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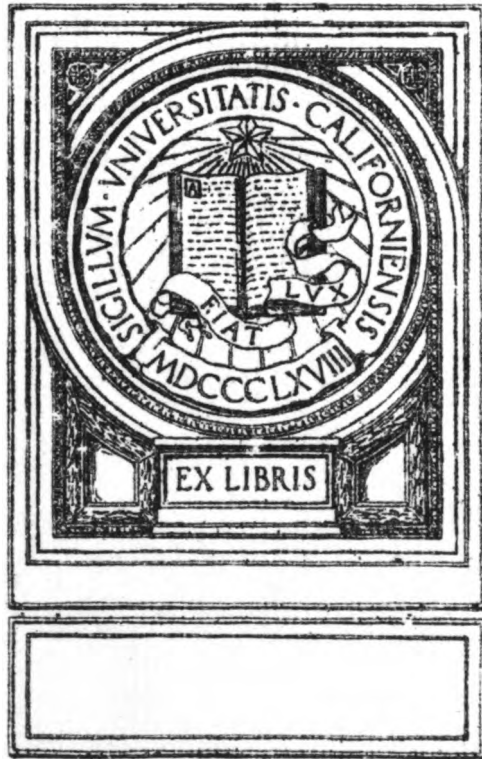
KATO TEXTS

BY

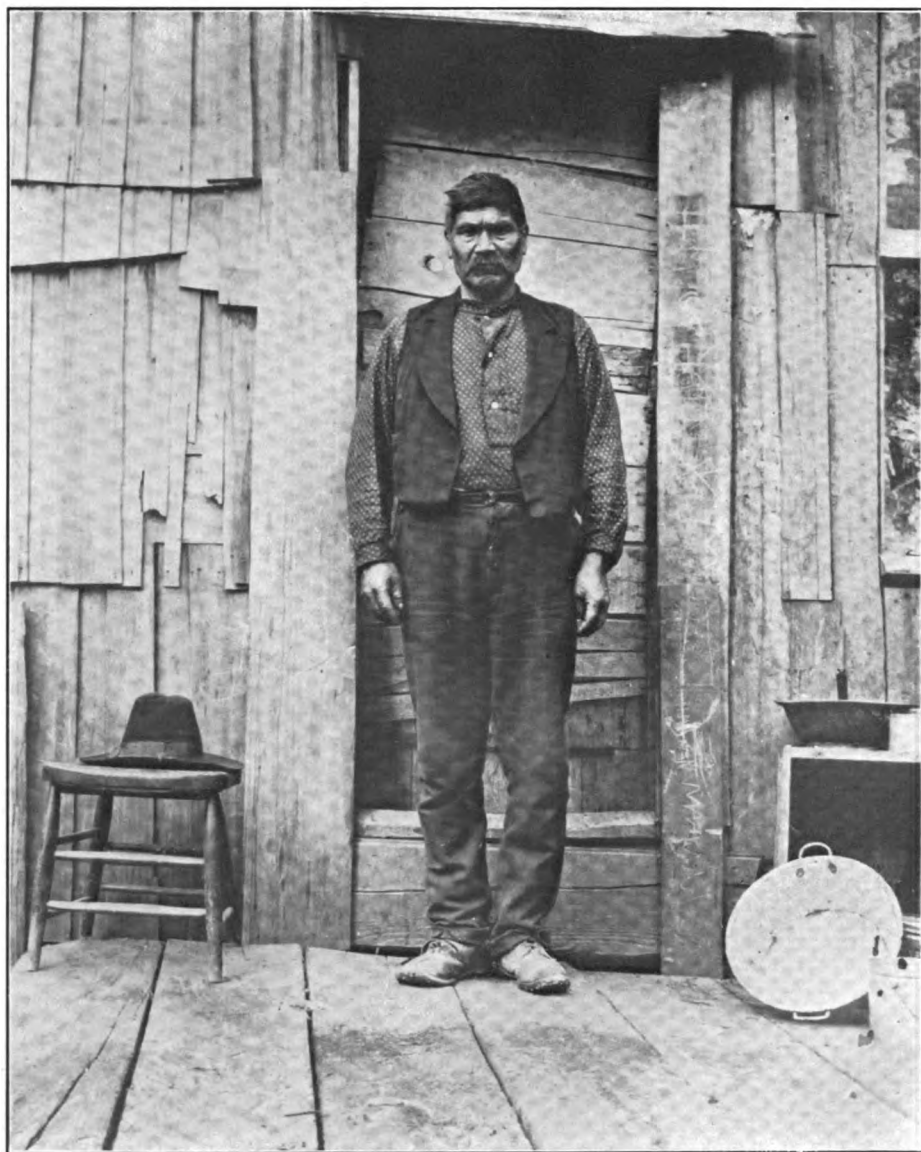
PLINY EARLE GODDARD

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BILL RAY, THE NARRATOR.
(See Introduction, page 67)

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UNIVERSITY OF CALIFORNIA PUBLICATIONS

IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

VOL. 5

No. 3

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. Powers¹ 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 Athapaskan, 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 north-east of them. They have in common the myths of the origin of

¹ Contributions to North American Ethnology, Vol. III, pp. 150-5, 1877.

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 Athapasean, 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.
 ɤ nearly as in but, alternating with a.
 e as in net.
 ē as in they, but lacking the vanish.
 ɛ as in err.
 i as in in; not common.
 ī as in pique.
 ō as in note.
 û approaching u in but, alternating with i.
 ū as in rule.
 y as in yes.
 w as in will; not common.
 ʋ 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.
 ñ 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_s) 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.

they say - epithet
long continuous

I.—THE COMING OF THE EARTH.

- tō⁴ tesyai⁵ ya⁶ni⁶ tō cōñk⁷ Leñ'ai⁸ ya⁶ni ne⁹
Water | went | they say. | Waters | well | met, | they say. | Land
- n dō¹⁰ ya⁶ni tō cañi¹¹ hakw dūñ¹² ts'ūs nō¹² n dō⁶ 2
was not | they say. | Water | only | then, | mountains | were not,
- ya⁶ni se¹³ n dō⁶ ya⁶ni tcūñ¹⁴ n dō⁶ ya⁶ni Lō¹⁵
they say. | Stones | were not, | they say. | Trees | were not, | they say. | Grass
- n dō⁶ ya⁶ni tō nai¹⁵ n dō⁶ ya⁶ni in tee¹⁶ n dō⁶ ya⁶ni 4
was not, | they say. | Fish | were not, | they say. | Deer | were not, | they say.
- gestcō¹⁷ n dō⁶ ya⁶ni nōñi¹⁸ n dō⁶ ya⁶ni būt tcō¹⁹
Elk | were not, | they say. | Grizzlies | were not, | they say. | Panthers
- n dō⁶ ya⁶ni yic²⁰ n dō⁶ ya⁶ni dō li n dō⁶ ya⁶ni 6
were not, | they say. | Wolves | were not, | they say. | Bears | were not, | they say. *Washed away*
- na nec²¹ telkūt ya⁶ni nōñi telkūt ya⁶ni būt tcō
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 -ñi-n, "to speak" (III, 244), and the plural prefix ya⁶ (III, 99).

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

⁸ The prefix le- (III, 44); modal prefix n; and root -'ai⁶ -'a⁶, "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 hwa ne (III, 337).

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

¹³ Cf. Hupa tse (III, 14).

¹⁴ Cf. Hupa kiñ (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 Athapascan.

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

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

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

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

²¹ This noun evidently originally meant "human, not animal." It now is used to mean "Indian, not European."

may be a copy of the original

- teL kût ya^e nî in tee^e teL kût ya^e nî te'si teûn n dô^e
 were washed away, | they say. | Deer | were washed away, | they say. | Coy-
 otes | were not,
- 2 ya^e nî hakw dûñ^e da tcañ^e n dô^e ya^e nî bûs te lô n dô^e
 they say, | then. | Ravens | were not, | they say. | Owls | were not,
 ya^e nî te'ûn t kûts tsē teiñ^e n dô^e ya^e nî te'ûs sai^e n dô^e
 they say. | Buzzards | were not, | they say. | Chicken-hawks | were not,
- 4 ya^e nî seL te'ôï n dô^e ya^e nî teal nî n dô^e ya^e nî
 they say. | Herons | were not, | they say. | Varied robins (†) | were not, |
 they say.
 dûc teô²² n dô^e ya^e nî dûcte n dô^e ya^e nî te'ûs sai^e.
 Grouse | were not, | they say. | Quails | were not, | they say. | Bluejays
- 6 teiñ²³ n dô^e ya^e nî na kē its n dô^e ya^e nî bûnte bûl²⁴
 were not, | they say. | Ducks | were not, | they say. | Yellow-hammers
 n dô^e ya^e nî te'ûn t yac n dô^e ya^e nî teib bō wite n dô^e
 were not, | they say. | Condors | were not, | they say. | Screech owls | were not,
- 8 ya^e nî teûn te'gī teô n dô^e ya^e nî teûn nûl teûnts n-
 they say. | Woodcocks | were not, | they say. | Woodpeckers | were not,
 dô^e ya^e nî na cō^e k'a n dô^e ya^e nî teite wate n dô^e
 they say. | Robins | were not, | they say. | (A bird) | were not,
- 10 ya^e nî hakw dûñ^e te'ô la kī n dô^e ya^e nî hakw dûñ^e
 they say. | Then | meadow-larks | were not, | they say. | Then
 se ē dûnte n dô^e ya^e nî hakw dûñ^e teûn te bag n dô^e
 sparrow-hawks | were not, | they say. | Then | woodpeckers | were not,
- 12 ya^e nî hakw dûñ^e bûte k'ai^e n dô^e ya^e nî hakw dûñ^e
 they say. | Then | seagulls | were not, | they say. | Then
 t kac teô n dô^e ya^e nî cle^e n dô^e ya^e nî hakw dûñ^e
 pelicans | were not, | they say. | Orioles | were not, | they say. | Then
- 14 seL teûn dûn nî n dô^e ya^e nî k'ai^e ts'etc n dô^e ya^e nî
 mocking-birds | were not, | they say. | Wrens | were not, | they say.
 dji dûñ gō yante te'ô' n dô^e ya^e nî hakw dûñ^e da tcañ^ete
 Russet-back thrushes, | black-birds, | were not, | they say. | Then | crows
- 16 n dô^e ya^e nî hakw dûñ^e te lē linte n dô^e ya^e nî bûs-
 were not, | they say. | Then | humming-birds | were not, | they say | (A
 small owl)
 bûnte n dô^e ya^e nî hakw dûñ^e t'e bûl n dô^e ya^e nî
 were not, | they say. | Then | curlews | were not, | they say.

²² The augmentative, compare dûcte "quail."

²³ Cf. Hupa kis tai tewiñ (I, 138, 9).

²⁴ Cf. Hupa min teûw mil (I, 113, 12).

hakw dûñ^e seL teûn dûn nî n dō^e ya^e nî na te'aite n dō^e
 Then | mocking-birds | were not, | they say. | Swallows | were not,
 ya^e nî bansîts n dō^e ya^e nî hakw dûñ^e te'ō la kî n dō^e 2
 they say. | Sandpipers | were not, | they say. | Then | meadow-larks | were not,
 ya^e nî hakw dûñ^e L tsō gûñ²⁵ n dō^e ya^e nî hakw dûñ^e
 they say. | Then | foxes | were not, | they say. | Then
 bûtc n dō^e ya^e nî hakw dûñ^e sîs²⁶ n dō^e ya^e nî hakw- 4
 wild-cats | were not, | they say. | Then | otters | were not, | they say. | Then
 dûñ^e sa'tc²⁷ n dō^e ya^e nî hakw dûñ^e ges tcō n dō^e
 minks | were not, | they say. | Then | elks | were not,
 ya^e nî hakw dûñ^e k'ûn ta gîts da taitis n dō^e ya^e nî 6
 they say. | Then | jack-rabbits, | grey squirrels | were not, | they say.
 hakw dûñ^e slûs n dō^e ya^e nî hakw dûñ^e gac tcō k'wût-
 Then | ground-squirrels | were not, | they say. | Then | red squirrels
 kwî ya gîts²⁸ n dō^e ya^e nî hakw dûñ^e sûl sûntc n dō^e 8
 were not, | they say. | Then | chipmunks | were not,
 ya^e nî hakw dûñ^e Lôn Lgai²⁹ n dō^e ya^e nî hakw dûñ^e
 they say. | Then | woodrats | were not, | they say. | Then
 naL tōn'ts³⁰ n dō^e ya^e nî hakw dûñ^e Lôn tc ge^e nectc³¹ 10
 kangaroo-rats | were not, | they say. | Then | "long-eared mice"
 n dō^e ya^e nî hakw dûñ^e te' la kî n dō^e ya^e nî hakw-
 were not, | they say. | Then | sapsuckers | were not, | they say. | Then
 dûñ^e kwî yînt n dō^e ya^e nî hakw dûñ^e kai kōs lûtc 12
 pigeons | were not, | they say. | Then | (a bird)
 n dō^e ya^e nî hakw dûñ^e s tc'ûg gî yîts n dō^e ya^e nî
 were not, | they say. | Then | warblers | were not, | they say.
 hakw dûñ^e ka'³² n dō^e ya^e nî hakw dûñ^e deL n dō^e 14
 Then | geese | were not, | they say. | Then | cranes | were not,

²⁵ Contains the stem L tsō "blue" (III, 203).

²⁶ Common to many dialects.

²⁷ With stem sa' and diminutive suffix -tc; the corresponding augmentative is sa' tcō "fisher."

²⁸ The stem gac "yew," the augmentative -tcō used of the redwood, k'wût', "upon," and an uncertain verb form.

²⁹ The common stem Lôn "small rodent" and L gai "white."

³⁰ Probably the verb "jump around" (III, 267) and the diminutive suffix.

³¹ The stem Lôn "rodent," tc' ge^e "ear," nes "long," and the diminutive -tc.

³² The corresponding Hupa word xa disappeared about a generation ago. American Anthropologist N. S., Vol. 3, p. 208.

- ya^e nī hakw dūñ^e na gōl teik³³ n dō^e ya^e nī hakw dūñ^e
they say. | Then | (a bird) | were not, | they say. | Then
- 2 main n dō^e ya^e nī hakw dūñ^e wa nūn tei³⁴ n dō^e ya^e nī
weasels | were not, | they say. | Then | wind | was not, | they say.
hakw dūñ^e yas n dō^e ya^e nī hakw dūñ^e lōō n dō^e
Then | snow | was not, | they say. | Then | frost | was not,
- 4 ya^e nī hakw dūñ^e tūt bûl³⁵ n dō^e ya^e nī hakw dūñ^e dō-
they say. | Then | rain | was not, | they say. | Then | it didn't thunder,
nai t get ya^e nī hakw dūñ^e teûn dō hû³⁶ dō te' dūn nī³⁷
they say. | Then | trees were not when | it didn't thunder,
- 6 ya^e nī dō te't tûl k'ûc ya^e nī hakw dūñ^e a' n dō^e
they say. | It didn't lighten, | they say. | Then | clouds | were not,
ya^e nī yīs tōt n dō^e ya^e nī dō nō teō ke ya^e nī gō ya nī^e
they say. | Fog | was not, | they say. | It didn't appear, | they say. | Stars
- 8 n dō^e ya^e nī tea kwōl gel³⁸ ya^e nī
were not, | they say. | It was very dark, | they say.
ca³⁹ n dō hû^t dī⁴⁰ ne^e nūn ūs dūk k'e⁴¹ ya^e nī
Sun | was not when | this | earth | got up, | they say, *...? 2*
- 10 ū de⁴² n tcag⁴³ nes dī da^e ūñ⁴⁴ qal⁴⁵ ya^e nī kwûn-
its horn | large | long. | From the north | it walked | they say. | Deep

³³ The latter part of the word is probably the stem *l teik* "red."

