the man called him: "Now come!" There they went into a room. When they went in, he said: "Look over here, there are lots of rifles here. Take what you want; anything you want, take it! Then we will fight against one another." (19e)

Hwan Osiit puy ewuuw tenam. Tewam, nyii warh umaaw. Wiiches: "'Enyaach nyii 'arh 'emaaws. 'Enyaach shepwaawp 'etenerr. Peyaach 'ehans. Peyaam 'uuniwh.'" 'Iikwich uusay, uusay tuuyuuw, nyaapum wiiches: "Oo, 'iikwich, meyipa temam. 'Enyemaarapvek, 'uuchuch nyaamat peyaa kuyaq, 'enyewaa peyaach, 'emat nyaamat, mehetuuk mewichh, meyipa?" "'Enyaach nya-aarapvek, nyaamuuchh. Peyii 'enyemark, kecham temeyaq." "Hoo" wiis. (20i)

Hwan Osiit looked at everything. Finally, he didn't want it. He said: "I don't want it at all. I have a cane. That's good enough. With this I will duel against you." The man laughed and laughed and then he said: "Oh, man, do listen! If you should happen to lick me, everything that is here, this house of mine, the whole land, you take it all for yourself, you hear? If I lick you, I'll kill you. I will bury you here and leave you." "OK" he said. (20e)

Nyaapum waach netepach 'uuyuki; mat wetoo. Hwan Osiit aa-arpch aarpem, aa-arpch aarpem. 'Iikwichvech mannh wiich 'illykuuyum. Nyaweyaam apekuw Hwan Osiit puuch waam. Wampch metaawar tewaas. 'Uuch nashaaw 'ehin tuuyuuw, puy ukuway welyak tuuyaq. (21i)

Then they went outside; they fought. Hwan Osiit knocked him down and whipped him over and over. The man jumped up toward him. When he started to reach for him, he whipped him until he was all mashed. Then Hwan Osiit left. He was walking and was very tired. There was a black oak there and he lay down under it. (21e)

Welyak nyatuuyaqem, 'uuch sha'ii 'ehin tuuyuuw, 'iikuuch apesiiw. Uumannch 'ewirewir pellaap pellaap tuuyuuwem. Puy aasewaay, uuk peshuuw tewam. Iichaa 'iikwich kuyaqvech melaych yaq tewaa, wesaawh wiich. Nyaapum tewamvech tewamvech. Nyaapum 'ematvi wenak, tulyyuly wii tewaach pam. Pechhaakwii pamch ewuuw tuuyuuw. Hwan Osiit puy welyak tuuyaq, ewuuw tuuyaq. Nyaapum wiiches, Hwan Osiitvech: "'Uuch march meysis? Keyiw!" Nyaapum puuch wettuk, uk llall wiich. Puy pam. Nyawiichh umaaw, nyaapum wiich: "'Uuch mema'wi temam?" "Hoo, 'enyaach 'ematt memelayk temeyaq; nyesaawh ta'yiw." "Umaaw, nyii melayh 'emaaw. 'Iikwich, 'uuchuch kema'wi'. Favoov nyekechuw, meyipa?" "Hoo" wiis. 'Iikwich puuch sha'iivech pily 'enaak kukwaayp 'achemuch ta'namek; achemuch ta'namek 'ehemayem 'echaawh. Nyaapum maach 'enyemaauqh, nyama-aah, nyipily puy kullhup 'ehinch eyuuw. Nya-aak, nya-achemuuyuuwh, puy nyanekemich, nyaapum 'emaaylly muuyumk memannh. Maamh, meyipa?" "Hoo" wiis sha'iivech. "Peerrs nyauumannek, 'enyaach 'apekwiirpm kukwaayp 'ehin 'enyeminyh meyipa?" "Pa'yukek ta'namek 'enetepaah." "Hoo" wiiches. Puuyuch naam tenaa. (22i)

