KATO TEXTS

BY

PLINY EARLE GODDARD

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INTRODUCTION.

Kato is a Pomo word meaning lake. The word in another form, Cahto, has been used as the name of a valley and former postoffice and stage station near the center of Mendocino county, California. Powers\(^1\) used the name (improperly coupled with Pomo) for the inhabitants of this valley. As here used it also includes all other Athapascans on the upper drainage of the South fork of Eel river south of Blue rock on the overland stage road and of Red mountain on the western and main tributary of this stream.\(^2\) Since these people spoke the same dialect and any political grouping of their villages which may have existed has disappeared, it seems unnecessary to continue the distinction made by Powers between Kai and Kato Pomo. This distinction seems to have arisen from wrong information given him concerning the language spoken in this region. It is true that many of the people are nearly bilingual, but their proper dialect as given in the following texts is unmixed Athapascan, distinct to a considerable degree from Wailaki.

It is expected that some account of their culture and early treatment by Spanish and American settlers will be published in the future. They are now reduced to about 150 souls, most of whom are living near their old homes. They find employment in the town of Laytonville and on the surrounding farms. They are soon to be placed on a tract of land purchased for them by the federal government in Long valley.

Their friendly contact with their Pomo neighbors to the south and their necessary, if unwilling, contact with the Yuki peoples to the east and west resulted in considerable assimilation, undoubtedly mutual, in matters of folklore and culture. The myths and tales here presented differ considerably from a much larger body of similar material gathered from the Wailaki to the northeast of them. They have in common the myths of the origin of


\(^2\) A map showing the location and grouping of their former villages, numbering more than 50, is in preparation.
fire and the sun, but these are also common to much of this region. Their stories of creation and the deluge are quite different. The Wailaki claim that Nagaitcho, so important among the Kato, is no god of theirs. They do recognize the Thunders as supernatural brothers, but do not seem to give them so much of a place as do the Kato. Many of the minor incidents, especially those connected with Coyote, are found among both peoples.

The dialect of the Kato, while distinctly Athapaskan, is decidedly different from Hupa. A Hupa man listened to the storytelling and general conversation for several days without being able to recognize more than a few words. It differs less markedly from the Wailaki, although the general pronunciation is strange enough to occasion some difficulty in understanding otherwise common words. Each of these dialects has many peculiar nouns and verb forms which must be learned before conversation is practicable between them.

The texts were collected in the late spring and early summer of 1906 from Bill Ray (Pl. 9). He is between 60 and 65 years of age. He knows only the myths and tales here given, as he claims; and many of these are fragmentary and probably somewhat changed from their primitive form. Especial attention is called to the account of his personal experience of a supernatural sort (Text XXXVII), which he first gave voluntarily in English and repeated later in his own language. In the translations placed together after the texts an attempt has been made to present a general interpretation rather than an exact rendering.

Many grammatical notes with frequent references to Hupa forms occurring in preceding volumes of this series have been given. It is the intention to publish an account of the phonetic and morphological structure of this dialect. If the uncertain conditions of human life and labor make this impossible, these notes and references may render these texts more available for linguistic study.

Dr. Edward Sapir gave assistance in some of the phonetic difficulties of this paper, for which acknowledgment is here made.
KEY TO SOUNDS.

a as in father.
ai as in aisle.
ã nearly as in but, alternating with a.
e as in net.
ê as in they, but lacking the vanish.
ê as in err.
i as in in; not common.
i as in pique.
ô as in note.
û approaching u in but, alternating with i.
û as in rule.
y as in yes.
w as in will; not common.
w a surd w found final in the syllable after an aspirated k.
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 one side of the tongue and the back upper teeth.3
L nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound preceded by a complete stop.3
m as in met.
n as in net.
ũ as ng in sing.
h nearly as in English.
s as in sit.

3 For a detailed description of L, L, t' and k' (k,) as they occur in Hupa see pp. 10-15, this volume. A similar treatment of Kato sounds is in preparation.
z as in lizard.
c as sh in shall.
j as z in azure.
g a voiced velar continuant, as final g in German words like Tag.
b as in bit.
d a sonant stop with the tongue on the teeth, nearly as in Spanish. The sonancy begins with the release of the tongue.
t a surd stop in the position of the last. The release of the tongue is followed by a definite aspiration similar to but somewhat stronger than that heard in accented syllables of English and German.
t' a surd in the position of the preceding, but noticeably unaspirated to an English-hearing ear. This sound resembles those which have been called "fortis" or "exploded" in other American languages. Its peculiarity is due to suction produced at the glottis at or after the release.
g a sonant stop of varying positions on the hard and soft palates according to the vowel with which it is associated.
k a surd stop corresponding in position to the last. It is strongly aspirated.
k' a surd in the position of the preceding, but unaspirated like t'.
q a velar, unaspirated surd stop.
dj an affricative, sonant toward its close; similar to j in juice.
tc a surd corresponding to the last. It is aspirated.
tc' a surd similar to the last but unaspirated.
' used after a vowel to indicate strong aspiration.
* the glottal stop.

The phonetic division of the words into syllables is indicated by a slight space.
I.—THE COMING OF THE EARTH.

tō⁴ tes yai⁶ ya⁵ ni⁸ tō cōn⁷ Leñ eai⁸ ya⁵ ni ne⁹
Water | went | they say. | Waters | well | met, | they say. | Land

n dō²⁵ ya⁵ ni tō ca n¹¹ hakw dūn⁶ ts’ūs nō⁸ n dō⁵ 2
was not | they say. | Water | only | then, | mountains | were not,

ya⁵ ni se¹³ n dō⁵ ya⁵ ni teuⁿ¹⁴ n dō⁵ ya⁵ ni Lo¹
they say. | Stones | were not, | they say. | Trees | were not, | they say. | Grass

n dō⁵ ya⁵ ni tō nai¹⁵ n dō⁵ ya⁵ ni in tec⁶ n dō⁵ ya⁵ ni 4
was not, | they say. | Fish | were not, | they say. | Deer | were not, | they say.

ges to⁵ n dō⁵ ya⁵ ni nō n¹⁸ n dō⁵ ya⁵ ni būt to⁵⁹
Elk | were not, | they say. | Grizzlies | were not, | they say. | Panthers

n dō⁵ ya⁵ ni yicts²⁰ n dō⁵ ya⁵ ni dō li n dō⁵ ya⁵ ni 6
were not, | they say. | Wolves | were not, | they say. | Bears | were not, | they say.

na nec²¹ tel kūt ya⁵ ni nō ni tel kūt ya⁵ ni būt to⁵
People | were washed away, | they say. | Grizzlies | were washed away, | they say. | Panthers

₄ A monosyllabic noun common to nearly all Athapascan languages.
III, 14.

₅ A prefix te-, distribution; modal prefix s; root -ya -yai, to go. Cf.
III, 213.

₆ A quotative used in myths and tales, made from the root -ni, "to speak"
(III, 244), and the plural prefix ya" (III, 99).

₇ The common root cōn, good (cf. Hupa hwōn, III, 201) and a suffix
-k', with the force of "manner."

₈ The prefix te- (III, 44); modal prefix n; and root -ya" -ya", "to have
position" (III, 205).

₉ A monosyllabic noun (III, 13).

₁₀ The negative prefix and adverbial particle dō used as a verbal root,
and the modal element n indicating completed action (III, 95).

₁¹ Cf. the equivalent Hupa hwā ne (III, 337).

₁² Has the root -nō⁶, "to be vertical" (III, 247).

₁³ Cf. Hupa tae (III, 14).

₁⁴ Cf. Hupa kīn (III, 14).

₁₅ A generic word meaning "fish," apparently made of tō "water" and
the root -nai "to go" (III, 242).

₁₆ Common to all the southern portion of this division of the Atha-
apascan.

₁₇ Has the common augmentative suffix -te (III, 17).

₁₈ In most dialects it means black bear, not grizzly.

₁₉ The augmentative; compare bōts "wildcat" with the diminutive
suffix and Hupa min dite (III, 18) where the nasal of the stem appears.

₂₀ The stem yic without the diminutive suffix is common in other dia-
lects as the name of this animal.

₂₁ This noun evidently originally meant "human, not animal." It
now is used to mean "Indian, not European."
tel küt ya*nî in tce* tel küt ya*nî te’i tce’n n dô*
were washed away, | they say. | Deer | were washed away, | they say. | Coy-
otes | were not,

2 ya*nî hakw düñe da tecâ* n dô* ya*nî bus tełô n dô*
they say, | then. | Ravens | were not, | they say. | Owls | were not,
ya*nî te’i n kûts tse tecîn n dô* ya*nî te’i’sai* n dô*
they say. | Buzzards | were not, | they say. | Chicken-hawks | were not,  

4 ya*nî set te’dî n dô* ya*nî tecâ* n dô* ya*nî
they say. | Herons | were not, | they say. | Varied robins (†) | were not, | they say.
dûc toô22 n dô* ya*nî dûcte n dô* ya*nî tec’i’sai*-
Grouse | were not, | they say. | Quails | were not, | they say. | Bluejays

6 tecîn22 n dô* ya*nî na kêt its n dô* ya*nî bûnte bûl24
were not, | they say. | Ducks | were not, | they say. | Yellow-hammers
n dô* ya*nî te’i n yae n dô* ya*nî tecb bû wite n dô*
were not, | they say. | Condors | were not, | they say. | Screech owls | were not,
ya*nî tecun te’gî teô n dô* ya*nî tecun nût tecûnts n-
they say. | Woodcocks | were not, | they say. | Woodpeckers | were not,
dô* ya*nî na cô* k’â n dô* ya*nî tecite wâte n dô*
they say. | Robins | were not, | they say. | (A bird) | were not,

10 ya*nî hakw düñe te’ô la ki n dô* ya*nî hakw düñe*
they say. | Then | meadow-larks | were not, | they say. | Then
se dünte n dô* ya*nî hakw düñe tecun te bâc n dô*
sparrow-hawks | were not, | they say. | Then | woodpeckers | were not,
ya*nî hakw düñe bûtc k’ai* n dô* ya*nî hakw düñe*
they say. | Then | seagulls | were not, | they say. | Then

12 t kac teô n dô* ya*nî clo* n dô* ya*nî hakw düñe*
pelicans | were not, | they say. | Orioles | were not, | they say. | Then
set tecun dün nî n dô* ya*nî k’ai ts’etc n dô* ya*nî
mocking-birds | were not, | they say. | Wrens | were not, | they say.
djî düñe gô yante te’ô* n dô* ya*nî hakw düñe da tecâ*te-
Russet-back thrushes, | black-birds, | were not, | they say. | Then | crows

16 n dô* ya*nî hakw düñe te lê linte n dô* ya*nî bûs-
were not, | they say. | Then | humming-birds | were not, | they say. | (A
small owl)
bûnte n dô* ya*nî hakw düñe t’e bûl n dô* ya*nî
were not, | they say. | Then | curlews | were not, | they say.

22 The augmentative, compare dûcte ‘‘quail.’’ 
23 Cf. Hupa kis tai tewifi (I, 138, 9).
24 Cf. Hupa min tecû mil (I, 113, 12).
hakw dun' sel te'un dun ni n do' ya'ni na te'aite n do'  
The mocking-birds were not, they say. | Swallows | were not,  
yas'ni ban sits n do' yas'ni hakw dun' te'o la ki n do'  
they say. | Sandpipers | were not, | they say. | Then | meadow-larks | were not,  
yas'ni hakw dun' L ts'o gu'n'  
yas'ni hakw dun' they say. | Then | foxes | were not, | they say. | Then  
bute n do' yas'ni hakw dun' sit's  
noj yas'ni hak'w-  
wild-cats | were not, | they say. | Then | otters | were not, | they say. | Then  
dun' sa'to'  
noj yas'ni hakw dun' ges to'o n do'  
minks | were not, | they say. | Then | elks | were not,  
yas'ni hakw dun' k'un ta gits da taits n do'  
yas'ni  
they say. | Then | jack-rabbits, | grey squirrels | were not, | they say. | Then  
hakw dun' slu's n do' yas'ni hakw dun' gac to'o k'wut'  
Then | ground-squirrels | were not, | they say. | Then | red squirrels  
kwi ya gits  
n do' yas'ni hakw dun' sul sun'te n do'  
were not, | they say. | Then | chipmunks | were not,  
yas'ni hakw dun' Lon' lgai'  
n do' yas'ni hakw dun'  
they say. | Then | woodrats | were not, | they say. | Then  
hal ton'ts  
n do' yas'ni hakw dun' Lon te go' necte  
kangaroo-rats | were not, | they say. | Then | "long-eared mice"  
n do' yas'ni hakw dun' te'la'ki n do' yas'ni hakw-  
were not, | they say. | Then | sapsuckers | were not, | they say. | Then  
dun' kwi y'int n do' yas'ni hakw dun' kai k'os lute'  
pigeons | were not, | they say. | Then | (a bird)  
n do' yas'ni hakw dun' s te'ug gi' yits n do'  
yas'ni  
were not, | they say. | Then | warblers | were not, | they say. | Then  
hakw dun' ka'  
n do' yas'ni hakw dun' del n do'  
Then | geese | were not, | they say. | Then | cranes | were not,  

25 Contains the stem L ts'o "blue" (III, 203).  
26 Common to many dialects.  
27 With stem sa' and diminutive suffix -tc; the corresponding augmentative is sa' to'o "fisher."  
28 The stem gac "yew," the augmentative -to'o used of the redwood, k'wut', "upon," and an uncertain verb form.  
29 The common stem Lon "small rodent" and L gai "white."  
30 Probably the verb "jump around" (III, 267) and the diminutive suffix.  
31 The stem Lon "rodent," te' go' "ear," nes "long," and the diminutive -tc.  
ya'ni hakw düñe na góli te'ik
 n düe ya'ni hakw düñe
 they say. | Then | (a bird) | were not, | they say. | Then
2 main n düe ya'ni hakw düñe wa nun te'i
 n düe ya'ni weasea | were not, | they say. | Then | wind | was not, | they say.
hakw düñe ya'ni n düe ya'ni hakw düñe löö n düe
 Then | snow | was not, | they say. | Then | frost | was not,
y'ae ni hakw düñe tút bül
 n düe ya'ni hakw düñe dó-
 they say. | Then | rain | was not, | they say. | Then | it didn't thunder,
nait get ya'ni hakw düñe te'un dó hût
dó te' dúii ni
 they say. | Then | trees were not when | it didn't thunder,
y'ae ni dó te't tûl k'úc ya'ni hakw düñe a'
n düe
 they say. | It didn't lighten, | they say. | Then | clouds | were not,
y'ae ni yis tôt n düe ya'ni dö nó te'ó ke ya'ni gö ya'ni
to them. | Fog | was not, | they say. | It didn't appear, | they say. | Stars
8 n düe ya'ni tea kwöl gele
 n düe were not, | they say. | It was very dark, | they say,
ca
dó hût di nün ûs dúk k'et
ya'ni
 Sun | was not when | this | earth | got up, | they say,
y'ua
42 n teac nes dì dá'ûñ,qat ya'ni kwûn-
 its horn | large | long. | From the north | it walked | they say. | Deep

33 The latter part of the word is probably the stem lte'ik ‘red.’
34 Contains the prefix wa- ‘through’ (III, 44) and the root -te'i ‘to
 blow’ (III, 274). The wind blows only when one of the four doors
of the great world house is left open.
35 A verb ‘to fall in drops’ containing the root -bül, cf. Hupa -meL
-mil -mit (III, 240).
36 Stem te'un ‘tree’ contracted with n dü and suffix -hût ‘when.’
37 Has root -n -ni, ‘to speak, to make a noise,’ which is always pre-
 ceded by d when agent is not human. In Hupa a dental stop generally
 precedes in any case (III, 196). The prefix te' of the second syllable is
 used in this dialect of subjects unknown or at least unmentioned.
38 tea is either an adverb or a prefix meaning ‘very’ or ‘entirely’;
the root -gel ‘to become dark’ is probably identical with Hupa -weL -wil
-wil (III, 224).
39 Cf. Hupa hwa (I, 104, 10).
41 Cf. Hupa in nas dúk ka ei (I, 114, 16; III, 280).
42 The possessive prefix ò- or ò- is found in both the Northern and
Southern Divisions of the Athapaskan but is not usual in the Pacific
Division.
43 Cf. Hupa nik kya ò (III, 201).
44 Cf. Hupa yi da te'ín (I, 103, 6). The Kato use different demonstrative
 prefixes. Directions are always given with regard to whether movement is
toward or from the speaker. Toward the north is di de'.
45 Cf. Hupa root -qal (III, 284).
sat⁴⁶ hi hen nąc ta⁴⁷ ù di cè hai nò tc' tò⁴⁸ ya⁵⁰ ni it went places | its shoulder | there | water reached | they say.

kwùn túc ka ta ka gùn nąc⁴⁹ ya⁵⁰ ni ya⁵⁰ gù t gúc ya⁵⁰ ni 2 Shallow places | it came out | they say | It looked up | they say.

yì da'nùn tò yò di' ningún ya⁵⁰ ni ne⁵⁰ L'sùt nùn- From the north | water | yonder | broke | they say | Earth middle | it came when

ya hùt⁵⁰ di dûk' ca ü ye hùn ya⁵⁰ gù t gúc ya⁵⁰ ni ne⁵⁰ 4 east | sun under | it looked up | they say | Earth

n teaq tè lit ba gùn ün⁵¹ kùn dûnt⁵² ya⁵⁰ gù t gúc ya⁵⁰ ni getting large when | coast | near | it looked up | they say.

dì nûk⁵³ nes dùn ya⁵⁰ gù t gúc ya⁵⁰ ni ü de⁵⁴ k'wùt' 6 South | far | it looked up | they say | Its horn | on

tò ga s'qûn⁵⁴ ya⁵⁰ ni L bæ ün ha⁵⁵ ü de⁵⁴ L bæ ün ha⁵⁵ moss | was | they say | Both sides | its horn | both sides

tò ga ya⁵⁰ ni n teaq nùn kwî ye⁵⁶ di qål ya⁵⁰ ni yî- moss | they say | large | Underground | this | walked | they say | from the north.

dª ê ün yò yì nûk⁵⁷ nes ti'n⁵⁸ ya⁵⁰ ni na gai tc⁵⁹ k'wùt' Far south | it lay down | they say | Nagaitco | on it

ts'sïn ya⁵⁰ ni kwûl gûl ya⁵⁰ ni stood | they say | It carried him | they say.

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⁴⁶ Cf. Hupa xùn sa di'n, 'deep water place,' a village (I, 13).
⁴⁷ Cf. Hupa root -na -nauw (III, 242). The suffix ts' is plural in meaning, -dûn being used for the singular.
⁴⁸ Prefix nò- limit of motion (III, 53), and the root -tòé 'water' (III, 267).
⁴⁹ Prefix ka-'up, out of,' cf. Hupa xa- (III, 56). The g of the second syllable is equivalent to Hupa w, modal prefix (III, 100).
⁵⁰ As in Hupa tea ya is employed of setting out and nùn ya (Hupa nìn ya) of arriving.
⁵¹ The first element, ba', seems to mean 'border.'
⁵² The diminutive suffix and kùn dûn, the equivalent of Hupa xùn di'n (I, 170, 13).
⁵³ Cf. Hupa yi nûk (I, 112, 8).
⁵⁴ Modal prefix s and root -san. Cf. Hupa sa an (III, 206, 8).
⁵⁵ Cf. Hupa it man (III, 328); l or it has a reciprocal force, compare it. de 'sisters of each other' (III, 14); ba', see note 51; ha' is used after dò 'not' and numerals with the sense of 'even' or 'only' (cf. Hupa he in dò he ya in kit 'they did not catch,' I, 102, 3).
⁵⁶ The first syllable is equivalent to Hupa nin (III, 13), which seems to be a derived or related form of ne' mentioned above.
⁵⁷ Cf. Hupa yò yi di'ka, 'far east' 'Orleans' (I, 265, 3).
⁵⁸ Cf. Hupa tein nes ten (III, 266); the prefix te' is used when the assuming of the position is in mind; to be in the position is expressed by stîn.
⁵⁹ The moon is called na gai 'traveler,' but it is probable that a supernatural 'great traveler' is meant here and not the moon.
yínúk’ nün ya dúñ ōsi e co’ te’ le tê lit cónk’ ūsi e
South | it came where | its head | he was going to fix when | well | its head
2 nōˈga60 yaˈni Lete ba61 ō naˈtúk kút nōˈni ˈqan yaˈni
he placed, | they say. | Grey clay | its eyes between | he placed | they say.
ūˈdi ˈkˈwút’ nōˈni ˈqan yaˈni Lete ba Læ ˈūˈde ˈkˈwút’
Its horn on | he placed | they say | grey clay. | Other | its horn on
4 Lete ba nōˈni ˈqan yaˈni Lōˈ kal gai ka gūm me62 yaˈni
Grey clay | he put | they say. | White reeds | he gathered | they say.
ūˈsi də kˈwút’ nōˈni ˈqan yaˈni kˈwút’ Lete nō lāi yaˈni
Crown of its head on | he put | they say. | On it | earth | he put | they say.
6 Lūˈ ltsō ˈūsi də kˈwút’ na t gūˈme yaˈni tūn na t gūˈme
Blue grass | crown of its head on | he stood up | they say. | Trees | he stood up
yaˈni tˈse na t gūˈme yaˈni ūˈsi e kˈwút’ be gee ke ge64
they say. | Brush | he stood up | they say. | its head on. | “I am finishing.”
8 teˈin yaˈni də kˈwút’ ūˈsi e kˈwút’ tsˈus nōˈe ōle yōˈōn haˈtō
he said | they say. | “This on, | its head on | mountain | let be. | Yonder | water
nūn yil tsūl būñ teˈin yaˈni tsˈus nōˈe sliˈe yaˈni
shall break against it,”’ | he said | they say. | Mountain | became | they say.
10 tˈse kaˈlæ65 yaˈni ˈūsi e kˈwút’ se ˈū yacts nōˈni ˈqan
Brush | came up | they say. | Its head on | stone small | he had put
kwaˈn66 yaˈni se ˈū le tê lit n tcaq ūˈsi e ge ˈto ˈyaˈni
they say. | Stones | were becoming when | large | its head | elk | they say,
12 n gūn dəˈ yaˈni coˈgī la ˈge67 teˈin yaˈni kaˈ diˈdeˈ
was not, | they say. | “I am fixing it,”’ | he said, | they say. | “Well, | north

60 Cf. Hupa nō auw in dō nō auw (I, 259, 6).
61 It has the root -ba, which is found in Hupa as -mai in dil mai
“gray” (I, 258, 8).
62 The root is -be “to collect.” The second syllable normally ends
in n, which has nasalized the b and then itself been assimilated to
the labial position.
63 Cf. Hupa na dúwiˈa (I, 197, 5 and III, 203-5). This is transitive,
as is shown by L of the third syllable.
64 Cf. Hupa root -xo -xii, “to finish” (III, 252). The g of the final
syllable is connected with the ū of the Hupa form of the root.
65 Prefix ka-, “out, up”; | a modal prefix; root -aˈ, “to have position.”
Cf. Hupa xal a | with the same meaning (I, 131, 11).
66 The last syllable is a suffix indicating that the result of the act,
not the act itself, was observed.
67 Cf. Hupa root -lau -la -lū -le, “to do something” (III, 230). The
g of the final syllable is connected with the ū in the Hupa root.
Goddard.—Kato Texts.

na hec da\textsuperscript{68} cœœ le' tga ma\textsuperscript{69} hi de\textsuperscript{6} te'in ya\textsuperscript{nï} yö-
I will go | I will fix it | along shore | north,'" he said | they say. | Far
north
yĩ de\textsuperscript{70} na hes't ya\textsuperscript{nï} Œ na nac da te'in ya\textsuperscript{nï} 2
he started back | they say. | "Around it | I will go," | he said | they say.
yök wi t'ûkw cœœ le' te'in ya\textsuperscript{nï} Œ t'ûkw cœœ te'l la
"Far above | I will fix it," | he said | they say. | Above | he fixed it,
ya\textsuperscript{nï} n cœ ne cœœ gi la get te'in ya\textsuperscript{nï} Œ t'ûkw 4
they say. | "Good | I made it," | he said | they say. | Above
yö yĩ nûk' na hes't ya hüt se nat gûl.œ ya\textsuperscript{nï} teûn ka-
far south | he went back when | stones | he stood up | they say. | Trees |
grow up
le\textsuperscript{e} te'is tcin\textsuperscript{71} ya\textsuperscript{nï} ts'ie ka le\textsuperscript{e} te'is tcin ya\textsuperscript{nï} 6
he made | they say. | Brush | grow up | he made | they say.
ts'ús nô\textsuperscript{e} na tel.œ ya\textsuperscript{nï} tô Œ tcïn\textsuperscript{a\textsuperscript{72}} ne' nat gûl.œ Mountains | he stood up | they say. | Water | in front of | ground | he
stood up
they say.

kwûn Lân
It is finished.

II.—CREATION.

se gün di ya\textsuperscript{nï} se se te'its\textsuperscript{73} te't te gün ni ya\textsuperscript{nï}
Rock | was old | they say, | rock | sandstone. | It thundered | they say
di dûk' te't te gün ni ya\textsuperscript{nï} di nûk' te't te gün ni ya\textsuperscript{nï} 10
east. | It thundered | they say | south. | It thundered | they say
di se\textsuperscript{e} te't te gün ni ya\textsuperscript{nï} di de\textsuperscript{e} se gün di cû dûl le
west. | It thundered | they say | north. | "Rock | is old | we will fix it"
te'in ya\textsuperscript{nï} nák kà na gai tcô te'enes yö yi dûk' Œ 12
he said | they say, | two | Nagaitco, | Tcines. | "Far above | beyond it
tûs\textsuperscript{74} tc'en di kût te'in ya\textsuperscript{nï} te'î tu]\textsuperscript{t} ya\textsuperscript{nï} ya'
we stretch it'" | he said | they say. | They stretched it | they say. | Sky

\textsuperscript{68}The h of the second syllable is found in Navajo in similar verbs,
but does not appear in Hupa.
\textsuperscript{69}Cf. Hupa tû wim mā (I, 252, 5).
\textsuperscript{70}Cf. Hupa na tes di yai (I, 97, 17).
\textsuperscript{71}Cf. Hupa tcis tcen, "he made'" (I, 336, 8; III, 276).
\textsuperscript{72}Cf. Hupa mîc tcïn a (I, 96, 9; III, 342).
\textsuperscript{73}Cf. Hupa xôn teçw dit têcê where the final syllable means 'rough'
(I, 150, 1).
\textsuperscript{74}Cf. Hupa mit tis (III, 341).
k'wún na gai ya ní se n tecg na t gúl ya ní di-
on it he walked | they say. | Rock | large | he stood up | they say, | south.

2 nük' di se se na t gúl ya ní n tecg nes di de
West | rock | he stood up | they say, | large, | tall. | North
na t gúl ya ní se n tecg nes di dük' na t gúl ya
he stood up | they say | rock | large, | tall. | East | he stood up

4 ya ní se kwún ṭaŋ cö' te' il la ya ní tún ní15 tún ní
they say | rock. | All | he fixed | they say, | road. | Roads
cö' te' il la ya ní di de tún ní cö' te' il la ya ní di-
he fixed | they say. | North | road | he fixed | they say. | “South

6 nük' te' in dō būn te' in ya ní kit da ye76 căñ la-
trees | will not be” | he said | they say. | “Flowers | only | will be many”
mūn77 te' in ya ní ta cân wa te' a mūn te' in ya ní
he said | they say. | “Where | hole through will be?” | he said | they say.

8 hai dā ūn wa te' an te' is te' in ya ní a būn n tecg wa-
From the north | hole through | he made | they say. | For clouds | large |
hole through
te' an te' is te' in ya ní di dük' yis tōt būn wa te' an
he made | they say. | East | for fog | hole .

10 te' is te' in ya ní di se haisi ūn a' taj būn di se a'
he made | they say | west. | “From the west | clouds | will go, | west | clouds
taj būn dja cö' te' in ya ní ke būl cö' te' il la ya ní se-
will go” | he said | they say. | Knife | he fixed | they say. | For rocks

12 būn cö' te' il la ya ní ke būl n Lūts cö' te' il la ya ní
he fixed it | they say. | Knife | stout | he fixed | they say.
dān te ca mūn te' in ya ní di de tún yac78 te' in ya-
“How will it be?” | he said | they say. | “North | you go” | he said | they say.

14 ni di nük' ta ca79 că te' in ya ní dān be nūr ke e
“South | I go | I” | he said | they say. | “Already | I have finished”
ti in ya ní se nūt cūt te' in ya ní di de na hūn-
he said | they say. | “Rock | you stretch” | he said | they say, | “north.” |
“Your must untie it

76 Cf. Hupa tin (I, 102, 8) where the second syllable found in most dialects does not appear.
77 Cf. Hupa na kit te it dai ye, “it blossoms again” (I, 364, 3; III, 254).
78 Note the effect of an n which has disappeared after converting b into m.
79 Equivalent to Hupa tīn yauw.
a būn di se' te'in ya'nī di dūk' na hac gat ci te'in west' | he said | they say. | "East | I will untie it | I'" | he said
ya'nī di can a' būn te'in ya'nī nan Lūt80 de k'a 2 they say. | "What | cloud will be" | he said | they say. | "Burn around here"
te'in ya'nī nas Lūt ya'nī a' būn ca' nae te' s'ūs k'qan he said | they say. | He burned around | they say, | for cloud. | Creek in in water he made a fire ya'nī tō a' būn n cō ne te'in ya'nī dō kw si'da 4 they say | for dew. | "It is good" | he said | they say. | Not | their heads dūn tea būn81 cō te'il la ya'nī La e nek'wū'it' yī dūk' will be sick | he fixed | they say. | Another | world on | up ya'nī te' n ecc s'ūs dai būn hūt niñ dajān kūn dūnte 6 they say. | Thunder | will live. | "You | here | nearby sūn da niñ te'in ya'nī live, | you'" | he said | they say.

80 The prefix na- (III, 48), the sign of the 2nd. per. sing. n, and the root -Lūt "to cause to burn" (III, 239).
81 Cf. Hupa xoï de aï dū win teat (I, 175, 15).
82 Cf. Hupa prefix de- (III, 61).
83 Sing. imp., cf. Hupa il-tewe (I, 278, 8; III, 276-7). It is frequently used in this manner with intransitive verbs where the needed transitive form does not exist.
84 Cf. Hupa xūn ne yeūw te "I will talk" (I, 217, 11; III, 246).
85 Cf. Hupa xoï mit (I, 102, 15).
The stem -boj is probably connected with Hupa verbal root -mas-mats (III, 240) and with a noun stem found in southern Athapascan meaning wheel.

Cf. Hupa -tsats -tas "to cut a gash" (III, 268).

Hupa tsel lii (I, 169, 10) shows the nasal which has changed b to m.

Cf. Hupa t6t da (I, 112, 14).

The 3rd. sing. of the imp. cf. III, 132.

For the root cf. Hupa -y6l -y6l (III, 221).
töt bi te'in ya'nii tet bile ya'nii dô kô gis in²² ya'nii he said | they say. | It rained | they say. | One could not see | they say.
ya'ü nüe kô wün sûr²³ ya'nii gûn tê ca ka nac di can 2 sky in | it was hot | they say | now. | Sun | came up. | "What ca bûn te'in ya'nii kwôô e cô ô le sûl bûn te'in ya'nii sun shall be?" | he said | they say. | "Fire | fix | for heat" | he said | they say.
na gai Le' na gai bûn na gai te'in ya'nii ûtûn na- 4 "Moon | night | shall go | moon" | he said | they say. | Cold | moon.
gai kwûn lân.
All.
a na gût ya ya'nii dân cô ha²⁶ se dje yûl tal kwûc²⁴ 6 He came down | they say. | "Who | stone | can kick open I wonder!" te'in ya'nii dân cô ha te'n dje ô t'as kwûc te'in he said | they say. | "Who | tree | can split open I wonder" | he said ya'nii kâ bec saie te'in ya'nii na gai têô dô ha²⁸ they say. | "Well | I will try" | he said | they say. | Nagaitêô | he didn't te'n dje gûn t'as ya'nii kâ cî bec saie te'in ya'nii tree | split | they say. | "Well | I | will try," | he said | they say,
te'ê nec dân cô ha rûts kwûc te'in ya'nii te'ê nec 10 Thunder. | "Who | stoutest I wonder," | he said, | they say, | Thunder.
na gai têô dô ha²⁸ se tas bal ya'nii dô ha²⁸ te'tun dô- Nagaitêô | didn't | stone | break | they say. | Didn't | tree | didn't kick open ha²⁶ dje gûl tal e ya'nii cî bec saie te'in ya'nî te've²⁵ 12 they say. | "I | will try," | he said | they say, | Thunder.
nêc se ná nil tal e ya'nî se dje gûl tal e ya'nî se Rock | he kicked | they say. | Rock | he kicked open | they say. | Rock gûc t'êl ya'nî se ônt gûc se dje it tal e te'in ya'nî 14 broke to pieces | they say. | "Rock | go look at," | "Rock | he kicked open" | he said | they say.
kâ te'n mëc saie te'in ya'nî te'n dje gîl tal e ya'nî "Well | tree | I will try" | he said | they say. | Tree | he kicked open | they say.
te'n gûc t'êl ya'nî te'ê nec na gai têô na na gût ya²⁶ 16 Tree | split to pieces | they say. | Thunder, | Nagaitêô | came down

²² Cf. Hupa xô wes en nei (I, 120, 5).
²³ The prefix is Hupa xô- (III, 94).
²⁴ Hupa root -tal -tôl -têl (III, 261); this may be the form used as 3rd. sing. imp. in Hupa; the suffix -kwûc indicates speculation on the part of the speaker.
ya'ni di k'wûn na gaitêo tû k'wût' nô dûn tal dan-they say. | "This | on | Nagaitêo | water on | you step." | "Who
2 cônte ha' tô nô dôtal kwûc he üe te'in ya'ni na gaitêo water | can stand on?" | "Yes" | he said | they say. | Nagaitêo
tô k'wûn nô t guns tal ya'ni kwûn ye te' gün tal ya'ni water | on | stood | they say. | In it he sank | they say,
4 ban tô'tbi te'ec ne ci bei sai te'in ya'ni te'ecnec ocean in. | Thunder | "I | I will try" | he said | they say. | Thunder
tô k'wût' nô t gün tal ya'ni kwe ke' Lâ ha' kwûl water | on | he stepped | they say. | His foot | one | with
6 nô t gün tal ya'ni be ni ke' e ka' te'in ya'ni gûl-he stood | they say. | "I have finished, | hurry" | he said | they say. | It was
gel ya'ni they say.
8 tet bi' ya'ni tet bi' ya'ni kwûn Lân dijîn kwûn-
It rained | they say. | It rained | they say. | Every | day | every
Lân ül gûl tût bûl ya'ni kwûn Lân Le' dan te ca-
evening | it rained | they say. | Every | night. | "What will be,
mûn da ô nec ün cô tût bûl hai kwûn Lân yîl kai what will happen, | too much | it rains | the | every | morning.
y'a'n ya'ni di cûn yis tôt cûnk ne' ô te'ûn' they said | they say. | Some way | fog | well | ground | close to
10 nô in tân ya'ni yis tôt a' t gün gete ya'ni spread | they say | fog | Clouds | were thick | they say.
gûn t'e na nec kwûn' n gün dô ya'ni üyacts kwûn' Now | people | fire | was not | they say. | Little | fire
14 sîn' ya'ni ca' na'ta' L'te'mûn' ya'ni tô kwûn tel-
became | they say. | Creeks | were full | they say. | Water | valley in
bi'k' tô Le ges' e ya'ni ka' be ni ke' e' te'in water | encircled | they say. | "Well, | I finish" | he said
16 ya'ni na gaitêo he üe te'in ya'ni ka' yal dac bûñ they say, | Nagaitêo. | "Yes" | he said | they say. | "Well, | you must
jump up,
La ya' k'wût' nôl dac bûñ' te'in ya'ni ci La' another | sky on | you must jump to" | he said | they say. | "I | too

95 The first, ya'ni, is the quoted form and the second the affirmative form.
96 Cf. Hupa root -men -mi'n "to fill up" (III, 241).
97 Note that the inception and completion of the act are both mentioned.
They seem to be included in many cases for literary completeness where they are not needed to make the meaning clear.
The suffix -dja is used with the first person for intended actions.


Cf. Hupa na in xat “it dropped down” (I, 115, 14).

yik and yit are two forms in other dialects of a monosyllabic noun meaning house. In the next word this stem is a verbal root.

Cf. dô wil tsa “it was not seen” (I, 341, 9). It seems doubtful if these forms in I, clearly passive in Hupa, are really passive in Kato. They seem to be rather simple neutral forms of the verb.

The equivalent of Hupa Lûk kau “it is fat” (III, 202).
2 ntcg nōnī n dōə yasəni lō yacte ts‘ūn dūn na kaicts much. | Grizzlies | were not | they say. | Suckers | blue lizards

tōnai n dōə hūt tal gaj 104 yasəni tōnai n dōə hūt di-
fish | were not when | were thrown in water | they say. | Fish | when were

can tōnai būn tei‘sa tō tal gaj yasəni tō bīę | Bull-snake | was thrown in water | they say. | In water |

ges fish will be?1 | black salmon

4 sliňə yasəni dūl lants tal gaj yasəni tō bīę da tcə hal
became | they say. | Salamanders | were thrown in water | they say. | Water in |
hook-bill
sliňə yasəni nal cōtc tal gaj yasəni tō bīę Lōk’ sliňə
became | they say. | Grass-shake | was thrown in water | they say. | Water |
in steel-head | became

6 yasəni səg gits tal gaj yasəni tō bīę Lō yac gaitə būn
they say. | Lizard | was thrown in water | they say. | Water in | trout |
shall be.
Lō yacte te‘tée yasəni kwə kə‘g buñ e kə k'ee te‘in
Trout | cried | they say | his net for. | "My net" | he said

8 yasəni lan Lta‘ki cū kwa ya‘a ci ya‘nī to‘kak105
they say. | Many | every kind | in vain | they gave him | they say. | Net |
gul tein kwan yasəni te‘kak’ gūl Lō nit106 bīę nō gūl tin
he had made | they say. | Net | when he wove | he put him in

10 yasəni te‘t deñ fielə yasəni ta kw wūl gaj yasəni bōta
they say. | He stopped crying | they say. | He was thrown in water | they say. | Then
Lō yacte s’ūs liňə yasəni di can kal sa‘būn tō bīę te‘in
trout | he became | they say. | "What | will grow | water in?" | he said

12 yasəni lat107 ka leə yasəni tō bīę ban tōe yōe tōi ni
they say. | Sea-weed | grew | they say | water in, | ocean. | Abalones
ka leə yasəni ban toō ka leə yasəni ban tō bīę te kūs-
grow | they say. | Mussels | grew | they say | ocean in. | Kelp

14 leę to ye ka leə yasəni sūl sōs kw t‘iən ka leə yasəni
water under | grew | they say. | (A kelp) | grew | they say |
ban tō bīę te’un ku t‘iən ka leə yasəni ban tō bīę lan
ocean in. | Abalone-sausage | grew | they say | ocean in. | Many

104 Cf. Hupa root -waL -wūl -wūl ‘‘to throw’’ (III, 222).
105 Cf. Hupa kix xak (I, 256, 7) and kw kə‘e (Hupa xō xak ke)
and e ka kə‘e above. We have here the tc=Hupa prepalatal k, k aspi-
rated=Hupa x, and an unaspirated k common to both dialects.
106 Cf. Hupa -Lōn ‘‘to twine baskets’’ (III, 239).
107 Cf. Hupa la (III, 13).
different kinds grew they say. Grass blue grew they say ocean in.

"What will salt be?" he said they say. Many they tasted

they say. Foam ocean foam that salt slifie they say. Foam ocean foam that salt

"What will be to kwun di kas mün da din ya ni te'in water" he said they say. "This is ocean. It will have waves. It will settle back. Up this way

sand will be," he said they say. "This is ocean. It will have waves. It will settle back. Up this way

Old kelp will float ashore," he said they say. "Whales old ones will float ashore" he said they say. "People will eat fish, 'fish big.'

Sea-lions will come ashore. They will eat. 'Good will be,'" he said they say. "Devil-fish ugly although will be good, they will eat it'

mün djae te'in ya ni tōnai ban to bie L k a bun djae he said they say. "Fish ocean in will be fat'

tō bie te'in ya ni tō bun teō bun djae te'in ya ni 16 he said they say. "Water panther will be' he said they say.

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108 The Hupa root -den -diən 'to be light.' This probably refers to the phosphorescence of the old kelp.

109 The root is -kút, to float; with b for t by assimilation.

110 Possibly this contains the root -yōs "to pull" (III, 221).
se tò nai bùn djaε na nec te’e bë bun te’in yaε nĩ tò-
"Stone fish" | will be, | people | he will catch" | he said | they say. |
"Fish teeth long,
2 nai wοε nes ges 1eũnε tò nai tỹtś te’e bë bun djaε te’in 
gešε1eũnε | fish, | sea-lion | he will catch’’ | he said 
yαnĩ ta tε’ kwwũ nã bùn djaε te’in yaε nĩ tỹtś kweε 
they say. | ‘‘He will come out of the water,’’ | he said | they say. | ‘‘Sea-
lion’’ | foot 
4 n dǝε bùn djaε te’in yaε nĩ kε t’aε bùn djaε te’in 
none will be’’ | he said | they say. | ‘‘His tail | will be’’ | he said 
yαnĩ wοε n teα bùn djaε te’in yaε nĩ teũn dô bùn-
they say. | ‘‘Teeth large | will be’’ | he said | they say. | ‘‘Trees’’ | will not be 
6 djaε ban tοε bίε tο n  nợ bùn djaε ban tοε bίε te’in 
ocean in. | Water rough | will be, | ocean in’’ | he said 
yαnĩ 
they say.
8 gεc tεò na tɩɛnε yaε nĩ t cro ma te’i be teĩn na-
Redwood | he stood up | they say. | Shore along | fir | he stood up 
gɩɛnε yaε nĩ to’ bε teĩn neε tε tε dũn di daε nũ te’
they say. | Fir | earth tail place | north | he made along 
10 gɛl teĩn yaɛ nĩ na tɩɛnε yaɛ nĩ neε ban tοε ü teĩn a 
they say. | He stood it up | they say. | Land | ocean | in front of 
bùs to’ gɩɛl teĩn yaɛ nĩ yĩ daε nũ se nوك gεc yaɛ nĩ 
slide | he made along | they say. | From the north | stones | he put down | 
they say.
12 yō ɛn haε ban tοε nũ n ɭ tɩɛ nε yaɛ nĩ yɤ yĩ nũk’ kwaε. 
Yonder | ocean | beats against it | they say. | Far south | it does that 
gɩɛl le yaɛ nĩ neε dũl bai na tɩɛnε yaɛ nĩ dũl teĩk’
they say. | (A pine) | he stood up | they say. | Yellow pine 
14 na tɩɛnε yaɛ nĩ nes dũn haε na tɩɛnε yaɛ nĩ ts’ús-
he stood up | they say. | Far away | he stood up | they say. | Mountains 
nοε na tɩɛnε yaɛ nĩ tο ü teĩn a hai nũk k’ә dο tοε-
he stood up | they say | water | in front of. | Way south | he didn’t stop, 
16 dai na tɩɛnε yaɛ nĩ ka gɩɛl qɛl yaɛ nĩ gεc tεò na-
he stood them up | they say. | They grew up | they say. | Redwoods, | pines, 
delte’ neε dũl bai k’ gɩɛl yɪl yaɛ nĩ at k’ε tɩɛnε t qɛn na-
pines | he placed in a row | they say. | Back | he looked around 

111 The Hupa name is dil tcweg (I, 246, footnote).
112 na delε seems to refer to the hanging of the cones. Cf. na del (I, 39).
113 It has the reflexive pronoun and the postpositional particle -k’e.
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tgūt gúc yas'ni ka gūl ̣qal yas'ni gac teō gun nes
they say | were growing | they say. | Redwoods | were tall

yas'ni se nat gūl ̣qal yas'ni yacts ca' nae ts't gūl-
yay nes they say. | Stones | he stood up along | they say. | Small | creeks | he made
with his foot

ṭl yas'ni te'gūl lin tel tak di to n có mun djas te' in
they say. | “They run down where | that | water | will be good,” | he said

yas'ni di ta na mūn djas te'in yas'ni ban töe čan dō hā ta-
they say. | “This | they will drink,” | he said | they say. | “‘Ocean | only | they will not drink,’

na mūn djas te'in yas'ni ka lae te'gūl teị̇l yas'ni tgūn na-
he said | they say. | Growing up | he placed along | they say. | He looked
around

tgū te k'ea gūl qal kwān yas'ni tō sī dūn kūn ūn dūn ne
behind himself | they had grown along | they say. | Water-head-place |
becoming near,

sa' dūn hā ts'kūn nec 114 yas'ni a te'ūn'ee n có ne ka gūl'la it
alone | he talked | they say | to himself. | “It is good | they are growing
along”

te'in yas'ni ca' nae te'gūl teili yas'ni dī ta na mūn djas 8
he said | they say. | Creeks | he made along | they say. | “This | they will
drink,”

tee'in yas'ni hai hit' le ne hā hai hit' ta näg yas'ni
he said | they say. | That is why | all | that is why | drink | they say.