³⁴ Contains the prefix *wa-* "through" (III, 44) and the root *-tei* "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 *-bûl*, cf. *Hupa -meL -mil* (III, 240).

³⁶ Stem *teûn* "tree" contracted with *n dō* and suffix *-hû^t* "when."

³⁷ Has root *-n -nī*, "to speak, to make a noise," which is always preceded by *d* when agent is not human. In *Hupa* a dental stop generally precedes in any case (III, 196). The prefix *te³-* 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^e* "to become dark" is probably identical with *Hupa -weL -wil* (III, 224).

³⁹ Cf. *Hupa hwa* (I, 104, 10).

⁴⁰ A demonstrative. Cf. *Hupa ded* and *hai de* (III, 31).

⁴¹ Cf. *Hupa in nas dūk ka ei* (I, 114, 16; III, 280).

⁴² The possessive prefix *ō-* or *ū-* 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 ō* (III, 201).

⁴⁴ Cf. *Hupa yī da tein* (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 *dī de^e*.

⁴⁵ Cf. *Hupa root -qal* (III, 284).

- sat⁴⁶ hī hen nạc ta⁴⁷ ũ dĩ ce⁴⁸ hai nỏ tẻ' tỡ⁴⁸ ya^e nĩ
it went places | its shoulder | there | water reached | they say.
- kwũn tũc ka ta ka gũn nạc⁴⁹ ya^e nĩ ya^e gũt t gũc ya^e nĩ 2
Shallow places | it came out, | they say. | It looked up | they say.
- yĩ da^e ũn tở yỏ ỏn ha^e yĩL sũt ya^e nĩ ne^e L'ũt nũn-
From the north | water | yonder | broke | they say. | Earth middle | it came
when
- ya hũt⁵⁰ dĩ dũk' ca ũ ye hũn ya^e gũt t gũc ya^e nĩ ne^e 4
east | sun under | it looked up | they say. | Earth
- n teag tẻ lit ba gũn ũn⁵¹ kũn dũnts⁵² ya^e gũt t gũc ya^e nĩ
getting large when | coast | near | it looked up | they say.
- dĩ nũk'⁵³ nes dũn ya^e gũt t gũc ya^e nĩ ũ de^e k'wũt' 6
South | far | it looked up | they say. | Its horn | on
- tỏ ga s'qan⁵⁴ ya^e nĩ L ba^e ũn ha^e⁵⁵ ũ de^e L ba^e ũn ha^e
moss | was | they say. | Both sides | its horn, | both sides
- tỏ ga ya^e nĩ n teag nũn kwĩ ye⁵⁶ dĩ qạL ya^e nĩ yĩ-
moss | they say, | large. | Underground | this | walked | they say, | from
the north.
- da^e ũn yỏ yĩ nũk'⁵⁷ nestĩn⁵⁸ ya^e nĩ na gai tẻ⁵⁹ k'wũt'
Far south | it lay down | they say. | Nagaitco | on it
- ts' siĩ ya^e nĩ kwũl gũl ya^e nĩ 10
stood | they say. | It carried him | they say.

⁴⁶ Cf. Hupa xũn sa dĩn, "deep water place," a village (I, 13).

⁴⁷ Cf. Hupa root -na -nauw (III, 242). The suffix ta^e is plural in meaning, -dũn being used for the singular.

⁴⁸ Prefix nỏ- limit of motion (III, 53), and the root -tỏ^e "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 tes ya is employed of setting out and nũn ya (Hupa nin ya) of arriving.

⁵¹ The first element, ba^e, seems to mean "border."

⁵² The diminutive suffix and kũn dũn, the equivalent of Hupa xũn dĩn (I, 170, 13).

⁵³ Cf. Hupa yĩ nũk (I, 112, 8).

⁵⁴ Modal prefix s and root -'an. Cf. Hupa sa an (III, 206, 8).

⁵⁵ Cf. Hupa il man (III, 328); L or il has a reciprocal force, compare il de "sisters of each other" (III, 14); ba^e, see note 51; ha^e is used after dỏ "not" and numerals with the sense of "even" or "only" (cf. Hupa he in dỏ he ya il 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^e mentioned above.

⁵⁷ Cf. Hupa yỏ yĩ dũk ka, "far east" "Orleans" (I, 265, 3).

⁵⁸ Cf. Hupa tein nesten (III, 266); the prefix ne- is used when the assuming of the position is in mind; to be in the position is expressed by stiĩ.

⁵⁹ The moon is called na gai "traveler," but it is probable that a supernatural "great traveler" is meant here and not the moon.

- yī nūk' nūn ya dūñ ò sīē cōē tc' le tē lit cōñk' ū sīē
 South | it came where | its head | he was going to fix when | well | its
 head
- 2 nō ēac⁶⁰ yaē nī Letc ba⁶¹ ò naē tūk kūt nōēñ ʔan yaē nī
 he placed, | they say. | Grey clay | its eyes between | he placed | they say.
 ū deē k'wūt' nōēñ ʔan yaē nī Letc ba Laē ū deē k'wūt'
 Its horn on | he placed | they say | grey clay. | Other | its horn on
- 4 Letc ba nōēñ ʔan yaē nī Lō' kaLgai ka gūm me⁶² yaē nī
 grey clay | he put | they say. | White reeds | he gathered | they say.
 ū sīē da k'wūt' nōēñ ʔan yaē nī k'wūt' Letc nō lai yaē nī
 Crown of its head on | he put | they say. | On it | earth | he put | they say.
- 6 Lō' Ltsō ò sīē da k'wūt' nat gūL ʔaē yaē nī tcūn nat gūL ʔaē
 Blue grass | crown of its head on | he stood up | they say. | Trees | he
 stood up
 yaē nī ts'īē nat gūL ʔaē⁶³ yaē nī ū sīē k'wūt' be gec ke ge⁶⁴
 they say. | Brush | he stood up | they say, | its head on. | "I am finishing,"
- 8 tc'in yaē nī dī k'wūt' ū sīē k'wūt' ts'ūs nōē ò le yō òñ haē tō
 he said | they say. | "This on, | its head on | mountain | let be. | Yonder |
 water
 nūn yiL tsūL būñ tc'in yaē nī ts'ūs nōē sliñē yaē nī
 shall break against it," | he said | they say. | Mountain | became | they say.
- 10 ts'īē ka l ʔaē⁶⁵ yaē nī ò sīē k'wūt' se ū yacts nōēñ ʔan-
 Brush | came up | they say. | Its head on | stone small | he had put
 kwān⁶⁶ yaē nī se ū le tē lit n teag ū sīē ges tcō yaē nī
 they say. | Stones | were becoming when | large, | its head | elk | they say,
- 12 n gūn dōē yaē nī cōē gī la ge⁶⁷ tc'in yaē nī kaē dī deē
 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 dīl mai "gray" (I, 283, 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 dū wiñ a (I, 197, 5 and III, 203-5). This is transitive, as is shown by L of the third syllable.

⁶⁴ Cf. Hupa root -xe -xū, "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"; l a modal prefix; root -ʔaē, "to have position." Cf. Hupa xal a with the same meaning (I, 121, 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.

na hec da⁶⁸ cō°ōc le' t ga ma⁶⁹ hī de° te'in ya°nī yō-
 I will go | I will fix it | along shore | north," | he said | they say. | Far
 north
 yī de° na hes t ya⁷⁰ ya°nī ō na nac da te'in ya°nī 2
 he started back | they say. | "Around it | I will go," | he said | they say.
 yōk wī t'ūk w cō°ōc le' te'in ya°nī ō t'ūk w cō°te'lla
 "Far above | I will fix it," | he said | they say. | Above | he fixed it,
 ya°nī n cō ne cō°gī la get te'in ya°nī ō t'ūk w 4
 they say. | "Good | I made it," | he said | they say. | Above
 yō yī nūk' na hes t ya hūt se nat gūL°a° ya°nī tcūn ka-
 far south | he went back when | stones | he stood up | they say. | Trees |
 grow up
 le°a° te'is tein⁷¹ ya°nī ts'le° ka le°a° te'is tein ya°nī 6
 he made | they say. | Brush | grow up | he made | they say.
 ts'ūs nō° na teL°a° ya°nī tō ō teiñ a⁷² ne° nat gūL°a°
 Mountains | he stood up | they say. | Water | in front of | ground | he
 stood up
 ya°nī
 they say. 8

kwūn Lāñ
 It is finished.

II.—CREATION.

se gūn dī ya°nī se se te'its⁷³ te't te gūn nī ya°nī
 Rock | was old | they say, | rock | sandstone. | It thundered | they say
 dī dūk' te't te gūn nī ya°nī dī nūk' te't te gūn nī ya°nī 10
 east. | It thundered | they say | south. | It thundered | they say
 dī se° te't te gūn nī ya°nī dī de° se gūn dī cū dūlle
 west. | It thundered | they say | north. | "Rock | is old | we will fix it"
 te'in ya°nī nāk ka° na gai teō te'e nes yō yī dūk' ō- 12
 he said | they say, | two | Nagaitco, | Teines. | "Far above | beyond it
 tūs⁷⁴ te'en dī kūt te'in ya°nī te'e il teūt ya°nī ya'
 we stretch it" | he said | they say. | They stretched it | they say. | Sky

⁶⁸ The h of the second syllable is found in Navajo in similar verbs, but does not appear in Hupa.

⁶⁹ Cf. Hupa tū wim mā (I, 252, 5).

⁷⁰ Cf. Hupa na tes dī yai (I, 97, 17).

⁷¹ Cf. Hupa teis tewen, "he made" (I, 336, 8; III, 276).

⁷² Cf. Hupa mite teiñ a (I, 96, 9; III, 342).

⁷³ Cf. Hupa xōn teūw dit teete where the final syllable means "rough" (I, 150, 1).

⁷⁴ Cf. Hupa mit tis (III, 341).

- k'wûn na gai ya^enî se n tcag na t gûl^ae ya^enî dî-
on it he walked | they say. | Rock | large | he stood up | they say, | south.
- 2 nûk' dî se^e se na t gûl^ae ya^enî n tcag nes dî de^e
West | rock | he stood up | they say, | large, | tall. | North
na t gûl^ae ya^enî se n tcag nes dî dūk' na t gûl^ae
he stood up | they say | rock | large, | tall. | East | he stood up
- 4 ya^enî se kwûn Lạñ cō^etc'il la ya^enî tûn nî⁷⁵ tûn nî
they say | rock. | All | he fixed | they say, | road. | Roads
cō^etc'il la ya^enî dî de^e tûn nî cō^etc'il la ya^enî dî-
he fixed | they say. | North | road | he fixed | they say. | "South
- 6 nûk' tcûn dō būn tc'in ya^enî kit da ye⁷⁶ cañ La-
trees | will not be'' | he said | they say. | "Flowers | only | will be many"
mûn⁷⁷ tc'in ya^enî ta cạn wa tc'a mûn tc'in ya^enî
he said | they say. | "Where | hole through will be?" | he said | they say.
- 8 hai da^e ûn wa tc'ạn tc'istcin ya^enî a' būn n tcag wa-
From the north | hole through | he made | they say. | For clouds | large |
hole through
tc'ạn tc'istcin ya^enî dî dūk' yistôt būn wa tc'ạn
he made | they say. | East | for fog | hole
- 10 tc'istcin ya^enî dî se^e hai siñ ûn a' taj būn dî se^e a'
he made | they say | west. | "From the west | clouds | will go, | west | clouds
taj būn dja^e tc'in ya^enî ke bûl cō^etc'il la ya^enî se-
will go'' | he said | they say. | Knife | he fixed | they say. | For rocks
- 12 būn cō^etc'il la ya^enî ke bûl n Lûts cō^etc'il la ya^enî
he fixed it | they say. | Knife | stout | he fixed | they say.
dạn te ca mûn tc'in ya^enî dî de^e tûn yac⁷⁸ tc'in ya^e-
"How will it be?" | he said | they say. | "North | you go" | he said | they
say.
- 14 nî dî nûk' ta ca⁷⁹ cī tc'in ya^enî dañ^e be nîL ke^e e
"South | I go | I" | he said | they say. | "Already | I have finished"
tc'in ya^enî se nûl tcût tc'in ya^enî dî de^e na hûn-
he said | they say. | "Rock | you stretch" | he said | they say, | "north." |
"You must untie it

⁷⁵ Cf. Hupa tin (I, 102, 8) where the second syllable found in most dialects does not appear.

⁷⁶ Cf. Hupa na kit te it dai ye, "it blossoms again" (I, 364, 3; III, 254).

⁷⁷ Note the effect of an n which has disappeared after converting b into m.

⁷⁸ Equivalent to Hupa tiñ yaww.

⁷⁹ Cf. Hupa -hwa (III, 248).

a bũn dĩ se^e te'in ya^e nĩ dĩ dũk' na hac gət cĩ te'in
west'' | he said | they say. | "East | I will untie it | I'' | he said

ya^e nĩ dĩ cən a' bũn te'in ya^e nĩ nan Lũt⁸⁰ de k'a 2
they say. | "What | cloud will be'' | he said | they say. | "Burn around |
here''

te'in ya^e nĩ nas Lũt ya^e nĩ a' bũn ca' na^e te' s'ũs k'ən
he said | they say. | He burned around | they say, | for cloud. | Creek | in
water he made a fire

ya^e nĩ tō a' bũn n cō ne te'in ya^e nĩ dō kw sĩ^e da 4
they say | for dew. | "It is good'' | he said | they say. | Not | their heads

dũn tea bũn⁸¹ cō^e te'il la ya^e nĩ. La^e ne^e k'wũt' yĩ dũk'
will be sick | he fixed | they say. | Another | world on | up

ya^e nĩ te'e nec s'ũs dai bũn hũt niñ djañ kũn dũntc 6
they say, | Thunder | will live. | "You | here | nearby

sũn da niñ te'in ya^e nĩ
live, | you'' | he said | they say.

tō de dũn kac⁸² tō sũl ũl tci⁸³ te'in ya^e nĩ ne^e 8
"Water | put on the fire, | water | hot | you make," | he said | they say. |
Ground

na nec te'is tein ya^e nĩ ka^e ō te'ũñ^e kũn nũc yĩc⁸⁴
man | he made | they say. | "Well, | to him | I will talk''

te'in ya^e nĩ wōs te'is tein ya^e nĩ dũk k'wōn^e te'is- 10
he said | they say. | Leg | he made | they say. | (Left) | he made

tein ya^e nĩ kwa nĩ^e te'is tein ya^e nĩ dũk-
they say. | Arm | he made | they say. | (Left)

k'wōn^e La^e te'is tein ya^e nĩ Lō' te'gũn yĩc ya^e nĩ dĩ- 12
too | he made | they say. | Grass | he broke off | they say. | He did this

kwa lsiñ ya^e nĩ te'a mũñ nō la ya^e nĩ bũt' bũñ⁸⁵ te't-
they say. | For belly | he put it | they say. | For stomach | he hung it

te l bũl ya^e nĩ ũ dji bũñ s'ũs ba dũt Lō' ũ ye' nōñ- 14
they say. | For his heart | when he slapped it | grass | under | he put it

⁸⁰ The prefix na- (III, 48), the sign of the 2nd. per. sing. n, and the root -Lũt "to cause to burn" (III, 239).

