

The Rabbit and the Devouring Hill: a Legiha myth, told in

Kwapa by Alphonsus Valliere.

D^hiqa^ji wad^haquwe maⁿ eti-ke naⁿ iya. Ec^u Macti^hke ekaⁿ nyi^hke^h
Hill / draw people / me / the lg. / past / they say / and / Rabbit / his grand- / the st. of.
into its / mouth / of. was / there

jukikt^h eⁿ naⁿ iya. Ec^u waqu^jika nyi^hke keⁿ naⁿ iya: "D^hiqa^ji miⁿ eti-
he with his / past / they say / and / old / the / said as / past sign / they say / Hill / me / the lg.
own / sign / woman / st. one / follows / follows

3 ke d^he. Et^u cike d^he! Eti te naha! ike naⁿ iya. Ec^u "Iⁿkaⁿ-e!
there / in- / And (?) / had / in- / here / you / beware, lest! / past sign / they say / and / O grand- /
deed / r / deed / go / the preceding / mother

naⁿ niⁿ taⁿ koi^hce^h eⁿ iyi iya. "Nikaci^hka eti hi-naⁿ wad^haquwe-naⁿ iⁿ,
what is the / you / ? / said / they / People / there / arrive / usually / draws them / usually / (fun.)
matter / say / that / say / mouth

iyi iya (waqu^jika nyi^hke). "Huⁿ etaⁿ? Eti pt^he teⁿ iniⁿ aⁿ iya Ma-
said / they / old / the st. / wherefore? / here / I go / will / thought / they say / Rab.
say / woman / me

6 cti^hke. Koi^hcuⁿ eti d^he naⁿ iya. Macti^hke eti hi-naⁿ D^hiqa^ji wa-
let. / and then / there / went / past / they say / Rabbit / there / arrived / when / Hill / draw
sign / they say / people
in-

d^haquwe ibahⁿ naⁿ iya. "D^hiqa^ji-wad^haquwe nik^he, uⁿ d^haquwa! D^hiqa-
to its / knew / past / they / Hill / draws peo- / you / draw me / Hill
mouth / him / sign / say / ple into its / who / into your /
mouth / mouth

ji-wad^haquwe nik^he, nikaci^hka wataquwe-naⁿ iyaw^h. Uⁿ d^haquwa! iyi iya
draws peo- / you / people / you draw / usually / they say / Draw me / said / they say
ple into its / who / them into / usually / they say / into your / mouth!
mouth / are / your mouth

9 Macti^hke.
Rabbit

Ěcūⁿ Dʒiqaji-wadʒaquwe nyiñkě Mactiñke íbahāⁿ-taⁿ dʒaquwajiⁿ naⁿ
And / Hill / drew them into its mouth / the one who / Rabbit / recog- nized him / when / did not draw him into its mouth / past sign

iyā. Hūⁿtaⁿhiⁿ nikaciķa anahitěqti taⁿiⁿ-hi-paⁿ iyā, kaqnaⁿ. Hūⁿtaⁿ-
they say / at length / people / a great many / in sight / were coming / the one who / they / migrating / at

3 hiⁿ eti hiⁿ-naⁿ-wě iyā. Ěcūⁿ Dʒiqaji-wadʒaquwe nyiñkě ika iyā. Ěcūⁿ /
length / here / they arrived, they / in the past say / And / Hill / drew them into its mouth / the one who / opened its mouth / they say / and

nikaciķa ķě upawě iyā Dʒiqaji iha tě. Ěcūⁿ Mactiñke ehūⁿ upe-naⁿ
people / the / they / they / Hill / mouth / the / And / Rabbit / he / entered / past sign
objects / - / an. objects / it

iyā. Ěcūⁿ Mactiñke maⁿte hi dʒe-naⁿ iyā. Dʒiqaji-wadʒaquwe iktʒuqa
they say / And / Rabbit / inside / very / went / they say / Hill / drew them into its mouth / the whole interior

6 maⁿte hiⁿ-naⁿ ikiaⁿ cķiķa-naⁿ iyā. Ěcūⁿ Dʒiqaji-wadʒaquwe nyiñkě Ma-
within / arrived / when / he felt un- / past sign / they say / And / Hill / drew them into its mouth / the one who / Rab

ctiñke iktʒewe-naⁿ iyā. Ci-naⁿ kaqnaⁿ anahitě taⁿiⁿ-hi-pa-naⁿ iyā.
hit / vomited / past sign / they say / again / past sign / migrating / a great many / in sight / were coming / past sign / they say

Ěti hiⁿ-naⁿ-wě ci-naⁿ Dʒiqaji-wadʒaquwe nyiñkě ika-naⁿ iyā, ci-naⁿ
there / they arrived, in the past, / Hill / drew them into its mouth / the one who / opened its mouth / they say / again / past sign

9 nikaciķa ķě upawě iyā, iha tě.
people / the / they / they / mouth / the
an. objects / entered / they say / ab.