Lan Ḷ̣ kā kō n cō nit dō dūn kō teit in tē es ta nā-
“Many | different kinds | water is good because | it is not salt because |
deer | will drink,

mūn djas ges teō ta na mūn djas būt teō ta na mūn djas
elk | will drink | panther | will drink,

sa' teō ta na mūn djas te'in yas'ni teun ka lae te' 12
fisher | will drink”’ | he said | they say. | Trees | grow up | he made along

gūl teị̣̇l yas'ni at k'ea te'o na gūt gúc yas'ni ka gūl qali-
they say. | Behind himself | he looked | they say. | They had grown up along

kwān yas'ni t'a kwil iñ da tæn'ee te'ūs saị̣̇ ta na mūn- 14
they say. | “‘Birds, | ravens, | chicken-hawks | will drink’

djās te'in yas'ni da tais ta na mūn djas slūs ta na mūn djas
he said | they say. | “Grey-squirrels | will drink, | ground-squirrels | will
drink’

tee'in yas'ni vḅ̣g̣̣ ḳ̣̣ c̣̣̣ ḥ̣̣ ṃ̣̣ ṛ̣̣ ṣ̣̣ ḥ̣̣ ṛ̣̣ ḍ̣̣ c̣̣̣ ṃ̣̣ ẉ̣̣ f̣̣̣ ḅ̣̣ ṿ̣̣ ỵ̣̣ q̣̣̣ ḳ̣̣ g̣̣̣ x̣̣̣ ẹ̣̣ ṃ̣̣ f̣̣̣ ẉ̣̣ ỵ̣̣ p̣̣̣ ṛ̣̣ ḍ̣̣ ḷ̣̣ u 16
he said | they say. | “‘Quail | will drink’” | he said | they say. | “‘Many

114 Cf. Hupa tē xun nēw (I, 272, 6; III, 246).
L ta' ki ta na mún dja'c te' in ya'ní to gic te'il to different kinds | will drink' | he said | they say. | 'Water | I place along, | water
2 n cön te' in ya'ní lan gac te'o ka gül e'at te' in ya'ní good,' | he said | they say. | 'Many | redwoods | grew up along' | he said | they say.
ka gül e'at ya'ní hai nük k'a'c to te' gül te'il ya'ní They grew up along | they say. | Toward the south | water | he placed | they say.
4 sak to'c nan gül t'ala ya'ní sak to's bün te' in ya'ní di Springs | he kicked out | they say. | 'Springs will be' | he said | they say. | This
in tce' bi yi ye to' in ya'ní to' nün küt ke ló te' gür-
deer | theirs is' | he said | they say. | 'deer-licks.' | His dog | he took along
6 te'i ya'ní to tai nän115 úl te' in ya'ní ke ló ta gi-
they say. | 'Water | drink' | he told him | they say. | his dog. | He drank
nän ya'ní kin la'c le në'c ha'c ta na mún dja'c they say, | himself | too. | 'All | will drink
8 lan L ta' kí t'a kwil'ñ ta na mún dja'c te' in ya'ní many | different kinds | birds | will drink' | he said | they say.
te'un ka gül e'at y'a'ní sa te'un kal'c te' gül te'il
Trees | grew up along | they say. | Tan-oaks | grow up | he made along
10 ya'ní Lan L ta' kí kal'c te' gül te'il ya'ní te'i-
they say. | Many | different kinds | grow up | he made along | they say. | Firsts,
be te' in gac te'o te'i be te' in na del's ts kal'c te' gül-
mountains, | firs, | pines | grow up | he made along
12 te'il ya'ní to te' gül te'il ya'ní ca' na's ta' ts't te' gür-
they say. | Water | he placed along | they say. | Creeks | he dragged his foot
ña ya'ní to te' gül lin bün no'c na t gül e'at ya'ní they say. | Water | will flow | land | he placed along on edge | they say.
14 kal'c te' gül te'il te' un se nó ga'c ya'ní ts' ús nó'c Grow up | he made | trees, | stones | he placed | they say. | Mountains
gült te'a ya'ní ko wí yal ya'ní te' un t'a'ñ kwün t'a-
were big | they say. | Were growing | they say. | 'Acorns | will grow'
16 mún dja'c te' in ya'ní te' nè'c ban to'c at k'c te' un he said | they say. | He looked | ocean | behind himself | trees
tc'ô na t gúc ya'ní se nó ga'c ya'ní to n cön he looked at | they say. | Rocks | he placed, | they say. | 'Water | is good,

115 Hupa would be tân din nüñ for the sing. imp.
Gul'tal ya'n i to nul lin te'li bun na dek'le na t'gul'eq
they say, | water | will flow for. | Pines | he stood up along

ya'n i gac tec'lo na t'gul'eq ya'n i te'i he tec'i na'c' na'e
they say. | Redwoods | he stood up along | they say, | firs. | Creeks

tec'gul tel'ta ya'n i ne' na'un gul'tal y'a'n i sa tec'un
he made along | they say. | Ground | he kicked out | they say. | Tan-oaks

na t'gul'eq ya'n i ne' dul bai na t'gul'eq ya'n i t'k'o-
he stood up | they say. | Pines | he stood up | they say. | Chestnuts

iets na t'gul'eq ya'n i se' no ga'ac ya'n i at k'e te'lo-
he stood up | they say. | Rocks | he placed | they say. | Behind himself | he

looked
gul'guc ya'n i gur'c'a' se ya'n i ne' na t'gul'eq 10
they say. | Became large | rocks | they say. | Ground | he stood up

ya'n i to ca' na'c' ta'ginan ya'n i to' n'one te'in
they say. | Water, | creek | he drank | they say. | 'Water is good' | he said

ya'n i dul tekts na t'gul'eq ya'n i se to' o'na'ai bun
they say. | Pines | he stood up along | they say. | 'Rocks | water | around

will be

a gul'lele te'in ya'n i ki'n ha at'oun'k' kin nec tai-
I have made' | he said | they say, | himself | to himself | he talked, |

'Drink,
nan e lo'ts te'in ya'n i Lan L'ta' ki ta n'am'un to
my dog' | he said | they say. | 'Many | different kinds | will drink | water

n'oon se no ga'ac ya'n i b'u's no ga'ac ya'n i sel-
good.' | Rocks | he placed | they say. | Banks | he placed | they say. | Stones white small

gai'oyac'ets no ga'ac ya'n i te'un tan na t'gul'eq ya'n-
he placed | they say. | White oaks | he stood up along | they say.

ni na dile la ha ta na t'gul'eq ya'n i Ltag la ha ta
Sugar-pines | one at a time | he stood up along | they say. | Black oaks | one at a time
he stood up along | they say. | Valley oaks | he stood up along | they say. |

Firs

he stood up along | they say, one at a time. | ‘‘Water | I will try,’’ | he said | they say.

clōts tai nañ tc‘in ya‘nī Le ne‘ha‘ Lta‘ kī ta-‘My dog | drink,’’ | he said | they say. | ‘‘All | different kinds | will drink’’

he stood up along they say, one at a time. | ‘‘Water | I will try,’’ | he said | they say. | ‘‘All | different kinds | will drink’’

he stood up along they say. | ‘‘Water | I have placed | many | different kinds | will drink. | People | will drink,’’ | he said | they say.

tō gi tē le dī Lan Lta‘ kī ta na mūn se nō ga‘ac e

they say. | ‘‘I, | too, | I drink’’ | he said | they say. | ‘‘Grizzlies | will drink,

they say. | ‘‘I, | too, | I drink’’ | he said | they say. | ‘‘Grizzlies | will drink,

Mountains | he stood up along | they say. | Trees, | fires | he stood up along

they say. | White oaks | he stood up along | they say. | Maul oaks | he stood up along

they say. | Pines | grow up | he made along | they say. | Redwoods

he stood up along | they say, one at a time.

dūl lante ta gūl ga‘l ya‘nī ca‘ na‘e ts‘ūn tc‘o be na t gūl ′al.

Salamander | he threw in water | they say, | creeks, | Turtles | he threw in water
gal ya‘nī be li‘n na dūl būn dja‘ dī kwōt tc‘in ya‘-they say. | ‘‘Eels | will come | this | creek’’ | he said | they say.

‘‘Hook-bill, | black salmon, | creek | this in | black salmon | will come in’’

dja‘ tc‘in ya‘nī Lōk’ han dāt ta‘ tūn dūl būn dja‘

he said | they say. | ‘‘Steel-heads | last ones | will come in’’
te' in ya'nī tō nai ō yacts tūn dūl būn dja' te' in he said | they say. | 'Fish | small | will come,' | he said ya'nī t'ān L tūkts tā kā tce tcis gūntc ts'e k'e nects 2 they say, | ' (a fish) | crawfish | (small eels) | day eels.'

nō ni La mūn dja' dī ts'ūs nō'e k'wūt' in tce La-
"Grizzlies | will be many | this | mountain on. | Deer | will be many mūn dja' dī ts'ūs nō'e k'wūt' ya' ta mūn dja' dō ha'wī-
4 this | mountain on. | They may eat. | No gall will have.
teō yī būn dja' te' ya' ta mūn dja' in tce cōnk tūl kā-
Raw | they may eat. | Deer | very | sweet will be.
mūn dja' būt teō la mūn dja' k'ūn ta gits la mūn dja' 6 Panthers | will be many. | Jack-rabbits | will be many dī ts'ūs nō'e k'wūt' tsūs na dō ko dji yan ya'nī st'ōe
this | mountain on. | ' | Yellow-jackets | he didn't like | they say. | Nearly teŌ yis tūk kūt118 būn L tēn teō tōn sis nats te'is tēn ya'nī 8 he killed them. | Blue flies | wasps (f) | he made | they say.

na'gī ki ye' kūl gūl dal ya'nī tō n teō būn te' in
Dog | his | with him | walked | they say. | 'Water | will be big,’ | he said ya'nī ca' na' dī kwōt wan t'āe ō yacts ca' na' tō nai 10 they say, | 'creek. | This | stream | some | small | creek | fish
hi hen dūl būn dja' te' in ya'nī tō nai n ē mūn dja' will go in’ | he said | they say. | 'Fish | will be good,’
te' in ya'nī Lo' yac gait s la mūn dja' Lo' yac la mūn dja' 12 he said | they say. | 'Trout | will be many, | suckers | will be many dī kwōt k'ai dō kī lāse būn dja' dī ts'ūs nō'e k'wūt’
this | creek. | Brush | will grow up | this | mountain on. | ‘
tūn nic t'ūn nal te'ūl ka' a' te'is tēn ya'nī kwūn te' 14 Manzanita, | white thorn | grow | he made | they say. | 'Valley
būn dja' dān te' in ya'nī in tce la mūn dja' dān will be | here,’ | he said | they say. | 'Deer | will be many | here,’
te' in ya'nī nō ni la mūn dja' dān te' in ya'nī dān 16 he said | they say. | 'Grizzlies | will be many | here,’ | he said | they say. | 'Here
tā'ūs nō'e na tāe būn dja' te' in ya'nī dān l'gūc la-
mountain | will stand up,’ | he said | they say. | 'Here | rattlesnakes | will

118 The first element is the heart or vital principle. It usually has a
possessive prefix. Then yis tūk must mean to do something to this which
results in death.
mǔn djae b'i ne=n dó tel la mǔn djae tc se teō la mǔn djae water-snakes | will be many, | bull-snakes | will be many
2 djań dí ne k'wūt' n=se n=c būn djae te'in ya=ni here. | This | land on | land | good will be,"' | he said | they say.
kwūn tel būn djae tc'i be na t gūl'qal ya=ni gac teō "Valley | will be." | Firs | he stood up along | they say. | Redwoods
4 la ha ta na t gūl'qal ya=ni tc'i be dūl tcik ūn tc' wai-
one at a time | he stood up along | they say. | Firs, | yellow-pines, | maul oaks
tc'o na t gūl'qal ya=ni nō nī yacts nō gūl gāl ya=ni he stood up along | they say. | Grizzly small | he threw down | they say.
6 tō n tec būn djae te'in ya=ni tō n=c būn djae djań "Water | will be bad," | he said | they say. | "Water | will be good | here,"
te'in ya=ni būst te lō la mūn djae djań te'in ya=ni he said | they say. | "Owls | will be many | here" | he said | they say.
8 būst bûnte la mūn djae djań te'in ya=ni tc'i līl la-
"Barking-owls | will be many | here" | he said | they say. | "Screech-owl | will be many
mūn djae djań te'in ya=ni tc'i bō wite djite wōts la-
here," | he said | they say. | "Little owl, | grosbeak | will be many,"
10 mūn djae te'in ya=ni te'ūs sai tc'un la mūn djae dūs-
he said | they say. | "Bluejays | will be many, | grouse,
tc'o ducte lōn l gai la mūn djae djań ts'ūs nō k'wūt' quails, | wood-rats | will be many | here | mountain on"
12 tc'in ya=ni tc'a nī la mūn djae tc'in ya=ni tc'un tc'-
he said | they say. | "Varied robins | will be many" | he said | they say. | "Woodeckks
gi tc'o la mūn djae tc'in ya=ni bûnte būl la mūn djae
will be many" | he said | they say. | "Yellowhammers | will be many,
14 tc'la kī la mūn djae tc'un te'ba gā la mūn djae sel-
sap-suckers | will be many, | Lewis wood-peckers | will be many. | Mockingbird
tc'un dūn nī tc'o la kī la mūn djae te'in ya=ni sel te'o i meadowlarks | will be many," | he said | they say. | "Herons
16 la mūn djae tc'o la mūn djae ban yō la mūn djae tc'in
will be many, | blackbirds | will be many, | turtle-doves | will be many," | he said
ya=nī kwī yīnt la mūn djae tc'in ya=nī sel k'ūt dī they say. | "Pigeons | will be many," | he said | they say. | "Kingfishers
18 tō nai te' būn djae te'in ya=nī tc'un t kūts tsē tc'un
fish | will catch," | he said | they say. | "Buzzards,
da tcañ' la mún dja' te'ūs sai la mún dja' djañ te'in ravens | will be many, | chicken-hawks | will be many | here’’ | he said
ya'ni na cöe k'a la mún dja' djañ te'in ya'ni te'ūs- they say. | ‘‘Robins will be many | here’’ | he said | they say. | ‘‘Mountain tall
nö'nes di k'wût’ in tce' la mún dja' te'in ya'ni
this on | deer | will be many’’ | he said | they say.
djañ kwün te'r bún dja' te'in ya'ni te'i be ūyacts bün-
‘‘Here | valley will be,’’ | he said | they say. | ‘‘First small | will be.
dja' wan t'ai n tce' bún dja' tút bûl tôt bûl ò t yats
Some | large will be. | Rain | let fall, | let it snow,
òlo a' nö ya te'ın ya'ni tot bûl de' ta ön yañ tò let it hail, | clouds | let come,’’ | he said | they say. | ‘‘If it rain, | let
stream rise. | Water
ò tce' tcañ ó le tút bûl ne ön yan tò k'ùn ha tò-
let it hail, | clouds | let come,’’ | he said | they say. | ‘‘If it rain, | let
n-let be large. | Muñ | let become. | It rains; | it stops increasing | it stops
raining. | Water | good
cöñ na ó le dja' nan t'ya ya'ni hai k'a le te'is tce'in-
let it become again.’’ | He came back | they say. | That | grow | he made
place
dùñ nan t'ya ya'ni
he came back | they say.
c lôts cit Lai\textsuperscript{117} nan dal ó düt t ge' ka le' be kwa nañ\textsuperscript{118} 10
‘‘My dog | my back | come along. | We will look.’’ | Vegetation had
grown.
tò nai nas dé lè kwa nañ ca' na' ta' se gûn tca' ge kwa nañ Fish | had become | creeks in. | Rocks | had become large.
n gûn cö ne kwa nan kakw te' qaL ya'ni kakw kô win-
It had become good. | Fast | he walked | they say. | ‘‘Fast | walk
yâl c lôts út te'ın ya'ni ne' n gûn cö nê kwa nan my dog,’’ | he told him | they say. | Land | was good.
kwün te'l sî nê kwa nan kal ca' e kwa nan Le ne' ha' L ta'- 14
Valleys | had become. | Had grown up | all | different kinds.
kì tò n ús lì nê kwa nan sak töe sî nê kwa nan tcö yì ha'
Water | had begun to flow. | Springs | had become. | ‘‘Again
tö bec tae' niñ la' tai nan te'in ya'ni ts'îe ka-
water | I try. | You, | too, | drink,’’ | he said | they say. | Brush | had
grown up.

\textsuperscript{117} cit La means literally ‘‘my butt.’’

\textsuperscript{118} The suffix kwa nañ indicates conclusive evidence of something which has happened without the knowledge of the speaker.
The root is -gai, "white."
It is warm. ILand is good." Grizzlies have become many. Brush has grown. All | different kinds | grass

Different kinds have come up. Grass has grown. Deer I many walk I they will eat. Some were small could not grow. Some were. Rattlesnakes have become many. Water-snakes have become many. Turtles have come out of water have become many. Many different kinds have grown. Mountains have become. "Fast walk. You, too, drink," he said they say. Ihis dog. "Now I we are coming back. Close I we are, my dog." Look I they say, to himself. "I am about to get back north." He said | they say, to himself. "I am about to get back north." He said | they say, to himself.

kūn Lān
All.
III.—THE SECURING OF LIGHT.

(First Version.)

kw si' nő'ân di nůk' ya'ni ús tūn ya'ni di se'
His head | he placed | south | they say. | It was cold | they say. | West

2 kw si' nő'ân ya'ni ús tūn ya'ni di de' kw si'
his head | he placed | they say. | It was cold | they say. | North | his head

nő'ân ya'ni ús tūn ya'ni di duk' kw si' nő'ân
he placed | they say. | It was cold | they say. | East | his head | he placed

4 ya'ni gün sul ya'ni kw si' ta yac tê le'120 k'at de'
they say. | It became warm | they say | his head. | "I shall go | soon."

t'i t'es ya'ni nai gi di can ci ye' bûn te'in ya'ni
He started | they say. | "Dog | what | mine will be?" | he said | they say.

6 lan t'a'kits e' bel sa'ie ya'ni yai in tâne na net. tâle
Many | all kinds | in vain | he tried | they say. | Mole | he kicked out

ya'ni dôs diji ya ne te'in ya'ni na net. tâle ya'ni
they say. | "I do not want it."

He said | they say. | He kicked out | they say,

8 lôn te'ge'nêcts di kwûc elô bûn te'in ya'ni ka'
long-eared mouse. | "This | I guess | my dog will be" | he said | they say. | "Come,

küc wô' nai nes dùn ne Le's nes dùn e wô' na' uûn lôn nô-
go. | It is far. | Night far. | Are you hungry? | Squirrel | you want

10 te'i ya'n ûc ga'n dô ye dû nô diji ya ne te'in t'âne nô-
I kill?" | "No. | We do not want it. | Acorns | we want,
dji ya ne na kwô' ni nô diji ya ne ka' kô wô' dûl na-
clover | we want." | "Come, | travel. | Swim across."

12 nô' bic121 te't tes del' ya'ni te' gün dùl ya'ni dô ye-
They went | they say. They went along | they say. | "I am tired.
he' e naci122 nô' tic te'le ya'ni ka' gi dûl te'in I will rest. | Lie down." | He sang | they say. | "Come, | we will go," | he said

14 ya'ni kûn ûn dùn ne kwûl lûc uûn te'in ya'ni nô' kwe'
they say. | "It is close | I guess?" | he said | they say. | "Your feet

120 The verb has an unusual and interesting form if it has been correctly recorded. Either te se ya tê le or tê cê tê le would have been expected.
121 The root is -bic. Cf. Hupa -me' (III, 240). Hupa does not have a corresponding form -mûw.
122 The root, -yic, is probably connected with a monosyllabic noun meaning "breath."
n cōn te' t tes del' ya'ní dō' na dūl tca'n te' gal' ya'ní are good?' | They went on | they say. | He did not eat a meal. | He walked | they say.

tō ca'n ta'nān ya'ní kūn ún dūn ne kwāl lūc uñì c'ōlōts
Water | only | he drank | they say. | "It is becoming close | I guess, my doga,'"
yai in ta'ñe s'ūs k'añ kwan te'ūn wī ye te' net'in wa in yai
Mole | had built a fire | tree under. | He looked at it. | He went around
waktu 2
  2 ts'ū, san ya'ní da'nī ca'n sūl gits uñì gi s'ūs-
to one side; | he saw him | they say. | "Who is he?" | "Lizard it is. | Fire he has built,
k'añ kwan te'ūn wī te'ūñe te'in ya'ní Lōn te' ge'de'ncts
| tree | under," | he said | they say | long-eared mouse.
waktu wai dūl nō te'ōl sañ uñ ye s'a ne nō'ño dūl. 6
"One side | we | will go around. | He might see us." | "House | stands. | You stop here.

nō te'ūñe kūn núc yic ca sūg gin de's u Lōl k'è kit tō-
To you | I will tell. | Sun | when I carry | its straps | you must bite off.

yae būñ būñ nūn e gin tel nōl te na' būñ be nōl ke'de 8
With | I shall carry | you must leave. | You finish when
cō' qō būñ n hunte būl te' in ya'ní djañ ha's sō' ti būñ
you must poke me | your noses | with," | he said | they say. | "Here | you lie.
k'a die' gūl gel de's yi he dūl ske 10
Soon | night when | you go in | after me."

ye te' gun yai ya'ní te' si te'ūn ye bi'e dō e djī ya ne
He went in | they say. | Coyote | house in. | "Not I want
te'an n tūc la' e teö he u'e ya te' in ya'ní e teö 12
food. | I will sleep | my grandmother." | "Yes," | they said | they say. | "My grandmother
c gal teōs wa teö he u'e na e'si bi'e te'ūs kat' ya'n-
give me | blanket."
"Yes, | here."
Head | in it | he covered. | "You sleep,
tō' la le ya'n to' la le ya'n to' la le di djī te'us wōl k'un-
you sleep | you sleep."
"What | makes noise! | Before
nūñ dō kwa nī ya'n to' la le ya'n to' la le ya'n to' la le
it did not do that." | "You sleep, | you sleep, | you sleep;"

tes tēt c teça te' e teö n tūc la' ne's tēca te' si yae ya 16
"I am afraid of you, | my grandchild." | "My grandmother, | I was
dreaming, | country large | I have traveled.

122 This adverb and the prefix, wa-, in the preceding word do not occur in Hupa unless it is that used in verbs of giving, etc. (II, 44).
dö yi he e ya n tō' la le ya n tō' la le ya n tō' la le ya n-
I am tired.' '' | ' 'You sleep, | you sleep, | you sleep.' ' | They slept,

tes la la ya n ni lō n tc' ge nēc ts n a n t ya ya n ni kwūnte
they say. | Long-eared-mice | came back | they say. | Their noses
būl ts'ūs qōt ya n ni ka s be nil ke e tc' in ya n ni lōn-
with | they poked | they say. | ' 'Well, | I have finished' ' | he said | they
say. | Long-eared-mouse.

tc' ge nēc ts ō dai s tc' e na' dūl tc' in ya n ni
' 'Outside | you go,' ' | he said | they say.
nūn s'ūs dūk k'ēs ya n ni ca nūn s'ūs gin ya n ni tc'e-
He got up | they say. | Sun | he took up | they say. | He carried it out

gin ya n ni ka s gū te na kūc dūn na e yai in tān
they say. | ' 'Well, | come on, | we will run.' ' | Mole

ts'ūl san ya n ni ca te gin tc' in ya n ni sūl gits ts'ūl-
saw them | they say. | ' 'Sun | he has carried,' ' | he said | they say. | Lizard | saw them

san ya n ni ca te gin kwān tc' in ya n ni tcūn nūn-
they say. | ' 'Sun | he has carried,' ' | he said | they say. | Stick | he took up
s'ūs tan ya n ni ye na net gal ya n ni tc'yante nūn-
they say. | House | he beat on | they say. | Women | got up

s'ūs t k'ai s nāk ka s ha s kūc tes nai ya n ni tc'si tcūn
both. | They ran | they say. | Coyote

kwūn tes yō ya n ni kwūn i yōl ya n ni kāko kūc wō' na l
they chased | they say. | They followed him | they say. | ' 'Fast | run,

cōlōs tc' in ya n ni ūl tc' in ya n ni kwō dō yi he e my dogs,' ' | he said | they say. | He told | they say | his dogs. | ' 'I am tired
gün tē tc' in ya n ni tc'si tcūn ye lin dūn kūn ūn dūn ne
now,' ' he said | they say. | Coyote. | ' 'Yesindān | is getting close,

yā ni tcūn kwōt hai k'wūt ta' kūn dūn ne
he said | they say. | ' 'Black water creek | this | country | close

yi ye dī nea ūn dūn ye sā n e tc' in ya n ni ūl tc' in
there | this | far | house | stands,' ' | he said | they say. | He told

yi ye dī nea ūn dūn ye sā n e tc' in ya n ni ūl tc' in
there | this | far | house | stands,' ' | he said | they say. | He told

16 ya n ni kū lō ya tcūl sa i k'wūt' bes gi n ya n ni st'ō s cōs-
they say | his dogs. | Yateču sa i k'wūt' | he carried it up | they say. | ' 'Nearly | I made it good,
gī lā ge hai yī ya tc' in ya n ni he ū s st'ō s cō s gū l la-
that,' ' | they said | they say. | ' 'Yes, | nearly | you made it good.

17 ge kwa nān dō be nōn sūn kwan nān nōn dēl ya n ni tc'
You were not hiding it.' ' | They stopped | they say | women.
The direction is west, hai dük' meaning up hill, not east as it often does.
128 Cf. Hupa dük kan.
126 Cf. bes giin above used of the start at the foot of the mountain.
127 The name of certain bulbs, probably growing in clusters.
128 Most likely incomplete because of the interruption.
129 "'Shut up," was the only meaning obtained. Its relations are quite unknown.
di cöe Kal'ea kwañ on t'gúc de k'a a bi ye nun dae na-something | has grown. | Look | there.’’ | ‘‘Stop, | come in, | lie down again.’’

2 nun túc on t'gúc di cöe Kal'uts te' yante stiñ ya'ni
‘‘Look, | something | is coming up.’’ | Woman | lay | they say.

ni le c'nan di djì te' gúc te' Le'ñi he ūe nun ūn dúk-
‘‘Say, | mother | what? | It is getting red.’’ | ‘‘So it is. | Yes. | Get up.’’

4 k'ë c'nan on t'gúc Le'ñ Has ts'us nöe ús sañ yúi
‘‘My mother, | look.’’ | ‘‘So it is. | Mountains | I see. | Over there,
La'ö n cóñ ûñ gi te' gús te' e n gün cóñ ûñ gi c'nan di cöe
too, | it is beautiful. | It is dawning. | It has become beautiful.’’ | ‘‘My
mother, | something

6 kas yai c'nan ts'us nöe de lûg n tca' ûñ gi qal ûñ gi
is coming up. | My mother, | mountain | burns, | large it is. | It moves,
c'nan n dûl Ine'ûñ gi c tæ c ki yô i ca ûñ gi k'è gün-
my mother, | we can see.” | ‘‘My mother, | what | yonder?” | ‘‘Sun it is.”’’ |
‘‘It is going down.

8 nac ûñ gi ta ún yai te'in ya'ní k'wûn nûn kwañ t'i
It went in the water,” | he said | they say. | Yesterday | it did the same.
ntut dûl lai c kik tee' sût di cöe kas yai o' t'gúc c tæ
‘‘We will sleep. | My boys.’’ | ‘‘Wake up. | Something | is coming up, |
look. | My father,
di k'ë kas yai on t'gúc dò na gai ânt'e ûwë qal-
what | comes up? | Look.’’ | ‘‘No. | Moon | it is.”’’ | ‘‘O yes. | It moves.
ûñ gi c tæ Kal'uts ûñ gi c tæ tcö yì ha's te' gúc te'i-
My father | it is coming up. | My father | again | it dawns.
ûñ gi c tæ hi gûl kal ûñ gi yis kan ûñ gi na gai yô yí-
My father | day breaks. | It is daylight. | Moon | is up there.
ha'ûñ gi c tæ ni ikts qal ûñ gi k'è gün nac c tæ he ūe
My father | slowly | it moves. | It goes down, | my father.’’ | ‘‘Yes,
12 k'ë nac tel ûñ gi cöe gi la ge na gai k'è nac bûñ nàk kàe
it will go down | I fixed it. | Moon | will go down.” | Two
djíñ s'ûs tîñ te' sî te'ûn ya'ni
days | lay | Coyote | they say.

kwûn Lañ.
That is all.

180 He notes the fitness of the name ‘‘traveler.’’
IV.—THE SECURING OF LIGHT.

(Second Version.)

di së kw së nöö .startTime ya'ni di de kw së nöö .startTime
West | his head | he placed | they say. | North | his head | he placed
they say. | South | his head | he placed | they say. | East | his head
nöö .startTime ya'ni gün süt. ya'ni kw sün da' ö na si la le
he placed | they say. | It became hot | they say | his forehead. | “I dreamed
ca di dük’ te’tes ya ya'ni Lön te’ge'nectc tak 4
sun.” | East | he started | they say | Long-eared mice | three
s’ül sañ ya'ni klö te’tel’tin ya'ni st telë nööl süt de
he found | they say. | His dogs | he took along | they say. | “My heart | falls
yae ni bel k’etein nac bůn nan dac bůn cůn qō bůn nūntc
they say. | “Ropes | you must bite off | you must come back | you must
poke me | your noses
bůn wa tōo wa'añ te’ol yool ya'ni n tō' la la n tō' la la 8
with.” | Blanket | through | he blew | they say. | “You sleep, you sleep.”
di da .favorite te’tes gin ya'ni ca te'gi ne tein na ye
From the east | he carried it | they say. | “Sun | he is carrying” | one
says.
ba gun' te’nin ya ya'ni st'öe có gi la ce be nōn sūn-
Coast | he came | they say. | “Nearly | I fixed it.” | “You were hiding it.
kwañ ǔni gi se o' le būn hai sō' yin dūn ha' tes gin
Stones | become | the | you stand place.” | He carried
ya'ni ca
they say | sun.
kal dac a te'i gūt tcůk tcō sūn lans sūt tūl dac gō ya ne' 
“Morning star | ategūtte kūtcō, | sūntans, | evening star, | stars.”
s’ūs da ya'ni kw tec' nan' a ya'ni na gai ca ben t'a 14
He sat | they say. | His mind | moved about | they say. | “Moon, | sun, |
you fly up
ya bi'k’ be nūn la gō ya ne’ Le ñūn ka sūn yac būn k'ē-
sky in. | You jump up | stars. | Morning | you must come up, | you must
go down,
nin yae bун ne* bi na hun dac bүн di dүк’ Le дүн ka-
world | you must go around. | East | morning | you must come up again.
2 na sүn dac bүn can di mүn dija*
Sunshine shall be.’’

s Kits te’e nүn ya ya’ni ṥai’ ṣi ḏi ṣi ṁa ṣe te’ ya’nte
Boy | went out | they say, | outside. | ‘‘What, | my father?’’ | Woman

4 te’e nүn ya ya’ni gо ya ne* ka le кваң ṭиŋ’ ya b’il’
went out | they say. | ‘‘Stars | have sprung forth | sky in.’’

Le ne* ha kwa’a ya’ni Lта’ ki’
All | gave him | they say | different things.

V.—THE STEALING OF FIRE.

6 kwәñ* n dә* ya’ni kwәñ* n dә*huncture’ na tec’l131
Fire | was not | they say. | Fire | was not when | boy | orphan
gәl ge* ya’ni te’l gal ya’ni tec’ ya’ni tes іn’
was whipped | they say. | He was thrown out | they say. | He cried | they say. | He looked

8 ya’ni kwәñ* sәn’i te’i’ ya’ni kwәñ’ у’s san te’un ni
they say. | ‘‘Fire | lies,’’ | he said | they say. | ‘‘‘Fire | I find’’ | he says.
ski dan te’i әl ge* te’e no* ya’ o’ t gүc te’en yai ta tei
Boy | who | whipped? | Go out. | Look.’’ | He went out. | ‘‘Where

10 kwәñ* у’l san di de* kwәñ* у’l san о’n t gүc о’t gүc
fire | did you see?’’ | ‘‘North | fire | I saw. | Look.’’ | ‘‘Look,
Le ne’hui skи kwәñ’ yil ’sә’i кваң Le’uң ha* о’no’ laң
all. | Boy | fire | has found.’’ | ‘‘So it is. | Go after

12 kwәñ* ta te’i tc’i’ tc’uң kwa’i’ yac tc’i’ лe’i’ лин’
ta tei fire. | Where | Coyote? | Go for him. | Humming-bird | where?
kwә’no’ laң ka* te’i’ лин’ te’n’un yai te’i’ tc’uң tc’qal
Get him.’’ | ‘‘Well, | Humming-bird | came. | Coyote | walks.’’

14 la’l bә’u’n то’ ya’ kwәñ’ о’no’ laң
‘‘Ten | go. | Fire | get.’’

tc’t’es yai ya’ni te’i’ nүn ya ya’ni еi’c bi’ kwa ne’
They went | they say. | They arrived | they say | Red mountain. | His
arms

16 ts’u’л ya’ni kwә’i’ k’ву’т’ di’j’i’ kwә’i’ tc’o’ kwә’i’ k’ву’т’
be held around it | they say. | Fire | on | Spider | fire | on

131 The word seems to be used of one entirely without relatives.
s'us ti'n yas'n te'núl küt yas'n te'sí te'ün a cós úl le'132 lay | they say. | They arrived | they say. | "Coyote | dress yourself." 2

a te'o úc le' te'ün únō te'ín yas'n he ū te'ín yas'n "I will dress myself | tree | behind," | he said | they say. | "Yes," | he said | they say.

kw'ís nes slin kwán yas'n a de te'ús Lé kwán yas'n His head | long | had become | they say. | He had girded himself | they say.

ös te gúc sga' ci ye' cün du te'ín yas'n te lé linte 4 "Look at | my hair | mine, | cousin," | he said | they say. | "Hummingbird,

ka' ni'n a cós úl le' he ū te'ün nōs L te'o s'ús lin kwán come, | you | dress yourself." | "Yes, | tree behind." | Blue | he had become yas'n le te'k ús le' te'ín yas'n te lé linte có' tūg gúc they say. | "Red | I am," | he said | they say, | Hummingbird. | "Look at me."

ka' nō dō k'an núc dac kwō'ís n dōi ūn gī ta'el kā "Well, | go ahead, | build a fire, | I will dance." | "Fire | is not." | "Where!

k'ūn kwō'ís n dūl i'n te'ín yas'n núc dac le' nes'ha' 8 Just now | fire | we saw," | he said | they say. | "I will dance | all c nōl i'n te'dō le yī ban tak' te'dō le ca núc dac look at me. | Sing | eight | sing | for me. | I will dance,"

kac gûn t'gûn ni'133 he ū yas'n yas'n le' nes'ha' nūn yai 10 he exorted them. | "Yes," | they said | they say. | All | came. te'gûn dac yas'n gûn tē kwō'ís qal te'ün na dōl- He danced | they say. | Now | fire | walked. | "Wood | pile up."

ea' he ū te'ün nā t'gûn sai te'gûn dac ya's ni te'si- 12 "Yes," | Wood | was piled up. | He danced | they say, | Coyote.

te'ün te lé linte te'ün nā t'gûn sai' ülai' te'nes da Humming-bird | wood | piled up | its top | he sat yas'n te'si te'ün kā di ce te'ün nat' na ka' ha' yas'n 14 they say. | Coyote | his shoulders | licked | both | they say. kwō'ís dō sla'n di kwān yas'n te' lé linte te'si te'ün Fire | did not laugh | what he did | they say. | Hummingbird | Coyote

132 This and the following word consist of the reflexive a t(d) -; cós, well; a-, verbal prefix; root -le, to do. The t seems to drop in the imperative form.

133 kae, plural third person of the pronoun; gûn, postposition; t'gûn ni = Hupa dû wen ne. The word is said to be usually employed of public speaking.

134 In the use of "fire" for dji kwōn te'o, its possessor, we may see a figure of speech or an actual identification of the two.
L tc'ũn ke nec ni dac de kwōn te'el tāc bũn te'si-together | talked | "I dance when | fire | you must carry out." | Coyote

tcũn te'nūn dac kwöčk s'ũs nat' ya'en kwōn te'-
danced. | His testicles | he licked | they say. | Fire laughed

gũl laũ ya'en te lē linte kwōn te'el tān ya'en s'ũs-
they say. | Humming-bird | fire | he took out | they say. | He built a fire

tcũn kwōn te'lānte n oōn kwa'lā ge kwōn k't-
fire. | Humming-bird | well | he did | fire | he stole.''

tel tcō de dū nūk'tūn lūt te'si tcũn na nec le ne-
'South | you burn, | Coyote. | People | all

ha kwōn bī ye bũn he ūn kac bī tāc lūl dja yok'
| fire | theirs | will be.'" | "Yes, | tomorrow | I will burn.'" | "Way

ne ū na nūn lūb bũn ya'en kwoč te'in ya'en tc'el lūt
earth | around you must burn,'" | they told him | they say. | He burned

along

ya'en ō t'ūkw gũn t'ẽ ne'el fūt na ni lūt de le ne's ha'
they say. | "Way back | now | earth middle | we have burned. | All

kwōn ye tel ta ne te'in ya'en gũn t'ẽ na ni dūl le
fire | have taken,'" | he said | they say. | "Now | we are getting back.

kakw gũn yal kūn dūn ne ẽ gũ lūt ūn gĩ he ūn na ni de lė-
Quickly | walk. | Close | we are burning.'" | "Yes, | we are getting back.

kwān nañ na ni de le
We are back.'"
VI.—MAKING THE VALLEYS.

kwī yaň te’ yan k’ücts le ne háš di baň in teč
Old men, old women, all to other side deer

ö te’üňe na sqañe yasńi lan e kik128 nō’ il bûń128 lač- 2
to them | moved | they say | many. | ‘’My children | you must stay. | One only

hač n he ől ka kwic137 yis ka nit’ ta kwil tän yasńi gŭt-
we will pass the night.’’ | Daylight when | they were not home | they say |

It was evening
gel yasńi teč kwc gŭt. gel yasńi yis kän yasńi teč-
yay they say. | It was very dark | they say. | It was day | they say. | Again
yi hač yi gŭl kăl yasńi s dzi dön süt di128 yať teč’ yasńi
it was daylight, | they say. | ‘’I am lonesome,’’ | they cried | they say.

côt na yail k’an yasńi kwōń ľuńg gŭł lūt yasńi hęńe6
In vain | they built a fire, | they say | fire. | It was evening when | they
looked,
yasńi s dzii hūt önan kwač ŏtę kwač dō na nec
they say; | day time, | mother | for | father | for. | Did not come back
they say.

n dūt dac te’iń yasńi k’l țeaks kwı yants t’ekts
‘’Let us dance,’’ | he said | they say. | ‘’boys | larger boys | girls.’’

he ŭe te’iń yasńi lan to’ yas n dūt dac te’iń yasńi10
‘’Yes,’’ | he said | they say. | ‘’Many | come, | we will dance’’ | he said |

they say.

se č duńtc te’ę gŭl le yasńi de nō’ yas e kik t’ekts
Sparrow-hawk | sang | they say. | ‘’Here | come | my boys | girls

de nōl kūt te’iń yasńi n gūn dac yasńi lan čnań12
here | come,’’ | he said | they say. | They danced | they say, | many. |

‘’My mother
dō hač na ńt t ya ye e t’ač dō hač na ńt t ya ye n dūt dac
you haven’t come home. | My father, | you haven’t come home. | We will
dance.’’

lan yiL kai se č duńtc kwāń dăč t’ač wāń k’ūts yasńi14
Many | days | sparrow-hawk | his head | feather | put in | they say.

128 Cf. Hupa xe xaix, ‘‘boys’’ (I, 164, 16).
129 The root is -il, used in the plural only.
137 Literally ‘’night will pass for us,’’ n he being used as object not subject, and the verb being clearly active in form. Cf. the Hupa use of verbs from the root -wel- wil -wil with the same meaning except that -wel- is used of darkness and -ka of the dawn.
128 The last half of the word is of uncertain connection, the first part is ‘’my heart.’’
nun dac kwana tun  

Le' dji'ih hut yae ni t'utt da'a di se  

They danced | night, | day-time | they say. | ‘‘We will take it | west

2 kwun tel bi' yune nun dac t'gun nais'qan yae ni ne'en ce- 

valley in.’’ | They danced. | They turned around | they say, | Mud springs in. 

te'o bie129 to no te'ul tal yae ni hai se y'i tes' ahi yae ni 

Water | they kicked out | they say. | Down hill | they took it | they say.

sais' ha ni yae ni yae ni 

Sand in | they danced | they say. | They turned around | they say. | North 

y'i tes' qan yae ni kwun tel ts bi' hai ban ha' nai nun qan 

they took it | they say. | ‘‘Valley small’’ | the other side | they took it across 

6 yae ni hai da' uu y'i da' uu y'i tes' qan yae ni kow tun tel 

they say, | from the north. | From the north | they took it | they say. | Level 

kwe' bu'l nais' an yae ni kwun tel b'ik' di nuk' yi- 

feet | with | they took it around | they say. | Valley in | south | they took it 

tes' ahi yae ni y'i nuk' y'i ga'wal yae ni te'uu de gu- 

they say. | South | they were carrying it | they say. | Sound | they heard 

ts' an yae ni 

they say.

10 s'ik' n'gun dac kwana do ha' ot's'un' na hes s'un' yai 

‘‘My children | have been dancing. | Not | to them | you went home,’’ 

tei' in yae ni nalt'kut yae ni ne' gun tel yae ni kwun- 

he said | they say. | They came back | they say. | Ground | was flat | they say. | Valley 

tel slu'n' yae ni di nuk' kin nec' gul sul yae ni di nuk' 

became | they say. | South | talking was heard | they say, | south. 

di dük' kin nec' gul sul yae ni o'yacts yae te'oi sul san 

East | talking was heard | they say. | Little | they heard 

14 yae ni nukt' do' ot da' ka'nat' ts'ie yae ni di de' u da' 

they say. | It was gone. | Voices | they heard again | they say. | North | voices 

tul sul yae ni ot'aku yi de' ot da' gul sul yae ni 

came | they say. | Beyond | north | voices | came | they say.

16 nes' du'n' ot'aku yi de' o'yacts na yae di' te'qo yae ni 

Far | beyond | north | little | they heard again | they say. 

ha'i' du'n' ot da' ye nalt sul yae ni nukt' do' yae te'oi sul. 