⁸¹ Cf. Hupa xoi de ai dũ win teat (I, 175, 15).

⁸² Cf. Hupa prefix de d- (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 xũn ne yeũw te "I will talk" (I, 217, 11; III, 246).

⁸⁵ Cf. Hupa xō mit (I, 102, 15).

- ɛʔan yaʔnī ũ te leʔ būñ Lets t bōj⁸⁶ nōʔñ ɛʔan yaʔnī
 they say. | For his liver | clay | round | he put it | they say.
- 2 ũ teō teiL būñ teō yī haʔ nōʔñ ɛʔan yaʔnī ũ dji cīc teʔ
 For his kidney | again | he put it | they say. | His lungs
 djeʔ gūn t'ats⁸⁷ nōʔñ ɛʔan yaʔnī Lōʔ nes te'n gūñ teūt
 he divided | he put it | they say. | Grass long | he pushed in
- 4 yaʔnī dī kwōn dī dī cañ sē lī mūñ⁸⁸ te'in yaʔnī cīc
 they say. | "What kind | what | blood will be?" | he said | they say. |
 Ochre (ʔ)
 te' gūn sūt yaʔnī kuc cīc būñ tō ō' lañ te'in yaʔnī
 he pounded up | they say. | "For ochre | water | get" | he said | they say.
- 6 nōL tiñ yaʔnī tō kuc na s'is bīlʔ yaʔnī ũ daʔ⁸⁹ te'is tein
 He laid him down | they say. | Water | he sprinkled around him | they say. |
 His mouth | he made
 yaʔnī būnte te'is tein yaʔnī ō naʔ te'is tein yaʔnī nək-
 they say. | His nose | he made | they say. | His eyes | he made | they say |
 two.
- 8 kaʔ dān te ca mūñ te'in yaʔnī ũ laiʔ ũl tei te'in
 "How will it be?" | he said | they say. | "His penis | make" | he said
 yaʔnī ō teōk nək kaʔ te'is tein yaʔnī djeʔ kūL teūt
 they say. | His testicles | two | he made | they say. | "Split it"
- 10 te'in yaʔnī kaʔ te'in yaʔnī be nīL keʔe te'in yaʔnī
 he said | they say. | "Quickly" | he said | they say. | "I have finished" |
 he said | they say.
- aʔ kas ya yaʔnī dī dūk' yis tōt dī siñ ũñ tai yis-
 Cloud | came up | they say | east. | Fog | in the west | came up
- 12 tən yaʔnī kaʔ tōt būL⁹⁰ te'in yaʔnī wa nūn teiʔ
 they say. | "Well, | let it rain" | he said | they say. | "Wind
 te'n nōL yōL⁹¹ te'in yaʔnī yī dūk' yaʔ bīʔ n dō būñ
 let it blow" | he said | they say. | "Up | in sky | shall not be,
- 14 ō yacts wa nūn tei būñ te'in yaʔnī kaʔ tōt būL yis-
 little | shall be wind" | he said | they say. | "Well, | let it rain | fog in,"

⁸⁶ The stem -bōj is probably connected with Hupa verbal root -mas -mats (III, 240) and with a noun stem found in southern Athapascan meaning wheel.

⁸⁷ Cf. Hupa -tats -tas "to cut a gash" (III, 268).

⁸⁸ Hupa tsellīñ (I, 169, 10) shows the nasal which has changed b to m.

⁸⁹ Cf. Hupa xōt da (I, 112, 14).

⁹⁰ The 3rd. sing. of the imp. cf. III, 132.

⁹¹ For the root cf. Hupa -yōl -yōL (III, 221).

tôt bî^e te'in ya^enî tet bil^e ya^enî dô kô gis iñ^{e2} ya^enî
he said | they say. | It rained | they say. | One could not see | they say.

ya' bî^e ûñ^e kô wûn sûl^{e3} ya^enî gûn t'ê ca ka nac dĩ càn 2
sky in | it was hot | they say | now. | Sun | came up. | "What

ca bûñ te'in ya^enî kwôñ^e cō^e ô le sûl bûn te'in ya^enî
sun shall be?" | he said | they say. | "Fire | fix | for heat" | he said | they
say.

na gai Le^e na gai bûñ na gai te'in ya^enî ûs tûn na- 4
"Moon | night | shall go | moon" | he said | they say. | Cold | moon.

gai kwûn lạn
All.

na na gût ya ya^enî dạn cō^e ha^e se dje^e yôl tạt kwûc^{e4} 6
He came down | they say. | "Who | stone | can kick open I wonder?"

te'in ya^enî dạn cō^e ha^e tcûn dje^e ô t'as kwûc te'in
he said | they say. | "Who | tree | can split open I wonder" | he said

ya^enî ka^e bec^e ai^e te'in ya^enî na gai tcô dô ha^e 8
they say. | "Well, | I will try" | he said | they say. | Nagaitcô | he didn't

tcûn dje^e gûn t'as ya^enî ka^e cî bec^e ai^e te'in ya^enî
tree | split | they say. | "Well | I | will try," | he said | they say,

te'e nec dạn cō^e ha^e lûts kwûc te'in ya^enî te'e nec 10
Thunder. | "Who | stoutest I wonder," | he said, | they say, | Thunder.

na gai tcô dô ha^e se tas kal ya^enî dô ha^e tc'ûn dô-
Nagaitcô | didn't | stone | break | they say. | Didn't | tree | didn't kick open

ha^e dje^e gûl tal^e ya^enî cî bec^e ai^e te'in ya^enî te'e- 12
they say. | "I | will try," | he said | they say, | Thunder.

nec se na nîl tạt ya^enî se dje^e gûl tạt ya^enî se
Rock | he kicked | they say. | Rock | he kicked open | they say. | Rock

gûc tyîl ya^enî se ônt gûc se dje^e il tal^e te'in ya^enî 14
broke to pieces | they say. | "Rock | go look at." | "Rock | he kicked
open" | he said | they say.

ka^e tcûm mec^e ai^e te'in ya^enî tcûn dje^e gûl tal^e ya^enî
"Well | tree I will try" | he said | they say. | Tree | he kicked open |
they say.

tcûn gûc tyîl ya^enî te'e nec na gai tcô na na gût ya 16
Tree | split to pieces | they say. | Thunder, | Nagaitcô | came down

^{e2} Cf. Hupa xô wes en nei (I, 120, 5).

^{e3} The prefix is Hupa xô- (III, 94).

^{e4} Hupa root -tal -tûl -tûl (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^eni dī k'wūn na gai tēō tō k'wūt' nō dūn təl dan-
they say. | "This | on | Nagaitēō | water on | you step." | "Who
- 2 cō^e ha^e tō nō dō təl kwūc he ū^e tē'in ya^eni na gai tēō
water | can stand on? | "Yes" | he said | they say. | Nagaitēō
tō k'wūn nō t gūn təl ya^eni kwūn ye tē' gūn tal ya^eni
water | on | stood | they say. | In it he sank | they say,
- 4 ban tō^e bī^e tē'e nec cī bec^e ai^e tē'in ya^eni tē'e nec
ocean in. | Thunder | "I | I will try" | he said | they say. | Thunder
tō k'wūt' nō t gūn təl ya^eni kwūn ye tē' gūn tal ya^eni
water | on | he stepped | they say. | His foot | one | with
- 6 nō t gūn tal ya^eni be nīL ke^e e' ka^e tē'in ya^eni gūL-
he stood | they say. | "I have finished, | hurry" | he said | they say. | It was
evening
gel^e ya^eni
they say.
- 8 tet bil^e ya^eni tet bil^e ya^eni kwūn lan djiñ kwūn-
It rained | they say. | It rained | they say. | Every | day | every
lan ūL gūL tūt būL ya^eni kwūn lan Le^e dan te ca-
evening | it rained | they say. | Every | night. | "What will be,
- 10 mūñ da ō nec ūñ cō tūt būL hai kwūn lan yīL kai
what will happen, | too much | it rains | the | every | morning,"
ya^en ya^eni⁹⁵ dī cōñ yis tōt cōñk ne^e ō tē'ūñ^e
they said | they say. | Some way | fog | well | ground | close to
- 12 nō in tən ya^eni yis tōt a' t gūñ getc ya^eni
spread | they say | fog. | Clouds | were thick | they say.
gūn t'ē na nec kwōñ^e n gūn dō^e ya^eni ū yaets kwōñ^e
Now | people | fire | was not | they say. | Little | fire
- 14 slīñ^e ya^eni ca' na^e ta' L te mūn⁹⁶ ya^eni tō kwūn tel-
became | they say. | Creeks | were full | they say. | Water | valley in
bī^ek' tō Le ges^e a^e ya^eni ka^e be nīL ke^e e' tē'in
water | encircled | they say. | "Well, | I finish" | he said
- 16 ya^eni na gai tēō he ū^e tē'in ya^eni ka^e yaL dac būñ⁹⁷
they say, | Nagaitēō. | "Yes" | he said | they say. | "Well, | you must
jump up,
La^e ya' k'wūt' nōL dac būñ⁹⁷ tē'in ya^eni cī La^e
another | sky on | you must jump to" | he said | they say. | "I | too

⁹⁵ The first, ya^en, is the quoted form and the second the affirmative form.

⁹⁶ Cf. Hupa root -men -miñ "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.

kwûc le dja⁹⁸ te'in ya⁹ni gûl gel⁹ ûn ha⁹ lan L ta' ki
 I will do that'' | he said | they say. | ''Night | every | kind

n tes laL de⁹ a dûl le' dja⁹ te'in ya⁹ni kwûn lan tût- 2
 when sleeps | we will do it'' | he said | they say. | Every | it rained

bûL ya⁹ni kwûn lan yîl kai kwûn lan djiñ kwûn-
 they say. | Every | morning, | every | day, | every

lan Le⁹ Le ne⁹ ha⁹ na nec n tes laL⁹⁹ ya⁹ni na te'ûn- 4
 night. | All | people | went to sleep | they say. | It fell

kût¹⁰⁰ ya⁹ni ya' ne⁹ n dô⁹ ya⁹ni nes dûñ ne⁹
 they say, | sky. | Land | was not | they say. | Far | land

n dô⁹ ya⁹ni tō cañ Leñ⁹ a⁹ ya⁹ni ban tō⁹ Le ne⁹ ha⁹ 6
 was not | they say. | Water | only | met | they say, | ocean. | All

nōnī telat ya⁹ni ges tō⁹ Le ne⁹ ha⁹ telat ya⁹ni
 grizzlies | drowned | they say. | Elks | all | drowned | they say.

bût tō⁹ Le ne⁹ ha⁹ telat ya⁹ni bûts Le ne⁹ ha⁹ telat 8
 Panther | all | drowned | they say. | Wildcats | all | drowned

ya⁹ni in tee⁹ Le ne⁹ ha⁹ ya⁹ni lan L ta' ki telat
 they say. | Deer | all | drowned | they say. | All | every kind | drowned

ya⁹ni tō tes ya hût tēun dô ya⁹ni ne⁹ n dô ya⁹ni 10
 they say. | Water | when it went | trees | were not | they say. | Land | was
 not | they say.

na nec sliñ⁹ ya⁹ni bōte tyīts nōnī yī tō¹⁰¹ gûl-
 People | became | they say. | Seal, | sea-lion, | grizzly | dance-house | built

yī⁹ ya⁹ni cō yōk ne⁹ k'a ya⁹ n tē ya⁹ni 12
 they say. | In vain | way | world over | they looked | they say.

hai gûl yī⁹ ya⁹ni ne⁹ n cōñ ka tin nī bī⁹ gûl san¹⁰²
 There | they built it | they say. | Ground | good | Usal | it was found

ya⁹ni gûl sa nīt hai gûn lan ya⁹ni tyīts telañ na- 14
 they say. | It was found because | there | are many | they say, | sea-lions. |
 Whale | human

nec te'ek sliñ⁹ ya⁹ni telañ hai hīt' lk'ag¹⁰³ k'wa'
 woman | became | they say. | Whale | that is why | is fat | fat

⁹⁸ The suffix -dja⁹ is used with the first person for intended actions.

⁹⁹ Cf. Hupa root -lal -lal (III, 232).

¹⁰⁰ Cf. Hupa na in xût ''it dropped down'' (I, 115, 14).

¹⁰¹ 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.

¹⁰² Cf. dô wil tsan ''it was not seen'' (I, 341, 9). It seems doubtful if these forms in l, clearly passive in Hupa, are really passive in Kato. They seem to be rather simple neutral forms of the verb.

¹⁰³ The equivalent of Hupa Lûk kau ''it is fat'' (III, 202).