As he was lying there, a buzzard came flying by—a very big bird. He flew with wings flapping and flapping. He flew around banking, looking, waiting. He was thinking that the man lying there was dead and he would eat him. Finally he landed on the ground, he hopped along till he got close. He stopped and looked at Hwan Osiit lying there. Hwan Osiit was watching him and then he said: “What do you want? Come here!” Then the buzzard in one leap jumped to him. When he did that, he said: “What are you doing here? I thought you were dead lying there; I was going to eat you.” “No, I’m not dead, man. Do something! Do me a favor, hear?” “OK” said the buzzard. “Now we’ll go kill a buck, we’ll kill a lot of them and we’ll make food. Then you’ll carry me on your shoulders and take me away, take me away, you hear? There is a hole over there, I’ll take you and show you. When we reach there, you’ll fly upward, you’ll go, you hear?” “OK” said the buzzard, “but when I fly I will go up in circles and every time I circle you must give me a piece of meat, that way we’ll go on until we come out.” “Alright” he said. They went that way. (22e)

Nyanetepachhem nyaapum puy nyaawatt nesoom kukwaayp. Rur wiich puwk waam. Nyaapum nyenyuyech naach achemuch tenamve, tenamve. Nyaapum nekewaykch naach, nyaapum ’uuch sha’ii ’emak aaulp, nyaapum nyenyuyech naam aasewaaych uumann, uumann tenaapech nepurvech apekwiirp ’ehin paam. Kukwaaypvech nesoom. Hwan Osiit yur wiis kuuchii achepach eyiwill hekay winyem wenyallq. Nyawenyallqch, puy chepam puy wenaks ’emati. ’Emati nyawenakem, nyaapum Hwan Osiitvech oorrasee: “ ’iikwich, mepuwk maamhs, meyipa?” Nyaapum weyuuq, sha’iivech weyuuq, kukwaayp chepak wiich: “Peyaa ’enyaach ’esaaw ’ellyipuuwar. ’Enyallk ’arh ’emaaw. ’Ewiivek, ’ehenooh. Puy umannch; Hwan Osiit uusaay, weyuuwch kukwaayp kuuyuchvu weyuuw tuullah. Nyaapum esallyem weyuuw, nyaapum wiiches: “Pily kaam puully mat puy nyaamat kuyaq puy nyaamat keyuuw kuwich. Akewich nyaamat. ’Enyaach nyii ’arh ’emaaws. ’Enyaach peyii ’enyewaayp, peyii ta’ams. ’iikwiich kwaattrvech puy nyeway nyepecheshuw. Nyewaa pily puy ’aak ’ewuuwh, nyaapum ’achepam; ’ewii mewuph nyaa ’iikwich ’eyuu. Menurh netuu-urph.” wiis. Nyaapum sha’iivech wiiches: “Hoo, ’iikwich, may ’iikwich temams. Pily maach kewih! Nyenyuyech kewi!” “Nyaach yupes pily ’aamh, meyipa?” wiich waam. Rur wii kuttapem, nyaapum Hwan Osiit ’uuch nyeshepwaawp nyeweyuuch, puwk waam. (23i)

They were just about to reach the top. The meat was all gone; the buzzard was dropping back. Then again they went and killed more animals. Finally, they went back again, and Hwan Osiit lay on the back of the buzzard; they again they went circling, rising, rising until there was just one more circle to go. The meat was all gone. Hwan Osiit reached over, took a knife out and sliced a piece off his rump; he leaned over and gave it to the buzzard who swallowed it. He came out of the hole and landed on the ground. When he sat on the ground, Hwan Osiit declared: “Man, you go back now, hear me?” Then he vomited, the buzzard vomited out the meat and said: “Take this and stick it back again onto your body. I can’t eat it. I don’t like to swallow it, I’ll get sick if I do that.” Hwan Osiit got up and laughed, took the meat and stuck it back. Then he shook hands with the buzzard and said: “Now you go back down there and take all the land and everything for yourself. Everything that belonged to the Devil. I don’t want it. I belong up here. Four men are waiting for me; now I will go home, then I’ll go that way. I’ll do it, they will see that I am a man, you will know it. They’ll know it.” he said. Then the buzzard said: “Alright, mister, you really are a man. Now do it, do it again! As for me, I’ll go now, you

hear?" he said and left. He dove down into the hole. Hwan Osiit picked up his cane and went back. (23e)

Nyekaampem nyapam, 'uy wii tuuyuw. Nyii nyaakear tenyewayh umaaw. Iikwiichvu tewam, nyii hetuuh umaaw. Nyaapum waam penyehal nyewaa pam, puy wiich: "Iikwiich tekenamvech, mayem naamchu?" Nyaapum panyehal wiiches: "Maayem naam, kenami. Nyuk trravaah nesoom. Pily 'iikwiichech naamkux. Nyii 'enurh umaaw maayem naakux." (24i)