Long time | voices | come again | they say. | It was gone | they heard  

129 ne' ‘‘land,’’ n ce' ‘‘bad,’’ te'o 'big,'’ bi' 'in'; a large mud 

spring surrounded by mire. This spring disappeared after the earth- 

quake of 1906.
san ya'ní di nuk' nes dünk ò da' gül sül ya'ní ha-
they say. | South | far | voices | came | they say. | Long time

gë' dünk ò da' ye nàl tsùl ya'ní kwün tel teò bi' hí-
voices | came again | they say. | Round valley in | south

nük' ò da' yì nàl tsùl ya'ní .köl göte teò bi' kwün tel-
voices | came | they say. | Little Lake | valley becoming when
të lit kwün tel. n tca të lit ha gë' dünk nùn dac ya'ní 4
valley | to be large when | long time | they danced | they say.
yö' yì nuk' nes dünk n gün dö' ya'ní yö' k'un yö' yì nük'
Far south | far away | it vanished | they say. | | way off | far south

yì na ün ò ya'cst na de gùt tsan ya'ní ne's k'wüt' nas-
From the south | little | they heard again | they say. | Land on | it was
again because

li'në' ùt kwàn hût na gùt tsca' ya'ní te'ùn ne's l'ùt nas-
it was big again | they say | noise. | World middle | it had become when
li'në' kwàn hût te'ùn gün tsca' gün t'è kün dünk nas li'në 8
noise | increased. | Now | close | it became

ya'ní nai gà'q l ya'ní yì na ün ò t'ak'w yì de' nai ga-
they say. | They were bringing it back | they say. | From the south | beyond | north | they were bringing it back

e'sl. ya'ní nes' ùtci dünk hai da' ün nai hes'qùn ya'ní 10
they say. | "World-its-tail-place" | from the north | they took it back | they say
hai da's ün wùn gùt ti yac ya'ní wùn in tce' gùl le
from the north. | Some | became old | they say. | Some | deer | became

ya'ní ò ts' in ne ya'dö mùn ya'ní te' nùn nas ya'ní 12
they say. | Their legs | became small | they say. | They ran off | they say.
ts's'bi' nòli gùl le ya'ní kün dünk nas li'në ya'ní
Brush in | grizzlies | they became | they say. | Near | it became when, they say.
ts'ùs nôli bì ta' ye gün nàc ya'ní di da's ün kün dùntc 14
Mountains | among | they went in | they say. | From the north | very close

nas li'në ya'ní te'ùn kî nôl del hai dük' ye gi nai'
it became | they say. | Noise | went. | East | they went in

ya'ní yì nük' yì gün nàc ya'ní hai nük k'as. se ta' dünk 16
they say. | South | they went in | they say. | South along | Rock creek

ye gi nai' ya'ní n gün dö' ya'ní
they went in | they say. | It vanished | they say. | kwün łan'.
All.
VII.—THE PLACING OF THE ANIMALS.

s kik tel kūt ya'ni nāk ka' bel te't tes lai ya'ni
Boys | went | they say, | two. | Ropes | he carried | they say.
2 ħul k'ān ya'ni kāc kíts na te'ō' Lō k'i lektā' naék ka'̲-
A fire was | they say. | Old man, | "Set snare | boys, | two in a place
ta ha te'ō' li's dja' nāk ka' te'ın na dōl' ăs būn nāk ka'ñ-
let be caught. | Two | sticks | let stand on end." | Four
4 ka's'li te's del' ya'ni ts'li'bi' na t gūt Lōn ya'ni te'ūs-
t went | they say. | Brush in | he set snare | they say. | He caught
li's'le ya'ni Lā' te'ō yī ha' būn t gi yōt' te'ūs li' ya'ni
they say | one. | Again | he drove, | he caught | they say.
6 ts'li'k'wūn nō qān ya'ni dī nūk' te't tes in' ya'ni
Brush | on he placed | they say. | South | he looked | they say.
to'yī ha' ts'le k'wūn nō qān ya'ni ka' wūn dō' ăc
Again | brush | on he put | they say. | "Quick, | take off
8 ts'li' te'ın ya'ni to'yī ha' wūn dō' ăc ts'li' de-
sōc'te' ya'ni ha' del kūč' ya'ni c kik
Again | fawn | he took it off | they say. | Boys
10 nan ya ya'ni ta' to' tes ya dō ha' nant'ya te'ın
came | they say. | "Where | did he go? | He hasn't come back," | he said
ya'ni ta' te'ī Lā' dō ha' nant'ya te'ın ya'ni ta' te'ī
they say. | "Where | other one | he hasn't come back?" | he said | they say. | "Where
12 te't tes ya cī yē' ăn kīts dī de's te't tes de'le te'ın ya'ni
did he go, | my | boy?" | "North | they went," | he said | they say.
ak̲e tūc ke' dō ha' kwe' ts'u' san kwan ya'ni ka' cī
"Well, | I will track him." | Not | track | he found | they say. | "Well, | I

140 Cf. Hupa ki la xūtc, "boy" (I, 360, 3).
141 The Kato say "two-two" instead of using a word corresponding
to Hupa dālk.
142 Cf. Hupa teis loi, "he played" (I, 144, 4).
143 For the first syllable cf. Hupa mi'n- in several words containing
this root listed on page 221 of Vol. III.
144 def 'horn," -bē- "pointed," -te "small." The s of the second
syllable has been assimilated by the following c.
145 Cf. Hupa dil lea xūtc "deer-skin" (I, 230, 14) used in a dance, but
the usual word for fawn. It may mean spotted, since the skins used in
dances are often from deer which have retained their spots in part.
Goddard.—Kato Texts.

109

La't túc ke' n dò ye dò ha'ús san te'in ya'ni nò ni too | will track.' | 'There is none. | I didn't find it,' | he said | they say. | 'Grizzly
kwe' úc san ne te'in ya'ni na nec kwe' n dò ye te'in track | I found,' | he said | they say. | 'Human | track | was not' | he said
ya'ni nàn' t'ai dò hâ ts'û l san kwe' they say. | He came back. | He didn't find | track.
a' i. ta' t'as in tce' näk ka' cō n cōn kwa' la in tce' 4
'Butcher | deer | two.' | 'Very well | you did | deer
c kik te'in ya'ni wa ûn 'a n gûl k'an kwô'n' bût' bûn
my boys' | he said | they say. | He gave them. | Fire was | fire. | 'Stom-
ach for,
ô te li' bûn te'lr na'ë be dûl ai' c'n cōn gûl. cûn ne te'in its liver for | roast.' | 'Let us try it. | Good | it smells,,' | he said
ya'ni be te gû ts te'gûn a l e ya'ni te' gûl kû t' n cûn ne they say. | He bit it. | He chewed it | they say. | He swallowed it. | 'It
is good.
ñiñ qañ'aq146 te'in ya'ni ka' cī bec'ai cī te'in 8
You | put in your mouth.,' | he said | they say. | 'Well, | I | will try it,
I' | he said
ya'ni te'n al dûn147 cī bec'ai te'in ya'ni cī La' they say. | Te'nal'dûn | 'I | I will try it' | she said | they say. | 'I, | too,
bec'ai te'in ya'ni di'ûn es'ë ya'ni cī La' bec-
i will try it,' | she said | they say. | Up there | a row was | they say. | 'I, | too,
I will try it.
'ai' c'n cō'ûn gî te'in ya'ni t'e' bec'ai cī te'in It is good' | she said | they say. | 'Raw | I will try it, | I' | she said
ya'ni La' te'ô yi ha' te'n al dûn te'in ya'ni cī La' 12 they say. | Another | again | te'nal'dûn | she said | they say. | 'I, | too,
bec'ai te'in ya'ni cī La' bec'ai te'in ya'ni I will try it,' | she said | they say. | 'I, | too, | I will try it,' | she said | they say, | Old woman,
I
ten al dûn bec'ai cī La' te'in ya'ni te'yante cī 14
ten al'dûn. | 'I will try it, | I, | too,' | she said | they say. | Old men | 'I | will try | deer
bec'ai te'in ya'ni kâ cîte ta cī bec'ai in toe' will try it,' | she said | they say. | Old men | 'I | will try | deer

146 Cf. Hupa prefix sa- with identical meaning (III, 58).
147 An adolescent girl who was forbidden meat for a year or more by usual taboo of this region. Why she eats meat in this tale is ob-
scure, but it may be so told to emphasize the monstrosity of the grizzly bear people.
ōsī ci la become but to'in ya'nī ts'ūn cē kāl its head | I | too, | I will try | stomach,'" | he said | they say, | "Bone | I will break

2 bi ge te'in ya'nī kā ci u te ge become te'in marrow,'" | he said | they say, | "Well, | I | its ears | I will try," | he said

ya'nī kā ci kwe mix too kē kā ci oso die tūn they say. | "Well, | I | feet | I will pound. | Well, | I | its tongue | I will put in fire

4 kwō mi te'in ya'nī tc'ūc qōt' mix too te'in ya'nī fire in," | he said | they say. | "I will stretch | its hide," | he said | they say.

ₙₜₜ kā mix too sōt n cō ne kī yē tc te'in ya'nī tc'ō'-"Two | hides | are good, | my | blanket," | he said | they say. | "Found

6 sūt te'ūn tān bi nō le₁⁴⁸ k't dūl ts'eq būn nāl gi acorns. | Soak them. | We will eat soup. | Dog

ts'ūn wak ac yō gac te'in ya'nī nō i ini yin nāl gi bones | give. | Let him chew them,'" | he said | they say. | She put them down | dog

8 yan in tce ts'ūn ta'cí būl sk'ē tc te'in ya'nī kēc-ate | deer | bones. | 'Where | with | mush?'" | he said | they say. | "Give them'"

gūn kēc te'in ya'nī te'n dāl yeg in tce kwa te'in he said | they say. | "We will drive | deer | for him,'" | he said

10 ya'nī la'n to'yac k'ā to'būl lūt kācets to'gūc te-they say. | "Many | go. | Arrows | carry. | Knife | carry | sack in

lē bī mix too 'ac te'in ya'nī būl gūl gūs₁⁴⁹ to'tīc na kā put it,'" | he said | they say. | "Fire-sticks | carry | two.

12 òl k'an būn in tce gūt te'a ne tā gūt t'ats būn te'in You will build a fire. | Deer | is shot | will be butchered,'" | he said

ya'nī to'yī ha in tce gūt te'an tō'yī ha in tce gut-they say. | Again | deer | was shot. | Again | deer | was shot

14 te'ān ya'nī nāl gi tōl tūc in tce yi tōc būn ta'-they say. | "Dog | take. | Deer | he will catch. | Butcher.

t'ās te'wō būl ye bi'ūn cē te'yān ki ya mūn te'in ya'nī Carry it | house in. | Women | will eat,'" | he said | they say.

16 te'ē nà n tō' lāl in tce ūye ya dō gō' hēc te'in ya'nī "Cook it. | Go to sleep. | Deer | under | you are tired'" | he said | they say.

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₁⁴⁹ būl "with" and a root corresponding to Hupa -wis, "to twist, to rotate" (III, 227), used of fire-making with the drill.
ya'ni to' gul laL kac bi'e so' da bu'ni kac bi'e te'in ya'ni

"Go to sleep. | Tomorrow | you will stay, | tomorrow," | he said | they say,

nu'nka t'i nu'n 150 nai ke' te'ki te ni ha' na' be te'in 2
chief. | "Bathe | girls | all | swim," | he said

ya'ni no'si' te' na tco'l de te'in ya'ni kac bi'e ca'ni
they say. | "Your heads | wash," | he said | they say. | "Tomorrow | only

ta' o' yac bu'n hai ba'n se k'u'n te'in ya'ni du'n dai 0.5-
you will live by the river | after that | Black rock," | he said | they say. | "Arrowheads | you will make'

tei bu'n te'in ya'ni na kw'o'n te'o' ya mu'n slus te'o' -
he said | they say. | "Clover | you will eat. | Ground-squirrel | you will eat.

ya mu'n la'n k'u'n ta' gits te'o' ya mu'n o' di'e o'l tuk bu'n 6
Many | jack-rabbits | you will eat, | you will kill,''

tei'n ya'ni caac du'n te'wo' bu't bu'n gul ko'te te'u'n te'-
he said | they say. | "Bear-clover | you will carry. | (Angelica | you will carry.

w'o' buL bu'n hai da'su'n tei gel te'anc te'wo' buL bu'n te'in 8
From the north | (bulbs) | you will carry," | he said

ya'ni du'te'o' o' di'e o'l tuk bu'n te'in ya'ni o'we ci wo' -
they say. | "Grouse | you will kill," | he said | they say. | "Eggs | you will carry,''

gul bu'n te'in ya'ni ducts we ce w'o' gul bu'nlon L0.5-
he said | they say. | "Quail | eggs | you will carry. | Wood-rats
gai la'n o' di'e o'l tuk bu'n te'in ya'ni
many | you will kill," | he said | they say.

ts'u'n in tco' kac kits ts'u'n te'te'l gal ya'ni di- 12
Bone | deer | old man, | bone | he threw | they say, | east.
duk' ts'u'n te'te'l gal ya'ni di de' ts'u'n te'te'l gal
Bone | he threw | they say, | north. | Bone | he threw

ya'ni di'nu'k' ts'u'n te'te'l gal ya'ni ba gu'n no'ni 14
they say | south. | Bone | he threw | they say | coast. | "Grizzly
di duk' bun dja' te'in ya'ni bu't te' di duk' bun-
east | will be," | he said | they say. | "Panther | east | will be,''
dja' te'in ya'ni bu'ts di duk' bun dja' te'in ya'ni 16
he said | they say. | "Wildest | east | will be," | he said | they say.

no'ni di'nu'k' bun dja' te'in ya'ni bu't te' di'nu'k'
"Grizzly | south | will be," | he said | they say. | "Panther | south

150 The Hupa have a word ni'n xa ten, meaning "rich man, chief."
bun dja\textsuperscript{e} te'\textquoteright in ya\textsuperscript{n}i bu\textsuperscript{s} di nuk\textsuperscript{e} bun dja\textsuperscript{e} te'\textquoteright in will be,'\textquoteright he said they say. 'Wildcat | south | will be,' he said

2 ya\textsuperscript{n}i ba gu\textsuperscript{n}i bu\textsuperscript{s} te'o bun dja\textsuperscript{e} ya\textsuperscript{n}i no\textsuperscript{n}i they say. 'Coast | panther | will be,' he said they say. 'Grizzly bun dja\textsuperscript{e} ba gu\textsuperscript{n}i ya\textsuperscript{n}i bu\textsuperscript{s} bun dja\textsuperscript{e} ya\textsuperscript{n}i will be | coast,' he said they say. 'Wildcat | will be | coast,'

4 te'\textquoteright in ya\textsuperscript{n}i sa' te'o d\textsuperscript{I} d\textsuperscript{I}k' slin\textsuperscript{e} ya\textsuperscript{n}i L\textsuperscript{I} ts\textsuperscript{o} bu\textsuperscript{n}i he said they say. Fisher | east | became they say. Fox
di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i la\textsuperscript{n}e di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i te'\textquoteright east | became | they say. Raccoon | east | became | they say. Coyote

6 si te'u\textsuperscript{n}i di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i sle' L\textsuperscript{k}' ets di d\textsuperscript{I} k' slin\textsuperscript{e} east | became | they say. Skunk | east | became ya\textsuperscript{n}i sis di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i sa' ts di d\textsuperscript{I} k' slin\textsuperscript{e} they say. Otter | east | became | they say. Mink | east | became ya\textsuperscript{n}i de\textsuperscript{se}' te'o di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i bi ne' do' tel tein they say. Bear | east | became | they say. Rattle-snake | east | became ya\textsuperscript{n}i te' se' te'o di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i bi ne' do' tel tein they say. Bull-snake | east | became | they say. Water-snake

8 ya\textsuperscript{n}i do' li di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i L\textsuperscript{I} g\textsuperscript{u}c di d\textsuperscript{I} k' slin\textsuperscript{e} they say. Bear | east | became | they say. Rattle-snake | east | became ya\textsuperscript{n}i te' se' te'o di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i bi ne' do' tel tein they say. Bull-snake | east | became | they say. Water-snake

10 slin\textsuperscript{e} ya\textsuperscript{n}i di d\textsuperscript{I} k' t'a d\textsuperscript{I} k' uts di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i became | they say | east. Milk-snake | east | became | they say. sul gits di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i te'a hal di d\textsuperscript{I} k' slin\textsuperscript{e} Lizard | east | became | they say. Frog | east | became ya\textsuperscript{n}i di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i be' li\textsuperscript{n} s\textsuperscript{e} k' e' they say. Salamander | east | became | they say. Eel | day eel, nects L\textsuperscript{O} ya\textsuperscript{c}ts di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i L\textsuperscript{O} ya\textsuperscript{c}ts da- sucker | east | became | they say. Trout | hook-bill,

12 ya\textsuperscript{n}i d\textsuperscript{I} lante di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i be' li\textsuperscript{n} s\textsuperscript{e} k' e' they say. Salamander | east | became | they say. Eel | day eel, nects L\textsuperscript{O} ya\textsuperscript{c}ts di d\textsuperscript{I} k' slin\textsuperscript{e} ya\textsuperscript{n}i L\textsuperscript{O} ya\textsuperscript{c}ts da- sucker | east | became | they say. Trout | hook-bill,

14 te'a hal ges slin\textsuperscript{e} ya\textsuperscript{n}i di d\textsuperscript{I} k' L\textsuperscript{k}' slin\textsuperscript{e} ya\textsuperscript{n}i black salmon | became | they say | east. Steelhead | became | they say, di d\textsuperscript{I} k' east.

16 se' o' la\textsuperscript{n} s\textsuperscript{e} ts'\textsuperscript{u}n ga\textsuperscript{s}ut ts'\textsuperscript{u}n o' s\textsuperscript{u}t te'\textquoteright in ya\textsuperscript{n}i 'Stones | get | bones | to pound. | Bones | pound,' he said they say. n\textsuperscript{e} ne ts'\textsuperscript{u}n bi ne' o' s\textsuperscript{u}t te'\textquoteright in ya\textsuperscript{n}i q\textsuperscript{o}t' o' s\textsuperscript{u}t 'It is good. | Bone | back | pound,' | he said | they say. 'Knee | pound,'
tc' in yas'ni o lae o' süt te' in yas'ni t'un dùn ha's he said | they say. | "Its hand | pound," | he said | they say. | "All the time 2
d'o sùb bùn ts'ùn dò ho ta'es te'n dar túc bùn n cù ne in tes' you will pound | bones. | Do not waste them. | Are good | deer
t's'ùn te'in yas'ni bút' di teo ol tsùn yò dìjí k'ke' o' Lò bones," | he said | they say. | "Stomach | clean out. | Small intestines | braid.
cùn kwa' liñ ò de' te' n s'ùl tiñ's' o' gas te' le' o' Lò te' in te' n Knife | make. | Bow | scrape. | Sack | weave," | he said
yas'ni sì' te' s'ute' an o' Lò te' in yas'ni ki te' o' Lò they say. | "Head net | weave," | he said | they say. | "Arrows | put feathers.
kgets ta' cút s'ùl tiñ' ò gâs te' le' o' Lò te' in te' n Knife | make. | Bow | scrape. | Sack | weave," | he said
yas'ni te' t'ìs' o' Lò te' in yas'ni te' t'sts o' Lò he said | they say. | "Pestle | peck," | he said | they say. | "Mill-basket | twine,"
te' in yas'ni o est' o'lsùl te' in yas'ni te' t'sts o' Lò he said | they say. | "Basket-pot | twine,"
yas'ni te' gà o' Lò te' gats o' Lò te' in yas'ni 10 he said | they say. | "Basket-pot | twine," | small basket-pot | twine," | he said | they say.
ki te'o ki te' yacts o' Lò c ne c ts sel tìn bùl sùl tòi "Large basket-pot | small basket-pot | twine," | basket-dipper | seed-beater
o' Lò te' in yas'ni ts'al o' Lò s'kìts yac ba te' in 12 twine," | he said | they say. | "Basket-cradle | twine," | baby small | for!" | he said
yas'ni in te' ò de' bì' t'ên s'àñ dûl sò yas'ni ò de' yì têr- they say. | Deer | their horns | they shed | blue | they say. | Their horns | fall off
del' kai l'êt' in te' k't' te bìl' na te' ò s gêl te' t' ès- winter middle. | Deer | they gathered up. | They made into a pack. | They carried
gùn yas'ni nàk ka's' te' giñ yas'ni ye dûn na giñ te' têr-they say. | Two | carried it | they say. | House place | they brought it. | It is roasted.
nai' yas'gun yañ te' ek yì gùn yañ s'kìts yè gùn yañ 16 They ate it. | Women | ate it. | Children | ate it.

121 Cf. Hupa root -was "to shave off, to whittle" (III, 224).
te'gqot üsütas ya'ni be łañ gút dúts ya'ni i da-
They stretched | its hide | they say. | Rope | much | is twisted | they say, | (a kind of rope)

2 kī i da din tee in tee' gút te'añ na kai tes yai ya'ni
is made (f). | Deer | was shot. | Alive | it went | they say.
gült qest ya'ni tel ke' in tee' ya'ni öde' n tcaq
They shouted | they say. | Was tracked | deer | they say, | its horn | large.

4 na'gí yir teút ya'ni ye gun te'ún ya'ni
Dog | caught it | they say. | He smelled it | they say. | 

VIII.—THE SUPERNATURAL CHILD.

skits tee' 152 ya'ni djúń nes dun le' nes dun yi-
Baby | cried | they say. | Day | long, | night | long | it got light when

gült kà lit ski tee' ya'ni te'øjí há ya t gúlt túc ya'ni
baby | cried | they say. | Again | they carried it around | they say.
data yáñ shkí ya'ni ya'ni nàc t'ú' bûl nà b ya' tçí
"What is the matter | baby?" | they said | they say. | 
"Take it again." | It swim | they made

8 ya'ni k'wútt ta ka ya'ñ tè ya'ni ó'la' birk 153 kwe' 
they say. | On it places | they looked | they say. | Its hands in, | its 
àrst' ka ùntè ya'ni ö'si' k'wútt ta ka ya'ñ tè ya'ni
she looked | they say. | Its head | over | they looked | they say.

10 öte gér birk' ka ya'ñ tè ya'ni gí ya lè niñ ún tañ
Its ears in | they looked | they say. | "I am sleepy. | You | take

ski dòski ye kwúl lúc ce nó híñ o' tañ gí ya lè hai
baby. | It does seem like baby. | You (plu.) | hold it. | I am sleepy. | That

12 kwûn łañ yis kan dò n túc la le nó hin nólim' ekì ci-
many | days | I have not slept. | You (plu.) | look at it. | Baby | mine
yen data có kwúc te'in ya'ni dan cañ shkí di 
something is wrong," | she said | they say. | "Some kind | baby | this. | 
It may be broke.

14 kwûn' ya'ñ la' na' cè te't dúlt t'ò' kwúc ya'ñ ya'ni
Carry it. | Something stung it I guess," | they said | they say.

153 Cf. Hupa meãk which has the same meaning (I, 157, 11).
dō kwin nūs sān ne būl ō' t yīn 154 lan yīl kai tesi ne
"I do not know. Doctor it. | Many | mornings | I have looked

ski ū te'ūnę ti'cān dī ski dō cki ye kwāṇ hai kwūn-
2 baby | on account of. | Some kind | baby. | It is not baby. | This | many

Lāṇ yīl kai dō n tūc lai te'i̲l tōt 155 ōl te'i n tūc lai
nights | I have not slept. | It suck | make. | I will sleep.

na be ōl te'i̲ dān te eō kwūc cūt aŋ kwūc da t'ya cān dī
It bathe | make. | Something wrong I guess because | it cries I guess. | Some kind | this

cki nō hīn nāt te ka kō sī le ge gün t'e na hō tūn nāc
baby. | You (plu.) | carry it. | I am sick | now. | We will move

dī dē tōl būl̄ ski ts'al būl a he ụ̄ tūc būl dja'ī̲ 16
north. | Hang up | baby | basket-cradle and all. | "Yes, | I will hang it
" | "Here

ūn tēe' būṇ nō dō hai dē te'ūṇ e nō nūn yīṇ na hūn dac
you may cry." | "Come." | North toward | they moved. | "Go back.

ski ōn t'gūc būn be dōn kwi̲e kwūn ye dūl tūc tel
8 Baby | see. | It is dead | I guess. | We will bury it."

na hēst t'yai ski ū te'ūnę bī tce̲n ya kwān 156 ya'ni
He went back. | Baby | close by | he had come out | they say,

ts'al bī̲ e hai ta na gūs nūc kwān ya'ni sau tō̲ bī̲ e na gūs-
10 basket in. | There | he had been playing | they say. | Spring in | he had been playing

nie kwān ya'ni Lo̲' te't te'ats kwān ya'ni te'cūte tel-
they say. | Grass | he had cut off | they say. | He had spread

kwān ya'ni tō bī̲ e s'ūs da kwān ya'ni te'te's ya kwān
12 they say. | Water in | he had sat | they say. | He had gone

ya'ni ca' na'yacets na ūn gūl a'ą kwan ya'ni te'ūn si'ts
they say. | Creek little | he had made a weir | they say. | Pine cones

nō lā kwān ya'ni nāk ka' te' kaka' ba tse ye te' gūn qāṇ
14 he had put down | they say. | Two | net-poles | he had put in

kwān ya'ni te' kaka' Lo̲' būl s'ūs Lōṇ kwan ya'ni
they say. | Net | grass | with | he had woven | they say.

te'te's yai kwān ya'ni te' k'as te'is tce'i̲n kwān
16 He had gone | down | they say. | Brush fence | he had made

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154 Literally "with it you (plu.) stand."
155 Cf. III, 267.
156 That the incidents which befell the child are inferred from the evidence left on the ground is indicated throughout this tale by the suffix -kwan. The suffix -xō lan is used in a similar manner in a Hupa story (I, 185).
ya'ni bel nōn qan kwan ya'ni te'k'as te'is tei'n kwan they say. | Ropes | he had put | they say. | Fence | he had made

2 ya'ni te'tes ya kwan ya'ni s'ūs k'ān kwan ya'ni na-they say. | He had gone | they say. | He had built fire | they say. | He had made a weir

ūn gul. ya'ni s'ūs k'ān kwan ya'ni k'w kwe' they say. | He had built fire | they say. | His foot

4 ò yacts sūk'ūn ya'ī kwan ya'ni k'w kwe' gun teaq kwan small | had grown | they say. | His foot | had become large

ya'ni te tan teō kwāts gūn yai kwan ya'ni na ūn gūr-they say. | Stream large | he had come down to | they say. | He had built a weir

6 sa'kwan ya'ni nait gūl'ae te'kak' yi te'gūn an-they say. | He stood up a stick, | net | he had put on it

kwan ya'ni ts'ūn ts'ī s'ūs ti'n kwan ya'ni kuc-they say. | Downhill head | he had lain | they say. | His foot

kwe' gun teaq kwan ya'ni kwō'nō yacts s'ūs k'ān-had become large | they say. | Fire | small | he had built

kwan ya'ni te'tes yai yi de' te'ūn swölte na ka' nō-they say. | He went | north. | Stick | small | two | he had put down

10 la kwan ya'ni te'gat ts'ě te'kak' būl s'ūs Lōn kwan they say. | Iris | net | with | he had woven

ya'ni Lō yacts kwak'ě yacts s'ūs Lōn kwan ya'ni they say. | Suckers | its net | small | he had woven | they say.

12 k'at te'ūs t'ā kwan hūt nō ūn tān kwan ya'ni tūn ni bi' Arrows | He had feathered when | he left there | they say. | Road in
ts' kāl dūn s'ūl ti'n nō ūn tān kwan ya'ni te'tes yah-he had walked place | bow | he had put down | they say. | He had gone

14 kwan ya'ni kacts nō'ni'k'ān kwan ya'ni te'k'āl dūn they say. | Knife | he had put down | they say. | He had walked place

būl gūl gūs na t'gūl'ae kwan ya'ni firesticks | he had stood up | they say.

16 gun tē skē tes yayē ci ye' hai de' naltēe būn ca "Now | baby | went | mine | north | you must catch | for me,"
tē'īn ya'ni dō dūl sūs he tōl ke' būnī dō yī de he' ne'nn-she said | they say. | "'We didn't see him.'" | "'You must track him.'" | "'We are tired.' | Land is large,

18 teaq tes dūl ke'ē na wō' t'lōs būnī te'īn ya'ni dō dūl sūs-we tracked him.'" | "'You must bring him back,'" | she said | they say. | "'We didn't see him,
he ní ye' skí dút hi ya dji dō ye tce' kwan4157 yi ĝut ka-
your | baby.' | 'What is the matter?' | 'No. | She cried until | day.
le la'k ha'čuň yil kai kwc' te' ug ge skí hai kwa ne-
2 Ten | nights | she has cried about it. | Baby | that | he did because.
tel kwan hūt skí wa nō i t'a ge skí cō' ńg lai dań ha' Baby | she wants.' | 'Baby | good | white | is like.

dō ci ye' skí kwan hūt dī cō' skí ye kwan nān te' in yae ní 4 Not mine | baby because. | Some kind | baby it was,' | she said | they say.
dō ha'ś ku ē te' dō skí ye kwan nān cō' te' ġun yae ne ci ye' 'Do not cry for it | not baby it is.' | 'I love | my
eči dō ha'ś deň ňiel le stō' ńc te' nō' ňun a ne tce' bū' l dō-
6 baby. | It did not stop. | Nearly | it killed us | crying with. | We did not sleep.
ha'ś ntes dī la le lań yil kai tes dī i ne skí dī cō' ye kwan-
Many | nights | we watched it. | Baby | some kind it is
nān skí dō ha'ś ku ňun ce' ći ye' te' ŋe' te' āk dō ku ņe te' ĉe'
le 8 baby.' | 'Do not for it cry, my | woman.' | 'I will not cry.'

s'ūs k'ān kwan ya'ni ō yaacts te'ń ēwōlte nō la-
He had built fire | they say, | small. | Sticks | small | he had put down
kwan ya'ni ńl te' wa ī ń te' bí' ń s'ūs le' kwan ya'ni 10 they say. | Eel-pot | its bottom in | he had tied | they say.
s'ūs Lōń kwan ya'ni nes tō bī' ń nō ňu ňan kwan ya'ni He had woven | they say. | Long, | water in | he had put | they say.
te'ń sīlts tō nai tē' ŏr yi kwan hūt te' kac kwan ya'ni 12 Tree-heads (cones) | fish | he had named when | he caught | they say.
te' ga tsē' te' kac' bī' ń nūn te' ŋūt ts'ūs te'ń kwan ya'ni Iris | net in | strings | he had made | they say.
būl te qōt te' ġun dūs kwan ya'ni te' tōs ya yi de' tō-
14 Net rope | he had twisted | they say. | He went | north. | Water large in
ntcau bī' na' sa' kwan ya'ni he had made weir | they say.
skí ci ye' te' sīl būl ē te' ġut lan yil kai te' in 16 "Baby | mine | I hung up | it cried because | many | nights," | she said
ya'ni tōl ke' būn yań ya'ni ō te' ni te' nē dō yi he' et they say. | "You must track it," | they said | they say. | "I will leave
it | I am tired because.
na hūc dac tē le nań qūt de' na wō' t lōs būn te' in ya'ni I will go back. | You come back if | you must bring it back' | he said | they say.

nes dūn te sōl ke'de' ōtcō nō' teic būn te'in yā'sī cē
"Far | you track it if | you may leave it,\" | he said | they say, | \""baby."

2 teō yi nūn ya ye kwān nān hai ōtcō ni teca nē nes dūn
Another | came. | \"\"That | I left | far
tes ya hūt te'īn yā'sī kwūn lān ōtcō dūt te'ān te'in
he went because,\" | he said | they say. | \"\"Enough, | we will leave it,\"\" | he said

4 yā'sī na dūt ya ye bē'unē dō ye hē'ē tō wūn t gī bā e
they say. | \"\"We will go back | house toward. | I am tired. | Water for |
I am thirsty.

nes dūn te sī ya hūt dō ye hē'ē stca gūn tē le
Far | I went because, | I am tired. | I will sleep.\""

6 ca' na'e kwūts gūn yai kwān yā'sī na ūn gūl'ē'ē kwān
Creek | he had gone down to | they say. | He had made a weir
yā'sī te' kāk' nō ūn tān kwān yā'sī sūsk'ān kwān
they say. | Net | he had put in | they say. | He had built fire

8 yā'sī te't tes ya kwān yā'sī yī de' yō yī de' nes dūn
they say. | He had gone | they say, | north, | way north. | Far
yō oūn ca' na'e n te ca' na ūn yai kwān yā'sī dō hē'ē nān-
over there | creek | large | he had crossed | they say. | He did not make
weir

10 gūl'ē'ē kwān yā'sī te'i yacts ts' te's tān yā'sī yī de' they say. | Canoe | he took | they say, | north.
k' te l teōt yā'sī nes dūn te't tes ya yā'sī yō yī de'
He stole it | they say. | Far | he went | they say | way north.

12 dō hē'ē ku kwe'ē gūl' sān yā'sī ta ca' n te'ā n te's ya yā'sī
Not | his track | was found | they say. | Somewhere | he went | they say.
kē kwe'ē cō kān n tē yā'sī dō yai sūs yā'sī
His foot | in vain | they looked for | they say. | They did not find | they say.

da ta bes ya kwūc yā'n yā'sī di de' tō bē'ē tūn yac
"On the bank he climbed I guess,\" | they said | they say. | \"\"North | water in | you go,\"\"
yā kwūl te'īn yā'sī sīs ni ūn yac di de' yā kwūl-
they told him | they say. | \"\"Otter, | you | go | north,\"\" | they told him
te'īn yā'sī sa' ts nā'gī lga kē ni ūn tūm mīc dī-
they say. | Mink, | ducks white, | \"\"Well, | you | swim | north.
de' na kwūl sūs būn n dō ye nes dūn cē ni bī ne\nYou must find him.\" | \"\"No. | Far | in vain | I swam.\"\"

158 Hupa has a form -men besides the more frequent -me (III, 240).
Their connection is not clear.
ta cō kwūc te’ in ya’ni kw kwa’ na’ lūt ta cō kwūc
“Somewhere I guess,”’ he said | they say. | “For him | you burn,”
| Somewhere I guess,)
tc’i n ya’ni yō yi de’ nes dùn gūl sān ya’ni yō yi de’
he said | they say. | Way north | far | he was seen | they say. | “Far north
skits qa’le gūl gel lit tc’i n ya’ni la hā’ na nēc yī da rūn
baby | is walking | evening when,’” | he said | they say, | one | person !
from north.

nūn ya hūt tā t’sūs tān kwan ya’ni bī te’t ya’cts bī
He came when, | he had taken from the water | they say. | In | canoe in
s’ūs k’an kwan ya’ni te’t tes ya kwan ya’ni yī de’
had built fire | they say. | He had gone | they say, | north.
nas lūt kwūn ya’ni dan cân nais lūt ya’n ya’ni di’
He had burned | they say. | “Who | is burning?”’ | they said | they say. | “North
de’ k’il lek qa le k’a’ yī gūl lē le s’ūl ti nē mūl di-
boy | was walking. | Arrows | he was carrying | bow | with | north,”’
de’ tc’i n ya’ni dō dūl tsūt de’ dan cō kwūc dō tc’ūn’e.
he said | they say. | “We didn’t know him. | Stranger. | We did not
speak
kūn nūt dī yī ce ū tc’ūn’e nes dùn yō yi de’ qa le ya nūn
to him. | Far | way north | he was walking,”’ | they said.
tan tō’ kwūts ts’ gūn ya kwan ya’ni nan gūl.sē kwān
River | he came down to | they say. | He had made weir
ya’ni kwōn’e ū ya’cts s’ūs k’an kwan ya’ni te’un
they say. | Fire | small | he had built | they say. | Stick
swōlte nāk kā’ nō la kwan ya’ni lō ya’cts te’ gūn kan
small | two | he had put down | they say. | Suckers | he had netted.
ts’ nel ya’n ō sī’ kwōn’es’ mé s’ān ya’ni yī de’ ts’t tes-
He ate up. | Its head | fire in | lay | they say. | North | he had gone
ya ō tūs kwan ya’ni ca’ na’ k’wūts gūn ya kwa’ñ ya’ni na’
beyond it | they say. | Creek | he had come down to | they say. | He had
made weir
ūn gūl.sē kwan ya’ni te’ kak’ būl nō tc’ūn tān kwan
they say. | Net with | he had held
ya’ni lōk’ te’ gūn kā’ kwa’ñ ō sī’ kwōn’es’ mūn a s’ān
they say. | Salmon | he had caught. | Its head | fire before | lay
ya’ni yī de’ ts’t tes ya kwan ya’ni ca’ na’ k’wūts ts’-
they say. | North | he had gone | they say. | Creek | he had come down to
gūn ya kwan ya’ni na ún gūl.sē te’ kak’ te’ kak’ bī
they say. | He made weir. | Net | net’s back-bone
to'is tci'ni kwañ hüt ye ts'gun qan kwañ ya'ni ges ts'gun kan
he had made when | he had put in | they say. | Black salmon | he had caught.
2 ő si'e kwöñ'muñ a s'qan ya'ni ges nteag ősi'e be. Its head | fire before | lay | they say, | black salmon | large | its head. | Eel
liñ te'gun kan kwañ ya'ni kwöñ'buñ a s'út. tin ya'ni he had caught | they say. | Fire before | it lay | they say.
4 nák ka' e'k'e nêcts ts'gün kan kwañ ya'ni te' kak'bi Two | day eels | he had caught | they say. | Net in
kwöñ'muñ a gün t'e kün ún dün ya'ni kwe ya'neti'ni'ñe fire before. | Now | it is near | they say. | Track | they saw
6 ya'ni nák ka' na nêe te'gün t'an ya' te' be dün güñ sán they say. | Two | persons | acorns | they were picking where was seen
ya'ni they say.
8 dan cö' qa lö yi na úñ ő ts'ün'e kó nö' ic he ü' 'Some one | walks | from the south. | To him | speak.' | 'Yes,
ő ts'ün'e kün núc yic ta cö úñ gün ya' a niñ yö yi nük' to him | I will speak.' | 'Where | you walking, | you? | Way south
10 te sünk'únts ya'ni ta cö ún güñ ya'l nañ ő te'ün'e na- you ran off' | they say. | 'Where | you walking? | Your mother | toward | go back.'
hün dac dò na húc têle dî de's c nañ ye c nañ te'ün'e nac-
'I will not go back. | North | my mother is. | My mother toward | I am
12 da le nes dün nae da le n ta' tee ce na hún das dò ye
Far | I am going.' | 'Your father | cries. | You go back.' | 'No
sta' n dò ye di nük' dî de's c ta ye tât dji nan dûl te. my father | is not | south. | North | my father is.' | 'When | are you going
home?'
dö nae dûl têle dö ta cö' sî da têle dî de's cî ye's ne' ye
'I am not going back. | Not any place | I will stay. | North | my | coun-
try is.
14 ne ye djañ ta ne dî de's dan dji bi ye' c nañ bi ye' Country | here | much | north. | Who | hers | my mother | hers?'
16 te'ín ya'ni dî dji bûn nac tòl a dò sa' dûn gùt dai he said | they say. | 'Why | you take me back? | Not | alone | stay
e dji ya ne te sì yai dî de's tò nai tûn dûl üc tei tê lit I like. | I went | north. | Fish | come | I will make.
18 yi dâ' úñ tûn dûl buñ ges hai dâ' úñ tûn dûl buñ da. From north | must come. | Black salmon | here from north | must come. | Hook-bill
teō hai dai e ūn tun dul buū Lok’ hai de ūn tun—here from north | must come. | Spring salmon | here from north | must come.
dul buū Lō yac tun dul buū be ūn tun dul buū hai—
Suckers | must come. | Eels | must come. | Here from north
da e ūn Lō yac gaits tun dul buū hai dai ūn ts’ūn tel.
tROUT white | must come. | Here from north | turtles
تعل hal hai dai e ūn te k’a tee hai dai ūn te’ tūl ac buū
must walk. | Here from north | crabs | here from north | must walk.
tō tat sūt’ būn dja ciū hit’ ca na e tō ús tūm mūn dja e
Water | will dry up | summertime. | Creek | water | will be cold.
sak tō e tō ús tūm mūn dja e tan teō tō sūl būn dja e
Spring | water | will be cold. | River | water | will be warm.
dō ook nūt dō būn dja e wūn ta tō nū nēc būn dja e wūn—
Not entirely will vanish. | Some places | water | will be standing. | Some places
ta tō nūl lin tcwölte nūl lin būn dja e
water | ripples short | will flow.’’
nes dūn tō na na gūl li nē yī de e se na dai ye ū ye
Far | water | runs down | north. | Rocks | stand up | under.
da cō e ta cō e ūt yī gun t’ōt ya e ni kō wūn tūn tūt būl—
Somewhere | where | it is foggy | they say, | it is cold. | It rains when,
tē lit tō nai te’ i le tē lit tō tūn ya ūn ya e ni kai hit’
fish | will come when | water | rises | they say. | Wintertime,
gūn tūn k’ūt la ce e L gaits ges na e ca nes teō yī nat dūn—
fall becomes, | buckeye white, | salmon eye, | moon long, | entrance slippery
kwūl kūt teō teiL teik tūn L tūk Lō’ dūl k’ūs dānśe gūn-
stick red, | leaves die (?) | grass dry, | long ago | spring was,
da nīt cīn L’ūt na gūt Lūt út te’ nūn yai tō nteag na
summer middle, | it is burned over when | he came. | Water great | runs
down
na gūl li n ū ye ye te’ gūn yai te’ yān kī te’ en t get(s)’ nāk-
under | he went in. | Women | saw him | two
ka e te’ wōc bī n e n ce e dūn dō dān cōe kwūc yī hūn nāc
foam in | ground bad place | nobody | can go in
kūn t’e ya e ni
is that kind | they say.

kwūn Lān
All.
IX.—YELLOWHAMMER’S DEEDS.

ke gút t’ee yí tcō bīe na csē k’a tcal ni te’ús saī teún
He taught them, | dance-house in, | robin, | varied robin, | bluejay,
2 da tcān̕e te’ús saī būs tc lō tc ē lintc dūs tcō tcō dūcts
raven, | chicken-hawk, | owl, | humming-bird, | mountain-quail, | quail,
dūs tcō se ē dūnte slūs da taite gāc tcō k’wūt kwā a gits
grouse, | sparrow-hawk, | ground-squirrel, | grey-squirrel, | red-squirrel,
4 se l tc’wōi set kūt i dēl na kē its sīs sa’ts L tsō guñ
heron, | kingfisher, | crane, | duck, | otter, | mink, | fox,
Lañ be gút t’ee tcīte wōte tc’ūl sūt di da nes tcō te’ō
many | he taught. | Grosbeak, | thrasher, | blackbird,
6 tc’ō la kī ban sīts das tcān̕ yai n tān yō’ būts k’āi̱
meadow-lark, | sand-piper, | gopher, | mole, | scoter, | seagull,
t kac tcō ei lec le tcūn tōi gī tcō tcūn nū, tcūnte tcūn-
pelican, | oriole (?), | woodcock, | sapsucker (?), | woodpecker,
8 sāl tcīk k’āi kōs lūte k’ōs sō wī tcō ka’ ts’ūs saī l tcūn tcō
(a bird) | wood duck | goose, | bluejay (black),
būs tc lō lgai tō ka li gits tcō wī nāl dalts qōt’ yō’ ēuts tē-
white owl, | mud-hen, | ‘‘run-around-a-tree,’’ | blue-bird, | thrush,
10 duñ qō yants te’ūn da ka yōs tcūn tcūn t yachts t’ē būl ca
buzzard, | condor (?), | curlew, | Moon
be gūn t’ee ya’ ni hai k’āi tc’etc sūl sūnte Lōn lgai
he taught | they say, | these | wren, | chipmunk, | wood-rat,
12 tsīts gaitc la’ nes slo’ kūsts sūts’ būt nūl t’ai ca da-
pole-cat, | raccoon, | skunk, | flying squirrel. | ‘‘Moon | very bad
t’īn’ cō nā’ tān c yachts na nēc ődā t te’cē nāt gat de
is coming back, | my grandchildren. | People | their mouths | he has
sewed up
14 Le ne’ ha’ na kā nict t’a kwic k’qat de’ ō wūn dañ na he-
all. | I am going to sling at him | soon.’’ | Some | already | he loosened
gat ya’ ni őnīte159 nō nāt ya’ ni they say. | Half-way | he untied, | they say.
16 gūt gele ya’ ni ca nā gūt dal e yachts gūn t’é na-
It was evening, | they say. | ‘‘Moon | is coming | my grandchildren. | Now | I will sling at him.’’
kā nict t’a tē le in tce’ tō le’ bīe tc’t tēl būn kwan ya’ ni
Deer | suck in | he had filled | they say.