- n tcaḡ nōnī n dō^e ya^enī lō yact^s ts'ūn dūn na kaict^s
much. | Grizzlies | were not | they say. | Suckers | blue lizards
- 2 tō nai n dō^e hūt tal ḡal¹⁰⁴ ya^enī tō nai n dō^e hūt di-
fish | were not when | were thrown in water | they say. | Fish | when were
not | "What
cān tō nai būn tēi^e se^e tēō tal ḡal ya^enī tō bī^e ges
fish will be?" | Bull-snake | was thrown in water | they say. | In water |
black salmon
- 4 slīn^e ya^enī dūl lants tal ḡal ya^enī tō bī^e da tca^e hal
became | they say. | Salamanders | were thrown in water | they say. |
Water in | hook-bill
slīn^e ya^enī na l cōtē tal ḡal ya^enī tō bī^e lōk' slīn^e
became | they say. | Grass-snake | was thrown in water | they say. | Water
in | steel-head | became
- 6 ya^enī saḡ ḡits tal ḡal ya^enī tō bī^e lō yac ḡaite būn
they say. | Lizard | was thrown in water | they say. | Water in | trout |
shall be.
lō yactē tē' tēē' ya^enī kw ka k'e^e būn c ka k'e^e tē'in
Trout | cried | they say | his net for. | "My net" | he said
- 8 ya^enī Lan L ta' kī cū kwa ya^ea cit ya^enī tē' kak'¹⁰⁵
they say. | Many | every kind | in vain | they gave him | they say. | Net
ḡūl tēin kwan ya^enī tē' kak' ḡūl lō nit'¹⁰⁶ bī^e nō ḡūl tin
he had made | they say. | Net | when he wove | he put him in
- 10 ya^enī tē't deñ nēl^e ya^enī ta kw wūl ḡal ya^enī hō ta
they say. | He stopped crying | they say. | He was thrown in water | they
say. | Then
lō yactē s'ūs līn^e ya^enī dī cān ka l'a^e būn tō bī^e tē'in
trout | he became | they say. | "What | will grow | water in" | he said
- 12 ya^enī lat¹⁰⁷ ka l'a^e ya^enī tō bī^e ban tō^e yō^e tēil^e iñ
they say. | Sea-weed | grew | they say | water in, | ocean. | Abalones
ka l'a^e ya^enī ban tēō ka l'a^e ya^enī ban tō^e bī^e tē kūs-
grew | they say. | Mussels | grew | they say, | ocean in. | Kelp
- 14 lē tō ye ka l'a^e ya^enī sūl sūs kw t'iñ ka l'a^e ya^enī
water under | grew | they say. | (A kelp) | grew | they say
ban tō^e bī^e tēūn kw t'iñ ka l'a^e ya^enī ban tō^e bī^e 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 ka k'e^e (Hupa xō xak ke) and c ka k'e^e above. We have here the tē=Hupa prepalatal k, k aspirated=Hupa x, and an unaspirated k common to both dialects.

¹⁰⁶ Cf. Hupa -Lōn -Lō "to twine baskets" (III, 239).

¹⁰⁷ Cf. Hupa la (III, 13).

- L ta' ki ka'lae ya'ni Lō Ltsō ka'lae ya'ni ban tōe-
different kinds | grew | they say. | Grass blue | grew | they say | ocean in.
- bīe di cən Le dō mūn te'in ya'ni lan be ya'leai^e 2
"What | salt will be?" | he said | they say. | Many | they tasted
- ya'ni te'wōc tce^e ban tōe te'wōc tce^e hai Le dōn^e
they say. | Foam | ocean | foam | that | salt
- slin^e ya'ni na nec bī ye^e Le dōn^e hai bel'ae^e ya'ni 4
became | they say. | Indians | their | salt | that | they tried | they say.
- te'añ bŭL na del tca mūn te'a mŭL na kō mŭL na del-
Food | with it | they shall eat, | food with. | Clover with | they shall eat.
- tca mūn hai n cōn ya'ni Le dōn^e ban tōe da ti ca mūn 6
That | good | they say | salt | ocean. | "What will be
- tō kwŭn dī kas mūn da din'ae mūn dī ban tōe te'in
water | — | — | this | ocean?" | he said
- ya'ni de ban tōe nai'ae bŭn tai'ac bŭn kwŭn nŭn ũn 8
they say, | "this | ocean. | It will have waves. | It will settle back. | Up
this way
- sai bŭn te'in ya'ni sai k'wŭt tein ũs dīn^{e108} ya'ni
sand will be," | he said | they say. | Sand | on top | shone | they say.
- sūt dī te kūs le^e nōl kŭb bŭn¹⁰⁹ te'in ya'ni te lañ ũt t- 10
"Old | kelp | will float ashore," | he said | they say. | "Whales | old ones
- yac nō la bŭn te'in ya'ni na nec ya mūn tō nai tō nai-
will float ashore" | he said | they say. | "People | will eat | fish, | 'fish big.'
- n tca^e tyits nō la bŭn dja^e ya'ta mŭn dja^e n cō mŭn dja^e 12
Sea-lions | will come ashore. | They will eat. | Good will be,"
- te'in ya'ni t'ant gŭlyōs¹¹⁰ beksŭn hīt n cō mŭn dja^e te'a-
he said | they say. | "Devil-fish | ugly although | will be good, | they will
eat it"
- mŭn dja^e te'in ya'ni tō nai ban tōe bīe L k'a bŭn dja^e 14
he said | they say. | "Fish | ocean in | will be fat"
- te'in ya'ni n cō mŭn dja^e lan L ta' ki bŭn dja^e ban-
he said | they say. | "It will be good. | Many | different kinds | will be |
ocean in"
- tōe bīe te'in ya'ni tō bŭt tco bŭn dja^e te'in ya'ni 16
he said | they say. | "Water panther | will be" | he said | they say.

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

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

¹¹⁰ Possibly this contains the root -yōs "to pull" (III, 221).

- se tō nai bûn dja^e na nec te'e bē bûn te'in ya^e nī tō-
 " 'Stone fish' | will be, | people | he will catch" | he said | they say. |
 " 'Fish teeth long,'
- 2 nai wō^e nes ges L cûn^e tō nai tyīts te'e bē bûn dja^e te'in
 ges L cûn^e | fish, | sea-lion | he will catch" | he said
 ya^e nī ta te' kwûl^e qac bûn dja^e te'in ya^e nī tyīts kwe^e
 they say. | "He will come out of the water," | he said | they say. | "Sea-
 lion | foot
- 4 n dō^e bûn dja^e te'in ya^e nī kw t'a^e bûn dja^e te'in
 none will be" | he said | they say. | "His tail | will be" | he said
 ya^e nī wō^e n tea^e bûn dja^e te'in ya^e nī teûn dō bûn-
 they say. | "Teeth large | will be" | he said | they say. | "Trees | will not be
- 6 dja^e ban tō^e bi^e tō n Lûts bûn dja^e ban tō^e bi^e te'in
 ocean in. | Water rough | will be, | ocean in" | he said
 ya^e nī
 they say.
- 8 gac tēō na t gûl^e a^e ya^e nī t ga ma te'i be tciñ na t-
 Redwood | he stood up | they say. | Shore along | fir | he stood up
 gûl^e a^e ya^e nī te'i be tciñ ne^e ū tci^e dūñ dī da^e ūñ te'-
 they say. | Firs | earth tail place | north | he made along
- 10 gûl tciL ya^e nī na t gûl^e a^e ya^e nī ne^e ban tō^e ū tciñ a
 they say. | He stood it up | they say. | Land | ocean | in front of
 bûs te' gûl tciL ya^e nī yī da^e ūñ se nō ga qac ya^e nī
 slide | he made along | they say. | From the north | stones | he put down |
 they say.
- 12 yō ōn ha^e ban tō^e nûn yīL tsûL ya^e nī yō yī nûk' kwa^e-
 Yonder | ocean | beats against it | they say. | Far south | it does that
 gûl leL ya^e nī ne^e dūl bai na t gûl^e a^e L ya^e nī dūl teik¹¹¹
 they say. | (A pine) | he stood up | they say. | Yellow pine
- 14 na t gûl^e a^e L ya^e nī nes dūñ ha^e na t gûl^e a^e L ya^e nī ts'ûs-
 he stood up | they say. | Far away | he stood up | they say. | Mountains
 nō^e na t gûl^e a^e L ya^e nī tō ū tciñ a hai nûk k'a^e dō tēō^e-
 he stood up | they say | water | in front of. | Way south | he didn't stop,
- 16 dai na t gûl^e a^e L ya^e nī ka gûl^e a^e L ya^e nī gac tēō na-
 he stood them up | they say. | They grew up | they say. | Redwoods, | pines,
 delte¹¹² ne^e dūl bai k'e gûl yīL ya^e nī at k'e¹¹³ t gûn na-
 pines | he placed in a row | they say. | Back | he looked around

¹¹¹ The Hupa name is dil tewag (I, 246, footnote).

¹¹² na del^e 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.

- t gûť gûc ya^e nî ka gûť ʔal ya^e nî gâc teô gûn nes
they say | were growing | they say. | Redwoods | were tall
- ya^e nî se nat gûť ʔal ya^e nî ū yacts ca' na^e ts't gûť- 2
they say. | Stones | he stood up along | they say. | Small | creeks | he made
with his foot
- tâł ya^e nî te' gûť lin tel ta' dî tō n cō mûn dja^e te'in
they say. | "They run down where | that | water | will be good," | he said
- ya^e nî dî ta na mûn dja^e te'in ya^e nî ban tō^e cãn dō ha^e ta- 4
they say. | "This | they will drink," | he said | they say. | "Ocean | only |
they will not drink,"
- na mûn dja^e te'in ya^e nî ka la^e te' gûť teĩl ya^e nî t gûn na-
he said | they say. | Growing up | he placed along | they say. | He looked
around
- t gûc at k'e ka gûť ʔal kwãn ya^e nî tō sî^e dũn kũn ũn dũn ne 6
behind himself | they had grown along | they say. | Water-head-place |
becoming near,
- sa' dũn ha^e ts' kũn nec¹¹⁴ ya^e nî a te' ũñ^e n cō ne ka gûť ʔa lit
alone | he talked | they say | to himself. | "It is good | they are growing
along,"
- te'in ya^e nî ca' na^e te' gûť teĩl ya^e nî dî ta na mûn dja^e 8
he said | they say. | Creeks | he made along | they say. | "This | they will
drink,"
- te'in ya^e nî hai hît' le ne^e ha^e hai hît' ta nan ya^e nî
he said | they say. | That is why | all | that is why | drink | they say.
- lan l ta' kî tō n cō nit dō dũn k'ō teit in tee^e ta na- 10
"Many | different kinds | water is good because | it is not salt because |
deer | will drink,
- mûn dja^e ges teô ta na mûn dja^e bût teô ta na mûn dja^e
elk | will drink | panther | will drink,
- sa' teô ta na mûn dja^e te'in ya^e nî teũn ka la^e te'- 12
fisher | will drink" | he said | they say. | Trees | grow up | he made along
- gûť teĩl ya^e nî at k'e te'ō na gûť gûc ya^e nî ka gûť ʔal-
they say. | Behind himself | he looked | they say. | They had grown up along
- kwãn ya^e nî t'a kwil iũ da teañ^e te' ũs sai^e ta na mûn- 14
they say. | "Birds, | ravens, | chicken-hawks | will drink"
- dja^e te'in ya^e nî da tait^s ta na mûn dja^e slũs ta na mûn dja^e
he said | they say. | "Grey-squirrels | will drink, | ground-squirrels | will
drink"
- te'in ya^e nî vbġk eshmrdsrde mwf bvy qġgzx emfwyp rdlu 16
he said | they say. | "Quail | will drink" | he said | they say. | "Many

¹¹⁴ Cf. Hupa tee xũn neũw (I, 272, 6; III, 246).

- L ta' ki ta na mûn dja^e te'in ya^e ni tō gīe tcīL tō
different kinds | will drink'' | he said | they say. | "Water | I place along, |
water
- 2 n cōñ te'in ya^e ni Lan gāc teō ka gūL^e qL te'in ya^e ni
good," | he said | they say. | "Many | redwoods | grew up along" | he
said | they say.
ka gūL^e qL ya^e ni hai nûk k'a^e tō tc'gūL tcīL ya^e ni
They grew up along | they say. | Toward the south | water | he placed | they
say.
- 4 sak tō^e nan gūL tǎ^e ya^e ni sak tō^e būñ te'in ya^e ni dī
Springs | he kicked out | they say. | "Springs will be" | he said | they say. |
"This
in tee^e bī yī ye te'in ya^e ni tc'nûn kūt kw lō tc'gūL-
deer | theirs is" | he said | they say, | "deer-licks." | His dog | he took
along
- 6 teL ya^e ni tō tai nān¹¹⁵ ūL te'in ya^e ni kw lō ta gī-
they say. | "Water | drink" | he told him | they say, | his dog. | He drank
nān ya^e ni kīn La^e Le ne^e ha^e ta na mûn dja^e
they say, | himself | too. | "All | will drink
- 8 Lan L ta' ki t'a kwil iñ ta na mûn dja^e te'in ya^e ni
many | different kinds | birds | will drink'' | he said | they say.
tcūn ka gūL^e qL ya^e ni sa tcūñ kal^e a^e tc'gūL tcīL
Trees | grew up along | they say. | Tan-oaks | grow up | he made along
- 10 ya^e ni Lan L ta' ki kal^e a^e tc'gūL tcīL ya^e ni tc'ī-
they say. | Many | different kinds | grow up | he made along | they say. |
Firs,
be tcīñ gāc teō tc'ī be tcīñ na de^e ts kal^e a^e tc'gūL-
redwoods, | firs, | pines | grow up | he made along
- 12 tcīL ya^e ni tō tc'gūL tcīL ya^e ni ca' na^e ta' ts't te gūL-
they say. | Water | he placed along | they say. | Creeks | he dragged his foot
tǎL ya^e ni tō tc'gūL lin būñ ne^e na t gūL^e qL ya^e ni
they say. | Water | will flow | land | he placed along on edge | they say.
- 14 ka l^e a^e tc'gūL tcīL tcūñ se nō ga^e qac ya^e ni ts'ūs nō^e
Grow up | he made | trees, | stones | he placed | they say. | Mountains
gūt tea' ya^e ni kō wī yāL ya^e ni tc'ūn t'añ kwūn t'a-
were big | they say. | Were growing | they say. | "Acorns | will grow"
- 16 mûn dja^e te'in ya^e ni tc'n neL in^e ban tō^e at k'e tcūñ
he said | they say. | He looked | ocean | behind himself | trees
tc'ō na t gūc ya^e ni se nō ga^e qac ya^e ni tō n cō ne
he looked at | they say. | Rocks | he placed, | they say. | "Water | is good,

¹¹⁵ Hupa would be tūn din nūñ for the sing. imp.