Ci-naⁿ Mactiñke upe-naⁿ iyā. Ětihi Dʒiqaji-wadʒaquwe nyiñkě ve-
Again / past sign / Rabbit / entered / past sign / they say / at that time / Hill / drew them into its mouth / the one who / vomit-

ktewaji naⁿ iya. Huⁿtaⁿhi nikacika étaⁿni-hi-paⁿt'ai niha wahi ké
ed him not / put / they / behold / people / they first / arrived / the / dead / some / bones / the line of
up / sign / say.

waskaha hi kéⁿnaⁿ iya. Ci-naⁿ ju iktizaza hi niha éti-nikaⁿnaⁿ
white (-red?) / very / the / put / they / again / meat sign / flesh / adhering there / very / some / they pat / put
(-red?) / ob. / sign / say / meat sign

3 iya. Ci-naⁿ iⁿtcuⁿ hi t'e niha éti-nikaⁿnaⁿ iya. Ěcūⁿ Mactiñke
they say / again / meat sign / now / very / dead / some / they pat there / meat sign / they say / and / Rabbit

ke-naⁿ iya: "Huⁿtě tatawaji ě. Tenantě d'e-nyiñkě ciⁿqtí tatawe hu-
said as follows / meat sign / they say / why / you (pl.) do / ? / Buffalo / this part / very / you (pl.) / good
not eat / heart

taⁿ nite. Wietaⁿ ptatě tě, iwekě iya. Ěcūⁿ mahiⁿ ktizě-naⁿ iya
it / would / be. / Were it / I would eat / he said / they say / and / knife / took his own / meat sign / they say
(or, have eaten) / it / the bread- / ing to them

6 Mactiñke. Mahiⁿ ktizě-taⁿ tenantě pasě-naⁿ iya. Ěcūⁿ D'iqaji-wad'a-
Rabbit / knife / took his own / when / buffalo heart / he cut it off / with a knife / meat sign / they say / and / Hill / draw them
into its

quwe nyiñkě, "Haⁿ!haⁿ!haⁿ!" iyě-naⁿ iya. Ěcūⁿ Mactiñke, "Haⁿ!haⁿ!haⁿ!"
mouth / the one who / Oh! / Oh! / Oh! / said it / meat sign / they say / and / Rabbit / Oh! / Oh! / Oh!

icě naha! iya. Ěcūⁿ tenantě waciⁿ éta studě-naⁿ iya. Ěcūⁿ
you say / beware lest / said / they say / and / buffalo heart / fat (n.) / its / he collected / it / meat sign / they say / and

9 D'iqaji nyiñkě cteke-naⁿ iya.
Hill / the one who / split in two / meat sign / they say

Nikacika zani hi aciti ktawanaⁿ iya. Ktawe-naⁿ nikacika zani
People / all / very / outside / went again, / into back / they say / they went / again / when / people / all

hi kistu-naⁿ iya. "Mactiñke kahike uñkaxe tai," iñyawé ke iya. E-
very they assembled / they assembled / they say. / Rabbit / chief / let us make / they said / the / they / and
him (in the past) / an. / say / the preceding / objects

cúⁿ Mactiñke ke-naⁿ iya: "Mactiñke kahike ckaxe tawé iyawe ed^e! Wie
Rabbit / said as for / how / what / they say / Rabbit / chief / you make / him / will / they say / indeed / I /
(pl.)

3 kahike kúⁿpt^a anihe ená? Hakið^eed^eetaⁿ d^eati-ke-wé ité éti kt^awé!
chief / I desire it / I who move / (imply. / From what / you (pl.) have / may / there / go ye /
ing a nega- / tive reply) / direction / come from dif- / ferent places

Wiehúⁿ iⁿkaⁿ waciⁿ nike hi taⁿha ekúⁿ aki-ati anihe, iweké iya.
I for / my part, / grand- / mother / fat / meat / was / deci- / re- / ting / because / so / I have been coming / he said / they /
hither for it / the pre- / ceding to / pay. /
there

Écúⁿ waciⁿ k'iⁿ kt^ae-naⁿ iya Mactiñke. K'iⁿ ki-taⁿ aciti ited^e-naⁿ
And / fat / meat / carried / went / by / Rabbit / came / out / outside / he piled / past / sign /
back / ward / E.g. / this / track / track / home / of the / lodge / it

6 iya. "Iⁿkáⁿ-é! D^eiqaⁿi-wad^eaquwe nyiñké t'ead^e ed^e," iyi iya.
they say. / O grand- / mother / Hill / drew them / the one / I have / in- / said / they /
into its mouth / who / killed / deed / say.