159 Cf. Hupa nē djit ‘‘middle’’ (I, 241, 5).
búl daí bíe yi sí ún na gút dal na k‘út sel gai búl na-
Entrance in | from the west | he came along, | white gravel | with | he
threw at him
kú wúl t’a yae ni tó na des búl yae ni da teqú kú dae 2
they say. | Water | he sprinkled | they say. | Raven | his mouth
tas te its yae ni kaw kwalé s dji súís túk te’a wúñ tó-
he tore, | they say. | “Quickly | do that. | Is killing me | food for. | Water for
wúñ s dji ye gút sai có ūm te ci cóní kwa kwúl la ó dae 4
my heart | is dry. | Well you did, | well | you treated him.’’ | His mouth
na he gat yae ni Le ne’ ha e cóní te’e nañ gat yae ni tó
he untied | they say. | All | well | he untied | they say. | ‘‘Water
ye te’ gá bíe ól te ci láñ ta ya ònánn na néc te’ e gá ne-
6 they bring in | you cause. | Much | let them drink. | People | he had killed,”
kwa nañ te’ in yae ni buntcó búl cóní sta na huñat
he said, | they say. | ‘‘Yellow-hammer | well | he sits | you untie’’
te’ in yae ni cágán’ kwa kwúl la gé dáñ st’óte te nò tcín-
8 he said | they say. | ‘‘Well | I did to him, | while ago. | Nearly | he killed
you.

núñ a nè kwán nán Le’ yíla ka na húc gat té le Le’ nes-
Night, until morning | I will untie. | Night | long
dúñ yíl ka tê le na húc ga kwañ te’añ ta’ teít na néc
ten morning will be | I am untiring yet. | Food | cook. | People
c gi na e kwán nán có ne kwañ húc la gé nó’ dae na he si-
are hungry. | It is good | I did to him. | Your mouths | I untied.
ga de kè nõl get kwán hút kú dji súl túk e in teñ te t’as 12
Because you were afraid | I killed him. | Deer | butcher;
na nèc ya muñ sk’er ta te’o’ búl Le ne’ ha e 0’sút
people will eat. | Mush | prepare. | All | pound
te’ ún t’añ na nèc na dül tea muñ ban teò 0 te’ ùñe tó’ 14
acorns; | people | will eat a meal. | Mussels | toward | go
yac wúñ n teqí ta’ taít t kac teò te’ ùñts yañ kú
some. | Very | low tide.’’ | Pelican | ran | they say. | His mouth
dañ te lé linté kú dañ söste ban sita hán kú dañ 16
humming-bird | his mouth | slender, | sand-piper | he | his mouth
söste yae ni
slender, | they say.

Le ne’ ha e te t’a yañ ni te lé linté di deñ te’ ús sañ- 18
All | flew (in pairs) | they say. | Humming-birds | north, | blue jays
tein di des' du'te to' te'a ya's ni na ke' its di des' yó·north, | grouse | flew (in pairs) | they say. | Ducks | north, | far north,  
2 yì des' bûte k'a'ík di des' k'ai'te' te'a cõe'k'a' te'un tea-seagulls | north, | wrens, | robins, | wood-cocks,  
gi te'o te'ús sai' te'a cõe'k'a' des' sel te'in dún ne chicken-hawks, | north, | robins, | north, | "mocking-birds,"'  
4 sel' kût i ban si'ts di des' te'o' di des' bûte lô di des' kingfishers, | sand-pipers | north, | blackbirds | north, | owls | north,  
bûs te lô gai di des' tea'l ni di des' te'nal dalts di-white owls | north, | varied robins | north, | "tree-run-around" | east,  
6 dûk' du'te to' teúl si' da's te'o' se'ë dûnte di dûk' grouse, | thrashers, | sparrow-hawks, | east,  
tei dûn gô yante di dûk' ya's da lôts bun'te bûl ts'ús sai'-thrusts | east, | junco's, | yellowhammers, | bluejays,  
8 te'i di dûk' sel te' wôi di dûk' te'o' di dûk' ts'ús-herons | east, | blackbirds | east, | bluejays (white)  
sai'L gai di dûk' te'ë bûl di dûk' bûs bun'te te'a hal east, | curlews | east, | (an owl), | frogs,  
10 di dûk' dûl lants di dûk' sul'gits bi ne's dò tel te'in di-east, | salamanders | east, | lizards | water-snakes | east,  
dûk' te'ûs set to' na le'ôt di dûk' le'gûc di dûk' sul-bull-snakes, | grass-snakes | east, | rattlesnakes | east, | lizards (long)  
12 dji nes to'o di dûk' ta dûl k'ûts di nûk' be'li'in di nûk' east, | milk-snakes | south, | eels | south,  
ts'e k'e nêcts di nûk' le' yac gait di nûk' le' yac'ets di-day-eels | south, | trout | south, | suckers | south,  
14 nûk' ges di nûk' da tea hal di nûk' lo'k' di nûk' te'o lô black salmon | south, | hook-bills | south, | steel-heads | south, | catfish  
tô nai le' to' di nûk' to nai le' so' di nûk' le' yac' o'yaets di-"fish-red" | south, | "fish-blue" | south, | fish (small) | south,  
16 nûk' lo' yac da ban te'o di nûk' le's tel di nûk' tan' te'gûl-fish | south, | flatfish (?) | south, | devil-fish  
yôs di nûk' yôs' te'ûl in di nûk' le ne's ha' le ta' ki di des' south, | abalones | south. | All | different kinds | north.  
18 le ne's ha' le ta' ki di dûk' le ne's ha' le ta' ki di nûk' All | different kinds | east. | All | different kinds | south.  
Le ne's ha' le ta' ki di se' All | different kinds | west.
Goddard.—Kato Texts.

bũnte bůl s'ūs tin yi tcō bi’ ye dūk’ sa’ dūn ha te’ek
Yellow-hammer | lay | dance-house in | east | alone. | Women
nak ka’ qū te ba gün ūn n hūl gün yai kwūl ūn
two | ‘‘Well, | coast toward | with us | walk,’’ | they said to him
ya’ni he ūe te’in ya’ni skits nak ka’ no’ dūe te’in
they say. | ‘‘Yes,’’ | he said | they say. | Children | two, | ‘‘Go ahead’’ | he said
ya’ni ba gün sai san dūn ts’yan kī ban tcō ya’s tein
they say. | Coast | sandy beach | women | mussels | they obtained
ya’ni gūl k’an ya’ni ban tcō ta’gīs gin ya’ni kwōn-
they say. | A fire was | they say. | Mussels | they brought out of water | they say. | Fire place
dūn ban tcō na t gūl gāl ya’ni gūl tcūl ya’ni ban-
mussels | they poured down | they say. | Were opened | they say | mussels
tcō qū te ban tcō te’um ya’ni ya’ni ka’ na hi-
‘‘Well, | mussels | eat,’’ | she said | they say. | ‘‘Well, | we will go back
dūl ye bi’ ūn’ qū te kwūl ūn ya’ni he ūe te’in ya’ni
house toward, | come on’’ | they told him | they say. | ‘‘Yes,’’ | he said | They say.
ts’ya’ni kī nak ka’ skits nak ka’ ye dūk’ na hes del’
Women | two, | children | two | east (up) | went back
ya’ni ku’ nēlīn’ ya’ni te k’wūts yī gün ya’ni yō-
they say. | They looked at him, | they say. | He went down to the water, | they say. | Far
ōn t’k’umin dūn ts’yan kī ku nēlīn’ ya’ni
on bank | women | looked at him | they say.
tc’ya’nts tc’e ūn tān ya’ni ban tō’ bi’ ūn’ kuc tcō
Canoe small | he took out | they say. | Ocean | toward | his grandmother,
Lōn tc ge’ nects bi’ nō lōs kwān ya’ni tc’i bi’ ne’ na-
long-eared mouse, | he had led in | they say. | Canoe in | soil | he had poured
in
del gāl kwān ya’ni tc’i bi’ gūl k’a mūn ya’ni tan co-
they say. | Canoe in | fire will be | they say. | ‘‘Tancōwe
we tan cō wē tan cō we tcōn tc’iin ya’ni Lōn tc ge’-
tancōwe | tancōwe | te’in’’ | he said | they say. | Long-eared mouse,
nects nōle da kats s’tc’aite tō nai da gün dūlē wa kats
‘‘Deeps | keep one side, | my grandchild, | fish | swim on surface | keep one
side.
kat kwūl lie n dji n es’ē c tc’iin ya’ni tan cō we
This way | it seems | your heart | has gone!’’ | she said | they say. | ‘‘Tan-
cōwe
tan cō we tan cō we tei'n te'in ya'nī te'gūtīli\ r tā-
tancōwe | tancōwe | tein" | he said | they say. He taking it when | water through

2 bī'e ūnē yis t'ōt gün tē yī gūtīl ya'nī tan cō we tā-
fog | now | he took it along | they say. "Tancōwe | tancōwe
cō we tan cō we tei'n te'in ya'nī tan cō we tan cō we tancōwe | tein" | he said | they say. "Tancōwe | tancōwe

tan cō we tei'n te'in ya'nī nō le da kats stcaite kat
tancōwe | tein" | he said | they say. "Deeps | keep one side, | my grand-
child. This way
kwūl lūc n dji n gūs 'a'ē te'in ya'nī te't tes ya
it seems | your heart | has gone," | she said | they say. He went on

6 ya'nī yō yise tō ne'ūnē tan cō we tan cō we tan cō we
they say. far west | water other side. | Tancōwe | tancōwe | tancōwe
tei'n te'in ya'nī gē kūs ya'nī te'i yacts gē kūs
tcin," | he said | they say. It went fast | they say. Canoe small | went fast

8 ya'nī kakve tā'ēut160 ya'nī liùnē ya'nī tan cō we tan-
ythey say. Quickly | ocean middle | they were | they say. "Tancōwe |
tancōwe
cō we tan cō we tei'n te'in ya'nī tēt bīē ya'nī gün-
tancōwe | tein" | he said | they say. It rained | they say. Now

10 tē tē kwe'ī da'ē wask'ūts gün tē gün dōs būn ya'nī
feather | his head | he put in | now | was vanishing | they say.
nal cūl út gün tca' ya'nī gün tē yis t'ēt t gün güts
It was wet because | it became large | they say. | Now | fog | was swirling

12 ya'nī te't tes ya ya'nī dō teōs da161 te'gūtīl ya'nī
they say. He went on | they say. He didn't give out | he brought it
along | they say.
tan cō we tan cō we tan cō we tei'n te'in ya'nī kat
"Tancōwe | tancōwe | tancōwe | tein" | he said | they say. "This way

14 kwūl lūc n dji n gūs 'a'ē stcaite kakve gün tīl nai-
it seems | your heart | has gone | my grandchild | quickly | take it
along."" | Build fire again
k'ānī te'i'n ya'nī tūt būl tēle tan cō we tan cō-
my grandmother" | he said | they say. "It will rain." | Tancōwe | tancōwe

16 we tan cō we tei'n te'in ya'nī na gūl cūl ya'nī
tancōwe | tein" | he said | they say. He got wet | they say.

160 Cf. kai t'ept 'middle of winter,' p. 113, l. 14, above.
161 Cf. Hupa root -da 'to be poor in flesh' (III, 254), also used with
preceding ō.
"Well | take it along, | my grandchild," | she said | they say. | "Fish | swimming on the surface

they say. | It was evening | they say. | Very dark in | he took it along

they say. | "Take it along, | my grandchild," | she said | they say. | Now

they say. | Long time it floated about. | Water was rough. | "My grandmother, | water is rough, | stō tāt úts kūts ya ni te tu ti stō 6

theo (breakers) | he heard | they say. | "It is near, | my grandmother, | k a de kakū gun til staitc te in ya ni tāt ús tān soon." | "Quickly | take it along, | my grandchild," | she said | they say. | He took it out

they say. | Boat he caught his grandmother with | he dragged out | they say. | "My grandmother, | I am going, | my grandmother, | I am going,"

by boat. | he placed on end | they say. | "My grandmother, | for me | build a fire, | I am cold." | he told her

they say. | his grandmother | with | he dropped out | they say. | "Over there | somebody | walks, | my father." | "My son-in-law I guess | Huckleberry-water-place.

he say. | his grandmother. | "I am going, | my grandmother, | I am going," | he said | they say. | "Over there | somebody | walks, | my father." | "My son-in-law I guess | Huckleberry-water-place.

No one has sung for him | him I guess. | Let me look at | my son-in-law." | 14

162-Lūts seems to mean "‘stout, strong,’ referring to adverse condition of the tide.

163 Cf. Hupa tewiltc ‘‘huckleberry’’ (III, 14).
10 ke dün ya'ní dö n kë hit' nüe i ne a dö eyi. He died | they say. | “Nothing too bad | I look at | I boast,
2 ce dün kwai t'a' k'wùn na nas tän kwän ya'ní ye bi' I died.’’ | Feather | he had waved over him | they say. | House in
ye te' gün ya ya'ní tc'ek kw be te'c be dün ya'ní t'a' he went in | they say. | His mother-in-law | died | they say. | Feather
4 k'wùn na nas tän ya'ní ce dün nè kwän nàñ tc'in ya'ní he waved over her | they say. | ‘‘I died,’’ | she said | they say.
tc'si te' lañ tc'si ka ga'an ya'ní te'k nùn úst k'ë
Head, | whale | they say. | Wives | got up
6 ya'ní na ka'ha' tc'ek tc'ùn yan kwal'ùn ya'ní they say | both | wives. | ‘‘Eat,’’ | they told him | they say.
site na ka'ha' c gün da ne ku to' lös k'ùn dün tõ nai ‘‘My daughters | both, | my son-in-law | lead him. | Yesterday | fish
8 na hes le ce n tcäc tõ nai kwän hit sai tc'qots na òn-
swam along. | Big | fish | it was because | sand | it broke up. | It will come
again probably.
da kwác ts'üs qót de' bel kats nò wa ò tän dja' tät òt túc.
If he speaks it, | spear-pole | let him hand you. | You must take it out of
the water.
10 bùn La'ha' ts'yän ki öl k'qañ tc'in ya'ní na ùn te-
One | woman | build fire,’’ | he said | they say. | It swam along.
lèg dö tõ nai ye cta'ye kë sì e kwòn mûl na kw-
c‘‘Not | fish is. | My father it is.’’ | His head | fire | with | he beat him
12 nùl'gal ya'ní hai ye tõ nai na gùl'eg ùn qót bel kats they say. | ‘‘That | fish | is swimming down. | Spear it. | Fish-spear
nò wàn tìc bùn s'ùs qót ya'ní tc'ek wa ún tän ta yìstìñ
give us.’’ | He speared it | they say. | Wives | he gave it (spear). | He took
it out of the water
14 ya'ní ò sì e nai nèt'gal ya'ní ka' na hì dûl tc'in they say. | Its head | he beat | they say. | ‘‘Well, | we will go back,’’ | he said
ya'ní ò dà bì e ye ya'ní tc'úl la hût yai hî. tìñ ya'ní ye-
they say. | Its mouth in | they put their hands in when | they picked it
up | they say. | House in,
16 bì'ùn' yò òn ye bì e yai nùl tì nüt ts'ùn kwòstc wùn-
further | house in | they brought it when | ‘‘Pin-trout | he must have mis-
taken (?)

164 ke dün and ce dün kwai below seem to be verbs with the pronouns as
objects. The construction might, however, be passive or the possessive of
some noun.
165 The expression means to doctor in a shamanistic manner.
Goddard.—Kato Texts.

nō gun ta kwai e gun da ni te'si e us teī te hūn te't te- 
ty my son-in-law. | Its head | I will fix.' | Water toward | he took it

tiņ yas ni te' na te'us dēg tān nas tiņ te' gun teai166 2 
they say. | He washed it. | He took it out. | He buried it

yas ni ka na gun eān yas ni dje ēul tceī167 yas ni kw si e 
they say. | He took it out | they say. | He split open | they say | its head.

wa ūn kañ yas ni būnte būl cōt I ta kwa li ūn yas ni 4 
He placed before him | they say. | Yellow-hammer | in vain | every way | he did | they say.

tc'ek yīs tceī kwañ nān yas ni te' gun yan yas ni 
Wife | split it up | they say. | He ate it | they say.

tc'ün t'an ō nō lañ sitc kw tō' lōs e gun da ni na- 
"Acorns | go after | my daughters. | Take along | my son-in-law. | Let 
him knock them off.

nōl gal dja e la e he ūn t'an te' ga te'ō le dja e nak ka e 
One | acorn | let him crack (?). | Two

tc'tōl k'as dja e wō' get. būn te'ūn bes tān kwañ yas ni 8 
let him drop. | You will carry them.’’ | Stick | he had carried up | they say.

ō sī e dak’ na nēl gal yas ni ts' yañ kī tea yas he ūl te'c168 
Her head over | he beat | they say. | Women | shouted

yas ni nak ka e ki ye' da t yā teī nō sī e nūn sū l gal 10 
they say. | two | his. | ‘‘Why | our heads | you beat?’
tc'ūn t'an an dūt t'ē ūn gi na na gūt yai nak ka e tc'ūn-
Acorns | we are like.’’ | He came down. | Two | acorns

t'an te't teī k'as yas ni t būl bī e nōn ēn yas ni dē- 
he threw | they say. | Burden basket in | he put them | they say. | It was 
full

mūn e yas ni la e t būl bī e nōn ēn yas ni dē mūn e 
they say. | One | burden-basket in | he put them | they say. | It was full

yas ni yas hes gi ūn yas ni ye bī e ūn e yas nūn iūn yas ni 14 
they say. | They carried it | they say. | House to | they brought it | they say

ye bī e da t yā teī dō ye tc'ūn bes tān kwañ hūt nō nā- 
house in. | ‘‘What is it?’’ | ‘‘Nothing. | Stick | he had taken up | without 
our knowledge.’’
tag ha e dō ūn kwūl kwōl nūk kwān 
"Why didn’t you tell him?’’


167 Cf. Hupa dje wil kil which is a close equivalent.

168 Cf. Hupa kya te tewu '‘it cried’’ (I, 342, 10).
From the south I one person came they say. "My son-in-law Yellow-hammer has come. We all died."

"You must bring him."

Soon it is evening when I let him dance, him. We will look at him."

"Yes, I will dance," he said they say. They watched him. All went out dance-house in. They say. Feather his head they say.

"Quick, you dance my son-in-law, he will look at you."

"Long time in vain we have danced, him, let him dance," he said they say. He danced they say. He finished they say. "Well, you dance, Yellow-hammer" they said they say. "Yes, I will dance," he said they say.

"Before it did not do that. Why does it do that? Before it did not do that."

I am afraid of ocean. I am afraid of ocean."

"Before it did not do that. Why does it do that? Before it did not do that, I am afraid of ocean."

Water it was full they say. Dance-house post

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169 Cf. Hupa mi nes git "it was afraid" (I, 295, 4).
t'ai\textsuperscript{170} nūn s'ūs t'a ya'ni būnte būl tcū tē in ya'ni he flew against | they say | Yellow-hammer. | \textit{‘tcū’} | he said | they say. be tē ma dūt te'ūl cūt dūt ban tō e na'n dō e ya'ni dō n- \textsuperscript{2} He embraced it when | he caught it when | ocean | became none again | they say. | \textit{‘Some kind kī an tē kwai c gūn da ni na kw tō' lūs na kw te go lūs you must be, | my son-in-law.’} | \textit{‘Take him home.’} | They took him home ya'ni na kwōn út lūs ye bī e they say. | They led him back | house in. kāc bī e na hūc dāc tē le tē in ya'ni te'ek nūl tā- \textit{‘Tomorrow | I am going home,’} | he said | they say. | \textit{Wife | ‘With you | I will go} esc tē le kāc bī e cī la' e nūl tā esc tē le tē in ya'ni \textit{6 tomorrow.’} | \textit{‘I | too with you | I will go,’} | she said | they say. na hes t'ya Le dūn yō'ūn Lōn te ge'ńe cts tcūn t'an de- He started back | morning. | Over there | Long-eared mouse | acorn | had put in the fire t gūl del'kwa'n ya'ni kwōn\textit{e} tc 'net sūs kwān ya'ni they say. | Fire | had gone out | they say. la' e ha' e ōsa ye de dūn'āc nūl dīc ni'ūn ēc ctcō na hūc- \textit{‘One only | its shell | you put in fire’ | I told you. | My grandmother | I am going back.’} dac tē le he ū e na hi dūn. Lōn te ge'ńe cts tcē'net tcō\textsuperscript{171} \textit{10 'Yes, | we will go back.’} | Long-eared mouse | stole ya'ni tcūn t'an nōñ k tcūn Lō' kā ki da ye lta'g tcī they say. | acorns, | tarweed seeds, | grass seeds, | flowers, | black oak, | white oak, tcān ūn tc'wai tcō la cē t kō ichts na del nūn kwōs tīn \textit{12 sweet oak, | buckeyes, | chestnuts, | sugar-pines, | wild cherries, k'āi' e ka' e tcē' l ta'nc ict ict lē tcān kūts ya'ni kā' hazel nuts. | \textit{‘Well, | canoe | I will take back.’} | He took it down | they say. | \textit{‘Quick bī e nūn sāt cī ye' e tcē'k ni'ūn la' e bī e nūn sāt nes dūn ne \textit{14 in it sit, | my | wife. | You | too in it sit. | It is far. tūt būl le na he khūts tcē' l tan cō we tan cō we tan cō we It rains. | It goes fast | canoe. | Tancowe, | Tancowe, | Tancowe, tcūn tcē' in ya'ni yīs tōt hī'gū tīl ya'ni yīsīn'ūn \textit{16 te'in’} | he said | they say. | \textit{Fog | came | they say. | ‘From the west}

\textsuperscript{170} ba | \textit{‘main, chief,’} na t'ai | \textit{‘it stands vertical.’} The center post of the dance-house seems to have been sacred.

\textsuperscript{171} This verb is a common name for mouse in Athapascan.
kakw nan t'iił st'eaite to'in ya'n̓i loñ t'ge' n̓ects quickly, | bring it back, | my grandchild," | she said | they say, | Long-eared mouse.

2 tał'út tc'ek nañ ḏo*e ya'n̓i t'g̱un n̓ast'gets tc'ek Ocean middle | wife | was not again | they say. | He looked back. | Wife n ḏo*e ya'n̓i Ḻe tc'ek b'sta ya'n̓i n̓es ḏúun ne tał'út was not | they say. | Other | wife | in it was sitting | they say. | 'It is far. | Where

4 nat úl tc' in ya'n̓i Ḻe tc'ek ḏó ye na hest'ya ye your sister?' | he asked | they say. | Other | wife | 'Is not. She went home.
yíst t'ót an ḏútt t'é ye tał'út tet b'il* ya'n̓i t'g̱am na Fog | we are." | Ocean middle | it rained | they say. | By the shore

6 tc'ek na hest'ya kw̱án ya'n̓i t'nnása tsu'č̱e tc'í tc'el. tc'út wife | had gone back | they say. | He went out. | Canoe | he caught.
ta n̓as sas s tčo ka*e t'nn ḏác ḏjañ hae s̱ún ḏa bûñ He pulled it out. | "My grandmother, | well, | come out. | Here | you will sit.
sa' ḏúñ na húc da s ḵíc o'nc t'ge ḏja*e Alone | I will go back. | Children | I will look at."

na únt yai yi tc'ó b'i* ye na gút yai na nes ṯiñ yi tc'ó b'i* He came back. | Dance-house | he went in. | He lay down | dance-house in.

10 s kis ts'á ḵá* yi tc'ó o ts'e k*e b'i* ye ya's̱út'ge kw̱áñ Boys | two | dance-house | its navel in | they had looked in ya'n̓i na ḵúct'és nai č̱a̱n s tčo kw̱úł lič̱ts s'ús ṯiñ they say. | They ran back. | "My mother, | my father | something like | is lying

12 i niñ kw̱úl tč̱k ẖái y̱i ha*e kw̱ kwe*e ḏó a n̓oñ a ge hit de ka in a corner | up. | That only | his foot." | "Don't lie about it." | "There kw̱ón t'g̱uc he u*e kw̱ót t'ge tc'ne gút' in*e ye tc'g̱ún yai look." | "Yes, | I will look." | She looked at him. | She went in.

14 ci ye* ḏúñ na n̓t yá'ún kw̱áñ tc'ek ó si*e na hel sút' kw̱áñ "My husband, | have you come back?" | Wives | their heads | had been shorn ya'n̓i n̓ák ḵá* hae ḏje* ó sún ṯa*e ú laik' tc'g̱úł lo kw̱áñ they say | both. | Pitch | their foreheads | their tops | they had smeared

16 ya'n̓i s kis ts'á ḵá* hae' ú sún ṯa*e ú laik' tc'g̱úł lo kw̱áñ they say. | Boys | both | their foreheads | their tops | they had smeared

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172 The smoke-hole of the dance-house.
173 The diminutive seems to be attached to this verb-like form.
te'ek yae ní te'año nát gúc tcan yae ní 2 wives | they say. | Food | he ate | they say.

"Juneberry | my back, | juneberry. | Stone | round | my kidneys | become. | Stone flat small

n télts e sa ke e úl le te'in yae ní yí bañ nö cül gaål. 4 my spleen | become," | he said | they say. | "Other side | throw me.

hai ún teun nö cül gaål te'in yae ní This side | throw me," | he said | they say.

kwún làñ
All.

X.—WOLF STEALS COYOTE'S WIFE.

tes teun te't teel bañ da teañ e teun ús te heñ na ca e Coyote | was lame. | Raven. | "Carry me | creek to. | I will go about.

cá ts'íe úl tei tó nai ts'íe s tei guñ yañe gúl k'añ For me | brush | make. | Fish | brush | I want. | Build a fire

kwōñ e úc te li e úñ nac ba nē bel get k'wún nö lac bel. 8 fire. | I might be cold (†) | I am lame. | Spear head | put on | spear pole.

kats tó nai na ôn te le' úñ na nûñ eai 174 kwuñ k'ẽ 175 Fish | may come. | Fish-weir | its poles

ö' làñ k'ûñ e bûl gûl li e bûñ te' guñ tel nö lic Lets dañ 10 go after. | Hazel | with | must be tied. | Spread a bed. | Put them down.

Earth | pile

úl tei kwai làb bûñ k'at de e te'in yae ní na nûñ eai make. | Fire will be soon," | he said | they say. | "Fish-weir

bí ne e ö de làñ te' ka'k'ba tse ö' làñ ka e nán díl ts'í 12 its back | we will get. | Net bow | bring. | Quickly, | we will put across.

Brush
c ga gûl lac te' in yae ní be nîl ke e te't dâe úł tei dje' hand me," | he said | they say. | "I have finished. | Mouth | make. | Pitchwood

ö díl làñ sk'ẽ ö làñ cûl na e te'in yae ní la kwit 14 we will get. | Mush | bring. | I am hungry," | he said | they say. | "Anyway,

174 "Has horizontal position." Cf. Hupa tewite nö nûñ a diñ (I, 353, 14).
175 Possibly "its ribs," that is, the slanting poles resting on the stringer which is called bí ne e "its back" below.
bee'ni na hún dač ódjiń kwic nač ba ne k'ún dō kwa-
I will try. | Go home. | About day probably. | I am lame.' | Before | he didn't do that.

2 t'ìn nas'čuće¹⁷⁶ ya'ni te'ček kwel'ínę ya'ni ts'i bίč
He ran about | they say. | Wife | looked at him | they say. | Brush in
s'ús k'án ya'ni nas'čuće ya'ni ha gi te'ček
he built a fire | they say. | He ran about | they say. | Long time | wife

4 kwel'ínę ya'ni te'ček na hes'tyai ya'ni te'si tečuń
looked at him | they say. | Wife | went home | they say. | Coyote
nas'čuće se n tečg na úń gůl' eč'ę n tečg dō nar ba ne
ran about. | Stones (?) | Large | he put across | large. | He wasn't lame.

6 skōlō e kwań te'ček tō nai yōń ge lań ya'ni tōń yí
He was pretending. | Wife | fish | went after | they say, | again
ye bίč te'si tečuń nan gůl' eč'ę na húc da te'cin ya'ni
house in. | 'Coyote | has built a dam. | I go back,' | she said | they say.

8 t'ats kwel'úč nan ya'ni yis ka nit dō haś nan tya'ni kaę
(Nobody at home) | they say. | It was day when | he didn't come back | they say. | "Well
kwel' te'č djaę t'á din čoš kwic kwel' te'č djaę te'si tečuń
I will watch him. | Something is wrong. | I will watch | Coyote.'

10 skits kwel'stai ya'ni nāk kaę tō nai te'kac kwań
Boys | with him stayed | they say | two. | Fish | he had netted
ya'ni tas'qas tō nai ts'čtan kwań ya'ni skits ya萘-
they say. | He cut them. | Fish | he ate | they say. | Boys | were asleep

12 tes lāl kwań ya'ni ń nāę te'tčtan kwan ya'ni skits
they say. | Alone | he had eaten | they say. | Boy
to'čen sūť' ya'ni lāę yōac te'čen sūť' ya'ni tō nai
woke up | they say. | Another | small | woke up | they say. | Fish

14 ń sūńę yūqąń ya'ni tō nai yē dō ń sūńę yī di te'čin
its meat | he found | they say. | "Fish are."
'"It is not meat | this,' | he said
ya'ni dō yi dō tō nai tūc dī tečo qń t'čy te'čin ya'ni
they say. | "It is not. | Not fish. | rotten log | it appears," | he said | they
say.

16 dō ye tō nai ye te'čin ya'ni ń nāę te'tčtan kwań ya'ni
"It is not | fish,' | he said | they say. | By himself | he had eaten | they
say.
dō ye dūs t'č kōne qń t'čy ye na gō' nic k'ún dūń te
"It is not. | madrone berries | it is | you played with | yesterday.' | In

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¹⁷⁶ Cf. Hupa nas its ei (I, 294, 3 and III, 212).
tō nai tc‘gūn cūk kwān\(^{177}\) ya‘nī te‘nō na lōs kwān ya‘nī fish | he had strung | they say. | He had dragged in water | they say.
yīs kan nō dō ye na hō’ dūl ūl te‘in ya‘nī nō’nān 2
It was day. | ‘‘None. Go home,’’ | he told them | they say. | ‘‘Your mother
kwōl kōl nūk būn te‘in ya‘nī ka‘ kwōc tge‘ dja‘ tc‘si-
you will tell,’’ | he said | they say. | ‘‘Well, | I will see | Coyote.
tcūn k‘ai t būl tūc ge‘ kūn nel t‘ats kwān ya‘nī da-
Burden-basket | I will carry.’’ | He had been cutting up | they say. | He had put on a frame
nōl dēl kwān ya‘nī lan tō nai te‘nūk\(^{178}\) te‘tes ya
they say | many | fish. | Upstream | he went
ya‘nī te‘ek k‘ai t būl kw gūn iñ te‘ek kū wān tc‘te tē-
they say. | Wife | burden-basket | brought down | wife | from him she
stole.
tcōt ye bi‘ūnī hi tes gin ya‘nī tc‘si tcūn kin nel t‘ats-
House to | she carried them | they say. | ‘‘Coyote | had been cutting up
(fish)’’
ē kwa nān tc‘in ya‘nī be nō sūn tō nai ta nan ō da ū lefś 8
she said | they say. | ‘‘Hide | fish. | He might come again,’’
tc‘in ya‘nī te‘a hāl l tsō wit tō nai kū wa te‘gā bīlē k‘e-
she said | they say. | Frog blue small | fish | she gave. | She pounded
gūn sūt te‘ūn t‘añ ya‘nī 10
acorns | they say.
yicts in tce‘ kin nel t‘ats tc‘nūn iñ ya‘nī be nō-
Wolf | venison | cut in strips | he brought | they say. | She hid
gūs sūn in tce‘ dō ha‘tc‘ōlsān dja‘ tc‘in ya‘nī na hūc-
venison. | ‘‘Do not let him find it,’’ | he said | they say. | ‘‘I am going
12
home.
da tāc cē‘ nāc da dja‘\(^{179}\) tc‘in ya‘nī in tce‘ ne sōl-
Sometimes | I will come again,’’ | he said | they say. | ‘‘Venison | you will
have eaten up when
ya‘n kwān dē‘ ne ca‘ kwūc tc‘in ya‘nī te nōn sēc būn 14
I may come back,’’ | he said | they say. | ‘‘You must put in water
tc‘ūn t‘añ nō ūl cē būn lan tāt dē gūc būn tc‘ūn t‘añ
acorns. | You must put in the ground. | Many | we will carry. | Acorns

\(^{177}\) Cf. Hupa kyō wit tewōk kei ‘‘they are strung on a line’’ (I, 165, 8).

\(^{178}\) Used by the Eel river dialects in this form to indicate motion in the bed of a stream. Cf. di nūk’.

\(^{179}\) The suffix -dja‘ seems to indicate intention, while -kwūc in ne ca‘
kwūc below expresses the less certain probability of the time of his
arrival.
te'ul tuk buñ Le's út te'ul tuk buñ te'un t'añ kwun lañ you must crack. Night in you must crack | acorns. | Every

yíl kai cónk' kwalí muñ na dé ge' buñ da k'wút djúl saí-
day | well | you must do it. | We will carry them. | Drying platform

bi'180 da bí' nó guñ kac buñ ól sai djá Le ne' has in tce
we will put them on. | Let them dry | all. | Venison

La ne e gun duñ te'in ya'ní n túš lós té le han dúñ
much | my house," | he said | they say. | "I will take you | next time.

nes duñ tí dúñ tèle da sít s húl s kik na kañ ha's gúl-
Far | we will go | soon. | With us | children | both | you will bring.''

lós tèle te'in ya'ñí na ne' tcó yí nún yai ya'ñí ta-
he said | they say. | Person | again | came | they say. | "Where
djí te's tí teuñ dò yè do k'uñ k'ít te gót do na ún da ce
Coyote?'" | "He is not. | Not recently | he went spearing. | He doesn't
come back.

dò kwóct gúce te'a dín có' kwúc t dob nañ dò e djí kac ya nè
I do not go to see him. | For some reason | he is lame. | I do not like him.
dò kwúcc níe nít tèle te'in ya'ñí ta có' kwóct gæ djá tò nai
I will not look at him,'" | she said | they say. | "Sometime | I will see
him. | Fish

to'óñí gí la nè tò nai n dò yè tò nai lañ úñ gí tò nai
I went after. | Fish | were not.'" | "Fish | are plentiful. | Fish

Lañ e gun duñ te'in ya'ñí na ne' lañ ha's nún ya hút
many | my house," | he said | they say | person | one | came when.

sút yúg gí has tò nai ke n dò kwán tò nai lañ úñ gí te'in
"You only ones | fish | are none. | Fish | are plentiful," | he said
ya'ñí te's tí teuñ dòs djí kwè ya nè te'in ya'ñí ta có's
they say. | "Coyote | I do not like," | she said | they say. | "Sometime

tac yac tèle te'kwál lós út nes duñ te'gí yai s djí ya nè
I will go away, he pretended because. | Far | I will go | I like.
dò c núl úñ' kwúc te'in ya'ñí
You will not see me,'" | she said | they say.

to'óñí ha's yíct in tce'te' in nüñ in ya'ñí in tce'ne sólyañ
Again | wolf | venison | brought | they say. | "Venison | you have eaten
up! in tce' ó dai'ts t' bi' nó ní gí ne dò k'uñ dañ' ni yai ye
Venison | outside | brush in | I put. | Not recently | sometime ago, | I came.

180 da- indicates something raised, -k'wút- "upon," -sai" "to dry," bi'
"in."
nô nûcî ne to' ongî lane nûcî ne te'in ya'ni in tce
I looked at you. | Water | I brought. | I looked at you,'" | he said | they say. | "Venison
ôc lân kûn dûntâ nô ni gi ne cûl gûn yal dô ân te' si teûn 2
I go after. | Near by | I put it down. | With me will you go | Not | Coyote
dô na ân dac dô yî dô na ân da ce dan djî tô nai ân ai-
come back?'" | "No. | He hasn't been back.'" | "Somebody | fish | given you?"
"ac• 1 to' in ya'ni tô nai dô dan cöe c gai a ce in tce 4
he said | they say. | "Fish | nobody | gives me. | Venison
hai nûn iñ 182 k'un dit hai cãn te't dai ya ne dô ha-
that | you brought | before | that | only | we eat.'" | "I might go spearing.'"
k't te sî gô di dô ye te'sî teûn n djî te'o. tûk ün dô ha 6
"No. | Coyote | might kill you. | Do not
tô nai ô' lân dî ha'ê in tce lane lan hit ânt 'yê ye dî
fish | go after. | This | venison | is much. | Much | it appears.'" | "This
te'yante in tce wan qe ün he ü ù wac a ce n tcag 8
old woman | venison | did you give?" | "Yes. | I gave | large,'"
to' in ya'ni ta te'i na hûn dac te'i ha ge si da te le ta cöe
she said | they say. | "'When | will you go back?'" | "Long time | I will stay. | Sometime
na hûc da kwûc to' in ya'ni te'ûn t'ân tûn üc bun na-
I will go back,'" | he said | they say. | "'Acorns | you will carry | if you go
back,'"
he sùn tya de to' in ya'ni he üs te' in ya'ni na hûc-
he said | they say. | "'Yes,'" | she said | they say. | "'I will go back
dac te le ta cöe ál ûc teî rûl tê ca ál ôn dûl lân 12
sometime.'" | "'Wood | I will make.'" | "'With you | I will go. | Wood | we will get.
k'ai t bûl gûn el dje ca ál teî k'at de' gûc gël bun
Burden-basket | you carry. | Pitchwood | for me | make. | Soon | I will
carry it.
ta djî n coû núc tân n coû kwööe te'ûn suts ô dûl lân 14
Where | good | I get it | good | fire' | Bark | we will get
L sai ô est bût teô kûl lûs se n coû k'ai t bûl nûn-
dry. | Maul, | elk horn wedge, | dry bark | is good. | Burden-basket | take
up,"
ûn ûc te' in ya'ni n lân ál lane se k'ût ca ô' lân 16
he said | they say. | "'Much | wood, | many | mealing stone | for me | get',"

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181 The g must have disappeared after î. Cf. egaï a ce below.
182 The g, the initial of the root, is assimilated or displaced by the preceding î. See gûc gël bun below. Cf. Hupa root -wen etc. (III, 226).
te' in ya'ni te' u n t'a'n t u t d e g e's n e s dü'n nó s dü'l ci's she said | they say. | 'Acorns | we will carry | far. | We will put down

2 yi bān te' u n t'uk da tcel dō teō ic tās tel te' u n t'a'n da-l over there. | Crack them. | Storage bin. | I am not going to leave | acorns. | Why

iŋ gi in tce' ca ni te' u n yan ün kwān cē la'n in tce' venison | only | you have eaten?' | 'In vain | much | venison

4 nūn ūc in tce' la'n ūc ga nē tō nai la ne c gün dü'n you bring.' | 'Deer | many | I kill. | Fish | are many | my house.

ges teō kin nel t'ats la ne k'ā i būl lgai bi's la ne nōn- Elk | cut in strips | is much | burden basket white in | is much. | Tarweed seed

6 k'teōn la ne te' a la la ne c gün dü'n t'ō i c t's la ne is much. | Sunflower seed | is much | my house. | Chestnuts | are many
c gün dü'n la ne na nec yi teō ye hūt te' in ya'ni te' ek my house. | Are many | people | dance-house because,' | he said | they say. | Wife

8 ūl te' in ya'ni na nec la'n dü'n nūs lōs tē le da sīts he told | they say. | 'People | many | I will take you. | Sometime
tē' an la ne hūt ta cān ha's gi dü'n dō kwū nūs sūn ne food | much. | What way | we go | I do not know

10 kwān ye i dü'n kwūc te'si teōn na nó te' u l ke' a le'n' Underground we will go. | Coyote | might track us.'

te'si teōn tān na t yai tō nai bī ne c ewūlte te' kāk' bi's Coyote. | he went from water. | Fish | back | small | net in

12 nōn tān kwān ya'ni teil gaite be te' u s ge'l kwān ya'ni he had put | they say. | Sore tail | he had tied up | they say.

na gül t bān ya'ni skīts c nān te'si teōn na gül dal He limped along | they say. | Boy | 'My mother. | Coyote | is coming back!'

14 sk'e's bi'ō' lāts yī na güt yai nō lō k'e ni gi ne hako 'Mush | in urinate.' | He came in. | 'Your salmon | I bring. | Out there

būl da'i dü'n nō n̄i gi ne tō nai te'n ne sīl t'ats te' tēl by the door | I put down. | Fish | I cut up | someone had stolen.'

16 tōt ye kwa näñ sk'oe ka guł tseg būl te gün k̄ō tce' cel-Mush | he tasted | when | it was sour. | Ceteleytōbān
ci ye tō dü'n sī'ō' kwūt te sēl sūt' dō hā ge gīn ya'ni nearly | it fell off. | She didn't bring it in | they say.

18 yis kan ha ta s gīn ya'ni dō dan cō' tai t'as te' ūl ke- Daylight' | there | it was | they say. | Nobody | cut it. | 'You do not like it
Goddard.—Kato Texts.

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gañ a nó' t'e na huč dac tê le be nac sâi tê le ha ge kwúc you are. | I am going back. | I will try again. | Long time probably

nâk ka' ca be ó dün kwúc nô djî dô ó sút dûñ na ca' kwañ- 2
two | moons | will die. | Do not be lonesome. | I may be around

hit ânt'ê bûñ kwúc te'in ya' nî na hes t ya' te' hûñ it will be,' | he said | they say. | He went back | stream to,

tê' kak' tes gi nût nan t yai yiâts dô ún na ún dac cân- 4
net | he carried. | Came back, | Wolf. | 'Hasn't he been back, | my cousin
di kô te' sî te'nû Coyote?'

tê'un t'añ kâc bî' tût dê ge' nes dûñ nô dûl ci' dja' 6

"Acorns | tomorrow | we will carry. | Far | we will put in the ground.

tê'yî ha' te'ûn t'añ tût dê ge' nes dûñ nô dûl ci' dja' 8
Again | acorns | we will carry. | Far | we will put down,' "

te'in ya' nî te'yî ha' te'ûn t'añ tût dê ge' nes-
he said | they say. | 'Again | acorns | we will carry | far,' "

dûñ te'in ya' nî te'yî ha' te'ûn t'añ tût dê ge' te' nô-
hes | te' say. | 'Again | acorns | we will carry | we will put in water,' 

dûg ge' te'in ya' nî t gat út teî tel kâc bî' tûñ ûc bûñ 10
he said | they say. | 'Mouldy | you will make. | Tomorrow | you will carry.

sk'e' dûn k'ôts s dji ya ne dânt e gi te' yante s'ûs da-
Mush | sour | I like. | How | old woman | must stay?'

bûñ kwa in te' elan kwûl nô na dûg ge' dja' te' yante 12

"For her | venison | much | with her | we will leave." | 'Old woman

dô ha' wan kwûl lûk bûñ dja' bûl hi nûk' nes dûñ ti dûl-
you must not tell him | when | south | far | we shall go.

tê le sa' dûñ sûn da bûñ dja' dô s teî dô sût tê le kwa ta 14
Alone | you will stay,' | 'I will not be lonesome. | Any way

tûn yae s teîn teîc te'sî te'nû s teî te'ôt tûk dja' kwa ta 16
you go. | You may leave me. | Coyote | let him kill me | anyway,' "

te'in ya' nî dô ha' wan dace bûñ e gûn da nî s teô t ge'.
she said | they say. | 'You must not come back. | My son-in-law | let him come to see me.

dja' in te' el te'n nô ge' dja' s te'ûñ' dô dan co' s teî yîl-
Venison | let him bring | to me. | Nobody | will kill me.' 

tûk tê le te'ûn t'añ dô teôs teîc tê le lañ te'ûn t'añ te- 18

"Acorns | I will not leave. | Many | acorns | are mouldy

gût t gan ne yîl teût na ge yai bûñ na nêl yañ n côñ nûl
you will take. | Sprouted, | good | with you.
te' nöni gîne  k'ait bûł bi' e  la ci' e  te' nöni gîn  tông bûñ
I put in water. | Burden basket in | buckeyes | I put in water. | Let him carry.