- tō gūc tei let ta ga na mūñ te'in ya'ni gac tō na t-
water | I place when | they will drink'' | he said | they say. | Redwoods |
he stood up along
- gūL'qL ya'ni te'i be teiñ sa tēūn ne' nat gūL'qL ya'ni 2
they say. | Firs | tan-oaks, | land | he stood up along | they say.
- ts'ūs nō' nat gūL'qL ya'ni n tca' būn dja' te'in ya'ni
Mountains | he stood up along | they say. | "Large will be'' | he said |
they say,
- gac tō te't tes ya ya'ni ne' ū nas ya ya'ni ts't te- 4
"redwood." | He went | they say. | World | he went around | they say. | He
dragged his foot along
- gūL tāL ya'ni tō nūl lin tel būñ na deL'tc nat gūL'qL
they say, | water | will flow for. | Pines | he stood up along
- ya'ni gac tō nat gūL'qL ya'ni te'i be teiñ ca' na' 6
they say. | Redwoods | he stood up along | they say, | firs. | Creeks
- te'gūL teiL ya'ni ne' na ūn gūL tāL ya'ni sa tēūn
he made along | they say. | Ground | he kicked out | they say. | Tan-oaks
- nat gūL'qL ya'ni ne' dūl bai nat gūL'qL ya'ni t kō- 8
he stood up | they say. | Pines | he stood up | they say. | Chestnuts
- icts nat gūL'qL ya'ni se nō ga'ac ya'ni at k'e te'ō-
he stood up | they say. | Rocks | he placed | they say. | Behind himself | he
looked
- gūt gūc ya'ni gūt tca' se ya'ni ne' nat gūL'qL 10
they say. | Became large | rocks | they say. | Ground | he stood up
- ya'ni tō ca' na' ta gī nān ya'ni tō n cō ne te'in
they say. | Water, | creek | he drank | they say. | "Water | is good'' | he said
- ya'ni dūl teikts nat gūL'qL ya'ni se tō ō na' ai būñ 12
they say. | Pines | he stood up along | they say. | "Rocks | water | around
will be
- a gūc lē le te'in ya'ni kiñ ha a te'ūñ' kin nec tai-
I have made'' | he said | they say, | himself | to himself | he talked. |
"Drink,
- nān clōts te'in ya'ni Lan L ta' kī ta na mūn tō 14
my dog'' | he said | they say. | "Many | different kinds | will drink | water
- n cōñ se nō ga'ac ya'ni būs nō ga'ac ya'ni sel-
good." | Rocks | he placed | they say. | Banks | he placed | they say. |
Stones white small
- gai ō yacts nō ga'ac ya'ni te'ūn t'an nat gūL'qL ya'- 16
he placed | they say. | White oaks | he stood up along | they say.
- nī na dil' la ha ta nat gūL'qL ya'ni L tag la ha ta
Sugar-pines | one at a time | he stood up along | they say. | Black oaks |
one at a time

- na t gûl^əal ya^ənî sak ke nes na t gûl^əal ya^ənî tē'ū be
he stood up along | they say. | Valley oaks | he stood up along | they say. |
Firs
- 2 na t gûl^əal ya^ənî La ha ta tō bec^əai^ə tē'in ya^ənî
he stood up along | they say, | one at a time. | "Water | I will try," | he
said | they say.
c lôts tai nañ tē'in ya^ənî Le ne^ə ha^ə L ta' kî ta-
"My dog | drink," | he said | they say. | "All | different kinds | will drink"
- 4 na mûñ tē'in ya^ənî tō n cōñ tē't te gûl^ə təl
he said | they say, | "water | good." | He dragged his foot along
ya^ənî ca' na^ə ne^ə na an gûl^ə təl ya^ənî se nō ga^ə ac
they say. | Creeks, | ground | he dragged his foot | they say. | Rocks | he
placed
- 6 ya^ənî at k'e tē'ne l iñ^ə ya^ənî tō tai nañ c lôts tē'in
they say. | Behind himself | he looked | they say. | "Water | drink, | my
dog," | he said
ya^ənî cî La^ə tac nan tē'in ya^ənî nō nî ta na mûñ
they say. | "I, | too, | I drink" | he said | they say. | "Grizzlies | will
drink,
- 8 Lan L ta' kî ta na mûn na nec ta na mûñ tē'in ya^ənî
many | different kinds | will drink. | People | will drink," | he said | they say.
tō gîc tēi lē dî Lan L ta' kî ta na mûn se nō ga^ə ac e
"Water | I have placed | many | different kinds | will drink. | Rocks | I
have placed."
- 10 ts'ûs nō^ə na t gûl^ə al ya^ənî tē'un tē'ū be na t gûl^ə al
Mountains | he stood up along | they say. | Trees, | firs | he stood up along
ya^ənî tē'i tē'an na t gûl^ə al ya^ənî ũñ tē'wai tēō na t-
they say. | White oaks | he stood up along | they say. | Maul oaks | he stood
up along
- 12 gûl^ə al ya^ənî na dil^ə ka le^ə tē' gûl^ə al ya^ənî gac tēō
they say. | Pines | grow up | he made along | they say. | Redwoods
na t gûl^ə al ya^ənî La ha ta
he stood up along | they say, | one at a time.
- 14 dūl lantc ta gûl gal ya^ənî ca' na^ə ts'ûn tēl ta gûl-
Salamander | he threw in water | they say, | creeks. | Turtles | he threw
in water
gal ya^ənî bel iñ na dūl būn dja^ə dî kwōt tē'in ya^ə-
they say. | "Eels | will come | this | creek" | he said | they say.
- 16 nî da tca^ə hal ges ca' na^ə dî bî^ə ges hî hen dūl būn-
"Hook-bill, | black salmon, | creek | this in | black salmon | will come in"
dja^ə tē'in ya^ənî Lōk' han dāt ta^ə tūn dūl būn dja^ə
he said | they say. | "Steel-heads | last ones | will come in"

te'in ya^enī tō nai ō yacts tūn dūl būn dja^e te'in
he said | they say. | "Fish | small | will come," | he said

ya^enī t'an L tūkts ta ka tee tcis gūnte ts'e k'e neets 2
they say, | "(a fish) | crawfish | (small eels) | day eels."

nō nī La mūn dja^e dī ts'ūs nō^e k'wūt' in tce^e La-
"Grizzlies | will be many | this | mountain on. | Deer | will be many

mūn dja^e dī ts'ūs nō^e k'wūt' ya^e ta mūn dja^e dō ha^e wī- 4
this | mountain on. | They may eat. | No gall will have.

teō yī būn dja^e t'e' ya^e ta mūn dja^e in tce^e cōñk tūl ka-
Raw | they may eat. | Deer | very | sweet will be.

mūn dja^e būt teō La mūn dja^e k'ūn ta gits La mūn dja^e 6
Panthers | will be many. | Jack-rabbits | will be many

dī ts'ūs nō^e k'wūt' tsūs na dō kw dji yan ya^enī st'ō^e
this | mountain on." | Yellow-jackets | he didn't like | they say. | Nearly

teī yis tūk kūt¹¹⁶ būn L teiñ teō tcūn sis nats te'is teiñ ya^enī 8
he killed them. | Blue flies | wasps (?) | he made | they say.

naL gī kī ye^e kūL gūL daL ya^enī tō n tea' būn te'in
Dog | his | with him | walked | they say. | "Water | will be big," | he said

ya^enī ca' na^e dī kwōt want'a^e ō yacts ca' na^e tō nai 10
they say, | "creek. | This | stream | some | small | creek | fish

hī hen dūl būn dja^e te'in ya^enī tō nai n cō mūn dja^e
will go in" | he said | they say. | "Fish | will be good,"

te'in ya^enī Lō yac gaita La mūn dja^e Lō yac La mūn dja^e 12
he said | they say. | "Trout | will be many, | suckers | will be many

dī kwōt k'ai dō ī ka l'a^e būn dja^e dī ts'ūs nō^e k'wūt'
this | creek. | Brush | will grow up | this | mountain on."

tūn nic t'ūñ naL te'ūl ka l'a^e te'is tein ya^enī kwūn tel 14
Manzanita, | white thorn | grow | he made | they say. | "Valley

būn dja^e djañ te'in ya^enī in tce^e La mūn dja^e djañ
will be | here," | he said | they say. | "Deer | will be many | here,"

te'in ya^enī nō nī La mūn dja^e djañ te'in ya^enī djañ 16
he said | they say. | "Grizzlies | will be many | here," | he said | they say. |
"Here

ts'ūs nō^e nat'a^e būn dja^e te'in ya^enī djañ L'gūc La-
mountain | will stand up," | he said | they say. | "Here | rattlesnakes | will
be many

¹¹⁶ 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.

- mûn dja^e bī ne^e dô tel La mûn dja^e te se^e teô La mûn dja^e
water-snakes | will be many, | bull-snakes | will be many
- 2 djañ dī ne^e k'wût' ne^e n cō bûn dja^e te'in ya^e nī
here. | This | land on | land | good will be," | he said | they say.
kwûn tel bûn dja^e te'i be na t gûl^eal ya^e nī gac teô
"Valley | will be." | Firs | he stood up along | they say. | Redwoods
- 4 La ha ta na t gûl^eal ya^e nī te'i be dûl teik ûn te'wai-
one at a time | he stood up along | they say. | Firs, | yellow-pines, | maul oaks
teô na t gûl^eal ya^e nī nō nī yacts nō gûl^eal ya^e nī
he stood up along | they say. | Grizzly small | he threw down | they say.
- 6 tō n tce^e bûn dja^e te'in ya^e nī tō n cōn bûn dja^e djañ
"Water | will be bad," | he said | they say. | "Water | will be good | here,"
te'in ya^e nī bûs te lô La mûn dja^e djañ te'in ya^e nī
he said | they say. | "Owls | will be many | here" | he said | they say.
- 8 bûs bûnte La mûn dja^e djañ te'in ya^e nī tei lil La-
"Barking-owls | will be many | here" | he said | they say. | "Screech-owl |
will be many
mûn dja^e djañ te'in ya^e nī tei bō wite djite wōts La-
here," | he said | they say. | "Little owl, | grosbeak | will be many,"
- 10 mûn dja^e te'in ya^e nī te'ûs sai^e teûn La mûn dja^e dûs-
he said | they say. | "Bluejays | will be many, | grouse,
teô dûcte Lôn L gai La mûn dja^e djañ ts'ûs nō^e k'wût'
quails, | wood-rats | will be many | here | mountain on"
- 12 te'in ya^e nī teal nī La mûn dja^e te'in ya^e nī teûn te'-
he said | they say. | "Varied robins | will be many" | he said | they say. |
"Woodcocks
gī teô La mûn dja^e te'in ya^e nī bûnte bûl La mûn dja^e
will be many" | he said | they say. | "Yellowhammers | will be many,
- 14 te' la kī^e La mûn dja^e teûn te' ba ga La mûn dja^e sel-
sap-suckers | will be many, | Lewis wood-peckers | will be many. | Mockingbird
teûn dûn nī te'ô la kī La mûn dja^e te'in ya^e nī sel te'ô i
meadowlarks | will be many," | he said | they say. | "Hérons
- 16 La mûn dja^e te'ô' La mûn dja^e ban yô La mûn dja^e te'in
will be many, | blackbirds | will be many, | turtle-doves | will be many," |
he said
ya^e nī kwī yint La mûn dja^e te'in ya^e nī sel k'ût dī
they say. | "Pigeons | will be many," | he said | they say. | "Kingfishers
- 18 tō nai te' be bûn dja^e te'in ya^e nī teûn t kûts tsē teûn
fish | will catch," | he said | they say. | "Buzzards,

- da tcañ^e La mûn dja^e te'ûs sai^e La mûn dja^e djañ te'in
ravens | will be many, | chicken-hawks | will be many | here'' | he said
- ya^enî na cō^ek'a La mûn dja^e djañ te'in ya^enî ts'ûs- 2
they say. | ''Robins | will be many | here'' | he said | they say. | ''Moun-
tain tall
- nō^e nes dī k'wût' in tce^e La mûn dja^e te'in ya^enî
this on | deer | will be many'' | he said | they say.
- djañ kwûn tel bûn dja^e te'in ya^enî te'î be ū yacts bûn- 4
''Here | valley will be,'' | he said | they say. | ''Firs small | will be.
- dja^e want'a^e n tca' bûn dja^e tût bûl tôt bûl ô tyats
Some | large will be. | Rain | let fall, | let it snow,
- ô lô a' nō ya te'in ya^enî tôt bûl de^e ta ô n yañ tō 6
let it hail, | clouds | let come,'' | he said | they say. | ''If it rain, | let
streams rise. | Water
- ô tca' tcañ ô le tût bûl ne ô n yan tō k'ûñ ha tō n-
let be large. | Mud | let become. | It rains; | it stops increasing | it stops
raining. | Water | good
- cōñ na ô le dja^e nant ya ya^enî hai ka le^e te'is tein- 8
let it become again.'' | He came back | they say. | That | grow | he made
place
- dûñ nant ya ya^enî
he came back | they say.
- c lôts cit La¹¹⁷ nan dal ô dût tge^e ka le^e ê kwa nañ¹¹⁸ 10
''My dog | my back | come along. | We will look.'' | Vegetation had
grown.
- tō nai nas dē lē kwa nañ ca' na^e ta' se gûn tca ge kwa nañ
Fish | had become | creeks in. | Rocks | had become large.
- n gûn cō ne kwa nan kakw te'qāL ya^enî kakw kō win- 12
It had become good. | Fast | he walked | they say. | ''Fast | walk
- yaL c lôts ûl te'in ya^enî ne^e n gûn cō nē kwa nan
my dog,'' | he told him | they say. | Land | was good.
- kwûn tel slī nē kwa nān kal^e a^e ê kwa nān Le ne^e ha^e L ta'- 14
Valleys | had become. | Had grown up | all | different kinds.
- kī tō n ūs lī nē kwa nān sak tō^e slī nē kwa nān teō yī ha^e
Water | had begun to flow. | Springs | had become. | ''Again
- tō bec^e ai^e niñ La^e tai nāñ te'in ya^enî ts'î^e ka- 16
water | I try. | You, | too, | drink,'' | he said | they say. | Brush | had
grown up.

¹¹⁷ cit La means literally ''my butt.''

¹¹⁸ The suffix kwa nañ indicates conclusive evidence of something which has happened without the knowledge of the speaker.

- le^aē kwa nān kakw tc'qaL ya^anī ne^a cō^agī la ge c-
Fast | he walked | they say. | "Land | I made good, | my dog,"
- 2 lōts ûl tc'in ya^anī kw lō kakw kō win yaL clōts
he said to him | they say, | his dog. | "Fast | walk, | my dog."
- tc'ûn t'añ nes t'an kwān ya^anī na dil^e na gī sa ne-
Acorns | were growing | they say. | Pine cones | were hanging.
- 4 kwa nañ nōñ k teûñ nes ya nē kwa nañ t kō icts nes ya-
Tar-weeds | were ripe. | Chestnuts | were ripe.
- nē kwa nañ k'ai^e n cō nē kwa nañ tûn nûc et ga ye kwa-
Hazelnuts | were good. | Manzanita berries | were getting white.
- 6 nañ¹¹⁰ Le ne^a ha^a L ta' kī n cō nē kwa nañ t ga ya mûñ la ce^a
All | different kinds | were good, | for eating. (?) | Buckeyes
- n gûn cō ne kwa nañ ûn tcûn et cī nē kwa nān Lō teō nes-
were good. | Peppernuts | were black. | Bunch grass | was ripe.
- 8 da nē kwa nañ a dīts kwī ya nē kwa nān na kwōñ būn da-
Grasshoppers | were growing. | Clover | was with seed.
- ye ē kwa nañ cac dûñ n gûn cō ne kwa nañ ts'ûs nō^a kwī-
Bear-clover | was good. | Mountains | had grown.
- 10 ya nē kwa nañ se kwī ya nē kwa nañ L ta' kī tee ga yañ
Rocks | had grown. | Different kinds | they eat
- n gûn cō nē kwa nañ clōts cō i dûl la ge tō nai kwī ya nē-
were good. | "My dog, | we made it good." | Fish | had grown
- 12 kwa nañ tee ga mûñ tō sī^e dûñ na nī dē le gûn t'ē L ta'-
they will eat. | "Water-head-place | we have come | now." | Different kinds
- kī nes ya nē kwan nañ na hes del^e ya^anī kw lō hûL nai-
are ripe. | They went back | they say, | his dog | with him. | "We will go
back,"
- 14 dûL tc'in ya^anī kakw ts'ûs nō^a kwī ya nē kwa nañ
he said | they say. | "Quickly, | mountains | have grown,"
- tc'in ya^anī kwûn tē le kwa nañ ne^a Lō yac gaiets kwī-
he said | they say. | Flat had become | land. | Trout | had grown.
- 16 ya nē kwa nañ tō n cōn n gûs lī ne kwa nān kakw kō-
Water | good | was flowing. | "Fast | walk.
- win yaL L ta' kī n gûn cō nē kwa nañ cō i dûl la ge kwa nañ
Different kinds | have become good, | we have made them good,

¹¹⁰ The root is -gai, "white."

c lōts kō wūn sūlle ne^e n gūn cō ne ts'ī^e nes ya nē kwa-
my dog. | It is warm. | Land | is good." | B. dñh | has grown.

nañ L ta' kī ka l'a^e ē kwa nañ nō nī gūn La nē kwa nañ 2
Different kinds | have come up. | Grizzlies | have become many.

t'a kwil iñ Le kwī ya nē kwa nañ tū n gūn cō nē kwa nañ
Birds | have all grown. | Water | has become good.