Then Hwan Osiit went back to his camp. There was nothing there. Nobody was there. He was looking for the men, he couldn't find them. Then he headed for his boss's house, got there and said: "The men that were around here, where did they go?" Then the boss said: "I wonder where they went. Already there is no more work. It's all finished now. The men must have gone away. Where they went, I don't know." (24e)

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Peyii nesoom 'uuch akenaach. Peyaach heyaay 'eyip 'enyaach 'estik ta'waa 'eyip. Pily nyukenaas, kuumall, Marrgarriit! Kuumall! 'Iipayvu kaachemuuyuw nyaamat netyuuh 'uuchuch 'ema'wip. Tenam peyaa. (25i)

This is the end of the story. I heard this a long time ago when I was little. Now I've told you this, you write it, Margaret! Write it! Teach the people so everybody will know the things that we are doing. (25e)

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**REPORT 11**

**SURVEY OF CALIFORNIA AND  
OTHER INDIAN LANGUAGES**



**PROCEEDINGS OF THE MEETING OF THE  
HOKAN-PENUTIAN WORKSHOP**

**June 17-18, 2000  
University of California at Berkeley**

**Laura Buszard-Welcher, Editor  
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## PREFACE

The year 2000 was the 30<sup>th</sup> anniversary of the first Hokan languages conference. That first conference was imagined, planned and run by Prof. Margaret Langdon at the University of California at Berkeley, with the assistance of Prof. Shirley Silver of California State University at Sonoma. Almost every year since then, Hokan workshops and then Hokan-Penutian workshop in the previous few years had been either very small or even cancelled due to the lack of a sufficient number of people submitting paper titles. There was some thought of abandoning the Hokan-Penutian workshops altogether. Margaret felt that it would be a shame for this long tradition to end without a last hurrah, and so I offered to hold a Hokan-Penutian Workshop at Berkeley in conjunction with the “Breath of Life” Language Workshop for California Indians. The Breath of Life Workshop is a biennial gathering of California Indians here at Berkeley, and is designed primarily for people whose languages have no speakers left. We give them tours of the campus archives and show them how to use publications, fieldnotes and recordings of their languages for their own purposes – primarily language learning and teaching. I felt it would be a good thing to show the linguists who spent their careers working on these endangered languages to see the use their work is being put to by the descendents of the very people they worked with years ago. Therefore, the first session of the Hokan-Penutian Workshop consisted of presentations by the participants in the Breath of Life Workshop. The anticipation of this treat may have played a role in bringing a relatively large crowd here in 2000, perhaps along with billing the workshop as “The (Last?) Hokan-Penutian Workshop.” Sixteen papers (not counting the Breath of Life presentations) were given at the workshop, eight of which are published in this volume.

With both the Hokan and Penutian hypotheses in doubt, there is always a question as to which languages should be included at the workshop. Although my sympathies are with the “splitter” camp in linguistics, I’m definitely a social lumpener. Therefore, for purposes of the workshop I chose to define “Hokan” and “Penutian” as rubrics rather than language stocks, and advertised the workshop as being “for any language that has ever been hypothesized to be Hokan or Penutian.” We thus have papers ranging from Tsimshianic to Zuni, and—oh, well – we even accepted Juliette Blevin’s excellent paper on Yurok, an Algic language, which has never been hypothesized as either Hokan or Penutian.

At the business meeting held at the end of the Hokan-Penutian workshop, no-one wanted to say that this was the last one. Instead, we voted to continue with the workshops on a biennial basis, to be held here at Berkeley from now on, overlapping with the Breath of Life Workshop as it did in 2000. As I write this preface, the two years have already passed, and we are preparing for the 2002 Breath of Life Workshop, which this year will overlap with – not the Hokan-Penutian Workshop – but the 50<sup>th</sup> Anniversary Celebration of the Survey of California and Other Indian Languages. The upcoming conference for the Celebration subsumes participants in Hokan-Penutian Workshops. I imagine that our biennial gathering will continue on; whether it will be a Hokan-Penutian workshop in 2004 or something broader than that remains to be seen.

Leanne Hinton  
Director of the Survey of California and Other Indian Languages

# PROCEEDINGS OF THE MEETING OF THE HOKAN-PENUTIAN WORKSHOP

June 17-18, 2000  
University of California at Berkeley

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