2 ta kood e' al  gûn dô' des  e gûn da  n  s'tec'û'n e  al  te'ôU-
If some day | wood | is gone if | my son-in-law | for me | wood | let him get,''

tec' djan  tec' in  ya'ni  al  s'tec' ya'ne  tût bûł tê lit  dje'
she said | they say. | "Wood | I like. | It will rain. | Pitchwood

4 s'tec' ya'ne  na  te' nûn  din  bûñ  Le's  si  dai  te'ûc' dûk e  te' in
I like. | It will be light. | At night | I sit. | I crack them," | she said
I am lonesome. | Some | nights | | I sit, | I sit,

8 nàk kac' yël  kai  s'gi' yal  tec' in  ya'ni  têt  dji  na  hô  tûn-
Acorns | we have not carried. | Soon | will be. | Six only
two | nights. | I am sleepy," | they say. | "When | will you

10 Le's  k'ait  bûł  nõn  t  na' e  kac' bi'  tût  dûg  gûc  tê  le  Burden baskets | are left. | Tomorrow | we will carry,''
burden baskets | | | |
tec' in  ya'ni  te'ô  yî  ha'  tût  dûg  gûc  tê  le  k'ait  bûł  näk-
his | they say. | "Again | we will carry. | Burden baskets | two-two

12 kac' nãk kac'  k'ait  bûł  tê  le  nãk  ka  te'ô  yî  ha'  k'ait  bûł
burden baskets will be. | Two | again | burden baskets
tût dûg gûc tê le  c nañ  n te'ôn  dût  teîc'  tê  le  kac' bi'  k'ait-
we will carry.'" | "My mother, | we will leave you | tomorrow. | Burden
we | | | |
baskets

14 bûł  nãk  ka'  nõn  t  na'ë  tî  dûl  tê  le  c nañ  te' a  kût  bi' two | are left. | We will go. | My mother | hole in
kwûñ  ye  hi  dûl  tê  le  nûn  kwûñ  ye  gî  dûl  tê  le
we will go. | Ground under | we will go,'"

16 nes  dûñ  nikts  gûn  yañ  dô  n  heL  kë'tê  le  dô  nô  te'  gûl-
Far | slowly | you go." | "He won't track us, | he won't track us
" | "My mother, | we will leave you | tomorrow. | Burden
along,

18 ts'îc  n  tec' e  hai  hit'  te  ca'  na  dûl  ye  nûn  samt  ka' brush | bad | because | I go. | We will rest. | Sit down. | Come,
be du'li kwan te'hit ci gu1c ge1. k'ai ti bu1l do'n he'uni do-
we have climbed when | I | I will carry | burden basket. | Are you
tired?" | "I am tired."
yi he'ei ti ku'uni duni ka si del yu'uni lu't u'lsun he u'e 2
"Ridge | we came up. | Way over | smoke | do you see?" | "Yes,
lut us sa ne'ne tca' duni nun ya kwa'n do yi he'uni gi
smoke | I see." | "Country large | you have come." | "I am tired."
c'a nae na ni du'l na niesqe qle de da'un die ges gu1c ge1 le
"Creek | we cross. | I will carry you across. | Well. | I take you up.
It is evening.
gun ya'l kwan te'hit lut un sul te'le tca'in ya ne'ne ye
You walk | nevertheless. | Smoke | you smell?" | he said | they say. | "House
sta ne yu'oni ci ye'se ye hai ka'si ti du'l tca kwa'ul gul te'le 6
stands | yonder | mine | house | that. | Quickly | we go. | It will be dark.
na gai sta'uni gi tu'n ni n co'n ni hai un te'in ya ne'ne
Moon | is. | Trail | is good | over there," | he said | they say.
hai un gi qle de do ha ko'cu nunchi sge ha'gun ya'l do-
"Over there | well | don't look at them. | Behind me | Do
not be ashamed.
ha'ka no'n tyu'n ye hen yac ye bi'e nun sat kwoni'no nal-
Come in. | House in | sit down. | Fire | put wood on.
lac ta kit to ta gi ba te'ek ci ye'se do'n he'ei k'ai ti bu'l
Where | water! | I am thirsty." | "Wife | mine | you tired | burden basket
u ye
under!"

dan te'i ges to'o yis te'au kwa'n n teel s'us te'a'on 12
"Who | elk | shot?" | "Your younger brother | shot it
k'un dun no'n s6'i gi'188 but te'o gul sa'n o di'gi gul tuk
yesterday. | Bear | he killed. | Panther | he found. | He killed it."'
ta'dji sge's te'o gun ya'n c gi nae'nes dun na hes't yai 14
"Where | mush! | I want it. | I am hungry. | Long ways | I started back.
te'ek te sul te'ot
Woman | I stole.'" | 

ta te'i te'et te'l ku't te'in ya ne'ne se k'u't do'kin nec 16
"Where | did they go?" | he said | they say. | Mealing-stone | didn't
speak
ya ne'ne se k'u't da te'ci' duni ya ne'ne a'te de na te'-
they say, | mealing-stone. | Raven | croaked | they say. | "Well, | here |
bring them back,'"

188 Cf. Hupa root -wen -wu'n -we "to kill," which is also used with a
prefix containing s.
kw nūn mūt. te‘in ya‘nī al nō nūl lūt tase ti na sān
he said | they say. | Wood | unburned, | ‘‘Where | they moved?’’

2 te‘in ya‘nī ő’est nūn s‘ūs tān ya‘nī tase ti na sān
he said | they say. | Pestle | he picked up | they say. | ‘‘Where | they moved?’’

ő’est ya gūn gal ya‘nī te’t tes iņe ya‘nī ya‘ bi‘ūnė
Pestle | he threw up | they say. | He looked up | they say. | sky in.

4 kw sūn t‘a‘ nai ne gal184 ya‘nī te‘a ka kūt ka nai lāc
His forehead | it struck | they say. | Hole from | she was digging out

te‘un tān ye te‘gūn yai te‘yante te‘el tsei ya‘nī dan-
acorns. | He came in, | old woman | he caught | they say. | ‘‘Who

6 dji cōl te‘t n học ge‘ dō yac te‘ol gūc ēn te‘en la
caught me! | I will look at you.’’ | ‘‘Nobody looks at me.’’ | He ran out
yai ke‘ na ti‘nā ti te‘l na sān te‘iń
they say. | He defecated | house in. | ‘‘My faeces, | where | moved?’’ | he said

8 ya‘nī di se‘ te‘a ka bi‘a kwūn ye nūn yiń yietc te‘ek
they say. | ‘‘Down here | hole in | they went in | Wolf, | woman.
te‘te lōs se skits nāk kā‘ ha‘ Lō kast k‘wūt’ na sa ne
He led along | boys | both. | Lokastkwut | they moved,’’

10 te‘in ya‘nī
it said | they say.

tel‘is tie‘ūn kwūn s‘ūs nōl ke‘ kwūc te‘is tie‘ūn te‘nūn ya-
‘‘Coyote | might track us. | Coyote | if he comes

12 de‘ kwa tie‘ūn būn i in tie‘k‘e‘ k‘wūn na te būl dja‘ kī-
you must feed him | venison. | Mush | we will pour on him. | Basket-bowl
large
ta‘e te‘ō būl k‘wūt’ na te būl dja‘ nō kwōl sa‘ būn ye tūk-
with | we will spill on him. | Place him | house middle.’’

14 kūt e nań te‘śi tie‘ūn te‘nūn yai ūn ē gī qī tē tō nai
‘‘My mother, | Coyote | is coming. | Well, | fish
bi ne‘ cwoitc te‘nūn ēn ūn ē gī nō Lō k‘ets te‘nī ūn ē gī
back | short | he is bringing.’’ | ‘‘Your little salmon | he said

16 an t‘ē de kwa nūl lōs dō s tēi kw yan ūn ē yōk’ na ga būn
that one | here | he brings. | I don’t like him. | Way off | he must walk.
dō kw nic in‘tel dō s tēi kw yan te‘śi tie‘ūn dān di‘i nūn ya
I will not look at him. | I do not like him | Coyote.’’ | ‘‘Who | came?’’

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184 For the prefix cf. Hupa nai de. dō ‘‘he cut him’’ (I, 164, 3 and III, 50).
Come in. It is cold. Here come. It is getting cold. Who are you? Well, sit down. Stranger you are."

"Person

They say. Woman his made mush they say. White stones she put in water. Hot his head they will pour on. Coyote he was eating when his head was on it they poured they say. He jumped up.

He came out of water. "My hair come to me again." He ran off they say. Water he jumped in. Water in coals floated they say. Other side

They say. By the door he put him. By the door he put him. He emitted flatus they say, skunk. All he killed

185 The plural is used to the stranger for politeness. It is used to all relations-in-law in this region for the same purpose.

186 Cf. Hupa teów "‘coal’" (I, 114, 4).
XII.—COYOTE RECOVERS KANGAROO-RAT’S REMAINS.

8 nałtön'tc k’a’ te’is tein ya’ni Lān’ te’gül teil Kangaroo-rat | arrow | he made | they say. | Many | he kept making ya’ni k’a’ s’ül tiñe187 te’is tein ya’ni te s’úts188 ya’ni they say. | Arrow-bow | he made | they say. | He shot along | they say.

10 ne’ nün te’il k’ai189 ya’ni hō ta L ba’ün k’e s’úts Ground | he shot | they say. | Then | both sides | he shot ya’ni di de’ k’te s’úts ya’ni k’e nün s’úts ya’ni sean they say. | North | he shot along | they say. | He came there shooting | they say. | Blue-rock

12 te’a’ dúñ kw djī gül tūk ya’ni dan ke te la ya’ni ne’ he was killed | they say. | Everything | he shot with | they say. | Ground nun to’il k’ai ya’ni cíc bi’ kū wa’q e’ ya’ni sga’ s’ul he shot | they say. | Red mountain | they brought it | they say. | Hair | with

14 nūt dāc bi’ na ya’ai e’ ya’ni būl ya’nūn dāc ya’ni dance | they took in | they say. | With | they danced | they say.

187 The compound has become necessary since s’ül tiñe is used of modern firearms.

188 Cf. Hupa yik te’its (I, 144, 12 and III, 211).

They took off they say. His head they took off they say.

"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

Then they took off they say. His head they took off they say.

They pulled him in two they say. Coyote | dreamed about | his cousin | they say.

Coyote dreamed about his cousin they say.

"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

He started to track his tracks they say. He tracked along they say.

North they say.

They pulled him in two they say. Coyote dreamed about his cousin they say.

They pulled him in two they say. Coyote | dreamed about | his cousin | they say.

"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

He started to track his tracks they say. He tracked along they say.

North they say.

They pulled him in two they say. Coyote dreamed about his cousin they say.

They pulled him in two they say. Coyote | dreamed about | his cousin | they say.

"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

He started to track his tracks they say. He tracked along they say.

North they say.

They pulled him in two they say. Coyote dreamed about his cousin they say.

They pulled him in two they say. Coyote | dreamed about | his cousin | they say.

"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

He started to track his tracks they say. He tracked along they say.

North they say.

They pulled him in two they say. Coyote dreamed about his cousin they say.
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They say. He carried them in it. Beads with he carried them in.

2 They say. "When they do that to me, I come alive again. Come: I jump across, cǔl dac kʷaŋ cǔnt ca' na! ną gǔl dac ya' ni di dac- my cousin, [creek.]" He jumped down: they say. Here from the north.

4 They say. They carried along. They say. He ran back (†) they say. His cousin with ya' ni kʷaŋ tse' ya' ni wąn nąt'ge gǔl lal na lu' nǔt they say. They cried: they say. About him he cried along because they say.

6 They say. "My nephew: my nephew my nephew." He brought back ya' ni k'o wūn dūn they say. His home.

kwǔn Lāŋ
All.

XIII.—COYOTE AND THE GAMBLER.

8 kō wąn te' gǔl de' ya' ni k'a'ę kō wąn te' gǔl de' ya' ni From him he won. He won arrows. From him he won. They say.

s'ūl tinę' la! hał bel kō wąn te' gǔl de' ya' ni yō' kō- bow: one. Rope: from him he won: they say. Beads: from him he won.

10 wąn te' gǔl de' ya' ni ta sūts kō wąn te' gǔl de' ya' ni they say. They say. Ta sūts: from him he won: they say.

sí'eb bás aani kō wąn te' gǔl de' ya' ni k'e te' ǔ's t'ats Lō' n'ai Head net: from him he won: they say. He cut: grass game.

12 ci ye' te' èk te' 'ùc be' ci ye' ye' te' 'ùc be' te' in ya' ni "My wife: I bet. My house: I bet," he said: they say.

kün ne sī! yañ ó kün ne sī! yañ kün ne sī! yañ ó kün ne sī! "I win," I win, I win, I win."

14 ya' ni te' 'ús de' ya' ni te' èk na! te' 'ús de' ya' ni ye' He won back. They say: wife. He won back. They say: house te' ye Lı' na! te' 'ús de' ya' ni k'a'ę bel again. All, every kind: he won back: they say. Arrows, rope.

190 These words Coyote uses are said to be in the dialect formerly spoken north of the Kato.
s'ultini' natgi yoe sii bisca'ni le net has nat te'us deg bow, | quiver, | beads, | head net, | all | he won back

yasni

they say.

kwun la

All.

XIV.—COYOTE COMPETES WITH GREY-SQUIRRELS.

da taite s'us k'an yasni te'us uye s'us k'an yi ban-

Grey-squirrel | built fire | they say. | Tree | under | he built fire. | Six

La's has na nun la yasni te'si te'un te'nun ya yasni jumped across | they say. | Coyote | came there | they say.

te hei do k'au stec ti'in101 nas'lot'it kwec ti'in be go'-(Laughing) | "Long ago | my grandmother | led me around when | I did that. | Lead me up, lös cun'its he ù be co' lös cun'its be ko' lös te'in yasni my friend. | Yes, | lead me up | my friend." | "Lead him up," | he said | they say.

hota na nun la yasni hota na nun la gut te'tel sùt Then | he jumped across | they say. | Then | he jumped across when | he fell

yasni hota kwonistit jüs nol sùt os lût yasni hota they say. | Then | fire | in | he fell. | He burned up | they say. | Then |
t'ec tan nas djol yasni hota cga ec nun t bulbs coal | rolled out | they say. | Then "My hair | come back to me."

kwun la

All.

XV.—COYOTE TRICKS THE GIRLS.

gul k'an yasni se kwwt' gul k'an yasni la ci10 Fire was | they say. | Rock on | fire was | they say. | Buckeyes

kwoniitun na't gul gal yasni gut tea yasni letc bulb fire place | she poured down | they say. | Were covered up | they say, | earth | with.

ka na ga la yasni binogut lek yasni te'si te'un ts'al she took them out | they say. | She soaked them | they say. | Coyote | baby-basket in

101 This suffix -ti'in (Hupa -teiif) seems to mark a class. It is a live suffix. In a neighboring dialect it was heard suffixed to an English word, "old mare-teiif."
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bië te’n nul lat yañe ní dan djí bi yeë skí nul lat floated there | they say. | ‘Whose | his | baby | floats?’

2 yañ n yañe ní tage kcan yañe ní skí ts’al bül ta ge kcan they asked | they say. | she took it out of water | they say. | Baby | basket with | she took out

yañe ní skí te’yañe ní nai gélga da kwet kcan yañe ní they say. | Baby | cried | they say. | White duck | carried it about | they say.

4 te’t deñ nel yañe ní gül gelë yañe ní yañ tes lañ yañe It stopped crying | they say. | It was evening | they say. | They slept | they say.

skí nöge kàn yañe ní yís kàn yañe ní te’gúst cië yañe Baby | she put down (basket) | they say. | It was day | they say. | It was red | they say.

5 na hes tya yañe ní di djí te’o yañ nó’but’ gún tca-He went back | they say. | ‘‘What | you eat? | Your bellies | are big.’’

kwañ ne ò dúñ djaë te’si teèñ

‘‘You die | Coyote.’’

kwún Lañ

All.

XVII.—POLECATE ROBS HER GRANDMOTHER.

8 te’té gaité t’è kí Lañ nún ye tae192 te’kí ka te’gúñ-Polecat | girls | many | bulbs | girls | dug
cié193 yañe ní di nük’ hai na úñ lún tes ya hût di dae úñ they say. | South | from south | came together when | from north

10 t’è kí Lañ nún ye tae ka te’gúñ cië yañe Lañ nún-girlds | many | bulbs | dug | they say. | Many | bulbs

ye tae ka te’gúñ cië yañe tètè gaité kà teçài Lañ they dug | they say. | Polecat | her grandchild | many

12 ka yañe cië yañe ní gül k’an yañe n teç ál kw’un-dug | they say. | There was fire | they say. | Large | wood | they put on when

nö gül la hût n teç ál yaña cië yañe Lañ L tèk’ki large | they dug | they say. | Many | kinds

14 t bül bië wùñ k’aït bül bië wùñ k’ai tel bië L teek ke-seed-basket in | some, | burden-basket in | some, | basket-pan in

192 Cf. Hupa yin ne tau (I, 135, 2).
193 Cf. Hupa xa ke hwe (I, 135, 2).
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All kinds they dug they say. Seed-basket was full they say. "Mine is not full," they said they say. "Mine is full basket-pan in."

We will bury. Ground is hot," she said they say. "Yes," she said they say. Old woman. Fire they threw over they say. Ground they scooped out. They poured them down | fire place. | Other places they poured down.

Different kinds | they dug | they say. | Seed-basket | was full | they say. | "Mine is not full," they said | they say. | "Mine is full | basket-pan in."

They poured down

They poured them down | fire place. | Other places they poured down.

Different kinds | they dug | they say. | Seed-basket | was full | they say. | "Mine is not full," they said | they say. | "Mine is full | basket-pan in."

They poured down

They poured them down | fire place. | Other places they poured down.

They poured them down | fire place. | Other places they poured down.

They poured them down | fire place. | Other places they poured down.

When this text was being revised with the original relator it was declared that the deceitful grandchild was a girl, not a boy. The Nongatl, farther north, tell of a boy who afterward repented and avenged his grandmother's death.

The bulbs used for food by the Kato, listed here, have not been identified.
na na il dûl yaśnî k‘aî tel bî te‘il lêś yaśnî kuc te‘ô
he moved up and down | they say. | Basket-pan in | he kept singing | they say. | His grandmother

2 nûn dac yaśnî k‘aî tel na na il dûl yaśnî kuc da‘bi‘
danced | they say. | Basket-pan | he moved up and down | they say. | His mouth in

na dûl gal yaśnî dô บทความ te‘ô te‘in yaśnî kuc
he poured | they say. | “They are not cooked, | my grandmother,” | he said | they say. | His mouth in

4 da‘bi‘ na dûl gal yaśnî te‘en dac yaśnî dô บทความ ye
he poured | they say. | He came out | they say. | “They are not cooked,
ste‘ô te‘il lêś yaśnî dô บทความ ye dô ye he‘ûn gi kwôn‘-
my grandmother,” | he sang | they say. | “Not cooked, | I am tired.”

Fire place

6 dûn ne‘ na na t gu‘al yaśnî nûn dac ce dô บทความ nel ya-
earth | he piled up again | they say. | “Why are you dancing? | They are
eaten up.”

nûn kuc te‘ô ka‘e doctype‘ê nûn ye tau kin te‘en ya
His grandmother, | “Well, | I will look | bulbs.” | He | went out

8 yaśnî o‘da‘e kuc te‘ô ne‘ yônt gits yaśnî kwôn‘dûn
they say | outside. | His grandmother | earth | looked at | they say, | fire
place.

nûn ye tau n dô‘ yaśnî te‘en ya hût te‘gûn te‘e
Bulbs | were not | they say. | She went out when | she cried

10 yaśnî o‘da‘e ha‘e
they say, | outside.

dî nûk’ te‘tes ya yaśnî bûnte wûn dûn te‘n nûn-
South | she went | they say. | Flies | live place | she came

12 ya yaśnî ste‘ôl tûk ste‘a yi dô bûn kwa sùsî ne105
dûn they say. | “Kill me, | my grandchild | mistreated me.” | “No,
ye dûn te‘ôl tûk te‘le bûn lcín to‘ô106 wûn dûn te‘n-
we will not kill you.” | “Fly-black-large” | live place | she came

14 nûn ya yaśnî te‘tes ya yaśnî hai nûk’ tea nes wûn-
they say. | She went on | they say. | Here south | wasp | live place
dûn te‘n nûn yai ste‘ôl tûk c tea‘yi dô bûn kwa sùsî ne
she came. | “Kill me, | my grandchild | mistreated me,”

16 te‘in yaśnî bûn dûl te‘ante wûn dûn te‘n nûn ya yaśnî
she said | they say. | (Live in the ground) | live place | she came | they say.

105 The word is difficult of analysis.

106 The following names of the insects seem mostly to indicate a classification of them by color and size. The translations were suggested by the Indian.
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151

s dji öl tük s teai ye dö bun kwa süs i ne te'in ya'nî
"'Kill me, | my grandchild | mistreated me,'" she said | they say.

ts't tes ya ya'nî hau nük' ta dül gaito wün dûn te'n- 2
She went on | they say. | Here south | hornet | live place | she came

nûn ya ya'nî s teai ye dö bun kwa süs i ne s dji öl tük
they say. | '"My grandchild | mistreated me, | kill me.'"

dö ye dö n dji dül tük tê le yî nük' te't tes ya ya'nî 4
"'No, | we will not kill you.'" | South | she went | they say.

'Kills na Lûts e197 wün dûn te'n nûn ya ya'nî s dji öl tük
Yellowjacket | live place | she came | they say. | '"Kill me,

s teai dö bun kwa süs i ne dö ye dö dji dül tük tê le yî- 6
my grandchild | mistreated me.'" | '"No, | we will not kill you.'" | South
nûk' te't tes ya ya'nî ne'yô sôste wün dûn te'n nûn ya
she went | they say. | (An insect) | live place | she came

ya'nî s teai dö bun kwa süs i ne s dji öl tük dö ye dö n- 8
they say. | '"My grandchild | mistreated me, | kill me.'" | '"No, | we will
not kill you,'"

dji dül tük tê le kwûlîn ya'nî bun teö wün dûn te'n-
they told her | they say. | Fly large | live place | she came

nûn ya ya'nî s dji öl tük s teai ye dö bun kwa süs i ne 10
they say. | '"Kill me, | my grandchild | mistreated me.'"

dö ye dö n dji dül tük tê le dölte wün dûn te'n nûn ya
"'No, | we will not kill you.'" | Gnats | live place | she came

ya'nî s dji öl tük dö ye dö n dji dül tük tê le kwûlîn 12
they say. | '"Kill me.'" | '"No, | we will not kill you,'" | they told her
ya'nî te't tes ya ya'nî hai nük' te'n süs nate kwûn ta'- 14
they say. | She went | they say. | Here south | (insect) | live places

dûn ya'nî te'n nûn ya ya'nî
they say. | She came | they say.

kû wa gût teût ya'nî nûn ya dûn dö ye s teai ye
They fed her | they say | she came place. | '"No, | my grandchild
dö bun kwa süs i nit nî ya ye s dji öl tük te'in ya'nî 16
mistreated me because | I came. | Kill me,'" she said | they say.

he üs n dji dül tük tê le kwûlîn ya'nî gûl gel lit ku-
"'Yes, | we will kill you,'" | they told her | they say. | It was evening when | they killed her.

dji gûl tük ta kû wût t'a sût ku wós kwûn lan ne's k'wût- 18
They cut her up when | her leg | everywhere | on places

197 tis na '"hornet or wasp,'" and Lûts '"stout, strong'" (!).
ta’ nō wil k’as ya*nī kw wōs kwā nī nāk kā ha* kw-fell | they say. | Her legs, | arms | both, | her belly,
2 būt’ kw si* kwūn lān ne* k’wūt ta’ nōl k’as ya*nī her head, | every where | on places | fell | they say.

kwūn lān

All.

XVII.—GRIZZLY WOMAN KILLS DOE.

nō nī te’ yan tcūn kwōn* be t gūn si* ya*nī kwūn-
Grizzly | old woman | fire | had her head close | they say | her house.
4 ta’ dün te’ūs sāi tcūn ye lai* s’ūs dai ya*nī nō nī te’-
Bluejay | house top | sat | they say. | Grizzly | old woman
yn tcūn na kōn ya* k’ tē bī* yu*nī aL te ya* na ōc-
clover | they went to gather | they say. | ‘‘Well, | lice | for you | I will look
for,’’
6 te gē* te’ in ya*nī kwc ya tcī aL te ya* na ōc t gē*
she said | they say. | Her girl, | ‘‘Well, | lice | for you | I will look for’’
te’ in ya*nī ō sī* te’ūkkōts ya*nī kw ya tcī aL te
she said | they say. | Her head | she cracked | they say. | Her girl | ‘‘Well,’’
8 a ne sūn te’ in aL te ōc t gē* be t gūn ca* ya*nī
she said, | ‘‘you sleep. | Well | I look.’’ | She put in sand | they say.
s’ūs k’ān ya*nī kwōn* ūnā* te’ en lai158 ya*nī tco-
She built fire | they say | fire. | Her eye | she took out | they say. | Again
10 yī ha* ō na* te’ en lai ya*nī t būl bī* nō lai ūnā*
her eye | she took out | they say. | Burden basket in | she put | her eye.
to yī ha* ō na* bī* t būl bī* nō lai ya*nī na kōn ō lai*
Again | her eye | in | burden basket in | she put | they say. | Clover | on it
12 nō lai ya*nī t būl bī* nō lai ya*nī na kōn ye bī* te’-
she put | they say. | Burden basket in | she put | they say. | Clover | house in
she carried
tes giṇ* ya*nī ye bī* te’nūn giṇ* ya*nī na kōn s kits
they say. | House in | she brought | they say. | Clover | children
14 wa’ūn kān ya*nī s nān ūnā* s nān ūnā* te’in she gave | they say. | ‘‘My mother | her eye | my mother | her eye’’ | he said
ya*nī s kits
they say | boy.

158 The root of the verb would indicate a plural object, but each eye
is separately mentioned.
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Goddard.—Kato Texts.

s kits ki ye te't tes lös ya'ni nak ka teún djöc-
Boys | hers | he led | they say | two. | "Tree | hollow in
bí'i yë he dül te'in ya'ni ye gün del ya'ni Lë 2
you go'" | she said | they say. | They went in | they say. | Grass
nö te gül sö ya'ni ü te'ün a ô wi yô ya'ni kwön'
she pushed in | they say. | Before it | she fanned | they say, | fire
mül ô da déñ nel ya'ni hōta te'na ge bïle ya'ni 4
with. | Their crying | stopped | they say. | Then | she took them out | they
say.
tc'te gï bïl' ya'ni ye bï'ün te'ge gats ya'ni te'na te'.
She carried them | they say. | house to. | She scraped them | they say. | She washed them
gül de ya'ni hōta nö ni te'yan te'ün kō wa ge bïl' 6
they say. | Then | grizzly | old woman | she gave them to
ya'ni te'gün yan ya'ni ki ye s'kik
they say. | She ate them | they say. | her | children.
s kits tos del' ya'ni te'hūñ kō kuc gi nai se te'oi 8
Children | went | they say | creek | they ran down. | Heron
nañ gül ca kwañ ya'ni kō te'gül čuts nañ gül ca ya'ni
had made a weir | they say. | They ran down. | Fish weir was | they say.
stc'gi na nûl gal ne't'ai stc'gi to'in ya'ni nö ni 10
"My grandfather | put across | your neck, | my grandfather," | she said |
they say. | "Grizzly
tc'yan te'ün kō te'gül čuts de' ne t'ai kwa na nûl gal de'
old woman | when she runs down | your neck | for her | when you put across
ka tc'er gal bûn te'tö lat dja te'in ya'ni te'hūñ 12
you must throw one side. | Let her drown'" | she said | they say. | Stream
yi bañ ta'ús del' ya'ni bûs kik te' na yan te'ün bûs-
other side | they went out | they say. | "Her children | raw | she eats. | Her
children
kik te' na yan dà am djî c kik da yàm djî k'a bûc-
raw | she eats."
"What they say | children?" | "This way only they say |
'Her children
kik te' na yan te'ün ya'ni te'ün ni ün gî te'în ya'ni
raw | she eats' | they are saying,'" | he said | they say
te'ús sai te'ün
bluejay.

hōta nö ni te'yan te'ün te' tel čuts ya'ni te kö te'.
Then | grizzly | old woman | ran | they say. | She ran to the stream
gül čuts ya'ni ge dûn n he t'ai109 ca na nölgal 18
they say. | "My brother-in-law | your neck | for me | put across.

109 She uses the plural of politeness to a relation-in-law, in fact or by courtesy.
nan ca' te'in ya'ní c'ik üla' c te'ń' e na'nait tic
I will cross,'" | she said | they say. | "My children | their hands | to me."
are beckoning."

2 hó ta he ü' te'in ya'ní hó ta na'nún yai ya'ní hó ta
Then, | "Yes," | he said | they say. | Then | she started across | they say. | Then
ka te cil' ka te'el gal' ya'ní te'te lat ya'ní
right | water middle | he tipped it | they say. | She drowned | they say.

kwún Láñ
All.

XVIII.—TURTLE'S EXPLOIT.

4 ts'ún tel' se ya'g'k'as ya'ní se ya'g'úlk'as sit kwa-
Turtle | stone | he threw up | they say. | Stone | he threw up when | shoulder
ni' di kwa'ag ya'ní kw di ce's bül se ya'g'úlk'as
this | he did | they say. | His arm | with it | stone | he threw up.

6 kw di ce's na'lleút ya'ní hó ta wúñ' yí ya'ní wúñ ye-
His arm | he caught it | they say. | Then | others were | they say. | They were
nel git ya'ní te he he te'in ya'ní te'sí te'ń' ka' ci
afraid of it they say. | "Tehehe," | he said | they say. | Coyote. | "Well, | I
8 beca' te'in ya'ní he ü' te'in ya'ní ts'ún tel' te'si-
will try, | he said | they say. | "Yes," | he said | they say | Turtle. | Coyote
tec' tún nún súš' an ya'ní se ya'g'úlk'as ya'ní kú-
took up | they say | stone. | He threw it up | they say. | His middle
10 wúñ túk k'út te'g'úlk'al ya'ní kwúñ kwúñ ye te'úl síl
it fell | they say. | With him | it pounded into the ground
ya'ní se ya'g'úlk'as sit kó wún túk kút te'il k'áñ ya'ní
they say. | Stone | he threw up when | his back | it struck | they say.

kwún Láñ
All.

XIX.—HOW TURTLE ESCAPED.

12 ts'ún tel' na ga kwañ ya'ní sa' dúñ ha' kó wúñ te'n-
Turtle | was walking | they say. | alone. | To him | they came
núl kút ya'ní k'a' n tecte na la' kwañ ya'ní no'
they say. | Arrows | poor | he was carrying | they say. | Ground
14 nún ya'g'k'as ya'ní k'a' cek' k'wút te'ya'c'ya'ní
they pushed them in | they say | arrows. | Spit | they spit on them | they say.
Goddard.—Kato Texts.

By the shore. Water was there, they say. | Lake. | Summer-time. | He was angry

Lūn ya’ni s’ūs da ya’ni ya’slan ya’ni kūwūni 2 they say. | He sat | they say. | They laughed | they say | at him.

K’a’ nu’n s’ūs lai ya’ni s’ūs tc’an ya’ni na nec hai Arrow | he took up | they say. | He shot | they say, | person. | That
tō bī’ ta gūn Lā ya’ni na nec be dūn ya’ni tō bī’k’ 4 water in | he jumped | they say. | Person | died | they say. | Water inside

Nas tūts ya’ni djaŋ tc’ūs tcīn ya’ni cō ka ya’te’
he ran around | they say. | Muddy | he made | they say. | In vain | they looked for him

Kwūn tē ya’ni djaŋ šiūn’ ya’ni tc’k’ak’ ye ga’qūni 6 they say. | Muddy | it became | they say. | Net | they stretched

Ya’ni tečun k’wūt kwa tc’gūt k’a ya’ni tc’k’ak’bī’
they say | stick on. | For him they dipped | they say, | net in.

Kūc na taq ha’ ta ts’ūł tūts kwān ya’ni cō’ kwa 1 kā’t 8 Without their knowledge | he had run out | they say. | In vain | they walked for him

Ya’ni Lā kwa gūl gele’ ya’ni teč kū gūl gele’ ya’ni they say. | Only | it was dark | they say. | Very it was dark | they say.

Kw tečn gūt tečn’ ya’ni ka’ün bān de t gūl gel’ ya’ni 10 They let him go | they say. | Body | they threw in fire | they say,

Kwōn’ dūn
fire place.

Kwūn Lān
All.

XX.—Gopher’s Revenge.

S daitc na tcēl ū’yactc das tcaŋ ū’yacte hai Lā’ 12 Cottontail rabbit | orphan | small, | gopher | small | that | too
das tcaŋ ū’yacte na tcēl ū’nān n dō’ ū’ta’ Lā’ n dō’i gopher | small | orphan. | Its mother | was not, | its father | too | was not.

Hō ta ū’yacte kū wūn ya nīt ta kī sta’ s tco’ tc’ in 14 Then | little | they had grown when, | “Where | my father, | my grandmother?”’ | he said

Ya’ni dō k’ūn ha’ n tæ’ ū djī yis tūk ke nān Lā’ dō’ they say. | “Long ago | your father | was killed. | Your mother | too | long ago

K’ūn ha’ ū djī yis tūk ke nāk ka’ ħa’ dī djī ū djī yis tūk 16 was killed | both.’’ | “What | killed them?”’
"Old woman | fish | large | her sting | with | stuck him when | she killed him.

2 yis tükę nän Leš yıl'tögút ü dji yis tükę das teän te'c-Your mother | too | she stuck when | she killed.'" | Gopher | had gone

tes ya kwañ yaśnį neš bie te'n neš kwań yaśnį neš-| they say | ground in | He had looked | they say | Ground in

4 bie hō ta kwün ye te'gün ya kwañ yaśnį na hest ya kwañ\nthen | he had gone in | they say | He had started back

yąśnį hō ta nan ty yaśnį hō ta k'aš te'ic t'a tē le\nthey say | Then | he came back | they say | Then | "Arrows | I will make,

6 stöō te'ın yaśnį kw stöō ka nó del inę yaśnį k'aš\ngrandmother," | he said | they say | His grandmother | showed him | they say | Arrow
cöš te'il la yaśnį te'ús t'ök\n201 yaśnį dūn daš k'aš\ngood he made | they say | He flaked | they say | Flint | arrow

8 k'wün nō la kwañ yaśnį k'aš\nhe placed on | they say | arrow.

kw stöō ū na taq haš kwün ye te'gün ya kwañ yaśnį\nHis grandmother | not knowing | he went under ground | they say

10 yō tan stöō kas ya kwañ yaśnį hō ta tōnai ū te'unts\nWay | river large | he had come up | they say | Then | fish | close by
kas ya kwañ yaśnį tōnai te'n nei inę yaśnį ő yacts\nhe came up | they say | Fish | he looked at | they say | Small

12 neš wa te'a mįš te'n nei inę yaśnį k'aš bi nó in tān\nground | hole in | he looked | they say | Arrow | he put on the bow
yaśnį te'is te'gün yaśnį te'yi haš s'ūs te'ān yaśnį lañ\nthey say | He shot | they say | Again | he shot | they say | Many

14 nún nei k'ai yaśnį kw tūs čan na te'er tō yaśnį se\nhis made stick in | they say | Over him | only | she stung | they say | Stones
tte gats yaśnį kai yaśnį nún yıl'tögút ő te'i te'ús tük\nrattling sound | stood | they say | she stung them when | He killed her

16 yaśnį be dūn yaśnį t guń nąs lat yaśnį te'n neš gülnę\nthey say | She died | they say | He turned her over | they say | He looked

at her

200 sös is used for the name of a pointed dagger made of bone or horn.\nCf. note 144, p. 108 above.

201 The Hupa use this root with the same form and meaning.

202 ū "her," "te'ūn "toward," and the diminutive.
yae ni na hes te ya yae ni hai na nec ca' na' dë múñ-they say. | He started back | they say. | That | persons | creek | was full
kwañ te'ın nel i'ın kwañ yae ni na hes te ya yae ni 2
he had seen | they say. | He started back | they say.
"Where | you come from?" | she asked | they say. | "My grandmother |
Eel river
na ca ye tō nai ò diji sit tük e te'ìn yae ni hai na nec 4
I have been. | Fish | I killed," | he said | they say. | "That | people
tc'èñ a ni 203 hai tō nai na nec n dō ye di ta' te'ìn
ekilled | that | fish. | People | are not | this place," | he said
yae ni yōk' nek' k'wüt ta' na nec nūl kūt út Lañ Lta' - 6
they say. | Far | countries | people | came when | many | different kinds
kī kuwa qañ yae ni tō nai ò diji te'ús tük út st'òe hai
gave him | they say, | fish | he killed because. | Nearly | that
kwañ tē st'òe slin' yae ni tō nai hūn ò diji te'ús tük-
kind | nearly | became | they say. | Fish | that fellow | he killed because
út tō nai hai kwañ tē tō nai n dō yae ni
fish | that | kind | fish | is not | they say.
kwun Lañ

All.

XXI.—MEADOWLARK'S BREAST.

tcō la kī L ga yae ni gūl il yae ni sel te'ün dūn ni L ga- 10
Meadowlark | were quarreling | they say, | "mockingbird." | They were
quarreling
yae ni gūl il yae ni L e û dūn L ga yae ni gūl il de kwa gūn nel
they say. | Morning | were quarreling, | Here it (sun) was
yae ni gūl gel' yae ni gūl k'an yae ni kwōn' yae ni 12
they say. | Evening it was | they say. | Fire was | they say. | Fire | they say.
tcō la kī ts'ūn tes laL yae ni se de t ga'añ yae ni tcō-
Meadowlark | fell asleep | they say. | Stone | he put in fire | they say, | Meadowlark
la kī ts'ūn tes laL yae ni sel te'ün dün ni se nūn s'ūs- 14
fell asleep | they say. | "Mockingbird" | stone | picked up
e'añ yae ni tcō la kī kw sal kūt yae ni tcō la kī kw yits-
they say. | Meadowlark | his mouth he put in | they say. | Meadowlark | his
breast

203 The root -gan "to kill many."
ye se wal kút ya’ni hai hit Le’út ts’t dön ní stone | fell through | they say. | That is why | at night | he sings,

2 ya’ni
they say.

kwún lãñ
All.

XXII.—GEESE CARRY OFF RAVEN.

súl súnte s kíts yac s’ús lós ya’ni te’un súts kú bút’ Chipmunk | child small | he kept | they say. | Bark | his belly

4 nai net k’úts kwąn ya’ni s’úl tín ya’ni te’ek da-
had stuck in | they say. | He lay down | they say. | Woman | raven
te’ní te’un súts te’n gúl lán ya’ni ka’ di dás ún na-
bark | went after | they say. | Geese | from north | two

6 ka’ te’n nún del’kwań ya’ni te’un ūn saw ya’ni had come | they say. | Tree | she went around | they say.
te’n wó’ búl gús ca’ ya’ni k’ai t bút nún s’ús giñ
Hook | with | they caught | they say. | burden-basket. | She lifted up

8 ya’ni te’ó yí ha’ gús ca’ ya’ni n dá sí di te’ín ya’-
they say. | Again | they caught it | they say. | Heavy | this,’ | she said | they say.

ni te’e na míle ya’ni nún s’ús giñ ya’ni te’ó yí ha’ gús-
She emptied out | they say. | She lifted up | they say. | Again | they caught it

10 ca’ ya’ni k’ai t bút nák ká’ n úl tín na’ ya’ni gúc ca’
they say | burden-basket. | Two | were left | they say. | They caught it

ya’ni nún s’ús giñ ya’ni gúc ca’ ya’ni k’ai t bút
they say. | She lifted up | they say. | They caught it | they say | burden-
basket.

12 kó wúl te’út ya’ni na ká’ há ya’ni te’ gú lós ya’ni
Caught her | they say | both | geese. | They took her along | they say

dí de’

north.

14 dà ya’ni te’ó ts’ó a ya’ ci lág te’in ya’ni yi te’ó b’t’
“Flat mouths | took me up” | she said | they say. | Dance-house

ye kwíl yós ya’ni ne’ú te’ó dön gúl gel lút te’n gún das
they took her in | they say. | world-its-tail-place. | Evening when | was a
dance

16 ya’ni te’e na’n t’a ya’ni yi te’ó b’t’ ts’e k’é b’t’ te’e na’n-
they say. | She flew out | they say. | Dance-house | door | she flew out
t'a ya's ni nant ya ya's ni s kits yaec súl suntc s'ús-
they say. | She came home | they say. | Child small | chipmunk | he had kept
lős kwan ya's ni súl suntc in tce' te'el t'ot tc'úl tc-i-
they say. | Chipmunk | venison | it suck | he had made
kwan ya's ni s kits be na dűn ya's ni
they say. | Child | died | they say.
kwún Lafi
All.

XXIII.—THE DIVING CONTEST.

na ké ëts sis kwún ye te' gúl le tó bì' ya's ni tó nai
Blue duck | otter | swam under water | lake in | they say. | Fish
na te' tel gel ya's ni kai ya te' kw liñ ya's ni na ké ëts ka-
they were catching | they say. | They watched them | they say. | Duck |
came up
na gül le ya's ni na ka te' gún teök kwan ya's ni tó nai
they say. | Two | he had filled | they say | fish.
kai ya te' ku liñ ya's ni sis ka na gül le ya's ni tak'
They watched him | they say. | Otter | came up | they say. | Three
te' gún teök kwañ tó nai ya's ni na heL kút ya's ni ye bì- 8
he had filled | fish | they say. | They went back | they say. | House in
úñe te' te lős ya's ni tó nai
they dragged them | they say | fish.
kwún Lafi
All.

XXIV.—TREATMENT OF THE STRANGER.

k'ún ka nasit yai ac'te te'in ya's ni dűn dji ka-
"Just now | I came back up | I am," | he said | they say. | 'Who | 'I came back up'
na sit yai te'in kakw de kō t gúc hai aní kō gút t-
said? | Quick | here | look | who | said it.'" | They looked around
gets ya's ni cót kai yate kwôn tō ya's ni dō kū wûl sàñ 12
they say. | In vain | they looked for him | they say. | He wasn't seen
y'a's ni na hel t kút ya's ni dō kū wûl san nút k'ún ka-
they say. | They came back | they say | he wasn't found because. | 'Just
now | I came back up
na sit' yai ac' t'e te' in ya' ni hakw te' ke nce ka kwe-I am’’ | he said | they say. | ‘‘Right here | it talks. | Look for him.’’

2 no' te te'o y'i ha' la' n te' tes yai ya' ni ka yate kwon te' Again | many | went | they say. | They looked for him.
dó kō wūl san ya' ni tc'n na' ti' a' ya' ni tc'n te te's He wasn't found | they say. | Tree | stood | they say. | Tree | hollow

d yact' b' e a' ūn kwān ya' ni tc' un te te's b' e o yact' b' e small in | it said it | they say. | Tree | hollow in | small in
kō wūl san ya' ni
he was found | they say.

6 kw dji ol' tūk te' he ư kw dji dūl tūk te' kū wūl tín ‘‘You better kill him.’’ | ‘‘Yes, we will kill him.’’ | He was pulled out
ya' ni ta' kū wūl t'ats ya' ni kw kwa nas' kal gal ya' ni they say. | He was cut to pieces | they say. | His arms | were chopped up | they say.

8 kw wōs kal gal ya' ni te' kū wūt t'ats ya' ni dō ha' ke-
His legs | were chopped up | they say. | He was split | they say. | He didn't die
dūn ya' ni kw dji n dō i kw kwe' ń tūk kūt kw dji they say. | His heart | was not. | His foot | between | his heart

10 sqān kwān ya' ni kw dji gūt t'ats ya' ni ke dūn was situated | they say. | His heart | was cut | they say. | He died

kwūn la' n
All.

XXV.—THE GREAT HORNED SERPENT.