Lō' kwī ya nē kwa nañ in tce^e Lan na ga yē tc'e ga yan- 4
Grass | has grown. | Deer | many | walk | they will eat.

mūñ Le ne^e ha^e nes ya nē kwa nañ an L ta' kī Lō'
All | have grown. | Many | different kinds | grass

ka l'a^e ē kwa nañ wūn dō būn nē kwa nañ dō kwī na ye 6
have grown. | Some | were small | could not grow

wūñ kwa nañ L^e gūc gūn La nē kwa nañ bī nē dō tel
some | were. | Rattlesnakes | have become many. | Water-snakes

gūn La nē kwa nañ ts'ūn tel ta tc'ūl atc ē kwa nañ gūn La- 8
have become many. | Turtles | have come out of water | have become many.

nē kwa nañ Lan L ta' kī kwī ya nē kwa nañ ts'ūs nō^e
Many | different kinds | have grown. | Mountains

kwī ya nē kwa nañ kwūn tel slī nē kwa nañ kakw gūn yaL 10
have grown. | Valleys | have become. | "Fast | walk.

tō tac nañ nīñ La^e tai nañ tc'in ya^e nī kw lō
Water | I drink. | You, | too, | drink," | he said | they say | his dog.

gūn t'ē na nī dūlle kūn dūntc nas dūl lī nē c lōts ōn t- 12
"Now | we are coming back. | Close | we are, | my dog. | Look

gūc de k'a ts'ūs nō^e kwī yan kwañ nes yan L ta' kī
here. | Mountains | have grown. | Have grown | different kinds.

se kwī ya nē kwa nan ts'ī^e kal 'a^e ē kwa nañ Le ne^e ha^e 14
Stones | have grown. | Brush | has come up. | All

L ta' kī nes ya ē kwa nañ na nī dūl tē le kūn ūn dūn ne
different kinds | are growing. | We are about to arrive. | It is near,

c lōts ūl tc'in ya^e nī nac dac tē le hai de^e tc'in ya^e nī 16
my dog," | he said to him | they say. | "I am about to get back | north" |
he said | they say,

a tc'ūñ^e nac dac tē le hai de^e nac dac tē le hai de^e nac-
to himself. | "I am about to get back | north." | "I am about to get back |
north. | I am about to get back

dac tē le hai de^e tc'in ya^e nī a tc'ūñ^e 18
north," | he said | they say, | to himself.

kwūn Lāñ

All.

III.—THE SECURING OF LIGHT.

(First Version.)

- kw sī^e nō^e ñ^e añ^e dī nūk' ya^e nī ūs tūñ ya^e nī dī se^e
His head | he placed | South | they say. | It was cold | they say. | West
- 2 kw sī^e nō^e ñ^e añ^e ya^e nī ūs tūñ ya^e nī dī de^e kw sī^e
his head | he placed | they say. | It was cold | they say. | North | his head
nō^e ñ^e añ^e ya^e nī ūs tūñ ya^e nī dī dūk' kw sī^e nō^e ñ^e añ^e
he placed | they say. | It was cold | they say. | East | his head | he placed
- 4 ya^e nī gūn sūL ya^e nī kw sī^e t̃a yac tē le¹²⁰ k'at de^e
they say. | It became warm | they say | his head. | "I shall go | soon."
te't tes ya ya^e nī naL gī dī cān cī ye^e būñ te'in ya^e nī
He started | they say. | "Dog | what | mine will be?" | he said | they say.
- 6 lan L ta' kits cō^e bel^e ai^e ya^e nī yai in tañ^e na neL t̃a le^e
Many | all kinds | in vain | he tried | they say. | Mole | he kicked out
ya^e nī dōs dji ya ne te'in ya^e nī na neL t̃a le^e ya^e nī
they say. | "I do not want it," | he said | they say. | He kicked out |
they say,
- 8 lōn te' ge^e nēcts dī kwūc clō būñ te'in ya^e nī ka^e
long-eared mouse. | "This | I guess | my dog will be" | he said | they say. |
"Come,
kūc wō' ñaL nes dūn ne Le^e nes dūñ c wō' na^e ūñ lōn nō-
go. | It is far. | Night far. | Are you hungry? | Squirrel | you want
- 10 t̃eī yañ ūc gañ dō ye dō nō dji ya ne te' ūn t' añ nō-
I kill?" | "No. | We do not want it. | Acorns | we want,
dji ya ne na kwōñ nō dji ya ne ka^e kō wō' dūL na-
clover | we want." | "Come, | travel. | Swim across."
- 12 nō' bīc¹²¹ te't tes de^e ya^e nī te' gūn dūL ya^e nī dō ye-
They went | they say. | They went along | they say. | "I am tired.
he^e e nacyic¹²² nō' t̃e te' ele ya^e nī ka^e gī dūL te'in
I will rest. | Lie down." | He sang | they say. | "Come, | we will go," |
he said
- 14 ya^e nī kūn ūn dūn ne kwūl lūc ūñ te'in ya^e nī nō kwē^e
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 tē le* or *tū cac tē le* would have been expected.

¹²¹ The root is -bī^e, -be^e. Cf. Hupa -me^e (III, 240). Hupa does not have a corresponding form -mūw.

¹²² The root, -yīc, is probably connected with a monosyllabic noun meaning "breath."

- n cōñ tc't tes del^e ya^enī dō na dūl tcañ tc'gaL ya^enī
are goodf'' | They went on | they say. | He did not eat a meal. | He
walked | they say.
- tō cañ ta nan ya^enī kūn ūn dūn ne kwūl lūc ūñ clōts 2
Water | only | he drank | they say. | "It is becoming close | I guess, |
my dogs."
- yai in tañ^e s'ūs k'āñ kwan tcūn wī ye tc'neL in^e wa in yai
Mole | had built a fire | tree under. | He looked at it. | He went around
- wakw¹²³ ts'ūL san ya^enī da nī cañ sūl gīts ūñ gī s'ūs- 4
to one side; | he saw him | they say. | "Who is he?" | "Lizard it is. | Fire
he has built,
- k'āñ kwan tcūn wī tc'ūñ^e tc'in ya^enī Lōn tc'ge^e nēcts
tree | under," | he said | they say | long-eared mouse.
- wakw wai dūL nō tc'ōL sñ ūñ ye s'a ne nō nō' dūL. 6
"One side | we will go around. | He might see us." | "House | stands. |
You stop here.
- nō tc'ūñ^e kūn nūc yīc ca sūg gin de^e ū Lōl k'ē kit tō'-
To you | I will tell. | Sun | when I carry | its straps | you must bite off.
- yac būñ būL nūn e gin tel nōL te na^e būñ be nōL ke^e de^e 8
With | I shall carry | you must leave. | You finish when
- cō' qō būñ n hūnte būL tc'in ya^enī djañ ha^e sō' tī būñ
you must poke me | your noses | with," | he said | they say. | "Here |
you lie.
- k'a dī^e gūL gel^e de^e yī he dūL ske^e 10
Soon | night when | you go in | after me."
- ye tc'gūn yai ya^enī tc'sī tcūn ye bī^e dō c dji ya ne
He went in | they say, | Coyote | house in. | "Not I want
- tc'an n tūc laL c tcō he ū^e ya^etc'in ya^enī c tcō 12
food, | I will sleep, | my grandmother." | "Yes," | they said | they say. |
"My grandmother
- c gaL tcōs wa tcō he ū^e na^ea^e sī^e bī^e tc'ūs kat' ya^en-
give me | blanket." | "Yes, | here." | Head | in it | he covered. | "You
sleep,
- tō' la le ya^en tō' la le ya^en tō' la le dī dji tc'ūs wōl k'ūn- 14
you sleep | you sleep." | "What | makes noise? | Before
- nūñ dō kwanī ya^en tō' la le ya^en tō' la le ya^en tō' la le
it did not do that." | "You sleep, | you sleep, | you sleep."
- nest cūt c tcaite c tcō n tūc laL ne^en tca^e te sī ya ye 16
"I am afraid of you, | my grandchild." | "My grandmother, | I was
dreaming, | country large | I have traveled.

¹²³ 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. (III, 44).

dōyī 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,

2 tes laL ya'nī Lōn te' ge' nēcts nan t ya ya'nī kwūntc
they sa'. | Long-eared-mice | came back | they say. | Their noses

būL ts'ūs qōt ya'nī ka' be nīL ke'e te'in ya'nī Lōn-
with | they poked | they say. | "Well, | I have finished" | he said | they
say, | long-eared-mouse.

4 te' ge' nēcts ō dai' te' ena' dūL te'in ya'nī
"Outside | you go," | he said | they say.

nūn s'ūs dūL k'e' ya'nī ca nūn s'ūs gin ya'nī te'e-
He got up | they say. | Sun | he took up | they say. | He carried it out

6 ngīn ya'nī ka' aL te na kūc dūn na' yai in tañe
they say. | "Well, | come on, | we will run." | Mole

ts'ūL san ya'nī ca te gin te'in ya'nī sūL gīts ts'ūL-
saw them | they say. | "Sun | he carries," | he said | they say. | Lizard |
saw them

8 san ya'nī ca te gin kwañ te'in ya'nī teūn nūn-
they say. | "Sun | he has carried," | he said | they say. | Stick | he took up
s'ūstan ya'nī ye na neL gal ya'nī te'yante nūn-
they say. | House | he beat on | they say. | Women | got up

10 s'ūst k'ai' naḡ ka' ha' kūc tes nai ya'nī te'sī teūñ
both. | They ran | they say. | Coyote

kwūn tes yō ya'nī kwūn i yōl ya'nī kakw kūc wō' naL
they chased | they say. | They followed him | they say. | "Fast | run,

12 clōts te'in ya'nī ūL te'in ya'nī kw lō dōyī he'e
my dogs," | he said | they say. | He told | they say | his dogs. | "I am tired
gūn t'ē te'in ya'nī te'sī teūñ ye lin dūñ kūn ūn dūn ne
now," | he said | they say, | Coyote. | "Yelindūñ | is getting close,"

14 te'in ya'nī tōL cūn kwōt hai k'wūt ta' kūn dūn ne
he said | they say. | "Black water creek | this | country | close

yī ye dī nes ūn dūñ ye s'a ne te'in ya'nī ūL te'in
there | this | far | house | stands," | he said | they say. | He told

16 ya'nī kw lō ya teūL sai k'wūt' bes giñ ya'nī st'ōe cōe-
they say | his dogs. | YateūL sai k'wūt' | he carried it up | they say. |
"Nearly | I made it good,

gī la ge hai yī ya' te'in ya'nī he ūe st'ōe cōe gūl la-
that," | they said | they say. | "Yes, | nearly | you made it good.

18 ge kwa nañ dō be nōn sūn kwan nañ nōn de' ya'nī te'-
You were not hiding it." | They stopped | they say | women.

- yante se ô'le hata' nō nō' del dūñ ha^e se ô'le hata'
 "Stone | you become | there | where you are sitting, | stone | become." |
 There
- se slin^e ya^enī dō ke gī nes ya^enī se slin nūt hai- 2
 stone | they became | they say. | They didn't speak | they say, | stone | they
 became because. | Up
- dūk¹²⁴ te'geL ya^enī tk'an¹²⁵ yī dūk' tk'an dūñ
 he carried it | they say. | Ridge | up | ridge
- kas giñ¹²⁶ ya^enī ye bī^e ye na gūt ya ya^enī dō dan cō^e 4
 he brought it | they say. | House in | he went again | they say. | Nobody
- i kō ne ye bīk' nast gets ya^enī te'enant ya ya^enī
 knew it. | House inside | he looked around | they say. | He went out
 again | they say.
- c tūg gūt t'ats ya^enī dī kəl dac bñn dja^e hī gūl kəl- 6
 He sliced it up | they say. | "This | shall come up | the | is going to be
 day when.
- de^e dī a tce ge gūt cūk¹²⁷ ōl yī bñn dja^e kwet nūñ kəl-
 This | atcege gūt cūk | shall be called | afterward | shall come up.
- dac bñn dja^e sūn Lants kəl dac bñn dja^e c tūg gūt t'as 8
 Sunlante | shall come up." | He sliced
- ya^enī Lan c tūg gūt t'as ya^enī Lan gō ya ne^e bñn dja^e
 they say | many. | He sliced | they say | many. | "Stars | shall be
- dī te'in ya^enī ya^eac ya' bī^e ūñ^e gō ya ne^e ya^enī 10
 these" | he said | they say. | He put up | sky in | stars | they say.
- nūt dō^e sūt ta^e cō^e te'ūl lag dī ca ka nac bñn dja^e dī-
 All gone. | First | he fixed, | "This | sun | shall come up | east.
- dūk' k'ē nac bñn dja^e ca ū na na dac bñn dja^e ca te'in 12
 It shall go down. | Sun | shall go around | sun," | he said
- ya^enī dī Le^e na gai bñn dja^e ū na na dac bñn dja^e ca
 they say. | "This | night | shall travel. | It shall go around. | Sun
- sūL bñn dja^e na gai ū s tūn bñn dja^e dī nək ka^e 14
 shall be hot. | Moon | shall be cold, | these | two."

c ta^e dī cō^e da^e128 c nō dūñ¹²⁹ wūn tōL gūc ūñ c nən
 "My father | something | up." | "Keep still. | Might be frightened." |
 "My mother