"Huⁿ+! si tañka cike! Ihacká cike! D^eietaⁿ d^eiuzá t'ed^ead^eé t^e
Oh! / foot / big / bad / Split / bad / been you / a little / you killed / the /
leg / ago / while / him

hutaⁿ nité, iyi iya. "Iⁿkáⁿ-é! t'ead^e kaⁿ cehé. Kuwaté túⁿwa!
good / it would / said / they / O grand- / I have / as / I said / yonder / look /
be / say / mother / killed / that / pile / at it. /
him

9 iyi iya Mactiñke. Waqújika nyiⁿ aciti hi-naⁿ, "Huⁿ+! witucpa miñke
said / they / Rabbit. / Old woman / the / outside / Oh! / my grandchild / told the /
say / one / of the / lodge / my / here / truth

tede, ^{in the past, but} iyi iya. Waciⁿ tē d'izē-naⁿ iya. Cuⁿ.
And they say that meet the hill she took it last sign they say enough.

Notes.

29,1. ētaⁿni-hi-pa. Instead of this, according to V., could have been used, d'eka-hi-pa, the first ones who arrived there.

30,3. Wie kahi^ke kũⁿpt^ʃa anihě enă, Am I the one who wishes to be chief? This is a query which expects a negative reply, and it is equivalent to the negative assertion, Wie kahi^ke kũⁿpt^ʃa anihi uⁿtě, I do not wish to be chief! See other examples of enă and uⁿtě in the Dictionary.

30,3. For ští kt^ʃawě, we can substitute, ští kt^ʃawe-ka, the full pl. imperative.

30,4. Wiehũⁿ cannot be rendered, "I too" in this place, as the Rabbit was the only one who went thither for the purpose that he mentions.

30,9 -- 31,1. miŋke tede, he spoke truly, but--an elliptical expression (=∅.wiŋke tede). It would be, in full, Miŋke tede, miŋke ajaⁿji, He did tell the truth, but I did not think that he told the truth.

Translation.

There was a Hill that drew people into his mouth. At that time the Rabbit dwelt with his grandmother. The old woman addressed her grandson thus: "There is a Hill that draws people into his mouth. He is very bad! Beware lest you go to him!" And the Rabbit said, "Grandmother, why do you

say that?" The old woman replied, "He always draws people into his mouth." "Why is this? I will go thither," thought the Rabbit. So the Rabbit went thither. When he arrived there, the Hill that draws people into his mouth recognized him. The Rabbit addressed the Hill: "O Hill, you who draw people into your mouth! draw me in! O Hill, you who draw people into your mouth, they say that you are accustomed to swallow people. Swallow me!" As the

Hill knew the Rabbit, he refused to swallow him.

At length a great many people, members of a hunting party, came in sight. When they reached the Hill, he opened his mouth, and the people entered. The Rabbit entered too, and went far inside the Hill. Then the Hill felt very uncomfortable throughout his interior, and he vomited up the Rabbit.

Again did a great many persons, members of a hunting party, come in sight. When they reached the Hill, he opened his mouth, and the people entered. The Rabbit entered at the same time. But the Hill did not vomit him up. When the Rabbit had gone

very far into the Hill, behold, there lay a long line of the whitened bones of those ^{some of} people who had been the first to arrive there ^{and had died.} Some (corpses) ^{were} (sat) there with the flesh adhering ^{closely} here and there to the bones. And some were there who had just died.

Then the Rabbit said (to those who were still alive), "Why do you not eat? You should eat this very fat heart (of the Hill). Had I been here (instead of you), I would have eaten it (long ago) The Rabbit then took his knife, and cut off the heart (of the Hill). This made the Hill cry out, "Haⁿ:haⁿ:haⁿ:" The Rabbit exclaimed, "Beware how you say, Haⁿ:haⁿ:haⁿ:". And the Rabbit placed all the fat of the heart in a pile. Then the Hill split in two.

All the people went out from the Hill, and emerged again into the outer world. Then all the (rescued) people assembled, and here and there one would say to another, "Let us make the Rabbit our chief!" Then the Rabbit said, "You speak of making the Rabbit chief. Am I the one who wishes to be chief? Let all of you return to your respective homes! I came for this fat meat because my grandmother was entirely destitute of such food."

The Rabbit departed, carrying the fat meat on his back. On

reaching his home, he piled the meat outside the lodge. When he entered, he said, "O grandmother, I have indeed killed the Hill that drew people into his mouth!" "Oh! you bad big foot! You bad split-lip! You alone ought to have killed him ^{a little while (←)} ~~long~~ ago, but how could you have done it?" said the old woman, who doubted the Rabbit's word. "O grandmother, I said what I did because I have really killed him. Look at yonder pile (of meat)," replied the Rabbit. The old woman went out of the lodge, and said, "Oh! my grandson did indeed speak truly, but I did not know it." And she took the meat (into the lodge).