12 Lō' dai ki' nōn nūn yīn ya' ni na ne k' wūt t gal Lodaiki | they lived | they say. | Persons | kept dying

ya' ni t' e kī bē nō te' te lek ya' ni la cē bē nō gūt lek they say. | Girls | were making mush | they say. | Buckeyes | they were

soaking

14 ya' ni Lō yac gai nāk ka' Lō yac gai be dūn kwān ya' ni they say. | Trout | two | trout | were dead | they say.

nāk ka' de t gūl tín ya' ni hī ne' yan ya' ni be dūn Two | they put in fire | they say. | She ate them | they say. | She died

16 ya' ni te' y'i ha' hī ne' yan ya' ni be dūn ya' ni hai they say. | Again | she ate | they say. | She died | they say. | the
Lac tūc ca dī dūk’ ca’ na dī čan’ stīn dī dūk’ Lō-
other. ‘I am going | here east. | Creek | something | lies | east.’ Trout
yac gai nāk ka’ ts’ūlsan ya’ni Lac ha’ ts’ūlsan ya’ni 2
two | he found | they say. | One | he found | they say.
tcō yī ha’ Lac ha’ ts’ūlsan ya’ni tcō yī ha’ tc’t tes ya
Again | one | he found | they say. | Again | he went
ya’ni tō nai tak’ ts’ūlsan ya’ni na ges yite ya’ni 4
they say. | Fish | three | he found | they say. | He rested | they say.
sūt’ tc’t tes ya ya’ni Lō yac gai ts’ūlsan ya’ni Lac’
Little way | he went | they say. | Trout | he found | they say, | one only.
ha’ te’t tes ya ya’ni Lō yac gai nāk ka’ ts’ūlsan ya’ni 6
He went | they say. | Trout | two | he found | they say.
ni tc’t tes ya ya’ni Lō yac gai k’e tc’ūn yan kwān
He went | they say. | Trout | bitten off
ts’ūlsan ya’ni tc’t tes ya ya’ni Lac ha’ ts’ūlsan 8
he found | they say. | He went | they say. | One only | he found
ya’ni Lō yac gai tcō yī ha’ tc’t tes ya ya’ni Lac ha’
they say, trout. | Again | he went | they say. | One only

ts’ūlsan ya’ni Lō yac gai tc’n nes dai ya’ni gün t’ē
he found | they say, trout. | He sat down | they say. | Now
ca’ na’ dī yaacts sliñe ya’ni tc’t tes ya ya’ni gün t’ē
creek | small | became | they say. | He went | they say. | Now
ts’ūlsan ya’ni tell lē k’e tc’t tes ya ya’ni tō nai Lō- 12
he found | they say | slime. | He went | they say. | Fish, trout
yac gai n gün dōe ya’ni tc’t tes ya ya’ni tc’t tes ya
were not | they say. | He went | they say. | He went
ya’ni kas ya ya’ni ne’ lai’ nōt gün ta lūt ts’t tes in’ 14
they say. | He came up | they say. | Earth top | he stood when | he looked
ya’ni tō tc’ūlsan ya’ni ō de’ ts’ūlsan ya’ni tc’n-
they say. | Lake | he found | they say. | Its horn | he found | they say. | He
looked at it
neł’ińe ya’ni yi nūk’ tes in’ ya’ni ō de’ nes ō de’ 16
they say. | South | it was looking | they say. | Its horn | long, | its horn
L gai ya’ni na hes t ya hūt tc’te’ ya’ni nan t ya
white | they say. | He started back when | he cried | they say. | He came back
ya’ni wān tc’ kwōl lūk ya’ni 18
they say. | He told about it | they say.
kwa tō' yac na nec Lteic te' tūn dúñ kwa tō' yac na-
"Go after them | people. | Sherwood valley | go after them. | People
2 nec tō teūl bīe kwa tō' yac te'inte kwa tō' yac kōl kōte-
Cahto | go after. | Yuki | go after. | Little Lake
tō bīe kwa tō' yac te'ūn ġul teiñ ya'nī lañ bañ uñ
go after." | Poles | were made | they say. | Ten,
4 teō yī ha' lañ bañ uñ teō yī ha' lañ bañ uñ teūn teō yī ha'
again | ten | again | ten | poles. | Again
lañ bañ uñ teūn te't te kūt ya'nī teūn te't te bi'el
ten | poles. | They went | they say. | Poles | they carried
6 ya'nī k'a'el te'te bi'el ya'nī kāceto te'te bi'el ya'nī
they say. | Arrows | they took | they say. | Knives | they took | they say.
5 te'nūl kūt ya'nī Le ne' ha' teūn da te ga bi'el ya'nī
They came there | they say. | All | poles | took up | they say.
8 gē qō ya'nī teō yī ha' gē qō ya'nī gē te'āñ ya'nī
They speared | they say. | Again | they speared | they say. | They shot | they say.
gē qō ya'nī gē qō ya'nī gē te'āñ ya'nī gē qō ya'nī
They speared | they say. | They speared | they say. | They shot | they say. | They spearad | they say.
10 kac kits yīst t'āts ya'nī gē qō ya'nī kac kits yīst t'āts
Old man | cut it | they say. | He speared | they say. | Old man | cut it
ya'nī teca hel ceo ya'nī ėde' bul tō na ne' sil'el
they say. | It squealed | they say. | Its horn | with | water | it struck
12 ya'nī be dúñ ya'nī ta'se te' en yīc ya'nī ėde' bul
they say. | It died | they say. | Brush | it broke | they say. | its horn | with.
kwōn' ġul k'ān ya'nī òn a gē' lūt ya'nī ònl'el
Fire | was burning | they say. | Around it was burned | they say. | Its head
14 k'wōt ōnī tō'ūt ġul k'ān ya'nī ō tē k'wōt ġul k'ān
on | its middle | was fire | they say. | Its tail on | was fire
ya'nī na hes t'ya ya'nī na ūn t'ya ya'nī ye biel te'e
they say. | He started back | they say. | He came back | they say. | House in | he cried
16 ya'nī Le ne' ha' dō ha' djàn nó na tec būn tō n tec'e
they say. | all | "Not | here | we will live. | Water | is bad.
kte nun tō n tec'e lañ bañ uñ na hes t'ya ya'nī
After this | water | is bad." | Ten | went back | they say.
18 k'wūn nal k'ān teō yī ha' ṣi'se k'wūn nal k'ān ya'nī
On it was fire again | they say. | Again | its head | on it was fire again | they say.
ótéi k’wún nal k’qūn yasni na hest ya yasnī ye biś ūnē
ts tail | on was fire again | they say. | He went home | they say | house in.
nas dúl k’an yasnī na sqūn yasnī wakw na sqūn 2
‘We will build fire again’ | they said | they say. | They moved | they say. |
Away | they moved
yasni na hest ya yasni k’wún nal k’qūn yasni ośi-
they say. | He went back | they say. | On it was fire again | they say. | Its
head on
k’wút’ nal k’qūn yasni ta’ūs noś ōlút yasni na hest
was fire again | they say. | Mountain | they burned | they say. | He went back
t ya yasni cóoū ōlút kwán yasni te le biś ye teō gę-
they say. | Well | it was burned | they say. | Sack in | he put it in.
būl yasni na het. tūt yasni gę sūt yasni ba gūn ūnn 6
they say. | They went back | they say. | He pounded it | they say. | Coast to
te giūn yasni teō bāq na nec teō bāq gūl te’in yasni
he carried it | they say. | Poison | Indian | poison | was made | they say.
be dún yasni le nehaste bī yeś slińe yasni 8
Died | they say | all. | Theirs | it became | they say.

ek’wún lāń
All.

XXVI.—THE DANCING ELK.

tō nai. k’te qō yasni sin te kwūt kakw wūl kāl
Fish | they speared | they say | Redwood creek. | ‘Quickly | walk’
yasnī dō ye heśe nikit gūc cal na dúl yic teūń 10
they said | they say. | ‘I am tired. | Slowly | I walk. | We will rest | tree
ū yese tō nai n dōe ūn gĩ nān dúl saśe sin te kwūt āl ūl-
under. | Fish | are none. | We will make dam, | Redwood creek. | Wood | make.
tei k’ūńe ő’ k’ūńe na nūn sain būl gūl lișbūn nāk kaś 12
Withes | twist. | Dam | with them | will be tied. | Two
ő’ k’ūńe te’in yasni he ūe e gĩ na ūn gĩ de k’a tō nai
twist’’ | he said | they say. | ‘Yes.’ | ‘I am hungry. | Here | fish
tūn t’as sk’e te tēm mūl se kwōńe dúń noś lie k’at- 14
cut. | Soup | cook. | Stones | fire place | put in. | Soon
deś tō nai la mūn kwūc kās te’ō yanū ūst’eye kās
fish | will be many | I guess. | Come, | eat. | It is cooked. | Come,
te'o yañ he üe clae te töt tō nai na gül lē gē hai-
cat.'’ | ‘‘Yes, my hands | I wash. | Fish | is swimming | here from north

2 dá ün ci üc tēt te'īn ya'ni wai te' gūn get ya'ni
I, | I will spear it,’’ | he said | they say. | He struck over | they say.

nāk ka' tō nai be nūl lē' ya'ni nāk ka' lā'ha' ē gē qōt
Two | fish | swam by | they say | two. | One only | he speared

4 ya'ni yīs kan ya'ni ē gi' yal ci he üe nūl lai. ka' they say. | It was day | they say. | ‘‘I am sleepy, | I’’ | ‘‘Yes, | you sleep. | Well
al Ṓe lān ci he üe al ē' lān
wood | I will get | I. | ‘‘Yes | wood | get.’’

6 tāt te'ūs yai ne'k'wūt da te'tes ēn'ya'ni kat kwūl-
He went from the creek. | Bank on | he looked | they say. | ‘‘There | I
guess
lūc ges te'ō te'in ya'ni la'el ba'ānūn te'ō yī'ha' la'el-
eik,’’ | he said | they say. | Ten | again | ten

8 ba'ānūn te'ēn ya'ni ka' na hūc da wūn kūc nūc
came out | they say. | ‘‘Well, | I will go back | I will tell them,’’
tē'īn ya'ni nī' lī ges te'ō te'ēn nai lān ē' tūc s kīk
he said | they say. | ‘‘Say | elk | came out | many. | Look. | Boys

10 ka' o dūg ges rūn ha' dān tē ca mūn k'a' n dō ye
come, | we will look.’’ | ‘‘It is so.’’ | ‘‘What will be, | arrows | are none.’’
dō ha' dūl le tē le la'kwa nōlīn'ī tō nai ka nō' tē dō ye
‘‘We will do nothing. | Just | look at them. | Fish | look for.’’ | ‘‘No,
ō te'ūnā' uc te'at dō dō ha' ū te'ūn' ūc te'at te'in
to them | I will shout.’’ | ‘‘No, | do not | to them | shout,’’ | he said
ya'ni ū te'ūn' ūc te'at tē le he ūe ū te'ūn' ūc te'at nūn-
tey say. | ‘‘To them | I will shout.’’ | ‘‘Yes, | to them | shout.’’ | ‘‘You
dance

dāc ya'ni ca nūn dac
they say. | for me | dance.’’

ges te'ō le ne'ha' nō t gūn tal ya'ni ku ne' gūlīn'ī
Elk | all | were standing | they say. | They looked at him.

16 l. ta' es ya ne'ūnō' n gūn dac ya'ni te'en t dāc ya'ni
They intermingled. | Hill behind | they danced | they say. | They danced out | they say.

ne'ūnō' ha' dūl nīk' būl ōn t gūc ū te'ūn' ūc te'at-
Hill behind only | whistle | with. | ‘‘Look at them. | To them | you shouted;

18 kwan l. ta' ki nūn Līn' te'īn ya'ni nāk ka' te'at ēnts
different things | you look at’’ | he said | they say. | Two | ran off
yal ní dò te cùl dac tê le te 'in ya* ní L tenc t'gun naí-they say. “I will not go,” he said | they say. | Dust | flew around
tsùt ya* ní ges teó n'gun da cùt ta dji tsùn te sól dél 2
they say | elk | danced because. "Why | do you run off?"
te 'in ya* ní lae ha* n dûl iñe de* de na nól kút di dji
he said | they say. | “One only | we will see | here | you come back.” | "What
ôl sañ tsùn te sól dél núc iñe tê le dò te cùl dac tê le dáñ 4
you see?" | “You ran off | I will look | I will not run off.” | “Long ago
côe wa na te nê i ne te 'in ya* ní lae ha* te 'en ya
in vain | I tried to stop you” he said | they say. | One only | came out
ya* ní ges teó te 'ek ù t'aní bûl te 'èn dac ya* ní 6
they say. | elk | woman. | Her dress | with | she danced out | they say.
tcô yi ha* nak ka* dûl nk 204 bûl te 'út djôl ya ges sa*
Again | òwo | whistles | with | noise | was
ya* ní ùtca* núc iñe tê le ha ge ò de* bûl n'gun dac 8
they say. | “Her apron | I will see.” | Long time | its horn | with | it danced
ya* ní bañ ù de* ndôe ya* ní n côñ gû. tca t ya* ní
they say. | Doe | its horn | was not | they say. | Well | they (elk) shouted | they say,
le ne* ha* hai wûn tsùn teL dél ya* ní lae ha* na ne* 10
all. | The | some | ran off | they say. | One only | man
yi nêl iñe ya* ní lae ha* ges teó tak' dön t'gun nais tân
looked | they say. | one only. | Elk | three times | turned around
û sîe n dôi t'gun na sîe ya* ní sîe t'gun nais a nit 12
its head | was not | turned heads | they say | head | he turned around when.
na gi 205 da te't te mil ya* ní nôn ka dön s'ul tîñe k'a*
Quivers | they picked up | they say | men. | Bows | arrows
da te't te mil ya* ní le ne* ha* gûl tca ya* ní n'gun da-
they picked up | they say. | All | shouted | they say. | They danced when
cùt la ha* ta ye gùn nac ya* ní ts'èt ünôe. gûl le
one at a time | went in | they say. | Brush | behind | became
ya* ní ges teó tcô yi ha* ts'èt ünôe tak ta ye gùn ya 16
they say. | elk. | Again | brush | behind | three at a time | went in
ya* ní la* sa* ni ye gùn ya ya* ní ts'èt ünôe yi ban la-
they say. | Five | went in | they say. | Brush | behind | six.

204 Perhaps the root -ni “to speak, to make a noise” with a suffix.
205 Cf. Hupa xôn na we “his quiver” (I, 96, 13).
Again | went in | they say | seven. | Brush

2 うぬえ | laš | baš | うん | ye | ぐん | ya | ya | ぬ | hai | う | haš | ts'ie | うぬえ
behind | ten | went in | they say | same place | brush | behind

kwöc | うぬえ
whitethorn | behind.

4 なね | te'n | ヌ | 町 | ヌ | テガ | ヌ | エ | ヌ | ヤ | ヌ | ニ | ド | ヌ | ヌ | ン | デ | ヌ | ニ
People | came | out | | people | they | looked | at | they | say. | "What | did | they | do?

Again | went | in | they | say | seven. | Brush

2 うぬえ | laš | baš | うん | ye | ぐん | ya | ya | ぬ | hai | う | haš | ts'ie | うぬえ
behind | ten | went in | they say | same place | brush | behind

kwöc | うぬえ
whitethorn | behind.

4 なね | te'n | ヌ | 町 | ヌ | テガ | ヌ | エ | ヌ | ヌ | ニ | ド | ヌ | ヌ | ン | デ | ヌ | ニ
People | came | out | | people | they | looked | at | they | say. | "What | did | they | do?

Again | went | in | they | say | seven. | Brush

2 うぬえ | laš | baš | うん | ye | ぐん | ya | ya | ぬ | hai | う | haš | ts'ie | うぬえ
behind | ten | went in | they say | same place | brush | behind

kwöc | うぬえ
whitethorn | behind.

16 と | ナイ | グル | ゲル | ヤ | ニ | と | ナイ | ヤ | テオ | オン | エ | ヤ | ニ | ラン
fish. | It | was | evening | they | say. | Fish | they | speared | they | say | Many
gęqöt | う | ヌ | デ | ケ | ハ | オン | シ | ナン | ヤ | ニ
they | speared | they | say. | Nearly | it | was | day | they | say.
Come, make up the loads withes with. We will go home house to.  We will go home house to. Then, "Again we will go back | sometime. | This time

They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush. They soaked they say mush.

"Yes, we will do that." They soaked | they say | mush.

"All | you pound | acorns. | Fish | we will go after.

You | too | you carry. | All | we will carry. | Some | dough

It rained

Cf. Hupa kit tast (I, 28).
tut di ya dja n dulu in le ne\' ha no il nini yani kwan u'n gi we will go. | We will look. | All | you stay. | It has cleared off.''

2 ka\' gut di yal le ne\' ha bel kats nini te\'o' bul

'Come, we will go, | all. | Spear | you | carry.

te\'kak la\' woi gel dje\' la\' na te\'ol gel woi gel
Net | another | you carry. | Pitchwood | another | let him carry. | Carry them.''

4 te\'tel kut ya\'ni ka\' kulo kalo ne\' nese n d\'ut ya
They went | they say. | 'Well | walk. | Land is far. | We go

tak\'w te\'in ya\'ni na nini\'ai k\'in dunte ya\'s li\'n fast,''' | he said | they say. | Dam | close | they became

6 ya\'ni te\'nul kut ya\'ni al ol te\' cik \'ucyit to\'-they say. | They came there | they say. | 'Wood | make, | my children. | I will make a house. | It may rain,''

bul\'u\' te\'in ya\'ni s\'us yi ya\'ni al ya\'l te\' ya\'ni
he said | they say. | He made a house | they say. | Wood | they made | they say.

8 k\'at de\' to\'nai lan no le bu\'n al ol te\'

'\'Soon | fish | many | will be. | Wood | you make.''

ho\'ta gul gel ya\'ni na nin\'ai k\'wut ol k\'a\'n gul-
Then | it was evening | they say. | 'Den on | make a fire. | It is evening.

gel le ka\' ol k\'a\'n te\'in ya\'ni te\'kak' ya ge kan
Well, | build a fire,''' | he said | they say. | Net | he put in
ya\'ni to\'nai bu\'n bel ke\' k\'wun n\'o\' lie bel kats to\'nai
they say, | fish | for. | 'Spear-point | put on | pole. | Fish

12 na\'on te\'le kwuc ho\'ta to\'nai n\'un te\'le ya\'ni ges u\'-may come.''' | Then | fish | came | they say. | 'Black salmon | spear.'''

qot to\'nai ho\'ta s\'us qo ya\'ni te\'kak' n\'o\' tie te\'in
Fish | then | he speared | they say. | 'Net | hold?'' | he said

14 ya\'ni do\' ya\'ka\' ya\'ni be nul le208 ya\'ni to\'nai o\' kan
they say. | They didn't net it | they say. | It swam in | they say. | 'Fish | net.

to\'nai wu\'n e\'ginae ta\'t\'as te\'in ya\'ni la\'ha\' Fish | for | I am hungry. | Cut it,''' | he said | they say. | One

16 na nec he un bec na\'e de k\'a tas t\'ats ya\'ni te\'-man, | 'Yes, | I roast it.''' | There | he cut it | they say. | He washed it

na te\'us de ya\'ni to\'bi\'a de\'tuci\'te\' lit de t\'gun e\'an ya\'ni
they say, | water in. | 'I will roast it.''' | He put it in the fire | they say

208 be- | 'along the shore, against.'
kwônâ dúñ ta te’ô bûl ūst’ë ye kwûl lûc ún tô nai ūst’ë-fire place. | ‘‘Cook soup.’’ | ‘‘It is done I guess, | fish | is done I guess.’’
ye kwûl lûc ún ta te’ô bilâ yâsî kâe na te’ô dul tcan 2
They cooked soup | they say. | ‘‘Come, | we will eat,
ūst’ë ye c’îkk te’in yâsî nàt gus tcan yâsî kâe
it is cooked, | my children,’’ | he said | they say. | They ate | they say. | ‘‘Come,
tc’sî iîs tô nai a te gûn nàôn te le ünë yâsî yâsî 4
look. | Fish | around yourselves | might come,’’ | they said | they say.
bì ke nûn töt’û ën yîts109 nôl’în hî tô lôs kwûc tc’- ‘‘Net string | stick tied with | look at. | It is pulling I guess. | I have eaten enough,’”
gi tcâg ge te’in yâsî cî laç te’ gi tcâg ge te’in 6
he said | they say. | ‘‘I | too | I have eaten enough’’ | he said
yâsî hôa ka kâe ka hes di iîs te’in yâsî tô nai gê qô
they say. | Then | ‘‘Well, | we will look for them,’’ | he said | they say. | Fish | he speared
yâsî hai Le’ nûn dûl laç ba’sûn gê qô yâsî 8
they say. | That | night | they came | ten | they speared | they say,
tô nai
tô nai
yis kàn yâsî nà dût yal ye bîc’ûnë tô nai gûn-10
It was day | they say. | ‘‘We will go home | house to. | Fish | are many,’’
lañ te’tè bilë yâsî ye bîc’ûnë kakw na wô’ dûl
They carried them | they say | house to. | ‘‘Quickly | you go,’’
yâsî yâsî nèc nêsè ts’ûs nôc n te’câg ge kûn dûn12
they said | they say. | ‘‘Land | is far. | Mountain | is large. | Close
nas dût lî nàl t’kût yâsî nà yè bîc’ kwûn tân dañë ûn
we are.’’ | They came back | they say | house in | all. | ‘‘Already
sk’ëc ta te sô’ bilë te’in yâsî nà dö ye dö tai te’dûb bûl le 14
mush | you have cooked!’’ | he asked | they say. | ‘‘No, | we have not
tôt nai bèc nàc te’in yâsî nà nèc lañ kwûn tân haë
‘‘Fish | I will roast,’’ | he said | they say. | People | many | all
yî bîc ta’ tô nai de’çè gê qân yâsî sk’ëc ūst’ë ye 16
houses among | fish | they roasted | they say. | ‘‘Mush | is cooked

109 These two words refer to a string coming up from the body of the net to which a small stick is tied, the moving of which gives warning of the presence of a fish in the net.
gun t'e ka' te'o' yan do' wo' he' e ne' e n te'a' dun na hes-
now. 'Come | eat.' " 'You are tired | country large | you have come be-
cause."

2 so' t ya' hüt ya' n t'o' la' n te si' la' tel lan sk'e' e n teag
Go to sleep. I will sleep | much | mush | large
te' gi' tse' gut
I have eaten because.'"

kw'un lan
All.

XXVII.—COYOTES SEEN FISHING.

4 t'o' nai ya' te' te qöt kai hüt' ya' nî bi' te' ya' hel-
Fish | they were spearing | winter time | they say. | Spear shaft | they
made
tein ya' nî be nî c'o' ya' gû' la' ya' nî be' get dje' they say. | Prongs | they fixed | they say. | Spear-point | pitch

6 k'we ya' hel' t'a' n ya' nî ya' s k'â' n kwö' n se' de' tya' nî
they stuck on | they say. | They had a fire. | Fire | stones | they put in
y'a' nî ka' tût dût ya' he' ü' te' in ya' nî na nûl kût
they say. | 'Come, | let us go.' | 'Yes,' | he said | they say. | They
crossed

8 tan te'o' te' nûñ il ya' nî te'un ü' ye na nêc gû' sàn
river. | They sat down | they say. | tree under. | Person | was seen
y'a' nî lâ' ha' dan ca' ün te' in ya' nî i' dâ' kwûc
they say. | One, | 'Who is it?' | he said | they say. | 'Yuki | probably.'

10 d'o' i' dâ' kw' ü' gi ya' l' gai' ü' gi bel kats cõ' k' gut-
'Not | Yuki | it is. | They are white. | Shaft | well | is blackened.
Lût ü' gi k' wûñ lûñ' te' in ya' nî to' yi' ha' lâ' ha' ts'ie-
Look at him,' | ' | he said | they say. | Again | one | brush in

12 bî' te' e' n ya' nî dan ca' n te' in ya' nî dô' na-
came out | they say. | 'Who is it?' | he said | they say. | 'Not | a person
nec ü' gi kwûl lûç nûl lûñ' n cõ' k' te' o' yî' ha' te' e' n ya
is I think. | Look, | well.' | Again | came out

14 ya' nî bel kats te' e' n tan ya' nî ba' hû' kwûl lûç ü' gi
they say. | Spear-shaft | he took out | they say. | 'War | I think it is,'
te' in ya' nî la' n t'o' nai ya' s qöt kwâ' n ya' nî kûc gûl-
he said | they say. | Many | fish | they had speared | they say. | They were

16 san ya' nî t'o' nai na bûn y'o' l ya' nî s'ûs qû' ya' nî
they say. | Fish | they drove | they say. | He speared it | they say.
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nun neL gale ya'nI ð djI te'is tûk ya'nI bel get te'e-
He beat it | they say. | He killed it | they say. | Spear point | he took out

nang ya'nI dô na nec üngI te'sî teuñ kwûl lûc ün- 2
they say. | "Not person, | it is, | Coyote | it appears to be."'

gi têô yî ha' nêk ka' te'ên ya ya'nI têô yî ha' tak'
Again | two | came out | they say. | Again | three
te'ên ya ya'nI tsûn teL dê le ya'nI kûc ô' t ge' te'sî- 4
came out | they say. | They ran away | they say. | "Look at them."’ | Coyotes
teuñ kwañ üngI
they are.

nô wan nô yî tag üngI na nec nô nûc sûñ üt ya'en ya'- 6
"I mistook you. | People | I thought you"’ | they said | they say.
i te'sî teûn ye kwañ nant ô teûn dût teuñ kûc na dja'"'Coyotes are.'” | "We will leave them.”’ | "I want to live,
steuñ ka nai nûs sañ hit’ te'in ya'nI cl la' kwâc- 8
my uncle, | I found you notwithstanding,'” | he said | they say. | "I, too, | I do that.

T'î ne teûn ta' na dic tca ne hai kw'nüc sûn ne ô dai'
Trees among | I eat. | That | I know, | outside

na gi yai le' et dô ha' wâñ kw dûl nûk kwûc dô ha' n tee- 10
I walk | night at. | We will not tell it. | Let it not be bad,
mûn dja' nô dûl sañ hit' dô dûn tê tê le tô nai te'ô ke bûn-
we saw you because. | It will be nothing. | Fish | may spear places
dja' ta' dô ha' dî ün te'dûn' dô ha' kan dî tê kwûc to'ô ya- 12
not this toward | we will not look. | He may eat it.
mûn teîn nöô dô dan cô' n hûl sûs ha gi na ca' dja'
Hide it. | Nobody | see you. | Long time | may I walk.
dô ha' ka kwûc le dja' n dûl sañ hit' n cô mûn dja' cl ye' 14
I will not be sick | we saw you because. | Let be well | my
tê'ek dô ha' ka kô le dja' ye bî' na nî t ya de' k'at de'
wife. | Do not let her be sick, | house in | I come back if. | Soon
dî cô' kûn dûn 6 yac' ts 6l san ne te'añ têcût te'añ 16
something | close by | little | you will find (†). | Food | cooked | food
nô k'tûl bûl dô kakc dûl lê bûñ dô ha' ye bî' ta' wan-
we will put on ground. | We will not get sick. | Not | houses among | you
must tell.
kwûl nûk bûñ dô ha' teô yî ha' hai kwût dô ha' tô nai 18
Not | again | that | stream | not | fish

ô nô' la mûn ha yî hai kwût ya' te'o ge bûñ dja' kuv t nûñ
you must go after. | Those | that | stream | they may spear. | Next time
University of California Publications. [AM. ARCH. ETH.]

di ta' to nai La ne 0 teo nteic buñ hai kwút dül tei-
this side | fish | many. | You must leave | this | stream, | Yellow-pine hill |

2 nun súñ kwút te'añ nö tca ga bul' ya'ñi di te'añ nö-
Food | they left | they say. | “This | food | we put down,
da'añ spr uñ ka nai dül sa nit | te'an wañ da'añ sa'ñ
my uncle | we found because, | Food | we give him. | Alone

4 dún k'wa na dül tcañ kwañ
he will eat it.’’

kwún Lañ
All.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

di de e Lañ na nec tes ya ya'ñi sen tcañ Le'ki se-
North | many | people | came | they say. | Rock large | they were going
to trade.

6 télit k'añ ü le e Le te'ñi ket ya'ñi bel. Le te'ñi ke
Arrows, | baskets | they traded | they say. | Rope | they traded
ya'ñi t'ñ Le te'ñi ke ya'ñi te'nun dac Le' nes dún
they say. | Blankets | they traded | they say. | They danced. | Night | long,
di nuc te'ñi nuna dac ya'ñi i dakwe te'nun dac ya'ñi
fully day | they danced | they say. | Wailaki | danced | they say.
te'yan ki yñ bül k'añ s'ultiiñ múl Le' has yñ kai
Women | beads | with | arrows | bows | with | one | morning

8 di'ñ teò ya'ñi nuna dac ya'ñi idakwe te'nun dac ya'ñi
they say. | Many | danced | they say, | head | taken off | with.
y'añi Lañ nun dac ya'ñi osi b' tetce'añ bül
they say. | Many | danced | they say, | head | taken off | with.

10 Le' di'ñ te'nun dac ya'ñi ñak ka'ñ na nec te'el lê
one | day | they danced | they say. | Two | people | sang
ya'ñi Lañ nuna dac ya'ñi osi b' tetce'añ bül
they say. | Many | danced | they say, | head | taken off | with.

12 ka'ñ kwún Lañ dö ye he'ñ bel ke'ñ nai dút yal he úñ
‘Well, | enough. | I am tired. | It is finished. | We will go back.’’ |
teò yñ has n dút dac k'at de' te' na del teañ k'at de' na-
again | we will dance. | Soon | we eat. | Soon | let us go home.

14 dút ya diæ na' kĩ Le'ñ has na dút yac tel bûñ kô-
Swim | all, | we may go back. | It is warm.
wûn súñ le ts'yan kĩ noñ siñ te'e nal dül ö yacts kô-
Women | your heads | comb. | Little | it is cold when

16 wûn túñ de' noñ wóñ kag bûñ hai núk' tsus na'ñ na wó'-
you must go back. | Here south | yellowjackets | you must smoke.
yō būn slūs lān ő dįį ől tūk būn nūn ka dūn in tce
Ground-squirrels | many | you must kill. | Men | deer

nai gi gal. būn nō' wa ka cōnj' te sō' ēnūt lę'gūc lāne 2
must kill. | About yourselves | well | you look. | Baskets | are many.

dō haę ts'ę bię te gate dō haę yē he yac būn nō nī n tce e
Not | brush in | wander. | You must not go in. | Grizzlies | are bad.

dō haę Lō' teac būn lę ga dūnte in tce ő nō' la būn 4
You must not shoot each other. | Keep separated. | Deer | you must shoot.

sa' dūn k'wa ts' yān kī ca nī na gat dal būn nō-
Alone | women | only | must walk back | away from us.

wakw wūn būl na hōlt kūt ne n cōn ta' nō na dūn- 6
Some | with | you go back. | Place | good | we camp,

nic ne' kwūn teā ta lań tė le na nec tō n cōn dūn na-
place large. | Will be many | people. | Water good place | camp.

nō' sāt na nec nōn k'šein lan ta' haę na nec ya mūn 8
People | tarweed | much places | people | must eat.

k'aię na kwōl ye ts' yān kī yī nūn ka dūn yī in tce kai-
Hazel nuts | gather | women. | Men | deer | must look for.

n te būn wūn te tōl dē' djaę te anā la mūn djaę gūl- 10
Some | cook. | Food | let be much. | Evening when

gēl būl nan dūt ya kwūc ts' yān kī dįį toō na nōl kāb-
we will come back. | Women | yet day | you must come back.

būn te anā ta' tēb būn lān 1 ta' kits 12
Food | you must cook. | much | kinds."

na sań hai daęūn na nan yīn sen tea' kwūt na nan yīn
They moved | this way. | They crossed | rock-large creek. | They crossed

yictse sū tűn tūn kwūt dan cōę nais lūt sai şante bię ē he 14
Ten-mile creek. | "Who | has burned over | lower pasture?" | "That is so,

dā ő dūg geę yaannt yę ni he ū tūt dūt ya kwōnę
well, | we will look." | they said | they say. | "Yes, | we will go." | Fire

ne tcaঙ gūl lūt yaę ṅ lōę dō dan cōę ya pl̇ sūs yaę nī 16
large | was burning | they say, | grass. | Nobody | they saw | they say.

na dūl yic djaę dan cōę kwūc ka hes di yinę yō ūn ląę haę
"We will rest. | Somebody I guess. | We will look. | Over there | one

dan cōę te'qal ūn gi k'ăę te'gūl le ūn gi dan caęyį 18
somebody | is walking. | Arrow | he is carrying. | Who can it be?

kaę ke tsūn ti dūl doę ye te'si teān kwūl lūc e a dits
Come, | we will run off." | "No. | Coyote | it looks like. | Grasshoppers
te'ta'n ŭn gi dō hūn kwūl lūc ŭn gi dō ŭn gi te'si te'ūn
he eats. | Not | him | it looks like. | It is not. | Coyote

2 kwūl lūc ŭn gi kāe kuc te'ūnē kūn nūc yie djaē te'īn
it looks like. | Well, | to him | I will talk,”’” | he said

ya'ni he ŭe kuc te'ūnē kwi nūn yic kw nūt dūl ŭnē dan-
they say. | ‘‘Yes, | to him | you will talk. | We will look at him. | Who

4 dijī na sōl lūk kwān dō te’ke nēc ŭn gi dō na neec ŭn gi
you have burned?!’’ | ‘‘He doesn’t speak. | Not | person | it is.

hai na te’sin ŭn gi te’tel 'ūts ŭn gi lae'sa ni kwān yae.
There | he stands. | They run off.”’’ | Five | were | they say.

6 ni te'si te'ūn a 'īts k’tē bilē ya'ni te leē bis tsūn te-
Coyote | grasshoppers | picked | they say, | sack in. | They ran off

de lem ya'nī hai yī tūts nūn dōa ya'ni te'si te'ūn
they say. | Their | canes | were not | they say. | Coyotes

8 cañ kūc te'nae ya'ni lae'sa ni
only | ran off | they say, | five.

kwūn La'ūn
All.

XXIX.—WATER-PEOPLE AND THE ELK.

ges teō gūl sa'n ya'ni hai kwūn te'ūn ē yī ŭn te'ūn
Elk | was found | they say. | This | valley in | this way

10 kāl ya'ni būn ti gī yō ya'ni dōn he'kwa'n ya'ni te-
was walking | they say. | They chased it | they say. | It was tired | they say. | It ran in water

nōl 'ūts ya'ni kwūn ye gūl la ya'ni La'ūn na neec dān-
they say. | It sunk | they say. | Many | people, | ‘‘What will be?''

12 te ca müñ ges teō kwūn ye gūl lat ya'nī ya'ni
Elk | has sunk,?’’ | they said | they say.

na neec lae ha'ē nūn dūc s'ūs da207 ya'ni hūn
Person | one | was courting there | they say. | He

14 te'num ya'ni kwūn ye te'gūl lē ya'ni ka na gūl lē
came | they say. | He dived | they say. | He came up

ya'ni bel lel 'īts ya'ni La'ūn kwūn ye te'gūl lē ya'ni
they say. | Rope | he tied together | they say. | many. | He dived | they say.

16 bel būl ū dea be sīl 'īts kwān ha bel tūs lōs kwūc
‘‘Rope | with | its horn | I tie if | rope | I will pull,’’
te’in yaⁿi dō k’uⁿ tō kī ya hūⁿ dai hī dūl tiⁿ kwān
he said | they say. | Already | water people | had taken it
yaⁿi bel te’telős yaⁿi le nex haⁿ bel te ge lōs 2
they say. | Rope | he pulled repeatedly | they say. | All | rope | pulled
yaⁿi hō ta kana gul lē yaⁿi ta nas ty a yaⁿi ge—they say. | Then | he came up | they say. | He came out of the creek | they say. | Elk
tō ta gūt t’ats yaⁿi kana mīl yaⁿi ye bīⁿ uiⁿ hō—4
they cut up | they say. | They carried it up | they say | house to. | Then
ta na nec Lā’haⁿ dō kwac na tē le tō kī ya hūⁿ wān ni—
man | one | ‘‘I shall not live | water-people | I swam to because,’’
le get te’iin yaⁿi hō ta kana mīl yaⁿi ye bīⁿ 6
he said they say. | Then | they brought it | they say | house in.
hō ta na nec Lā’haⁿ hai kā kōs lē yaⁿi nūs k’ai yaⁿi
Then | man | one | that | was sick | they say. | He was crazy | they say.
gūl gele yaⁿi ō yac teckwō gūl gel lit be dūn yaⁿi 8
It was evening | they say. | little. | Very it was dark when | he died | they say
na nec yis ka ni tō kō ge tūt yaⁿi
man. | It was day when | they burned him | they say.
kwān Lān
All.

XXX.—RATTLE SNAKE HUSBAND.

te’nal dūn stīn yaⁿi sa’ dūn haⁿ L’guc nūn ya 10
Adolescent girl | was lying | they say. | alone. | Rattlesnake | came
yaⁿi te’ek būl te’nestīn yaⁿi dan t’sān nes tīn
they say. | Woman | with | he lay | they say. | ‘‘Who | lay down?’’
yō ni yaⁿi te’nal dūn s’ūs wōtc yaⁿi L’guc nūn ūs—
she thought | they say. | Te’nal dūn | he tickled | they say. | Rattlesnake | got up,
dūk k’e’ tō yī gūn tō’ yaⁿi
water | he drank all | they say.
tō òc lān’e te’in yaⁿi dān djī a nō’ t’e te’nal—
‘‘Water | I will get,’’ | he said | they say. | ‘‘Who | are you?’’ | te’nal dūn
dūn te’iin yaⁿi L’guc ac t’ē yē te’iin yaⁿi L’e
said | they say. | ‘‘Rattlesnake | I am,’’ | he said | they say. | ‘‘Night
nūl sī tī ne dō kwān nūn sūn ne cī ye’ te’ek a nūn t’e yē
with you | I lie. | You did not know it. | My | woman | you are.
Nobody sees me. You must not tell about me. You will die.

2 wun kw nuk de yoe te tel bul kwan ya'ni yoe gut Lohn you tell about when? | Beads | he had hung up | they say. | Beads | woven
te tel bul kwan ya'ni gut gel lut te nol dun bul te' he had hung up | they say. | Evening when | te nol dun | with | had lain down

4 nes tin kwan ya'ni te nol dun Le' kin nec ya'ni they say. | Te nol dun | night talked | they say.
yis kan na hes t yai kwan ya'ni yis kan na unt yai kwan It was day | he had gone home | they say. | Morning | he had come back

6 ya'ni ki tsa da sit dun tan to te'uni ogn gulf laN te'ek they say. | Basket-pot | was standing. | Water toward | he brought | woman

ba for.

8 na hes t yai gulf gel' na unt yai le'he' na nec He went back. | Evening. | He came back. | All | people
ntes lal lut te'ek bul te nes tin Le' te nol dun kin were asleep when | woman | with | he lay down. | Night | "Te nol dun | is talking."

10 nec un gi kw naN da hin te'i ci ya te te' ci' gur' aC te' Her mother | "What you say | my girl?" | "Rattlesnake | I am.
ye na nec kun nuc ye ye ci ye' te'ek a nun t'eye do-People | I talk. | My | woman | you are. | Do not let me be killed.

12 ha's te'i gulf tuk bun dej ne o dun nun s djI gulf tuk de You will die | if they kill me.'
yoe tel suN ya'ni lan yoe yoe gut Lohn sel kut 'Beads | were hanging | they say. | Many | beads. | beads woven. | (gold-beads)

14 yoe tel ik yoe dai yite nauN gut yai ya'ni yoe te' net in' beads red. | beads-flowers-small. | One came home | they say. | Beads | he saw ya'ni dan t can yoe yi tel bul kwaN Le' ha's sic bi' s'aaN they say. | "Who | beads | hung up?" | One | hair-net

16 ka' tel bul ya'ni sne bul gul lie k'a' naL sus na gfeathers | was hanging | they say. | "My leg with is tied," | arrows | hanging | quiver with bul ya'ni Loe tel sic bi's'aaN se qot tel bul ya'ni they say. | Bear grass | hat | headdress | was hanging | they say.

18 kacte LtsO tel le' bi' se'qn ya'ni bul gul gus stan Knife | blue | sack in | lay | they say. | Fire-sticks | lay
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ya'ni gūl gel tec'ek būl s'ūs tin ya'ni dō ha'stei—
they say. | Evening | woman | with | he lay | they say. | "Do not let me be
killed,"

2

gūl tūk būn djā te'in ya'ni
he said | they say.

ci ya tece tec'ul gūc dō ha'nu'n ūn dūk k'ee nūl nes ti ne-
"My daughter, | rattlesnake. | Do not get up. | With you | he has been
lying."

kwan nān dō tec'ul gūc ye na nec ye dō ha'ō djī oltūk nē 4
"It is not rattlesnake. | Person it is. | Do not kill it. | 'You will die'

dūn te'in yel tec'ul gūc oltūk de tec'sūt dūn tē le oltūk
he said | rattlesnake | you kill if. | I shall die | you kill it if.

ōltūk de tec'sūt dūn nūn te'in ya'ni na'ni gūl gal tec'ul gūc 6
I am dying," | she said | they say. | He beat it. | Rattlesnake

ōltūk gūl tūk ya'ni te tel gal tec'mūl ya'ni na'ni gal
he killed | they say. | He threw it away | stick with | they say. | 'Hit
again,

na tec'kūn 210 ya'ni te'ek be dūn ya'ni dō ha'ō djī oltūk 8
it is writhing' | they say. | Woman | died | they say. | 'Do not kill it'

tūk dūc ni uñgu te'in ya'ni
I said," | she said | they say.

kwun Lān
All.

XXXI.—WATER-PANTHER.

na ka' na nec in tec'osī te giñ ya'ni tec'nūn 10
Two | Indians | deer | heads | were carrying | they say. | stuffed heads.

būt tecō gūl sañ ya'ni na ka' na nec būt tecō ntcag in-
Panther | was seen | they say | two | Indians. | Panther big, | deer

| tec'o kō wūn tūk ya'ni kwe tei lai'k | nō tec'i mūl kwan 12
shoulders between | they say. | His tail end | it reached

ya'ni būt tecō ntcag ban tō bī būt tecō būt tecō ye nati-
they say. | Panther large, | ocean in, | panther, | water panther. | He went in

ya ya'ni se bī kō wūn nūn ya'ni yō'oŋ te'ami 14
they say | rock in. | Ground jarred | they say | way over. | Hole in

210 This root is used of fastening by means of a hazel withæ, the name
of which is also k'ūn.
They listened, they say. "You shoot," they told one another; they say. They were afraid

"That let it go," they said. They say. "Go home," he said; they say, persons. Not day they quit because.

Milk-snake swam there; they say. They left them; they say. "Go home,"

Milk-snake swam among the eels.

This word was perhaps incorrectly recorded.
XXXIII.—STEALING THE BABY.

Ten women buckeyes were soaking they say. Baby cried they say.

Here give it, baby woman, here give it baby, she said.

Take it. He gave it to her they say. Very it became dark.

Woman came home they say. Where my baby? Is it asleep? she said they say.

Long ago they gave it to you. You didn’t give it to me she said they say.

They looked for it. They did not find it they say. Baby cried they say.

West very dark in they say. All persons deer went after they say. Alone she walked she carried them they say. She caught him they say.

Tree bent down
bō istc őye ta’ wağ güc t būl nūn tc’ūl galc ő tc’ūn a
under places | carrying through | basket | she whipped | over it

2 ya’ni tc’gel ya’ni yi dūk’ tcūn üye wa ǔn niū
they say. | She carried | they say | up hill. | Tree | under | she carried

through
tcūn yī tcūt da kit dūl būc wūn ha na gūt dāl yī dūk’
tree | he caught. | Anyhow | she went on | up hill.

4 nūn tc’ūl galc tūts būl ts’kōn nes ne tc’in ya’ni na-
She whipped | cane | with. | She found out | she said (?) | they say. | She ran
back
gūl dal hāi da ǔn ő ye in tēc ta tcī tc’in ya’ni di
down hill. | ‘‘My | deer | where?’’ | she said | they say. | This

6 na nec da bes ya tcūn k’wūt lūc dī tcō tc’gūl tal ya’ni
man | climbed on | tree on. | Rotten log | she kicked | they say.

ca kās yai ya’ni t’e k ‘v na’ ū tc’ūn a nat tcōs ya’-
Sun | came up | they say. | Blanket | her eyes | over them | she put | they say.

8 nī kānō t’yan na her ēuits ya’ni hai dūk’ ya’ni
She was ashamed. | She ran back | they say, | here up | they say.

kwūn ēa
All.

XXXV.—DESCRIPTION OF MAN EATER.

tc’n nūg gūs kū wūn dūn ő la tc’n nel yīl 212
She brings it | her home. | Its hands | she eats up | yet alive.

10 kwa ő lāc na ka’ hā tc’n nel yīl kwe tc’n nel yīl ő la
eats up | both | she eats up | Its foot | she eats up. | Other

kwe tc’n nel yīl ő na tc’ nel nāc na ka’ hā būt tēc nāc
its foot | she eats up. | Its eyes | she takes out | both. | Its intestines,

12 ő dī j k’ē tc’n nel yīl ő te tc’n nel yīl ő des-
small intestines | she eats up. | Its liver, | its heart | she eats up. | Its lungs
ke tc’n nel yīl ő sī tc’n nel yīl ya’ni kwōn ő k’wūn-
she eats up. | Its head | she eats up | they say. | Fire | she puts on

14 nō lac ya’ni se kwōn dūn nō la ya’ni se n tel
they say. | Stone | fire place | she puts | they say. | Stone | flat
se bīe gūl k’an tō lit ya’ni būt tcēn ēa ŋ ya’ni tc’ nel-
rock in | she builds fire. | It blazes | they say. | She disembowels it | they say. | She eats it up

212 This form seems to refer to customary action; tc’n nel yañ, below,
to the single act.
XXXVI.—A PRAYER FOR EELS.

be liñ di dañ yuñ núl lê cõñk’ nes yi dja to näi 12
‘Eels | from north | swim | well | let me eat. | Fish

cõñ kwa nes yí dja skik yö yuñ dja t’kî cõñk’ yö-
well | let me eat. | Boys | may they eat. | Girls | well | may they eat.

yuñ dja in tce cõñk’ kwa nöc kút tcañ ci ye a nûn t’e- 14
Deer | well | may I swallow you. | Food | my | you are

ye ci ye L kün dö ha be ô dùn dja n có bûn dja te’ in
mine | sweet. | Do not let it die. | Let it be good’’ | he said

yañ ni they say.