124 The direction is west, hai dūk' meaning up hill, not east as it often
 does.

125 Cf. Hupa dūk kan.

126 Cf. bes giñ 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.

- dĩ cō^e ka l^ae k^wañ òn t gūc de k'a a bī ye nūn dāc na-
something | has grown. | Look | there." | "Stop, | come in, | lie down
again."
- 2 nūn tūc òn t gūc dĩ cō^e ka l^ae t^s tc' yante stiñ ya^e nī
"Look, | something | is coming up." | Woman | lay | they say.
nī ic c nān dĩ dĩ tc' gūc tcī^e L^auñ he ũ^e nūn ũn dūk-
"Say, | mother | what? | It is getting red." | "So it is. | Yes. | Get up."
- 4 k'e^e c nāñ òn t gūc L^auñ ha^e ts'ūs nō^e ũs sañ yū ī
"My mother, | look." | "So it is. | Mountains | I see. | Over there,
La^e n cōñ ũñ gī tc' gūc tcī^e n gūn cōñ ũñ gī c nān dĩ cō^e
too, | it is beautiful. | It is dawning. | It has become beautiful." | "My
mother, | something
- 6 kas yai c nān ts'ūs nō^e de lūg n tca' ũñ gī qal ũñ gī
is coming up. | My mother, | mountain | burns, | large it is. | It moves,
c nān n dūl in^e ũñ gī c ta^e dĩ kī yō ī ca ũñ gī k'ē gūn-
my mother, | we can see." | "My father, | what | yonder?" | "Sun it is." |
"It is going down."
- 8 nac ũñ gī ta ũn yai tc'in ya^e nī k'wūn nūñ kwān t'ī
It went in the water," | he said | they say. | Yesterday | it did the same.
n tūt dūl lal c kīk tce' sūt dĩ cō^e kas yai ố' t gūc c ta^e
"We will sleep. | My boys." | "Wake up. | Something | is coming up, |
look. | My father,
- 10 dĩ kī kas yai òn t gūc dō na gai ạn t'ē ũ wē qal-
what | comes up? | Look." | "No. | Moon | it is." | "O yes. | It moves.
ũñ gī¹²⁰ c ta^e ka l^ae t^s ũñ gī c ta^e tcō yī ha^e tc' gūc tcī^e.
My father | it is coming up. | My father | again | it dawns.
- 12 ũñ gī c ta^e hī gūl kal ũñ gī yīs kan ũñ gī na gai yō yī-
My father | day breaks. | It is daylight. | Moon | is up there.
ha^e ũñ gī c ta^e nī ikts qal ũñ gī k'ē gūn nac c ta^e he ũ^e
My father | slowly | it moves. | It goes down, | my father." | "Yes,
- 14 k'ē nac tel ũñ gī cō^e gī la ge na gai k'ē nac būñ nāk ka^e
it will go down | I fixed it. | Moon | will go down." | Two
djiñ s'ūs tīñ tc'si tcūn ya^e nī
days | lay | Coyote | they say.

kwūn l^añ.
That is all.

¹²⁰ He notes the fitness of the name "traveler."

IV.—THE SECURING OF LIGHT.

(Second Version.)

dī se^e kw sī^e nōñ qñ ya^e nī dī de^e kw sī^e nōñ qñ
West | his head | he placed | they say. | North | his head | he placed
ya^e nī dī nūk' kw sī^e nōñ qñ ya^e nī dī dūk' kw sī^e 2
they say. | South | his head | he placed | they say. | East | his head
nōñ qñ ya^e nī gūn sūL ya^e nī kw sūn da^e ō na sī la lē
he placed | they say. | It became hot | they say | his forehead. | "I
dreamed
ca dī dūk' te't tes ya ya^e nī Lōn te' ge^e nectc tak' 4
sun." | East | he started | they say. | Long-eared mice | three
s'ūL sañ ya^e nī klō te't teL tīn ya^e nī s teī^e nōl sūt de
he found | they say. | His dogs | he took along | they say. | "My heart |
falls
tak' clō ī sa nī te't teL tīn ya^e nī ca ō ye te'nin ya 6
three | my dogs | I find." | He took along | they say. | Sun | under | he
came
ya^e nī beL k'e tein nac būñ nan dac būñ cūñ qō būñ nūnte
they say. | "Ropes | you must bite off, | you must come back, | you must
poke me | your noses
būL wa teō wa^e añ te'ōL yōL ya^e nī n tō' la le n tō' la le 8
with." | Blanket | through | he blew | they say. | "You sleep, you sleep."
dī da ūñ te't tes gin ya^e nī ca te gī ne tein na ye
From the east | he carried it | they say. | "Sun | he is carrying" | one
says.
ba gūñ te'nin ya ya^e nī st'ō^e cō gī la ge be nōn sūn- 10
Coast | he came | they say. | "Nearly | I fixed it." | "You were hiding it.
kwañ ūñ gī se ō' le būñ hai sō' yin dūn ha^e tes gin
Stones | become | the | you stand place." | He carried
ya^e nī ca
they say | sun. 12
kal dac a teī gūt teūk teō sūn Lans sūt tūL dac gō ya ne^e
"Morning star | atcīgūt teūk teō, | sūnLans, | evening star, | stars."
s'ūs da ya^e nī kw teī^e nan^e a ya^e nī na gai ca bent'a 14
He sat | they say. | His mind | moved about | they say. | "Moon, | sun, |
you fly up
ya bi^e k' be nūn La gō ya ne^e Le dūn ka sūn yac būñ k'e-
sky in. | You jump up | stars. | Morning | you must come up, | you must
go down,

nin yac būn ne^e bī na hūn dac būn dī dūk' Le dūn ka-
 world | you must go around. | East | morning | you must come up again.

2 na sūn dac būn can dī mūn dja^e
 Sunshine shall be."

s kīts te'e nūn ya ya^e nī ō dai^e dī dji sta^e te'yante
 Boy | went out | they say, | outside. | "What, | my father?" | Woman

4 te'e nūn ya ya^e nī gō ya ne^e ka l^ea kwañ ūñ gī ya biēk'
 went out | they say. | "Stars | have sprung forth | sky in."

Le ne^e ha kwa^ea ya^e nī L ta' kī'
 All | gave him | they say | different things.

V.—THE STEALING OF FIRE.

6 kwōñ^e n dō^e ya^e nī kwōñ^e n dō^e hūt skī na teūl¹³¹
 Fire | was not | they say. | Fire | was not when | boy | orphan

gūl ge^e ya^e nī te'el gal ya^e nī tee' ya^e nī tes iñ^e
 was whipped | they say. | He was thrown out | they say. | He cried | they
 say. | He looked

8 ya^e nī kwōñ^e s^ea nī te'in ya^e nī kwōñ^e ūs san te'ūn nī
 they say. | "Fire | lies," | he said | they say. | "Fire | I find" | he says.

skī dan teī ōl ge^e te'enō' yas ō' t gūc te'en yai ta teī
 Boy | who | whipped? | Go out. | Look." | He went out. | "Where

10 kwōñ^e ūl san dī de^e kwōñ^e ūs sañ ōn t gūc ō' t gūc
 fire | did you see?" | "North | fire | I saw. | Look." | "Look,

Le ne^e ha^e skī kwōñ^e yīl sañ kwañ L^eūñ ha^e ō nō' lāñ
 all. | Boy | fire | has found." | "So it is. | Go after

12 kwōñ^e ta teī te'sī teūñ kwa tō' yac te'lē linte ta teī
 fire. | Where | Coyote? | Go for him. | Humming-bird | where?

kwō nō' lān ka^e te'lē linte te'nūn yai te'sī teūn te'qal
 Get him." | "Well, | Humming-bird | came. | Coyote | walks."

14 la^eL ba^e ūn tō' yas kwōñ^e ō nō' lāñ
 "Ten | go. | Fire | get."

te't tes yai ya^e nī te'nūn ya ya^e nī cīc bī^e kwa ne^e
 They went | they say. | They arrived | they say | Red mountain. | His
 arms

16 ts'ūs la ya^e nī kwōñ^e k'wūt' dji kwōñ teō kwōñ^e k'wūt'
 be held around it | they say. | Fire | on | Spider | fire | on

¹³¹ The word seems to be used of one entirely without relatives.

s'ūs tīñ ya^enī tc'nūl kūt ya^enī tc'sī tcūñ a cō^e ūl le'¹³²
lay | they say. | They arrived | they say. | "Coyote | dress yourself."

a tcō ūc le' tcūñ ūnō^e tc'in ya^enī he ū^e tc'in ya^enī 2
"I will dress myself | tree | behind," | he said | they say. | "Yes," |
he said | they say.

kū sī^e nes slin kwān ya^enī a de^e tc'ūs Lō kwān ya^enī
His head | long | had become | they say. | He had girded himself | they
say.

ō' t gūc s ga^e cī ye^e cūn dūc tc'in ya^enī tc lē linte 4
"Look at | my hair | mine, | cousin," | he said | they say. | "Humming-
bird,

ka^e nīñ a cō^e ūl le' he ū^e tcū nō^e L tsō s'ūs lin kwan
come, | you | dress yourself." | "Yes, | tree behind." | Blue | he had become

ya^enī L tcik ūs le' tc'in ya^enī tc lē linte cō' tūg gūc 6
they say. | "Red | I am," | he said | they say, | Humming-bird. | "Look
at me."

ka^e nō dō^e ōL k'an nūc dac kwōñ^e n dōi ūn gī ta tcī ka
"Well, | go ahead, | build a fire, | I will dance." | "Fire | is not," |
"Where?

k'ūñ kwōñ^e n dūl iñ^e tc'in ya^enī nūc dac Le ne^e ha^e 8
Just now | fire | we saw," | he said | they say. | "I will dance | all

c nōL iñ^e tc' dō' le yī ban tak' tc' dō' le ca nūc dac
look at me. | Sing | eight | sing | for me. | I will dance,"

kac gūn t gūn nī¹³³ he ū^e ya^en ya^enī Le ne^e ha^e nūn yai 10
he exhorted them. | "Yes," | they said | they say. | All | came.

tc' gūn dac ya^enī gūn t'ē kwōñ^e qal tcūñ na dōl-
He danced | they say. | Now | fire | walked. | "Wood | pile up."

ēa^e he ū^e tcūñ nat gūL ēai^e tc' gūn dac ya^enī tc'sī- 12
"Yes." | Wood | was piled up. | He danced | they say, | Coyote.

tcūñ tc lē linte tcūñ nat gūL ēai^e ū lai^e tc' nes da
Humming-bird | wood | piled up | its top | he sat

ya^enī tc'sī tcūñ kō dī ce^e tcūL nat' na ka^e ha^e ya^enī 14
they say. | Coyote | his shoulders | licked | both | they say.

kwōñ^e dō slañ dī kwañ ya^enī tc lē linte tc'sī tcūñ
Fire | did not laugh | what he did | they say. | Humming-bird | Coyote

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

¹³³ kac, plural third person of the pronoun; gūn, postposition; t gūn nī = Hupa dū wen ne. The word is said to be usually employed of public speaking.

¹³⁴ In the use of "fire" for dī kwōn tcō, its possessor, we may see a figure of speech or an actual identification of the two.

- L tc'ũñ^e ke nec nĩ dac de^e kwõñ^e tc'eL tạc bũñ tc'sĩ-
together | talked | "I dance when | fire | you must carry out." | Coyote
- 2 tcũñ tc'nũn dac kw tcõk s'ũs nat' ya^e nĩ kwõñ^e tc'-
danced. | His testicles | he licked | they say. | Fire laughed
- gũl lañ ya^e nĩ tc lē linte kwõñ^e tc'e iL tạn ya^e nĩ s'ũs-
they say. | Humming-bird | fire | he took out | they say. | He built a fire
- 4 k'an ya^e nĩ na gũl kal hai da^e ũñ ya^e nĩ ts'ũs nō^e
they say. | He walked back | from the north | they say. | Mountains
- s tũg gũn Lũl na gũl Lũl ya^e nĩ hai da^e ũñ Le ne^e ha^e na-
he set on fire. | He burned over | they say. | From the north | all | people
- 6 nec kwõñ^e ye teL tan ya^e nĩ n cõñ kwa^e la ge tc'sĩ-
fire | took | they say. | "Well | he did | Coyote
- tcũñ kwõñ^e tc lē linte n cõñ kwa^e la ge kwõñ^e k't-
fire. | Humming-bird | well | he did | fire | he stole."
- 8 teL tcõ de dĩ nũk' tũn Lũt tc'sĩ tcũñ na nec Le ne^e-
"South | you burn, | Coyote. | People | all
- ha^e kwõñ^e bĩ ye^e bũñ he ũ^e kac bĩ^e tũc Lũl dja^e yõk'
fire | theirs | will be." | "Yes, | tomorrow | I will burn." | "Way
- 10 ne^e ũ na nũn Lũb bũñ ya^e kwõL tc'in ya^e nĩ tc't te Lũt
earth | around you must burn," | they told him | they say. | He burned
along
- ya^e nĩ õ t'ũkw gũn t'ē ne^e L'ũt na nĩ Lũt de Le ne^e ha^e
they say. | "Way back | now | earth middle | we have burned. | All
- 12 kwõñ^e ye teL ta ne tc'in ya^e nĩ gũn t'ē na nĩ dũl le
fire | have taken," | he said | they say. | "Now | we are getting back.
- kakw gũn yaL kũn dũn ne i gĩ lũt ũñ gĩ he ũ^e na nĩ de lē-
Quickly | walk. | Close | we are burning." | "Yes, | we are getting back.
- 14 kwạn nãñ na nĩ de le
We are back."

kwũn Lạñ

ALL

VI.—MAKING THE VALLEYS.

kwi yañ tē' yān k'ùct̃s lē nē' hā' dī bañ in tēē' 2
Old men, | old women, | all | to other side | deer
ō tē' ũñ' nā sñā' yā' nī lāñ c kīk¹³⁵ nō' il būñ¹³⁶ lā' 2
to them | moved | they say | many. | "My children | you must stay. | One only
hā' n hē ōl kā kwīc¹³⁷ yīs kā nī' tā kwīl tñ yā' nī gūl-
we will pass the night." | Daylight when | they were not home | they say. |
It was evening
gēl' yā' nī tēā kw gūl gēl' yā' nī yīs kñ yā' nī tēō- 4
they say. | It was very dark | they say. | It was day | they say. | Again
yī hā' yī gūl kāl yā' nī s dji dōn sūt dī¹³⁸ yā' tēē' yā' nī
it was daylight, | they say. | "I am lonesome," | they cried | they say.
cōt nā yāil k'ān yā' nī kwōñ' ūl gūl lūt yā' hēs iñ' 6
In vain | they built a fire, | they say | fire. | It was evening when | they
looked,
yā' nī djiñ hūt ō nān kwā' ō tē' kwā' dō nā nec
they say; | day time, | mother | for | father | for. | Did not come back
yā' nī
they say. 8
n dūt dac tē'in yā' nī k'īleaks kwīyants t'ēkts
"Let us dance," | he said | they say, | "boys | larger boys | girls."
hē ū' tē'in yā' nī lān tō' yas n dūt dac tē'in yā' nī 10
"Yes," | he said | they say. | "Many | come, | we will dance" | he said |
they say.
sē ē duntē tē'ē gūlē' yā' nī dē nō' yas c kīk t'ēkts
Sparrow-hawk | sang | they say. | "Here | come | my boys | girls
dē nōl kūt tē'in yā' nī ngūn dac yā' nī lāñ c nāñ 12
here | come," | he said | they say. | They danced | they say, | many. |
"My mother
dō hā' nā ūn t yā yē c tē' dō hā' nā ūn t yā yē n dūt dac
you haven't come home. | My father, | you haven't come home. | We will
dance."
lān yīl kái sē ē duntē kw sī' dā' t'ā' wāl k'ùts yā' nī 14
Many | days | sparrow-hawk | his head | feather | put in | they say.