* The name of the monster.
XXXVII.—A SUPERNATURAL EXPERIENCE.

sůl gits dę gən te le’ bɨ nôc ge’ lań sůl gits te le’
Lizards | we were killing. | Sack in | I carried | many | lizards. | Sack

tes důl bůn ła’he’ ș yacts ő tcí sůl tůk bän te’čúts
we filled. | One | small | he killed. | Female | ran.

yů őn nes tiń ta ḥe’ nes tiń n tcą gb ści’ nů yŏ-
| Yonder | it lay. | “Where | does it lie | big one?” | he asked me. | “There
it is,”

ye důc nĩ tc’ tc’ac tel dô hâ’st tcí sůl tůk dań’ ć yacte
I said. | He was about to shoot it. | “Do not kill me. | Already | my little one
ő djí sůl tůk ge e i ye kća na ő da’bɨ kwoń’ gǔł tůk
you have killed. | I it is | I will live.” | Its mouth in | fire | burst.

kći k’as kwań te le’ bı’ na he sůl čúts kwań yĩ důk ka kős-
I dropped | sack in. | I ran back | up hill. | I became sick.
si le kwań cǔl ya’ t yĩn kwań dő kwin núc sau n ce důń kwań-
With me they stood. | I did not know anything. | I must have died.

hút e nań őc tsan’ tce gǔt ć yacte te’ in hút
My mother | I heard | she cried when. | “My boy,” | she said when.

tca kwůl ge’ ha kwań e nań e tc’a ńů yů őn
Very it was dark. | Up there | my mother | my father | it was | yonder

sůl giń se kн ně důń ts’ę üńe’ dő dań’ di cóe
I stood, | rock | its base | brush | behind. | From north | something
nůn t‘ağ cek’ ć gůł k’úts n t’aę kał aťe le ben-
| flew there. | Spit | he spit on me. | “Your feathers | will grow. | You will fly

t’aę le di důk’ ya bi’ůń’ te’ tda ye nće ne tcůl dji ye
up | sky in. | Flowers are. | It is good. | It is light.
cůn di ne nće ne ne’ toō yi ha’ n tcąg nůn t’ağ dań’
Sun shines. | It is good | land.’ | Again | large one | flew there. | “Already

țiń a kwůl la he ćę dań’ a kwůč la gb hai hît’ dő
you fixed him?’ | “Yes, | already | I fixed him. | Why | not
t’aę kał e ya tcą kwůl ya nąk kąe’ gůt yĩ ne kąe’ ku-
feathers | have come out?’ | “Listen, | with him two are standing. | Well, | we will leave him.

tsůń důt tcą ńa kwől t’a de k’a nō na ŋ k’ats dő kw nős-
Make him fly.’ | There | I fell back. | I did not know how because.
sůń hůt dő tcă cće ta cęc ha ta dő kw nė sůń
Not anywhere | I went. | Right there | I was senseless.

kwůń Ląń

All.
TRANSLATIONS.

I.—THE COMING OF THE EARTH.213

Water came, they say. The waters completely joined everywhere. There was no land or mountains or rocks, but only water. Trees and grass were not. There were no fish, or land animals, or birds. Human beings and animals\(^{214}\) alike had been washed away. The wind did not then blow through the portals of the world, nor was there snow, nor frost, nor rain. It did not thunder nor did it lighten. Since there were no trees to be struck, it did not thunder. There were neither clouds nor fog, nor was there a sun. It was very dark.

Then it was that this earth with its great, long horns got up and walked down this way from the north. As it walked along through the deep places the water rose to its shoulders. When it came up into shallower places, it looked up. There is a ridge in the north upon which the waves break. When it came to the middle of the world, in the east under the rising of the sun it looked up again. There where it looked up will be a large land near to the coast. Far away to the south it continued looking up. It walked under the ground.

Having come from the north it traveled far south and lay down. Nagaitcho, standing on earth’s head, had been carried to the south. Where earth lay down Nagaitcho placed its head as it should be and spread gray clay between its eyes and on each horn. Upon the clay he placed a layer of reeds and then another layer of clay. In this he placed upright blue grass, brush, and trees.

"I have finished," he said. "Let there be mountain peaks here on its head. Let the waves of the sea break against them."

\(^{213}\) A fragment of a text obtained from an aged Kato in 1902, who has since died, relates the coming of the earth animal after the falling of the sky and the destruction of the first world and its inhabitants by a flood. This myth belongs then near the middle of the next with the latter portion of which it rather closely agrees.

\(^{214}\) These animals are named in the text.
The mountains became and brush sprang up on them. The small stones he had placed on its head became large. Its head was buried from sight.

"I am fixing it," he said. "I will go north. I will fix things along the shore." He started back to the far north. "I will go around it," he said. "Far above I will fix it." He fixed the world above. "I have made it good," he said.

When he went back far south he stood stones on end. He made trees and brush spring up. He placed the mountains and caused the ground to stand in front of the ocean.

II.—CREATION.

The sandstone rock which formed the sky was old they say. It thundered in the east; it thundered in the south; it thundered in the west; it thundered in the north. "The rock is old, we will fix it," he said. There were two, Nagaitcho and Thunder. "We will stretch it above far to the east," one of them said. They stretched it. They walked on the sky.

In the south he stood on end a large rock. In the west he stood on end a large rock. In the north he stood on end a large, tall rock. In the east he stood on end a large, tall rock. He made everything properly. He made the roads. He made the roads to the north (where the sun travels in summer).

"In the south there will be no trees but only many flowers," he said. "Where will there be a hole through?" he asked. At the north he made a hole through. East he made a large opening for the clouds. West he made an opening for the fog. "To the west the clouds shall go," he said.

He made a knife. He made it for splitting the rocks. He made the knife very strong.

"How will it be?" he considered. "You go north; I will go south," he said. "I have finished already," he said. "Stretch the rock in the north. You untie it in the west, I will untie it in the east."

215 It would seem that a new sky with four portals, four supporting columns, and summer and winter trails for the sun was prepared before the old worn out sky was caused to fall.
"What will be clouds?" he asked. "Set fires about here," he told him. On the upland they burned to make clouds. Along the creek bottoms they burned to make mist. "It is good," he said. He made clouds so the heads of coming people would not ache.

There is another world above where Thunder lives. "You will live here near by," he told Nagaitcho. "Put water on the fire, heat some water," he said. He made a person out of earth. "Well I will talk to him," he said. He made his right leg and his left leg. He made his right arm and his left arm. He pulled off some grass and wadded it up. He put some of it in place for his belly. He hung up some of it for his stomach. When he had slapped some of the grass he put it in for his heart. He used a round piece of clay for his liver. He put in more clay for his kidneys. He cut a piece into parts and put it in for his lungs. He pushed in a reed (for a trachea).

"What sort will blood be?" he enquired. He pounded up ochre. "Get water for the ochre," he said. He laid him down. He sprinkled him with water. He made his mouth, his nose, and two eyes. "How will it be?" he said. "Make him privates," he said. He made them. He took one of the legs, split it, and made woman of it.

Clouds arose in the east. Fog came up in the west. "Well, let it rain, let the wind blow," he said. "Up in the sky there will be none, there will be only gentle winds. Well, let it rain in the fog," he said. It rained. One could not see. It was hot in the sky. The sun came up now. "What will the sun be?" he said. "Make a fire so it will be hot. The moon will travel at night." The moon is cold.

He came down. "Who, I wonder, can kick open a rock?" he said. "Who can split a tree?" "Well, I will try," said Nagaitcho. He couldn't split the tree. "Who, I wonder, is the strongest?" said Thunder. Nagaitcho didn't break the rock. "Well, I will try," said Thunder. Thunder kicked the rock. He kicked it open. It broke to pieces. "Go look at the rock," he said. "He kicked the rock open," one reported. "Well, I will try a tree," he said. He kicked the tree open. The tree split to pieces.

It was evening. It rained. It rained. Every day, every night it rained. "What will happen, it rains every day," they said. The fog spread out close to the ground. The clouds were thick. The people then had no fire. The fire became small. All the creeks were full. There was water in the valleys. The water encircled them.

"Well, I have finished," he said. "Yes," Nagaitcho said. "Come, jump up. You must jump up to another sky," he told him. "I, too, will do that." "At night when every kind of thing is asleep we will do it," he said.

Every day it rained, every night it rained. All the people slept. The sky fell. The land was not. For a very great distance there was no land. The waters of the oceans came together. Animals of all kinds drowned. Where the water went there were no trees. There was no land.

People became. Seal, sea-lion, and grizzly built a dance-house. They looked for a place in vain. At Usal they built it for there the ground was good. There are many sea-lions there. Whale became a human woman. That is why women are so fat. There were no grizzlies. There were no fish. Blue lizard was thrown into the water and became sucker. Bull-snake was thrown into the water and became black salmon. Salamander was thrown into the water and became hook-bill salmon. Grass-snake was thrown into the water and became steel-head salmon. Lizard was thrown into the water and became trout.

Trout cried for his net. "ckak’e, ckak’e (my net, my net)" he said. They offered him every kind of thing in vain. It was "my net" he said when he cried. They made a net and put

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218 In each case there is a superficial resemblance between the land animal and the water animal into which it is transformed. Many of these were pointed out. They are not mentioned in the myth, probably because an Indian audience is supposed to have them in mind.
him into it. He stopped crying. They threw the net and trout into the water. He became trout.

"What will grow in the water?" he asked. Seaweeds grew in the water. Abalones and mussels grew in the water. Two kinds of kelp grew in the ocean. Many different kinds grew there.

"What will be salt?" he asked. They tasted many things. The ocean foam became salt. The Indians tried their salt. They will eat their food with it. They will eat clover with it. It was good salt.

"How will the water of this ocean behave? What will be in front of it?" he asked. "The water will rise up in ridges. It will settle back again. There will be sand. On top of the sand it will glisten," he said. "Old kelp will float ashore. Old whales will float ashore.

"People will eat fish, big fish," he said. "Sea-lions will come ashore. They will eat them. They will be good. Devil-fish, although they are ugly looking, will be good. The people will eat them. The fish in the ocean will be fat. They will be good. "There will be many different kinds in the ocean. There will be water-panther.217 There will be stone-fish. He will catch people. 'Long-tooth-fish,' gectcûn, will kill sea-lion. He will feel around in the water.

"Sea-lion will have no feet. He will have a tail. His teeth will be large. There will be no trees in the ocean. The water will be powerful in the ocean," he said.

He placed redwoods and firs along the shore. At the tail of the earth, at the north, he made them grow. He placed land in walls along in front of the ocean. From the north he put down rocks here and there. Over there the ocean beats against them. Far to the south he did that. He stood up pines along the way. He placed yellow pines. Far away he placed them. He placed mountains along in front of the water. He did not stop putting them up even way to the south.

Redwoods and various pines were growing. He looked back and saw them growing. The redwoods had become tall. He

217 Evidently a mythical animal. Compare XXXI below.
placed stones along. He made small creeks by dragging along his foot. "Wherever they flow this water will be good," he said. "They will drink this. Only the ocean they will not drink."

He made trees spring up. When he looked behind himself he saw they had grown. When he came near 'water-head-place' (south) he said to himself, "It is good that they are growing up."

He made creeks along. "This water they will drink," he said. That is why all drink, many different kinds of animals. "Because the water is good, because it is not salt deer, elk, panther, and fishers will drink of it," he said. He caused trees to grow up along. When he looked behind himself he saw they had grown up. "Birds will drink, squirrels will drink," he said. "Many different kinds will drink. I am placing good water along the way."

Many redwoods grew up. He placed water along toward the south. He kicked out springs. "There will be springs," he said. "These will belong to the deer," he said of the deer-licks.

He took along a dog. "Drink this water," he told his dog. He, himself, drank of it. "All, many different kinds of animals and birds, will drink of it," he said.

Tanbark oaks he made to spring up along the way. Many kinds, redwoods, firs, and pines he caused to grow. He placed water along. He made creeks with his foot. To make valleys for the streams he placed the land on edge. The mountains were large. They had grown.

"Let acorns grow," he said. He looked back at the ocean, and at the trees and rocks he had placed along. "The water is good, they will drink it," he said. He placed redwoods, firs, and tanbark oaks along the way. He stood up land and made the mountains. "They shall become large," he said of the redwoods.

He went around the earth, dragging his foot to make the streams and placing redwoods, firs, pines, oaks, and chestnut trees. When he looked back he saw the rocks had become large.

218 Ocean water preexisted but fresh water required an origin.
and the mountains loomed up. He drank of the water and called it good. "I have arranged it that rocks shall be around the water," he said. "Drink," he told his dog. "Many animals will drink this good water." He placed rocks and banks. He put along the way small white stones. He stood up white and black oaks. Sugar-pines and firs he planted one in a place.

"I will try the water," he said. "Drink, my dog." The water was good. He dragged along his foot, making creeks. He placed the rocks along and turned to look at them. "Drink, my dog," he said. "I, too, will drink. Grizzlies, all kinds of animals, and human beings will drink the water which I have placed among the rocks." He stood up the mountains. He placed the trees along, the firs and the oaks. He caused the pines to grow up. He placed the redwoods one in a place.

He threw salamanders and turtles into the creeks. "Eels will live in this stream," he said. "Fish will come into it. Hook-bill and black salmon will run up this creek. Last of all steel-heads will swim in it. Crabs, small eels, and day-eels will come up."

"Grizzlies will live in large numbers on this mountain. On this mountain will be many deer. The people will eat them. Because they have no gall they may be eaten raw. Deer meat will be very sweet. Panthers will be numerous. There will be many jack-rabbits on this mountain," he said.

He did not like yellow-jackets. He nearly killed them. He made blue-flies and wasps.

His dog walked along with him. "There will be much water in this stream," he said. "This will be a small creek and the fish will run in it. The fish will be good. There will be many suckers and trout in this stream."

"There will be brush on this mountain," he said. He made manzanita and white-thorn grow there. "Here will be a valley. Here will be many deer. There will be many grizzlies at this place. Here a mountain will stand. Many rattlesnakes, bull-snakes, and water-snakes will be in this place. Here will be good land. It shall be a valley."

He placed fir trees, yellow-pines, oaks, and redwoods one at a place along the way. He put down small grizzly bears. "The
water will be bad. It will be black here,” he said. “There will be many owls here, the barking-owl, the screech-owl, and the little owl. There shall be many bluejays, grouse, and quails. Here on this mountain will be many wood-rats. Here shall be many varied robins. There shall be many woodcocks, yellow-hammers, and sap-suckers. Here will be many “mockingbirds” and meadowlarks. Here will be herons and blackbirds. There will be many turtle-doves and pigeons. The kingfishers will catch fish. There will be many buzzards and ravens. There will be many chicken-hawks. There will be many robins. On this high mountain there will be many deer,” he said.

“Let there be a valley here,” he said. There will be fir trees, some small and some large. Let the rain fall. Let it snow. Let there be hail. Let the clouds come. When it rains let the streams increase, let the water be high, let it become muddy. When the rain stops let the water become good again,” he said.

He came back. “Walk behind me, my dog,” he said. “We will look at what has taken place.” Trees had grown. Fish were in the streams. The rocks had become large. It was good.

He traveled fast. “Come, walk fast, my dog,” he said. The land had become good. The valleys had become broad. All kinds of trees and plants had sprung up. Springs had become and the water was flowing. “Again I will try the water,” he said. “You, too, drink.” Brush had sprung up. He traveled fast.

“I have made a good earth, my dog,” he said. “Walk fast, my dog.” Acorns were on the trees. The chestnuts were ripe. The hazelnuts were ripe. The manzanita berries were getting white. All sorts of food had become good. The buckeyes were good. The peppernuts were black. The bunch grass was ripe. The grass-hoppers were growing. The clover was in bloom. The bear-clover was good. The mountains had grown. The rocks had grown. All kinds that are eaten had become good. “We made it good, my dog,” he said. Fish for the people to eat had grown in the streams.

“We have come to tōsidūn (south) now,” he said. All the different kinds were matured. They started back, he and his
dog. "We will go back," he said. "The mountains have grown up quickly. The land has become flat. The trout have grown. Good water is flowing. Walk fast. All things have become good. We have made them good, my dog. It is warm. The land is good."

The brush had grown. Various things had sprung up. Grizzlies had increased in numbers. Birds had grown. The water had become good. The grass was grown. Many deer for the people to eat walked about. Many kinds of herbs had grown. Some kinds remained small.

Rattlesnakes had multiplied. Water-snakes had become numerous. Turtles had come out of the water and increased in numbers. Various things had grown. The mountains had grown. The valleys had become.

"Come fast. I will drink water. You, too, drink," he told his dog. "Now we are getting back, we are close home, my dog. Look here, the mountains have grown. The stones have grown. Brush has come up. All kinds of animals are walking about. All kinds of things are grown.

"We are about to arrive. We are close home, my dog," he said. "I am about to get back north," he said to himself. "I am about to get back north. I am about to get back north," he said to himself.

That is all.

III.—THE SECURING OF LIGHT.219

(First Version.)

Coyote slept with his head toward the south. It was cold. He slept with his head toward the west. It was cold. He slept with his head toward the north. It was cold. He slept with his head toward the east. His head became warm. He dreamed.

"I shall go on a journey soon," he told his family. He set out. "What will be my dog?" he thought. He tried many kinds without being satisfied. He kicked a mole out of the ground. "I do not want that," he said to himself. He kicked out some long-eared mice. "These will be my dogs," he said.

219 An account common to many peoples in this region. This is said to have happened at Ceteiyetodûk, a Yuki village, near Kibesillah, on the coast.
"Come, go with me. It is far. It is dark. Are you hungry? Shall I kill a squirrel for you?"
"No. We do not want squirrels. We like acorns and clover."
"Come, travel along. Swim across."
They traveled on.
"I am tired. I will rest. You lie down."
He sang a song.
"Come. We will go on. It must be only a short way now. Are your feet in good condition?"
They went on. He did not stop for meals. He only drank water as he traveled.
"It must be near, my dogs."
Mole and lizard were burning a tree down. Coyote saw them as he was passing.
"Who is that?" he asked.
"Lizard has a fire built under a tree," long-eared mice told him.
"We will go around them. They might see us."
"There stands a house. You stop here and I will give you directions what to do. You must chew off the straps that hold the sun that I am going to carry off. You must leave the ones I am to carry it with. When you are through, poke me with your noses. You lie here. After awhile, when it is night, you will come in behind me."
Coyote went into the house.
"I do not want food, grandmother. I will sleep."
"Yes," said the old women.
(The sun was covered with a blanket and tied down in the middle of the house.)
"Hand me that blanket, grandmother."
"Yes, take it."
Covering his head in it he began to sing, "You sleep, you sleep, you sleep."
"What makes that noise? It never used to be so."
"You sleep, you sleep, you sleep."
"I am afraid of you, my grandchild."
"Oh, I was dreaming. I have traveled a long way. I am tired."
"You sleep, you sleep, you sleep."
They slept. The long-eared mice came back and poked him with their noses.
"Well, I have finished," one of them said.
"Go outside," he told them.
Coyote got up, took the sun, and carried it out.
"Come on, we will run back."
Mole saw them and began saying, "He is carrying off the sun." No one heard him, his mouth was so small.
Lizard saw them. "He is carrying the sun off," he called. He took up a stick and beat on the house. Both the old women got up and chased Coyote. They kept following him.
"Come, run fast, my dogs."
"I am tired now."
"Yelindóó is close by."
"Black-water-creek country is over there where the house is standing," he told his dogs.
He carried his load up Yatcúl'sai'wát.
"We had nearly fixed it," the women called after him.
"Yes, you had nearly fixed it. You were hiding it."
The women stopped there.
"Turn into stones right where you are sitting."
They turned into stones right there. They didn't reply because they had become stones.
Coyote carried the sun to the top of the ridge and followed along its crest until he came to the house. He went in and looked around. No one was at home. He went out again without anyone knowing what had happened.
He sliced up what he had brought. "This shall come up just before day," he said of the morning-star. "This shall be named 'atekégúteuł,' and shall rise afterward," he said as he cut off another. "Súnlante shall rise," he said to still another. Then he cut and cut. "There shall be many stars," he said as he put the pieces in the sky. It was all gone. Taking up the piece he had fixed first he said, "This sun shall come up in the east. It shall go down. It shall go around (to the north). This one shall travel at night," he said of another piece. "It
shall go around. The sun shall be hot. The moon shall be cold.'"

"'Father, something is above," said the little boy.
"'Keep still," Coyote called out to him. "'They may be frightened.'"

"'Mother, something has grown out of the sky. Look there.'"
"'Look, something," he said.
The mother ran out. The father lay still.
"'Say, mother, it is getting red.'"
"'So it is. Yes. Get up.'"
"'Look, mother.'"
"'So it is. I see a mountain. Over there is another. It is beautiful. It is getting red. It has become beautiful.'"

"'Mother, something is coming up.'"
"'Mother, the mountain is afire.'"
"'It is getting larger.'"
"'It moves.'"
"'Mother, we can see.'"
"'What is that yonder, father?'"
"'It is the sun.'"
"'It is going down.'"
"'It has gone into the water.'"
It was like it had been previously.
"'We will go to sleep, my boys.'"
"'Wake up. Something is rising. Look.'"
"'Father, what is coming up? Look.'"
"'No. That is the moon.'"
"'O, yes, it moves.'"
"'Father, it (star) is coming up.'"
"'Father, it is getting red again.'"
"'Father, day is breaking.'"
"'It is daylight. The moon is up there.'"
"'Father, it moves so slowly.'"
"'It is going down, father.'"
"'Yes, it will go down. I arranged for the moon to go down.'"

Coyote lay in bed two days.
IV.—THE SECURING OF LIGHT.\footnote{220}{This was the version first obtained. The preceding, more extended account was obtained in 1908.}

\textit{(Second Version.)}

He (Coyote) slept with his head toward the west, the north, the south, the east. When he slept with his head toward the east his forehead grew warm.

"I dreamed about the sun in the east," he said.

He started away. Finding three field-mice he took them with him for dogs. "My heart is glad because I found you, my three dogs," he told them. He took them to the place of the sunrise. "You must gnaw off the ropes and then poke me with your noses." Blowing through a hole in a blanket he sang "You sleep, you sleep."

He carried the sun from the east. "It is carried off," somebody was heard to shout.

"I was fixing it," she said.

"You were hiding it. Both of you become stones right where you are standing," he told them.

He carried the sun along.

"Kaldac, ateigüttööktöö, sünłans, süttüßldac, göyane," he said (naming them as he cut them from the mass). He sat down and studied about the matter.

"Moon, sun, fly into the sky. Stars become many in it. In the morning you shall come up. You shall go down. You shall go around the world.\footnote{221}{The sun is believed to go around the northern end of the world behind the hills.} In the east you shall rise again in the morning. You shall furnish light."

The boy went outside. "What is it, father?" he asked. The woman went out. She saw stars had sprung out of the sky.

All the people made him presents of all kinds.

V.—THE STEALING OF FIRE.

There was no fire. An orphan boy was whipped and put outside of the house. He cried there where he was thrown out. He looked and began saying, "Fire lies over there. I see fire."
"Who whipped that boy? Go and find out what he is saying." \footnote{222 In many cases the speaker is not indicated. Unless there are reasons to believe otherwise in a particular case, the chief is to be understood, especially where orders are given.}

One went out and asked, "Where did you see fire?"
"I saw fire toward the north. Look."
"Everybody look. The boy has found fire."
"So it is," said the chief. "Go after fire. Where is Coyote? Go after him. Where is Humming-bird? Get him."
"Humming-bird has come. Coyote is coming."
"Eleven of you go and get fire," commanded the chief.
They set out. They arrived at Red Mountain. Big spider was lying on the fire with his arms clasped around it.
When they had come there they said to Coyote, "Coyote, dress yourself."
"I will dress myself behind a tree," he said.
"Yes," they said.
His head (hair) became long and he put on a belt.
"Cousin, look at my hair," he said when he came out.
"Humming-bird, come, you dress."
"Yes, behind the tree."
He became blue.
"I have become red. Look at me," Humming-bird said.
"Go on, build a fire, I am going to dance," one of them told Spider.
"There is no fire," Spider said.
"Where is the fire we saw just now?" they replied.
"Everybody watch me. I will dance. Eight of you sing for me," he told them.
"Yes," they replied.
They all came to the dancing place. He danced. Then Spiders came with the fire.
"Pile up some wood," the leader said.
"Yes," they replied.
The wood was piled up. Humming-bird sat on top of it while Coyote danced. Coyote began licking his shoulders to make them laugh. Spider held to the fire and did not laugh.
Coyote and Humming-bird had talked together. "When I dance, you must carry the fire outside," Coyote said.

Coyote danced. He kept licking himself. When he reached his privates and licked them, Spider laughed. Humming-bird seized the fire and went out with it. He built a fire. As they came back from the north they burned the mountains over. Everybody along the way got some of the fire.

"Coyote and Humming-bird did well to steal the fire," the chief commented. "You must set fires toward the south. Fire will belong to all the people."

"Yes, tomorrow I will set fires."

"You must burn entirely around the world," the chief told them.

They set fires along.

"We have burned around to the middle of the world. Everybody has fire."

"Now we are getting nearly back. Walk fast. We are burning close by now."

"Yes, we are arriving."

"We have arrived."

VI.—MAKING THE VALLEYS.  

The grown men and women all moved to the other side of the stream to hunt deer. "You must stay here," the chief told the children. "We will only be gone one night."

When it was day they did not come back. It was evening; it was very dark; it was morning. Again it was day. "I am lonesome," each was saying. In vain they built a fire. When it was evening they looked. During the day they watched for their fathers and mothers.


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²²³ This myth was obtained a short time after the earthquake of 1906, and was suggested by the disappearance as a result of it of a large mud-spring in Redemeyer's pasture, northwest of Laytonville. Each movement and incident explains some topographical feature.
come. My father, you haven't come home. We will dance many
days.''

Sparrow-hawk put feathers in his hair. They danced day
and night. "We will take the dance west," said the leader.
They danced at Rancheria flat. They circled in the water at Mud
Springs. They stamped the water out. They took the dance
down the hill. They danced on the drifting sand. They circled
around. They took the dance north to the mouth of Ten mile
creek and then to the other side of the river. They brought the
dance back from the north. They made a level place with their
feet. They went south through Long valley with the dance.

The old people heard the sound of the dance. "My children
have been dancing," the chief said. "You did not go home to
them." They came home and found the ground was now flat and
that valleys had become. They heard the noise of talking to the
south. They afterwards heard it to the east. It grew faint
and ceased. They heard the voices again as the children went
way around to the north. The sounds they heard were faint.
They heard them for some time and then they ceased again.
Far north the voices came again. A long time they heard the
noise coming from Round Valley. When Little Lake Valley
was becoming flat and large, they danced a long time.

Far south the sound vanished. They went way to the south.
They heard it faintly again coming back from the south. As
they came back into the world the sound grew. When they were
in the middle of the world the noise became greater. They were
bringing back the dance. From the south they were taking it
way around to the north. They brought it back from Neûteûnî.

Some were becoming grown. Some became deer. Their legs
became small. Others ran away into the brush and became
grizzlies. They were coming near. They went in among the
mountains. They were very close as they came from the north.
They went into the mountains to the east. They went into the
mountains to the south. South along Rock creek they went in.
The noise was gone.

That is all.
VII.—THE PLACING OF THE ANIMALS.

Two boys went away.

An old man carried some ropes. There was a fire there. "Set snares," he told his young men. "Let there be two in a place. Set up two sticks—four all together." They went away and set the snares in the brush. One was caught. Again they drove one in, and it was caught. He put brush on one of the boys and looked away to the south. Then he put brush on the other one. "Quick, take the brush off," he said. "Again, take the brush off the other one." When they took the brush off, one had become a spike buck and the other a fawn.

"Where did he go that he hasn't come back?" the father of one of the boys asked. "Where did he go that he hasn't come back?" asked the other father. "They went north," some one said. "Well, I will look for the tracks," said one father. He did not find tracks. "Well, I, too, will look for tracks," said the other father. "There were none," he reported. "I did not find human tracks, but I saw grizzly tracks."

The old man butchered the deer. "You did well with deer, my boys," he told his sons. There was a fire there. He gave pieces of the meat to the boys. They roasted the stomach and the liver for him. "Let us try it. It smells good," he said. He bit into it. He chewed and swallowed it. "It is good," he said, "put it in your mouth." "Well, I will try it," he said.

"I will try it," said the adolescent girl. "I, too, will try it." She was sitting up there. "It is good," she said. "I will try it raw." Another adolescent girl said, "I will try it." The old woman said, "I, too, will try it." "I will try the head of the deer, I will try the stomach," said the old man. "I will break the bones for the marrow. I will taste the ears. I will pound the feet. I will put the tongue in the fire to roast. I will stretch the hides. The two hides are good. They will be my blanket."

"Pound acorns and soak the meal," he told the women, "that we may eat mush." "Give the bones to the dog. Let him 224 This was strictly against the customs of this region. Such girls were not allowed to speak of deer or meat, much less eat it.
chew them.” She put them down. The dog ate the deer bones. “Where is the mush to be eaten with it?” he asked. “Give it to them.” “We will drive deer for him,” he said. “Come, carry arrows. Put a knife in a sack and carry it. Take the two fire-sticks, so you can build a fire when the deer is shot and be ready for butchering.”

A deer was shot. Again one was shot. “Take the dog to catch the deer. Butcher it. Carry it to the house. The women will eat it. Cook it. Go to sleep. You will stay at home tomorrow,” said the chief. “Sit down, girls. All go and bathe. Tomorrow you will go to Black rock. You will make arrow-heads.”

“You may eat clover. You may eat ground-squirrels. You may kill and eat many jack-rabbits. You may bring bear-clover. You may bring angelica shoots. From the north you may bring bulbs. You may kill grouse. You may bring their eggs. You may bring quail eggs. You may kill many wood-rats.”

The old man threw bones of the deer to the east. He threw them to the north. He threw them to the south. He threw them toward the coast. “Grizzlies will be to the east,” he said. “Panthers will be to the east. Wildcats will be to the east. Grizzlies will be to the south. Panthers will be to the south. Wildcats will be to the south. Panthers will be near the coast. Grizzlies will be near the coast. Wildcats will be near the coast.”


“Get some stones,” he said. “Pound the bones. They are good. Pound the backbone. Pound the knee. Pound the other knee. Pound the foot. Pound the hand. All the time you must pound the bones. You must not waste them. Deer bones are
good. Clean out the stomach. Braid the small intestines. Do it well. Take away the horns and hide them in the brush. Deer tallow is good.


"The deer when blue shall shed their horns. In mid-winter they will fall off."

They gathered up the deer. They made the meat into bundles. They carried it away. Two of them brought it home. They roasted it. Men, women, and children ate it. They stretched the hides. They twisted many ropes.

A deer was shot. It ran away crippled. They shouted. They tracked it. Its horns were large. The dog smelled it. He caught it.

That is all.

VIII.—THE SUPERNATURAL CHILD.225

The baby cried night and day. All day long it kept crying. They carried it in their arms. "What is the matter with it?" they asked. "Take it again," she said. They bathed it. They looked it all over. They looked at the palms of its hands, at its feet, on its head, and in its ears.

"I am sleepy," said its mother, "you take the baby. It does not seem like a child. You hold it. I am sleepy. I have not slept a single night. You examine my baby. Something is wrong with it. It is some kind of a child. Maybe something is broken. Something may have stung it. You carry it. I do

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225 This is said to be a 'Wailaki' story, probably meaning that it belonged to the people north of Kato, not those on main Eel river. When first told and a year afterward Bill insisted that it was not a story, but that it really happened not very long ago. Nevertheless he volunteered the information that the boy became the one who makes a noise in winter like thunder. Evidently he is the establisher of fishing places if not the creator of fish. Babies were so exposed if they gave appearance of not being normal or truly human.
not know what ails it. Doctor it. I have stayed awake many
nights on its account. It is some kind of a child. It is not a
human baby. I have not slept a single night. Make it nurse.
I will sleep. Bathe it. It cries because something is wrong, I
guess. You carry it around.'

"I am sick now. Move north. Hang up the baby, basket
and all."

"Yes, I will hang it up." "You may cry here."

They moved north. "Go back and look at the baby. I guess
it is dead. We will bury it," said the mother. Her husband
went back to the child. It had crawled out of the basket and had
been playing about. It had played in the spring. It had cut
some grass, spread it down in the water and had sat on it. It
had gone away. It had made a weir in a small stream. It had
put pine cones in the water for fish. It had made two net poles
and woven a net of grass.

He had gone out. He set ropes for snares and built a fence
of brush leading to them. He had gone on to the north. He
had built a fire. He had built a weir. Again he had built a
fire. His small foot had become large. He had gone down
where the streams are large. He had built a weir. He had set
up a pole and put on a net. He had lain with his head down-
hill. His foot had become large. He had gone on toward the
north. He had put down short sticks, which turned into fish.
He had made a net of iris fiber.

Having feathered arrows he had left them there. In the
road where he had walked he had left a bow. He had gone on.
He had put down a knife. Where he had walked he had stood
up fire sticks in the ground.

"Now I know my baby has gone north. You must catch him
for me," she said.

"We did not see him," they replied.

"You must track him," she insisted.

"We are tired. We tracked him over much country," they
said.

"You must bring him back," she said.

"We did not see your baby."

"What is the matter?"
“Nothing. She cries all night. Ten nights she has cried for her baby.” "The baby was very white. It was not my child. It was some kind of a baby," she said. "Do not cry," they told her, "it was some kind of a child." "I love my baby. It would not stop. It nearly killed us with its crying. We did not sleep. We stayed awake with it many nights."

"It is some kind of a child. Do not cry for it, my wife," said the father. "I will not cry," she said. He had built a small fire. He had put down short sticks. He had made long eel-pots and fastened them by the bottom. He had caught the pine-cones which he had put in the water and called fish. He had made strings for the net of iris. The rope that passes around the net he made by twisting. He went on toward the north. In Eel river he had made a weir.

"I hung my baby up in a tree because it cried so many nights," the mother said. "You must track him," they said. "I will leave. I will go back because I am tired. When you come back you must bring it with you. After you have tracked him far you may let him go." He came back. "Because I had gone far I gave him up," he said. "It is enough; we will let him go. We will go back to the house. I am tired and thirsty. I am tired because I went so far. I will sleep."

He had gone down to a stream. He had built a weir and put in a net. He had built a fire. He had gone on toward the north. Far to the north he crossed a large creek. He did not build a weir. He carried his canoe north. He stole it. He went away to the north. His track was not found. They looked for it in vain. They did not find his tracks. "He must have climbed up somewhere," they said. "You go north through the water," they told otter. "You go north," they told mink. "You swim north," they told white duck. "You must find him."

"No, I swam far in vain," he reported. "Build a signal fire for him," he said. "He must be somewhere."

Far away to the north he was seen. "Far to the north the child was walking in the evening," said a person who came from there. He had taken his canoe from the water and had
built a fire in it. He had gone north. He had burned the ground over.

"Who is burning the ground over?" they asked. "A boy is walking north carrying bow and arrows," he said. "We did not know him. He was a stranger. We did not speak to him."

He had walked far to the north. He had come down to a large river. He had built a weir. He had made a small fire there. He had put down two small sticks. When they had turned to suckers he had caught them in a net and eaten them. The heads lay in the fire. He had gone further north. He had come down to a stream where he had built a weir. He had fished with a net and caught a salmon. Its head lay before the fire. He had gone on toward the north. He had come down to a stream. He had built there a weir. When he had made a pole for the net he had put it into the net and caught a black salmon. There lay before the fire a large black salmon's head. He had caught eels in a net. They lay before the fire. He had caught two day-eels. They lay in the net before the fire.

Those following were near him now. They saw his tracks.

Two persons gathering acorns saw him. "Who is that man walking from the south? Speak to him." "Yes, I will speak to him." "Where are you going? They say you ran off from way south of here. Where are you going? Go back to your mother."

"I will not go back. My mother is in the north. I am going to my mother. I have traveled far."

"Your father cries for you. Go back."

"No, my father is not in the south. My father is north."

"When are you going back?"

"I am not going back. I shall not stay there. This northern country is mine. Here in the north is much land that is my mother's. Why did she leave me? I did not like to be alone. I went north. I will make the fish come. They must come from the north. Black salmon shall come from the north. Hook-bills will come from the north. Spring salmon will come from the north. Suckers will come from the north. Eels will come. Trout will come from the north. Turtles will walk from the north. Crabs will crawl from the north."
"The water of the creeks will dry up in the summer-time. The water of springs will be cold. The water of large rivers will be warm. The water shall not entirely vanish. It shall stand in some places. Short riffles shall still flow."

Far to the north the water falls. Under the vertical rocks there is mist.

It is cold. It will rain. The fish will come. The water rises. Winter-time when fall has come, after the month of buckeyes-white, of salmon-eye, of long moon, of entrance-slippery, of brush-red (tūn L tūk), of grass-brown, long after it was spring, in the middle of summer, when the ground had been burned he came. Under the great water-fall two women saw him go in amidst the foam where no one is able to enter.

That is all.

IX.—YELLOW-HAMMER'S DEEDS.226

The moon trained the initiates in a dance-house. Robin, mountain-robin, bluejay, raven, chicken-hawk, owl, humming-bird, mountain-quail, valley-quail, grouse, sparrow-hawk, ground-squirrel, grey-squirrel, red squirrel, heron, kingfisher, crane, duck, otter, mink, fox, and many others were being trained. Among these were grosbeak, thrasher, red-winged blackbird, meadow-lark, sandpiper, gopher, mole, scoter, seagull, woodcock, woodpecker, another woodpecker, duck, goose, blue-fronted bluejay, white owl, mud-hen, western bluebird, russet-backed thrush, buzzard, condor, long-billed curlew, wren, chipmunk, wood-rat, polecat, raccoon, skunk, and flying-squirrel.

The moon used to sew up the mouths of the initiates that they might not break the taboos; he would then go away to hunt, leaving them by themselves. He would bring home several deer whole, in his sack.

"My little ones, that very bad moon who sews up people's mouths is coming back. I am going to throw at him with my sling," said an unknown benefactor. Already he had unfas-

226 This is said to have happened at Kibesillah, on the coast, where there are evidences of a large village. It was the custom to bring together many boys and girls in a regular dance-house, or in one especially built, and have some old person tell them many stories and myths. Certain taboos were enforced.
tened some of their mouths. He had undone half of them when it was night. "Moon is coming, my little ones. Now I will throw at him with my sling."

He had a sack filled with deer. As Moon was coming through the entrance-way from the west he threw some white gravel stones at him. Water burst out of him as he fell. Raven tore his mouth open. "Well, do it. I am dying from thirst and hunger." "You did the right thing to him."

He undid their mouths. He undid them all. "Make them bring in water. Have the people he has nearly killed drink much water," he directed. "Undo yellow-hammer's mouth who sits there so patiently," he told someone. "I undid his mouth long ago." "He nearly killed us. All night I will keep on undoing your mouths. The night is long, it will soon be day and I am undoing them yet. Cook food for the people. They are hungry. It was a good thing I did to him. I have undone your mouths. When you were all afraid, I killed him. Butcher the deer for the people to eat. All of you pound acorns and prepare mush that the people may have a meal. Some of you go for mussels. Some of you cook food."

Pelican went. Humming-bird went with his slender mouth. Sandpiper also went with his slender mouth. They all flew away in pairs. Humming-bird, bluejay, grouse, duck, scoter, seagull, wren, robin, wood-cock, chicken-hawk, mocking-bird, kingfisher, sandpiper, blackbird, owl, barn-owl, varied robin, flew to the north. To the east flew grouse, thrasher, sparrow-hawk, russet-back thrush, junco, yellow-hammer, bluejay, heron, blackbird, bluejay, curlew, and one of the owls. To the east also went frog, salamander, lizard, water-snake, bull-snake, grass-snake, rattle-snake, long lizard.

To the south went milk-snake, eel, day-eel, trout, sucker, black salmon, hook-bill salmon, spring salmon, "red fish," "blue fish," devil-fish, and abalone.

All the various kinds went north. All the various kinds went east. All the various kinds went south. All the various kinds went west.

Yellow-hammer was lying in the eastern side of the dance-house alone. Two women said to him, "Well, come with us to the
beach." "Yes, I will," he replied. "Go on," he told the two children. The women dug mussels near the sandy beach. There was a small fire there. The women brought up the mussels and poured them down by the fire. When the mussels were opened they said, "Well, eat them."

When they had finished the women said to him, "Come, let us go home." "Yes," he said. The two women and the two children went up toward their home. The women looked back from a bank of earth and saw him go down to the water and take a small canoe out from somewhere. Into this canoe he led long-eared mouse, his grandmother. He poured into it a quantity of soil that they might have a fire in the canoe.

"Tancowe, tancowe, tancowe, 'tein'" sang Yellow-hammer.

"Be on your guard, keep away from the disturbed water and the shoals of fish," cautioned his grandmother.

"Tancowe, tancowe, tancowe, 'tein'" he sang. Now fog gathered as he drove the canoe through the water. "Tancowe, tancowe, tancowe, 'tein'" he sang. "Tancowe, tancowe, tancowe, 'tein'" he sang.

"Be on your guard against the disturbed water," said the grandmother. He went on far toward the west.

"Tancowe, tancowe, tancowe, 'tein'" he sang.

The little boat went fast. Soon they were in the middle of the ocean.

"Tancowe, tancowe, tancowe, 'tein'" he sang. It rained. The feather he had put in his hair was nearly gone. It was swollen with the dampness. There were water drops in the fog now. He went on. He did not give out but drove the boat along.

"Tancowe, tancowe, tancowe, 'tein'" he sang.

"Be on your guard, my grandchild, take the boat along," said the grandmother.

"Build the fire again, my grandmother, it is going to rain," said Yellow-hammer.

"Tancowe, tancowe, tancowe, 'tein'" he sang. They were wet.

"Take the boat along carefully, my grandchild, keep away from the shoals of fish," cautioned the grandmother.
“Tancowe, tancowe, tancowe, ‘tcin’” he sang. It was evening. He took the boat along through the darkness. “Tancowe, tancowe, tancowe, ‘tcin’” he sang. Only the backbone of the feather in his hair was left. Now he heard the breakers. “We are near, my grandmother,” he said.

“Paddle fast, my grandchild,” said the old woman.

He tried to beach the boat. It floated back and forth for a long time. “The water is rough, my grandmother, the water is rough, my grandmother,” he said. He drove it ashore. He ran over the moulding acorns on the beach. He caught the boat and dragged it out with his grandmother in it. He stood the boat on end.

“Build a fire for me, my grandchild, I am cold,” said the old woman.

“Put just one acorn in the fire,” he told his grandmother. “I am going,” he told her.

“Yonder is someone walking along, my father.” “It must be my son-in-law from Ceteletödůn. No one has sung for him. I will look at my son-in-law.” He died. “Well this time I must have died, I who bragged that I have seen all sorts of things.” Yellow-hammer doctored him with a feather. When he went into the house his mother-in-law also died. He doctored her in the same manner. “I must have died,” she said.

The two wives got up and took out of the ashes the roasted front third of a whale. “Come and eat,” they said to him.

“My daughters, take my son-in-law along with you. Yesterday the fish were running. The fish were so big the sand stood in ridges. When he spears it he must give the fish-spear back to you. Let him bring it out of the water alone. You women build a fire,” the father told them.

“It is going to swim down,” said Yellow-hammer. “No,” they said, “that is not a fish. That is our father.” They beat his (their father’s) head with a firebrand. “That one is a fish that is swimming along. Spear it. You must give us the fish-spear.” He speared it. He gave the women the spear. He took it out of the water. He beat its head. “Well, we will go home,” he said. They put their hands in its mouth and picked it up. They brought it into the further house of the village.
"You must have made a mistake, my son-in-law, that is a pin-trout.\footnote{In this behind the ocean world the proportions of things are changed. The whale is the ordinary fish, the pin-trout is a huge thing. The acorns are very large. It is not clear why Yellow-hammer mistakes his father-in-law for a fish in the first instance and his wives' heads for acorns in the second.} I will cook its head." He took it down to the water. He washed it and took it out of the water. He buried it in the ashes. He took it out of the ashes. He split the head open and placed it before him. Yellow-hammer attacked it in every way in vain. The women split it up. He ate from it.

"Go after acorns, my daughters. Take my son-in-law along. Let him knock them off alone. Let him crack them (?). Let him throw down two of them. You must carry them," said the old man.

He climbed the tree with a stick. He struck over their heads. The women shouted. "Why do you beat our heads? We look like acorns." He came down from the tree. He threw down two acorns. He put one of them in a burden-basket. It was full. He put the other in another burden-basket. That was full. The women carried them. They brought them into the house. "What is the matter?" he asked. "Nothing. He had taken a stick up the tree without our knowing it." "You ought to have told him."

Someone came from the south. "My son-in-law has come." "You must bring him soon. When it is evening let him dance. We will watch him," said the new-comer. "Yes, we will come soon," said the old man. Yellow-hammer came. They all went out to the dance-house and watched him. They all died. He took the feather out of his hair and waved it over them. Every one of them got up.

"Come, you dance, so my son-in-law may watch you." "We danced long ago. Let him dance." They danced. The dance was finished. "Well, you dance, Yellow-hammer," they said. "Yes, I will dance," he said. He danced. The ocean came along here. He danced. The ocean came into the entrance-way. "It never did that before. I am afraid of the ocean. I am afraid of the ocean." He kept on dancing. The ocean came in. The people floated about in the house. It was full of water. Yellow-
hammer flew against the center post. "Tciĩ," he said as he clung to it. When he had caught it the ocean went away again. "It is certain you are brave, my son-in-law."

"Take him home." They took him home.

When they had brought him into the house he told them he was going home the next day. "I will go with you tomorrow," said one of the women. "I, too, will go with you," said the other woman. In the morning he started back.

Some distance away long-eared mouse had put an acorn in the fire. The fire had gone out. "I told you to put only one acorn shell in the fire," he said. "I am going home, my grandmother." "Yes, we will go back," she said. Long-eared mouse had stolen acorns, tarweed seeds, grass seeds, flowers, black oak acorns, white oak acorns, sweet oak acorns, buckeyes, chestnuts, sugar-pine nuts, wild cherries, and hazelnuts.\(^{228}\)

"I will put the canoe back in the water," he said. He pushed it in. "Well, sit in it, my wife. You, too, sit in it. It is far. It is raining. The canoe goes back fast."

"Tancowe, tancowe, tancowe, 'tein'" he sang. Fog came up. "Paddle it back quickly from the west, my grandchild," said long-eared mouse.

At the middle of the ocean one of the women was gone. He looked back. She was not there. The other woman was sitting in the boat. "It is a long way. Where is your sister?" he asked her.

"One woman is not here. She went home. We are fog women," she replied.

It rained at the middle of the ocean. When they reached the shore the other woman had gone back. He went up out of the water. He caught the canoe and drew it out of the water.

"Come out quickly, my grandmother, and sit here. I will go back alone," he said. "I will see the children."

He went back to the dance-house, entered it, and lay down. The two boys came to the upper entrance of the dance-house and looked in. They ran back, saying "My mother, it looks a little as if father were lying in the corner of the dance-house.

\(^{228}\)This explains not only the origin of the seeds of vegetable foods, but the reason for mice being thieves.
It was only his foot we saw. Do not get excited but come and look." "Yes, I will look," she said. She looked at him. She went in. "My husband, you have come back," she said to him. The heads of both of the women had been shorn. Their foreheads had been smeared with pitch. The foreheads of the boys had also been smeared. They were all in mourning.

"Well, come into the house," they said. Both of the women cried. They had a meal.

"May my back be of june-berry wood. May my kidneys be round stones. May my spleen (?) be a flat stone. Throw me this side. Throw me that side," he said.

That is all.

X.—WOLF STEALS COYOTE'S WIFE.

Coyote walked as if he were lame. "Carry me to the creek," he told his wife, Raven. "I will stay down there. Get some brush. I want brush for a fish-weir. Build a fire. I may be cold. I am lame. Put the spear-points on the pole. Fish may come. Get poles for the fish-weir. Get the hazel with which the poles are to be fastened to the stringer of the fish-weir. Spread down some dirt. Make a pile of it for the fire which we shall have soon."

"We will go after the 'back-bone' of the weir. Bring me the bow for the net. Come, we will put it across. Pass me the brush."

"I have finished. Make its mouth. We will get pitch-wood. Bring me the acorn mush. I am hungry. I will taste it at least. You go home. It is late. I am lame," he told his wife.

He was not that way before. His wife watched him. He was running about. He built a fire in the brush. His wife watched him for a long time. The woman started home. Coyote ran around. He put large rocks across the stream. He was not lame. He was pretending.

The woman went to a neighbor's to get some fish. "Coyote has built a fish-weir. I am going home," she said. There was

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229 Coyote manifests his usual clownish, churlish spirit in this story. The consideration which wolf shows the woman seems quite different from that customary farther north.
no one there. He had not come back by daylight next morning. "Well, I will watch him. Something is up; I will watch him," she said to herself.

The boys had stayed with him. He caught two fish in the net. He cut them open and ate them while the boys were asleep. He ate them by himself. The older boy woke up. The younger one woke up. They saw meat of a fish. "There are fish," they said. "This is not meat," he said. "No. It is not fish. It is a piece of rotten wood. No, they are not salmon eggs. Those are the madrone berries you played with yesterday."

He had strung the fish and dragged them away under the water. It was morning. "There are none. Go home and tell your mother," he told the boys.

"Well, I will watch Coyote," said the woman. "I will carry the burden-basket." He had cut up the fish and put them on a frame to dry. There were many fish there. He had gone up stream. The woman brought down the burden-basket. She stole the fish and carried them to the house.

"Coyote had been cutting fish to dry," she told them. "Hide the fish. He might come again." She gave some of them to Tree-toad, her mother. She pounded acorns.

Wolf came bringing dried venison. "Hide the venison. Do not let him find it," said Coyote's wife. "I am going home," said Wolf. "Some day I will come again. By the time you have eaten the venison up I will probably be back again. You must put acorns in the water. You must bury them in the ground. We will carry away many acorns. You must crack them during the night. That is enough. When it is daylight and we can see well we will carry them to the drying platform. Let them all dry. There is much venison at my house," he told her. "Next time I will take you with me. We will go a long way. You shall take both the children with you."

Again someone came. "Where is Coyote?" he asked.

"He is not at home. Sometime ago he went to spear fish. He has not come back. I do not go to see him. For some reason he is lame. I do not like him. I won't see him. Sometime ago I did go to see him. I went after some fish and there were none," she told him.
"There are plenty of fish. There are a lot at my house," said the man who had come. "You are the only ones who have no fish. There are plenty fish."

"I do not like Coyote. Some day I shall go away because he fooled me. You will not find me here," she said.

Wolf came again bringing venison. "Have you eaten up the venison?" he asked. "I left some venison outside in the brush. I have been here sometime. I looked at you. I brought you some water. I will go for the venison. I put it down not far away. Will you go with me? Coyote has not come back?"

"No he has not been back."

"Has any one given you fish?" he enquired.

"No one has given me fish. We have been eating nothing but the venison you brought us before."

"I might go and spear some," he suggested.

"No, Coyote will kill you. Do not go after fish. There is plenty of venison."

"There seems to be much of it. Did you give some to this old woman?" he asked.

"Yes, I gave her a lot," said the woman.

"When will you go back?" she enquired.

"I shall stay sometime. I will go back after a while," he said.

"You will carry some acorns when you go back?" she asked.

"Yes," he said, "I will go back."

"Sometime I will get wood," the woman said.

"I will go with you to get wood. You take the burden-basket. Make some pitch-wood for me. Somewhere I will have a good fire. We will get some dry bark. Rotten wood is good. Pass me the elk-horn wedge and maul."

"Take up the burden-basket," he said. "There is a lot of wood."

"Get a grinding stone for me," she said. "We will carry acorns a long way. We will put them down over there. Crack them and put them up to dry. I am not going to leave acorns.".

"Why have you eaten only venison?" he asked.

"You bring too much venison," she told him.

"I kill many deer," he said. "There are many fish at my
house. Much dried elk meat is in new burden-baskets. There is also much tarweed seeds, sunflower seeds, and many chestnuts at my house. Many people are also there for a dance-house is in the village. I will take you where there are many people and much food," he told the woman.

"I do not know how we shall go."

"We better go underground. Coyote might track us," said the woman.

Coyote came up from the stream. He had put down the net with the short back-bone of a sore-tailed fish in it. He came limping along. "Mother, Coyote is coming," said one of the boys.

"Urinate in the mush," she told him.

He came in. "I am bringing your fish," he said. "I put it down out there by the entrance. Someone stole the fish I had cut up to dry." He tasted the mush. It was sour. It landed nearly in the creek by Ceçiyetödûñ, he threw it so hard.

She did not bring in his fish. It was still there next morning. No one had cut it.

"For some reason you do not like it," he said. "I will go back. I will try again. After a while probably, when two moons have died, I shall be back. Do not be lonesome. Perhaps I shall be around," he said. He went back to the creek carrying the net.

Wolf came again. "Has not my cousin, Coyote, been back?" he asked. "We will carry acorns tomorrow. We will put them down far away. Again we will carry them far and put them down. We will carry them far. We will carry them far. We will put them in the water. You will make them get mouldy. Tomorrow you will carry them to the stream. I like sour mush," he said.

"How will the old woman live?" he asked.

"We will leave much venison with her."

"Old woman, you must not tell him we have gone together far to the south."

"I will stay alone. I will not be lonesome. You may go anyway. You may leave me. Anyway let Coyote kill me," said the old woman. "You must not come back," she told her daughter. "Let my son-in-law come to see me. Let him bring me some venison. No one will kill me."
"I will leave many acorns."

"Many of them are mouldy. You will take those, the sprouted ones I put in the water. The buckeyes in the burden-basket that I put in the water you will let him carry. Some day when my wood is gone, let my son-in-law get some more for me. I like wood. It will rain. I like pitch-wood so that there will be a light. I will sit and crack acorns at night."

"My head aches. I am sick. Yesterday I did not get wood. I want much wood. Nobody came. I cried. I was lonesome. Sometimes I sat up all night long. I have been up two nights. I am sleepy," was the old woman's plaint.

"When will you move?"

"We have not yet carried all the acorns. It probably will be soon. There are only six baskets left. We will carry them again tomorrow," said the daughter. "There are only four baskets. We will carry two again. My mother, tomorrow we will leave you. There are only two baskets left. We shall go through a tunnel under the ground."

"You must go with care."

"He will not track us. Coyote will not track us. It is far. The mountains are large. I go the longer way because the brush is difficult. We will rest. Sit down.

"Come, when we have climbed up I will carry the basket. Are you tired?"

"I am tired."

"We have climbed to the top of the ridge. Do you see the smoke yonder?"

"Yes, I see the smoke."

"It is a large country you have traversed."

"I am tired."

"We cross the stream. I will carry you across, let me take you up. It is evening. Can you still walk? Do you smell the smoke?" he asked.

"The house you see is mine. We will go fast. It will soon be dark. There is a moon. The trail over there is good. Well, do not try to look at it. Walk in my tracks," he told her.

"Do not be ashamed. Come in. Be seated," he told his new wife.
"Put wood on the fire," he told his mother. "Where is the water? I am thirsty."
"Are you tired, my wife, from being so long under the burden-basket?"
"Who killed the elk?"
"Your younger brother shot it yesterday. He killed a grizzly and also a panther he saw," she replied.
"Where is the mush? I am hungry. I have come a long way. I stole a woman."
"Where did they go?" asked Coyote. The grinding stone he had addressed did not reply. A raven croaked. "Well, bring them back," he said. "Where did they move?" he asked the partly burned wood of the fireplace. He picked up a pestle. "Where did they move?" he demanded. He threw the pestle up and was looking into the sky after it, when it fell and hit him on the forehead.

The old woman was digging acorns from a hole in the house. He came in and caught her. "Let me see you, you who have caught me," the old woman demanded.
"No one sees me," he said. He ran out. He defecated in the house. "My faeces, where have they moved?" Coyote asked.
"They went down here through a tunnel," it replied. Wolf led away the woman and the two boys. They went to Lōkas-tkwūt."
"Coyote may track us," observed Wolf. "If he comes we will pour mush on him. We will pour it on him from a large basket-bowl. You must give him a seat in the center of the house."
"My mother, Coyote is coming," called out one of the boys. "He is carrying a short piece of the back of a fish. 'This is your small salmon,' he is saying, that one he is bringing here."
"I do not like him. He must keep at a distance. I will not look at him. I do not like this Coyote who has come," said his former wife.
"Come in," he called to him. "It is cold. Have you come here? It is turning cold. Who are you? Well, sit down since you are a stranger."
"Somebody has come. Give him venison and mush," Wolf
told them. Coyote chewed away, looking toward the sky. His wife made the mush, dropping in white stones that she might pour it hot on his head. While he was eating venison and mush they poured it on his head. He jumped up, ran to the river, and jumped in. He floated on the water, and only coals came out on the other side of the stream.

"My hair, grow again," he said. He ran off.

That is all.

XI.—COYOTE AND SKUNK KILL ELK.

Coyote, when he had climbed to the roof of the dance-house, stood and called elk. They came in great numbers and entered the dance-house. The dance-house was full. Coyote placed Skunk by the doorway and began to doctor his belly and anus. Grey-squirrel and Fisher were sitting there. Skunk emitted flatus and killed all the elk. Coyote ate a female deer, entrails and all. "That was the one I called," he said. They butchered the elk.

"Who of you will marry my sister?" one asked. All were covered with filth. Coyote ran down to the creek and washed the blood from his hands. He made a wig to cover his head. The girl pulled the wig off and threw it away.

That is all.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.

Kangaroo-rat made many arrows. He kept making them. He made also a bow. He shot about. He shot at the ground. He shot along on both sides of the stream toward the north until he came to Blue Rock, where he was killed.

"This fellow, they say, shoots at everything. He shoots at the ground," said those who killed him. They carried him to Red Mountain that they might dance with his scalp. They took the corpse into the dance-house and danced with it. Then they cut the head off and pulled him in two.

230 It was explained that the shooting at the ground was done with straws, in part at least, and was for the purpose of making all kinds of plants grow. Both the indignities practiced upon the body and the concern for its recovery seem usual in this region, but the specific motives are not avowed. Possibly none are thought necessary.
Coyote dreamed about his cousin. "I dreamed, I dreamed, my nephew, my nephew, my nephew," he sang. He started out following the tracks. As he tracked him along toward the north he cried. He came to the dance-house at Red Mountain. He gathered up the bones and walked away with them toward the north. He tied them up with strings of beads. He walked way on toward the north and then returned with a piece of otter skin tied in his hair. He came to the dance-house.

When it was evening they cooked a meal. Coyote went in. "You dance in the dance-house anyway," said the chief. "I always do that when I take a person's head," said Coyote. They danced with two dancing in the middle.

"Let me dance with the scalp," said Coyote. He ran out with it. He ran back with it and the others chased him. He came to the place where he had left the bones tied up with the beads. He took them down and started home with them. He carried them using the beads for a carrying-strap.

"When they do that to me I come alive again. Come, I jump across the creeks, my cousin." Kangaroo-rat jumped down.

They came back from the north. He ran along with his cousin. He cried about him as he went along, because he was tied (leaving a scar). "My nephew, my nephew, my nephew," he lamented. He brought him home.

That is all.

XIII.—COYOTE AND THE GAMBLER.

He won his arrows, and then his bow, and a quantity of rope. Finally he won his beads and net-headdress. Coyote cut fresh grass for the game. "I bet my wife," he said, "and my house."

"I win, I win, I win," Coyote sang. He won his wife and house. He won all the various things he had lost. His arrows, rope, bow, quiver, beads, and net-headdress he won back.

That is all.

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231 This was done, of course, that he might be supposed to be a stranger from the north instead of the south.

232 This accounts for the white marks on Kangaroo-rat.
XIV.—COYOTE COMPETES WITH GREY SQUIRRELS.

Some grey squirrels built a fire between two trees. There were six of them amusing themselves by jumping from one tree to another over the fire. Coyote came along.

"Ha, ha, ha," he cried. "I used to do that when my grandmother was still leading me around. Take me up, my friends."

"Yes," they said.

"Take me up, my friends," Coyote insisted.

"Well, bring him up," one said. They brought him up, and he tried to jump across, but failing, fell into the fire. He burned up. The coals which remained of him rolled out of the fire.

"Come back, my hair," he called.

XV.—COYOTE TRICKS THE GIRLS.

Upon the stones in the fireplace the young women poured down the buckeyes and covered them with soil. When they were cooked they took them out and soaked the flour obtained by pounding them.

Coyote was floating as a baby in a baby-basket.

"Somebody's baby is floating," one said. They took up the basket with the baby. It cried. White duck carried it about to quiet it.

When it was dark they put it down and went to sleep. As soon as the east reddened Coyote went home.

"What have you eaten that your stomachs are so big?" they were asked. When they understood that they were pregnant, they cried, "May you die, Coyote."

XVI.—POLECAT ROBS HER GRANDMOTHER.233

Many polecat girls were digging bulbs. They came together from north and south to dig them. Polecat old woman had many granddaughters who were digging. There was a fire there. They

233 A similar story is recorded among the Nongatl of Mad river tells how the bad grandchild, in this case a grandson, relented, tracked his grandmother, took revenge upon those who had killed her, gathered up her bones and brought them back to a certain valley where they became scattered and sprang up as bulbs. This result probably is expected from the throwing about of the pieces of her body in this case.
put on much wood because so many bulbs were being dug. They had many kinds of bulbs in seed-baskets, burden-baskets, and basket-pans. (Nineteen varieties are named.) They dug all the different kinds of bulbs. The seed-baskets were full. "My basket is not full," some of the girls said. "My basket-pan is full," said others of them.

"Let us bury them to cook. The ground is hot," said one of them.

"Very well," replied the old woman.

They took up the fire. They leveled the ground. They poured the bulbs down in the fireplace. They poured bulbs down in other places. The pile was high because so many girls had been digging. They covered them up.

She sang for her grandmother who danced at one side. She said, "I will look at the bulbs," and went into the open place where they were cooking. She came back and continued her singing and her grandmother the dancing. When she finished the song she said, "I will look at the bulbs." She took a basket-pan, filled it with bulbs and ashes and shook it up and down as she continued the song. The grandmother was dancing. When the ashes were sifted out she poured the bulbs into her mouth.

"They are not cooked, my grandmother," she said. She went out to her grandmother. "They are not yet cooked, my grandmother," she told her. She sang. "They are not cooked," she reported again. She piled the dirt up again in the fireplace.

"Why do you dance? They were all eaten up long ago," said the girl.

"I will look at the bulbs." She went to the cooking place. She looked at the pile of earth. The bulbs were gone. When she went back she was crying.

She started away toward the south. She came where flies live. "Kill me," she told them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She came where a large kind of flies lived and received the same reply.

She went on toward the south until she came where wasp lived. "Kill me, my grandchild has mistreated me," she said to them.
She came where insects who live in the ground were living. "Kill me," she said, "my grandchild has mistreated me."

She went on toward the south until she came where hornets lived. "Kill me," she said, "my grandchild has mistreated me."

"No," they told her.

She went on to the south until she came where jellowjackets lived. "Kill me," she entreated them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She went on south until she came where gnats lived. "Kill me," she requested, "my grandchild has mistreated me."

"No, we will not kill you," they told her.

She went on toward the south. She came where other insects lived. They offered her food. "No," she said. "I came because my grandchild has mistreated me. Kill me."

"Yes, we will kill you," they said. When it was evening they killed her. They cut her into small pieces which they threw about. The pieces of both her legs, of her belly, and of her head fell everywhere.

That is all.

XVII.—GRIZZLY WOMAN KILLS DOE.234

Grizzly woman used to lie with her head close to the fire. Bluejay, her husband, used to sit on the house-top (and make flint arrowheads). Grizzly woman and the younger wife, Doe, went to gather clover.

"Let me hunt your lice," said Grizzly woman. "You go to sleep," she said, taking her head in her lap. She bit the lice and

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234 This event is said to have taken place at Teulsaiteci, a former village on the southern slope of the ridge north of Ten-mile creek and about a mile west of the stream into which it empties. The story is perhaps the most widely distributed of the folk-tales on the Pacific coast.
nits, sprinkling in sand (upon which she bit making the expected noise). She cracked her head. She built a fire and dug out one eye and then the other. She put them in the burden-basket and covered them with clover. She carried the clover home and took it into the house. She gave some of it to the children.

"My mother's eye, my mother's eye," said the boy. Doe's two children led Grizzly's two out to play. "You crawl into this hollow log," said one. The bear children went in. The girl, the elder of Doe's children, stopped up the opening with grass and fanned in smoke until the crying ceased. She drew them out, scraped them and washed them, and took them to the house, presenting them to their mother. Grizzly ate them (thinking them to be skunks).

The children went out and ran down to the creek where Heron had a fish weir. "Grandfather, put your neck across for us," they said. "When Grizzly old woman comes down and you put your neck across, you must pull it one side and let her drown."

They ran across and began to call out, "She eats her children raw." "What are those children saying?" the old woman asked. "They only say, 'She eats her children raw,'" Bluejay finally replied.

She ran out of the house and down to the stream. "Brother-in-law, put your neck across for me, I will cross. My children are beckoning to me with their hands," she said. "Very well," he assented. She started to cross. When she was in the middle of the stream he tipped his neck and she fell in and was drowned.

That is all.

XVIII.—TURTLE'S EXPLOIT.

Turtle was throwing up a stone and letting it bounce off his shoulder when it fell. He threw it with his shoulder and caught it again. The others were afraid to try it.

"Tehehe," laughed Coyote, "I will try that."

"Very well," replied Turtle.

Coyote took the stone up and threw it into the air. It fell in the center of his back and drove him into the ground.

That is all.
XIX.—HOW TURTLE ESCAPED.

Some people came where Turtle was walking along by himself. He was carrying some mean looking arrows. They took them away from him, spit on them, and thrust them into the ground. It was summer-time and a body of water was there. As he sat by the shore the others laughed at him. He took up one of the arrows and shot a man, killing him.

Turtle jumped into the pond and ran around on the bottom, making it so muddy they could not see him. They got a net, stretched it on the frame, and dipped for him. Turtle had run out without being seen. They hunted for him until it was quite dark before they gave up the search.

They put the body of the dead on the fire and burned it.
That is all.

XX.—GOPHER'S REVENGE.

Cottontail rabbit, a small child, was an orphan. Gopher was also small and an orphan. They had neither father nor mother. When they were grown one of them asked, "Where is my father, grandmother?"

"Your father was killed a long time ago. Your mother, also, was killed," replied the old woman.

"Who killed them?" asked the boy.

"The great fish old woman stung them with her sting and killed them," she replied.

Gopher went under ground in a tunnel to look. He saw the old fish woman and came back.

"I am going to make arrows, my grandmother," he said.

His grandmother showed him how they are made. He flaked the flints and put them on the shafts. He went without the knowledge of his grandmother through a tunnel and came up out of the ground by the great river.

He came up close to the fish. He looked at her through a small hole. He put an arrow in place on the bowstring. He shot. He shot again. He hit her many times. She struck over him when she tried to sting him. The stones rattled when her
sting hit them. Finally she died. He turned her over and looked at her. He saw the stream was full of the people she had killed. He went home.

"Where have you been?" she asked him.

"Grandmother, I have been to Eel river and killed the fish. It is she who has killed the people who have disappeared from this place," he replied.

Many people came from distant countries and gave him various presents because he had killed the fish. It nearly happened that fish of that sort were in the world. It is because he killed her that they are not.

That is all.

XXI.—MEADOWLARK’S BREAST.

Meadowlark and Mockingbird were quarreling. They were quarreling in the morning; they were quarreling at noon; they were still quarreling at evening. A fire was burning there. Meadowlark fell asleep. Mockingbird put some stones in the fire and let them get hot. He then took one up and put it in the sleeping Meadowlark’s mouth. The stone fell out his breast leaving the black mark there. That is why he sings at night.

That is all.

XXII.—GEESE CARRY OFF RAVEN.

The husband, Chipmunk, stayed at home and took care of the baby. He had stuck a piece of bark in his belly and had hurt himself so badly that he was obliged to lie down. The wife, Raven, went after bark. Two Geese had come from the north. When Raven was about to take the loaded basket upon her back the Geese reached out from behind a tree and caught the basket with a hook. "It’s heavy," she said, and threw out some pieces. As she lifted it they caught it again. She threw out more of the bark. Finally there were only two pieces left. This time when they caught the basket they seized her and led her away to the North.

"Flat mouths are taking me north," she said. They took her into the dance-house at the northern end of the world. At night
they danced. She flew out the upper opening of the dance-house and returned. Chipmunk had tried to care for the baby, giving it pieces of venison to suck. The child died.

That is all.

XXIII.—THE DIVING CONTEST.235

Duck and Otter, rivals in love, engaged in a diving contest to see which could secure the more fish. The watching people saw Duck come up with two strings which he had filled. Otter dived and the people waited. After a long time he came up with three strings he had filled. They went home dragging the fish into the house.

XXIV.—TREATMENT OF A STRANGER.286

"I'm the one that has just come from the coast," they heard some one say. "Who's saying 'I have come from the coast'?" asked the chief. "Go and see who's saying it." They looked everywhere in vain; he was not to be found. No sooner had they come back and reported their failure than "Just now I have come from the coast" was heard again. "It sounds as if it were right here, look for him." Again many of them went and looked for him. They didn't find him. A hollow tree was standing there. Through a small opening in it they heard him talking; they found him there in the hollow tree.

"You'd better kill him," said the chief. "Yes, we will kill him," they replied. They pulled him out and cut him to pieces. They threw his arms in one direction and his legs in another; they split him in two. For all that he did not die; his vital spot was not there, but between his toes. When they cut between his toes he died.

That is all.

235 Supposed to have happened at Sak'enunsandũn, a former village close to the right bank of Long Valley creek just south of White's house.

286 The version first recorded mentioned a large supply of food hidden away from a starving child, which would furnish a motive for harsh treatment. When this version was told to correct the former text the only reason assigned was that he was a stranger. The victim was a bird.
They were living at Lōdaiki. The people kept dying. The girls were soaking buckeye flour. Two dead trout were lying there. The girls put them in the fire to roast. When they were cooked they ate them up. First one and then the other died.

"I am going up the creek, east," said the chief. He found two dead trout, and then one by itself, and still farther on, another. After that he found three. He sat down to rest. After a short time he went on. He found a single dead trout again. Going on again he found two more. Having gone forward again he found two trout that had been bitten in two. Twice, farther on, he found one by itself. He sat down. The creek was now small. He went on. He found slime. There were no trout. He went on climbing up until he stood on the summit. He looked around. He found a pond there. He found its horn. He looked at it. It was looking toward the south. The horn was long and white.

He went home crying. He came home and told his experiences.

"Go to Sherwood valley and get the people. Go to Cahto valley. Go and get the Yuki. Go to Little Lake valley for help," he commanded.

Poles were made. Four times they made ten poles. They started carrying poles, arrows, and knives. When they came to the place they all took up the poles and speared it. They speared and shot, speared and shot, speared and shot. The old man cut it. They speared it. The old man cut. It squealed. It thrashed the water with its horn. It died. It had broken the brush with its horn.

A fire was burning there. They burned a clear space around the body. On the middle of its head and on its tail they built a fire.

They started back. They came back and all sat in the house crying.

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237 The former Yuki village of Lōdaiki (its Kato name) was on main Eel river near or at the mouth of Dutch Henry creek. Such serpents are believed in far north of the Kato.
"We will not live here. The water is bad. After this the water will be bad," the old man said. Ten of them went back and built a fire on its head and tail. They went back to the house. "We have built a fire on it again," they said. They moved away and lived in another place. They went there again and built a fire on its head. The mountain was burned over. They came home. The mountain was well burned over, they found. He put it (the horn) in a sack. When they came back he pounded it up and carried it to the coast. They made "Indian poison" of it. Those people all died. It became the property of the coast people. That is all.

XXVI.—THE DANCING ELK.238

The people were going to Redwood creek to spear fish. "Walk fast," they said. "I am tired, I will walk slowly. We will rest under the tree. There are no fish. We will make a fish-weir at Redwood creek. Cut some wood. Twist some withes to tie the weir with. Two of you twist them," the chief commanded. "Cut this fish. Make some soup. Put stones in the fire to heat. I think there will be plenty of fish soon."
"Come and eat. It is cooked."
"Yes, I will wash my hands. A fish is swimming up the stream. I will spear it." He struck over it. Two fish swam by. He speared only one. It was day. "I am sleepy," he said. "Well, you sleep, I will get wood."
"Yes, you get wood."
He went from the creek bed up on the bank and looked. "They look like elk," he said. Twenty of them came out of the brush. "Well, I will go back and tell the others," he said. "Look, elk. Come and look. Many elk have come out."

238 These elk are the ordinary animals surprised in or induced to take their semi-human form which they, in common with several other animals, are believed to possess at times.
"That is so," he said. "What will we do, there are no arrows?"

"We will do nothing. We will just look at them."

"Look for fish."

"No, I will shout at them."

"No, do not shout at them," he told him.

"I am going to shout at them."

"Well, shout at them."

"They say you dance, dance for me." The elk were all standing there. They looked at him. They intermingled. They danced behind the hill. They came out dancing. Only behind the hill was there whistling. They looked at them. "You have shouted at them. You will see something uncommon," he said.

Two of them ran off. "I will not go," said one of them. The dust flew around because of the dancing of the elk.

"Why do you run off?" he asked them. "Come back here, we will see it only once and then you may run away. I will look at it. I will not run off."

"I have already tried to stop you in vain," he said to him.

One elk woman came out by herself and danced with a dress. Again there was whistling twice. They were getting ready. "I will see her apron," he said. They danced for a long time with their horns. The does had no horns.

All shouted loudly. Some of the men ran off. Only one man watched them. The elk turned around three times. Their heads were not when they turned. When they turned around the men (elk) picked up their quivers with their bows and arrows. They all shouted.

When they had danced they went into the brush one at a time and became elk. Again three of them went behind the brush. Five went in. Again six went in behind the brush. Seven went behind the brush. Eight went in the same place. Ten went into the whitethorn brush.

The people came out again. They looked at him. "What did they do?" they asked. "Did they dance well?"

"Yes, they danced well. I saw them dance many different ways. They danced with dresses and with arrows. They grew small. Their horns grew large. Do not ask me. You did not look at them."
"You only say that. Next time you must not shout close to them."

"You must doctor me. See what is the matter with me. Why is my food sweet?"

"They danced well. Do not ask me. That is enough. I have told you."

"How many fish did you spear?"

"None." "There are none." "We speared ten."

"We will stay here another night."

"Yes, you get some wood. We will try again."

"Cut some fish. They will come again soon."

"Yes, we will cut the fish."

It was evening. They speared many fish. When it was nearly morning he said to them, "Make up the loads with withes. We will go back to the house. It is a long way. They carried them to Yelindiñi."

"Walk fast," he said. "Something may have happened at our home."

They came home. No one was in the house.

"When he shouted at the elk they danced. I, alone, looked at them when the others ran off. Nevertheless I am not sick. There were no fish. We stayed a second night and then we came home."

"We will go again sometime. There will probably be many fish then. That fellow must stay at home. He talks every kind of a way. Ten men will go. We will stay three nights. Pound acorns. We will need them to carry."

"Yes, we will do that."

They soaked the flour and made mush.

"All of you pound acorns. We are going for some fish. I will carry the dough. You carry the basket-pot to cook it in. You, too, carry something. All of us will carry something. Some of you carry dough, some of you carry buckeye mush, and some of you carry mouldy acorns."

It rained. They did not go.

"When it clears off we will go. We will look. You all stay here. It has cleared off. Come, we will all go. You carry the spear. You carry a net. You carry pitchwood."
They set out.

"Walk fast. It is a long way. We will go fast," he said.

They were close by the fish-weir. They came there.

"Get some wood, my children. I will build a house. It may rain," he said.

He made a house. They got the wood.

"Soon many fish may come," he said. "Get wood for them."

Then it was night.

"Make a fire by the weir. It is evening. Kindle a fire quickly." He put the net in the stream.

"Put the spear-point on the pole. The fish may come."

Then the fish came.

"Spear the black salmon."

He speared it.

"Hold the net," he said. They didn’t catch it. It swam in.

"Catch it. I am hungry for fish. Cut it."

"Yes, I will roast it," said one man.

He cut it there, and washed it.

"I will roast it." He put it in the fire. "Cook soup." "I think the fish is done."

They cooked soup.

"Come, my children, we will eat. It is cooked."

They ate.

"Go and look. Fish may have come. Look at the stick tied to the net-string. I think it is twitching. I have eaten enough."

"I, too, have eaten enough."

"Well, we will look for them," they said.

They speared fish. They came that night. They speared ten.

It was morning.

"We will go home. There are plenty of fish."

They carried them along.

"Walk fast," they said. "It is far and the mountain is large."

"We are near."

They all came back to their houses.

"Have you already cooked mush?" he asked.

"No, we have not cooked it."

"I will roast a fish."
Many people at all the houses roasted fish.

"The mush is cooked now, come and eat."

"Are you tired?" "You have come a long way. Go to sleep."

"I will sleep because I have eaten very much mush."

That is all.

XXVII.—COYOTES SEEN FISHING.239

They were spearing fish in the winter-time. They made the spear shafts. They made the prongs and fastened the spear-points with pitch. They had a fire in which they put the stones (for working the pitch).

"Well, let us go."

"Yes," he said.

They crossed the river and sat down. They saw a person alone under a tree.

"Who is that?" he asked.

"A Yuki, probably."

"He is not a Yuki. Their spear-shafts are white. These are well blackened. Look at them."

Again one came out of the brush.

"Who is it?"

"I don't think it is a person. Look at him well."

Again one came out. He brought out a spear.

"I think there will be war," he said.

They saw they had speared many fish. They were driving the fish back and spearing them. He speared one and beat it on the head. He killed it. He took the spear-point out of it.

"It is not a human being. It seems like Coyote."

Again two came out. A third one came out. They (the men) ran away.

"They are Coyotes."

"You frightened us. We thought you were people," they said. They were coyotes.

"I want to live, my uncle, if I did see you," he said.

"I, too, I do that. I eat in the forest. I know that. I walk

239 Said to have happened not long ago at John Wilson creek.
outside at night. I will not tell it. Let nothing happen because we saw you.'

"Nothing will happen. We will not look toward the spearing places. Hide it that he may eat it. Let no one see us."

"May I walk (live) for a long time yet. May I not be sick because I saw you. May it be well with my wife. May she not be sick when I come again to my house. Soon you will find a little present of cooked food somewhere. We will leave it on the ground."

"You must not tell it in the village lest we get sick. You must not go again to that stream for fish. Let them spear over there. Next time you must leave many fish on this side."

At Yellow-pine-hill stream they left some food.

"We put down this food, my uncle, because we found you."

"Give him food. Let him eat it alone."

That is all.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

Many people went north by Blue rock to trade. They traded basket-hats, rope, and blankets. They danced all night long until it was fully day. The Wailaki danced. The women danced with beads. The men danced with arrows. They danced one night and one day. Two people sang in front of the line so many were dancing. They danced with a head they had taken.

"Well, it is enough. I am tired. I have finished. We will go back."

"Yes, we will dance again. Soon we will have a meal and then we will go home."

"All of you bathe so we may go home. It is warm. You women comb your hair. When it is a little cooler you must go back. South from here you must smoke yellow-jackets. You must kill many ground-squirrels. You men must kill deer. You must keep away from us. Keep good watch of yourselves. There are many rattlesnakes. Do not wander through the brush. The grizzlies are bad. Keep away so you will not be shot when they

240 Such meetings for barter and social intercourse are said to have been customary between adjoining tribes in times of peace. The functions of a chief are well illustrated.
shoot deer. The women must walk by themselves away from us. Some of the men will go back with you.'

"We will camp in a good flat place. There will be many people. Camp where there is good water and tarweeds that the people may eat.'

"You women gather hazelnuts. You men hunt for deer. Some of you cook. Let there be plenty of food. We will be back when it gets dark. You women must come back while it is still fully light. You must cook many kinds of food.'

They moved down this way from the north. They crossed Blue rock creek. They crossed Ten-mile creek.

"Who has burned over Saisùntebi?'

"That is so, we will look.'

"Yes, we will go over there.'

A large fire was burning there in the grass. They saw no one. "We will rest. I suppose it is some one. We will look. Somebody is walking along over there. He is carrying arrows in his hand. It is a stranger. Come, we will run away.'

"No. It looks like coyote. He is eating grasshoppers. It does not look like (a person). It is not. It looks like coyote.'

"Well, speak to him," he said.

"Yes, I will talk to him. We will look at him.'

"Why have you burned the ground?'

"He does not speak. It is not a person. There he stands. They are running off.'

They found there were five of them. Coyotes were picking grasshoppers in sacks. They ran off. Their canes vanished. Just coyotes the five of them went away.

That is all.

XXIX.—WATER-PEOPLE AND THE ELK.

An elk was seen walking along in this valley. They ran after it. It was tired and ran into the water. It sank. There were many people there.

"What shall we do? The elk has sunk," they said.

There was a man staying there courting. He came where they were. He dived. When he came up again he tied many pieces of rope together.
"If I succeed in tying it to its horns, I will pull it," he said. He dived again. He found the water-people had already taken it. He pulled the rope several times. They all pulled on the rope. Finally he came up. He walked out from the creek.

They cut the elk up and carried it to the houses. "I shall not live," said the man, "because I swam to the water-people."

They took him into the house. He was sick. When it was getting dark he was out of his head. He died when night came. The next morning they burned him.

That is all.

XXX.—RATTLE SNAKE HUSBAND.

An adolescent girl was lying alone. A rattlesnake came and lay with her.

"Who lay down?" she thought.

He tickled her. The rattlesnake got up and took a drink of water.

"I will bring some water," he said.

"Who are you?" asked the girl.

"I am rattlesnake," he said. "I lie with you at night. Did you not know it? You are my wife. No one must see me. You must not tell about me. If you do, you will die."

Some one had hung up beads woven together they saw. When it was night some one had lain with the girl. In the night she had talked. In the morning he had gone away again. He came back. The water basket was there. He had brought water for his wife. He went away and came again in the evening.

When all the people were asleep, he lay down with the woman.

"Why were you talking, my girl?"

"I am rattlesnake. I talk human language. You are my wife. Do not let me be killed. You will die if you tell about me."

241 The Wailaki of main Eel river are very definite in their accounts of these people who live underground and reach the upper-world only by means of the water.

242 Animals and monsters are thought likely to form attachments for adolescent girls. Marriages between human beings and rattlesnakes are not unusual incidents. The snakes of course are usually in their human form.
Beads were hanging there. Beads woven together were hanging there. There were "gold beads," red beads, and small ones. One of the family came home and saw the beads.

"Who hung up the beads?" he asked.

A hair-net and garters were hanging there besides arrows and a quiver, a basket-hat, and a headdress. A blue knife was in a sack. Fire sticks were lying there.

When it was night he lay down with the woman.

"Do not let me be killed," he said.

"My daughter, do not get up. A rattlesnake has lain down with you."

"It is not a rattlesnake. It is a person. Do not kill it. 'You will die,' he told me. If you kill the rattlesnake, I shall die. I am dying now," she said.

He beat the rattlesnake and killed it. He took it up with a stick and threw it away. The woman died.

"It is writhing, hit it again."

"'Do not kill it,' I told you," she said.

That is all.

XXXI.—WATER-PANTHER.

Two Indians were hunting with deer-heads. They saw a panther. He was very big. He had a deer on his shoulders that reached to the tip of his tail. It was a big panther that lives in the ocean. He went into the rock. The ground jarred with the shock. They listened over the hole.

"You shoot," they told each other.

They were afraid.

"Let it go," they said.

That is all.

XXXII.—MILK-SNAKE AMONG THE EELS.

They were cutting brush. Ten men cut wood. They had a fire. When it was evening two eels swam there. One eel by itself was swimming. Three were swimming. Five were swimming. Ten were swimming. One swam by itself. There were

243 A huge, split rock on Redemeyer's ranch. There are supposed to be underground means of communication between certain ponds and the ocean which these mythical animals use.
none. One swam by itself for a long time. Two swam there. Ten swam there. Twenty swam there. When a milk-snake swam there the people ran off. Two persons were standing in the water. The milk-snake swam there. They left.

"Go home," they said.

Before it was morning the people quit fishing because they were afraid.

That is all.

XXXIII.—STEALING OF THE BABY.244

Ten women were soaking buckeye flour at the creek. A man was tending the baby in the house. The baby cried. Some one came in keeping her face turned away and said, "Here, give the baby to me." "Take it," he said, and put it in her arms.

It was quite dark when the woman came home. "Where is the baby? Asleep?" she asked.

"I gave it to you long ago."

"You did not give it to me," she said.

They looked for it a long time, but did not find it. They heard the baby crying toward the west in the darkness. An owl kept hooting. They followed it far into the dark night toward the west. They finally gave it up.

That is all.

XXXIV.—THE MAN EATER.

They were setting snares for deer. All the people had gone after deer. He was walking alone. Some one was carrying a burden-basket. She was walking along with a cane. She was carrying a soft burden-basket.

"My deer," she said. She caught him and put him in the basket. She carried him off. When she had to carry the basket under the branches of trees she whipped over her shoulder with her cane. She went east up the hill. When she went under a tree, he caught it and climbed up on it. She went on just the same, whipping with her cane. She found out what had happened. She ran back down the hill.

244 The being who appeared as a woman and asked for the baby is said to be the sort described in the next story.
"Where is my deer?" she said.

The man climbed the tree. She kicked against a rotten log thinking he might be under it. The sun came up. She covered her face with her blanket because she was ashamed and ran up here east.

That is all.

XXXV.—DESCRIPTION OF THE MAN EATER.

She brings her game to her home and eats it alive. She eats both its hands and then both feet. She digs out both its eyes. She eats its small intestines, its liver, and its heart. She eats its liver and head. She builds a fire on a flat rock. She throws down the carcass after she has disemboweled it. She covers it up on the flat rock until it is cooked. She uncovers it. She puts it up on a drying frame. There is much fat. When it is dry she puts it in burden-baskets. She piles it up. She puts it away.

That is why she always hunts for us. It is because we are fat. Her foot is like a grizzly's. Her hand is human. Her teeth are like a dog's. Her head is like a man's. She carries arrowheads in her blanket folds. Her eyes gleam. Her hair is long. Her ears are like a dog's.

XXXVI.—A PRAYER FOR EELS.

"May I eat the eels that swim up the stream with good fortune. May I eat the fish with good fortune. May the boys and girls eat them with good fortune.

"Deer, may I swallow you with good luck. You are mine. My food is sweet. Do not let it die. Let it be good," he said.

XXXVII.—A SUPERNATURAL EXPERIENCE.245

We were killing lizards. I was carrying the sack. We had many of them. The sack was full. He killed a small one. Its mother ran off and lay near by.

"Where is the big one lying?" he asked me.

245 This interesting account was first told in English and several days later in Kato. There appeared to be no insincerity on the part of the narrator. The belief in a soul capable of separation from the body and in shamans capable of calling it back is definite and firmly fixed.
"There it is," I said.
He was about to shoot it.
"Do not kill me. Already you have killed my little one. I would live," she said.
Fire burst out of its mouth. I dropped the load in the sack and ran up the hill. I was sick. They doctored me. I didn't know anything because I had died. I heard my mother when she cried and said, "My little boy." It was very dark. My father and mother were standing over there. I was standing at the base of the rock behind a bush.
From the north something flew there. It spit over me.
"Your feathers will grow. You will fly up in the sky. There are flowers there. It is a good place. There is sunshine. It is a good land."
Again, a large one flew there.
"Have you fixed him already?" he asked.
"Yes, I fixed him some time ago. Why have not the feathers come out?"
"Listen, two are doctoring him. Well, we must leave him. Make him fly up now."
I fell back because I did not know how (to fly). I did not go anywhere. I was senseless right there.
That is all.
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