¹³⁵ Cf. Hupa xe xaix, "boys" (I, 164, 16).

136 The root is -īl, used in the plural only.

¹³⁷ Literally "night will pass for us," *n* 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.

138 The last half of the word is of uncertain connection, the first part is "my heart."

- nûn dac kwân tûn Le^e djiñ hû^t ya^e nî tû^t da^e a^e dî se^e
They danced | night, | day-time | they say. | "We will take it | west
- 2 kwûn tel bî^e ûñ^e nûn dac t gûn nais^e ʔan ya^e nî ne^e n ce^e-
valley in." | They danced. | They turned around | they say, | Mud springs in.
tcô bî^e 130 tō nō tc'ûl tal ya^e nî haise^e yî tes^e ʔañ ya^e nî
Water | they kicked out | they say. | Down hill | they took it | they say.
- 4 saïs ʔan bî^e n gûn dac ya^e nî t gûn nais^e ʔan ya^e nî hai de^e
Sand in | they danced | they say. | They turned around | they say. | North
yî tes^e ʔañ ya^e nî kwûn tel ts bî^e hai ban ha^e nai nûn ʔañ
they took it | they say. | "Valley small" | the other side | they took it across
- 6 ya^e nî hai da^e ûñ^e yî da^e ûñ^e yî tes^e ʔañ ya^e nî kô wûn tel
they say, | from the north. | From the north | they took it | they say. |
Level
kwe^e bûl nais^e ʔan ya^e nî kwûn tel bî^e k' dî nûk' yî-
feet | with | they took it around | they say. | Valley in | south | they
took it
- 8 tes^e ʔañ ya^e nî yî nûk' yî ga^e ʔal ya^e nî tc'ûñ de gû^t-
they say. | South | they were carrying it | they say. | Sound | they heard
ts'ʔan ya^e nî
they say.
- 10 s kîk n gûn dac kwañ dô ha^e ô ts'ûn^e na hes sût yai
"My children | have been dancing. | Not | to them | you went home,"
tc'in ya^e nî nalt kû^t ya^e nî ne^e gûn tel ya^e nî kwûn-
he said | they say. | They came back | they say. | Ground | was flat | they
say. | Valley
- 12 tel sliñ^e ya^e nî dî nûk' kin nec gûl sûl ya^e nî dî nûk'
became | they say. | South | talking was heard | they say, | south.
dî dûk' kin nec gûl sûl ya^e nî ô yacts ya^e tc'ô sûl san
East | talking was heard | they say. | Little | they heard
- 14 ya^e nî nû^t dô^e ô da^e ka nʔl ts'î^e ya^e nî dî de^e û da^e
they say. | It was gone. | Voices | they heard again | they say. | North |
voices
tûl sûl ya^e nî ô t'akw yî de^e ô da^e gûl sûl ya^e nî
came | they say. | Beyond | north | voices | came | they say.
- 16 nes dûñ^e ô t'akw yî de^e ô yacts na ya^e dî ts'eg ya^e nî
Far | beyond | north | little | they heard again | they say.
ha ge^e dûñ^e ô da^e ye nal tsûl ya^e nî nû^t dô^e ya^e tc'ô sûl-
Long time | voices | come again | they say. | It was gone | they heard

130 ne^e "land," n ce^e "bad," tcô "big," bî^e "in"; a large mud
spring surrounded by mire. This spring disappeared after the earth-
quake of 1906.

sañ ya^eni dīnûk' nesdûñ òda^e gûl sùl ya^eni ha-
 they say. | South | far | voices | came | they say. | Long time
 ge^edûñ^e òda^e ye nāl tsûl ya^eni kwûn tel tēō bī^e hī- 2
 voices | came again | they say. | Round valley in | south
 nûk' òda^e yī nāl tsûl ya^eni kōl gōtē tēō bī^e kwûn tel-
 voices | came | they say. | Little Lake | valley becoming when
 tē lit kwûn tel n tēag tē lit ha ge^edûñ^e nûn dac ya^eni 4
 valley | to be large when | long time | they danced | they say.
 yō yī nûk' nesdûñ ngûn dō^e ya^eni yō k'ûñ yō yī nûk'
 Far south | far away | it vanished | they say, | way off | far south.
 yī na ûñ ò yaets na de gût tsan ya^eni ne^ek'wût' nas- 6
 From the south | little | they heard again | they say. | Land on | it was
 again because
 liñ^e ût kwān hût na gût tēa' ya^eni tē'ûñ ne^eL'ût nas-
 it was big again | they say | noise. | World middle | it had become when
 liñ^e kwan hût tē'ûñ gûn tēa' gûn t'ē kûn dūñ nas liñ^e 8
 noise | increased. | Now | close | it became
 ya^eni nai ga^eal ya^eni yī na ûñ òt'akw yī de^e nai ga-
 they say. | They were bringing it back | they say. | From the south | beyond |
 north | they were bringing it back
^eal ya^eni ne^e ū tēi dūñ hai da^e ûñ nai hes^eañ ya^eni 10
 they say. | "World-its-tail-place" | from the north | they took it back |
 they say
 hai da^e ûñ wûn gût tī yac ya^eni wûñ in tēe^e gûl le
 from the north. | Some | became old | they say. | Some | deer | became
 ya^eni ò ts'in ne ya^edō mûñ ya^eni tē'nûn nās ya^eni 12
 they say. | Their legs | became small | they say. | They ran off | they say.
 ts'ī bī^e nō nī gûl le ya^eni kûn dūn nas liñ^e ya^eni
 Brush in | grizzlies | they became | they say. | Near | it became | they say.
 ts'ūs nō^e bī ta' ye gûn nāc ya^eni dī da^e ûñ kûn dūntē 14
 Mountains | among | they went in | they say. | From the north | very close
 nas liñ^e ya^eni tē'ûñ kī nōl del hai dūk' ye gī nai^e
 it became | they say. | Noise | went. | East | they went in
 ya^eni yī nûk' yī gûn nāc ya^eni hai nûk k'a^e se ta' dūñ 16
 they say. | South | they went in | they say. | South along | Rock creek
 ye gī nai^e ya^eni ngûn dō^e ya^eni
 they went in | they say. | It vanished | they say. |

kwûn lāñ

All.

VII.—THE PLACING OF THE ANIMALS.

- s kīk tel kūt ya^e nī nāk ka^e bel te't tes lai ya^e nī
Boys | went | they say, | two. | Ropes | he carried | they say.
- 2 gūl k'ān ya^e nī kāk kīts na te'ō' Lō k'ī lekts¹⁴⁰ nāk ka^e.
A fire was | they say. | Old man, | "Set snare | boys, | two in a place
ta ha te'ō li^e dja^e nāk ka^e teūn na dōl^e a^e būn nāk ka^e nāk-
let be caught. | Two | sticks | let stand on end." | Four
- 4 ka^e141 tes del^e ya^e nī ts'ī^e bī^e na t gūt Lōn ya^e nī te'ūs-
went | they say. | Brush in | he set snares | they say. | He caught
li^e142 ya^e nī La^e teō yī ha^e būn t gī yōt¹⁴³ te'ūs li^e ya^e nī
they say | one. | Again | he drove, | he caught | they say.
- 6 ts'ī^e k'wūn nō^e ān ya^e nī dī nūk' te't tes in^e ya^e nī
Brush | on he placed | they say. | South | he looked | they say.
teō yī ha^e ts'ī^e k'wūn nō^e ān ya^e nī ka^e wūn dō' a^e
Again | brush | on he put | they say. | "Quick, | take off
- 8 ts'ī^e te'in ya^e nī teō yī ha^e wūn dō' a^e ts'ī^e de-
brush," | he said | they say. | "Again | take off | brush." | Spike buck.
sōctc¹⁴⁴ teō yī ha^e del kūcts¹⁴⁵ wūn t gūn ān ya^e nī c kīk
Again | fawn | he took it off | they say. | Boys
- 10 nān ya^e nī ta' teī tes ya^e dō ha^e nān t ya^e te'in
came | they say. | "Where | did he go? | He hasn't come back," | he said
ya^e nī ta' teī La^e dō ha^e nān t ya^e te'in ya^e nī ta' teī
they say. | "Where | other one | he hasn't come back?" | he said | they
say. | "Where
- 12 te't tes ya^e cī ye^e c kīts dī de^e te't tes dē le te'in ya^e nī
did he go, | my | boy?" | "North | they went," | he said | they say.
ka^e tūc ke^e dō ha^e kwe^e ts'ūl san kwān ya^e nī ka^e cī
"Well, | I will track him." | Not | track | he found | they say. | "Well, | I

¹⁴⁰ Cf. Hupa kī la xūtc, "boy" (I, 360, 3).

¹⁴¹ The Kato say "two-two" instead of using a word corresponding to Hupa dīāk.

¹⁴² Cf. Hupa tcis loi, "he played" (I, 144, 4).

¹⁴³ For the first syllable cf. Hupa miñ- in several words containing this root listed on page 221 of Vol. III.

¹⁴⁴ de^e "horn," -sōs- "pointed," -tc "small." The s of the second syllable has been assimilated by the following c.

¹⁴⁵ Cf. Hupa dīl 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.

La^e tûc ke^e n dô ye dô ha^e ûs san te'in ya^e nî nō nî
 too | will track." | "There is none. | I didn't find it," | he said | they
 say. | "Grizzly
 kwe^e ûc san ne te'in ya^e nî na nec kwe^e n dô ye te'in 2
 track | I found," | he said | they say. | "Human | track | was not" | he
 said
 ya^e nî nant yai dô ha^e ts'ûl san kwe^e
 they say. | He came back. | He didn't find | track.
 ta' t'as in tee^e nâk ka^e cō n cōñ kwa' la in tee^e 4
 "Butcher | deer | two." | "Very well | you did | deer
 c kîk te'in ya^e nî wa ûñ añ gûl k'an kwōñ^e bût' bûñ
 my boys" | he said | they say. | He gave them. | Fire was | fire. | "Stom-
 ach for,
 ô te lî^e bûñ te'eL na^e be dûl^e ai^e n cōn gûl cûn ne te'in 6
 its liver for | roast." | "Let us try it. | Good | it smells," | he said
 ya^e nî be te gûts te' gûn al^e ya^e nî te' gûl kû^t n cōn ne
 they say. | He bit it. | He chewed it | they say. | He swallowed it. | "It
 is good.
 nîñ sâñ^e ac¹⁴⁶ te'in ya^e nî ka^e cî bec^e ai^e cî te'in 8
 You | put in your mouth," | he said | they say. | "Well, | I | will try it, |
 I" | he said
 ya^e nî te'n naL dûn¹⁴⁷ cî bec^e ai^e te'in ya^e nî cî La^e
 they say. | Te'naL dûñ | "I | I will try it" | she said | they say. | "I, | too,
 bec^e ai^e te'in ya^e nî dî ûn es^e ai^e ya^e nî cî La^e bec- 10
 I will try it," | she said | they say. | Up there | a row was | they say. | "I, |
 too, | I will try it.
 ai^e n cōñ ûñ gî te'in ya^e nî t'e' bec^e ai^e cî te'in
 It is good" | she said | they say. | "Raw | I will try it, | I" | she said
 ya^e nî La^e teō yî ha^e te'n naL dûñ te'in ya^e nî cî La^e 12
 they say. | Another | again | te'naL dûñ | she said | they say. | "I, | too,
 bec^e ai^e te'in ya^e nî cî La^e bec^e ai^e te'in ya^e nî
 I will try it," | she said | they say. | "I, | too, | I will try it," | she said |
 they say,
 te'n naL dûñ bec^e ai^e cî La^e te'in ya^e nî te'yante cî 14
 te'naL dûñ. | "I will try it, | I, | too," | she said | they say. | Old woman, |
 "I
 bec^e ai^e te'in ya^e nî kâc kîts ta cî bec^e ai^e in tee^e
 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 obscure, but it may be so told to emphasize the monstrosity of the grizzly bear people.

- 1 *ō sī^e cī La^e bec^{ai^e} bût' tē'in ya^enī ts'ūñ tūc kal*
 its head | I | too, | I will try | stomach," | he said | they say. | "Bone | I
 will break
- 2 *bī ge^e tē'in ya^enī ka^e cī ū tē ge^e bec^{ai^e} tē'in*
 marrow," | he said | they say. | "Well, | I | its ears | I will try," | he
 said
ya^enī ka^e cī kwe^e ūs sūt ka^e cī ō sō^e de dic tūñ
 they say. | "Well, | I | feet | I will pound. | Well, | I | its tongue | I will
 put in fire
- 4 *kwō^e mī^e tē'in ya^enī tē'ūc qōt' ō sūts tē'in ya^enī*
 fire in," | he said | they say. | "I will stretch | its hide," | he said | they
 say.
na^k ka^e ō sūts n cō ne cī ye^e t'e^e tē'in ya^enī tē'ō-
 "Two | hides | are good, | my | blanket," | he said | they say. | "Pound
- 6 *sūt tē'ūn t'añ bī nō' Le'¹⁴⁸ k't dūl ts'eg būñ naL gī*
 acorns. | Soak them. | We will eat soup. | Dog
ts'ūñ wa^{ac} yō gac tē'in ya^enī nō iñ yīñ naL gī
 bones | give. | Let him chew them," | he said | they say. | She put them
 down | dog
- 8 *yan in tē^e ts'ūñ ta' tēi būL sk'e^e tē'in ya^enī ka^c-*
 ate | deer | bones. | "Where | with | mush?" | he said | they say. | "Give
 them"
gūn ka^c tē'in ya^enī tē'n na dūl yeg in tē^e kwa^e tē'in
 he said | they say. | "We will drive | deer | for him," | he said
- 10 *ya^enī Lañ tō' yac k'a^e tō būl lūt ka^cts tō' gūc te-*
 they say. | "Many | go. | Arrows | carry. | Knife | carry | sack in
lē^e bī^e nō' ^{ac} tē'in ya^enī būl gūl gū^s¹⁴⁹ tō' tic na ka^e
 put it," | he said | they say. | "Fire-sticks | carry | two.
- 12 *ōL k'an būñ in tē^e gūt tē'a ne ta gūt t'ats būñ tē'in*
 You will build a fire. | Deer | is shot | will be butchered," | he said
ya^enī tēō yī ha^e in tē^e gūt tē'an tēō yī ha^e in tē^e gūt-
 they say. | Again | deer | was shot. | Again | deer | was shot
- 14 *tē'an ya^enī naL gī tōL tūc in tē^e yīL tēūb būn ta'-*
 they say. | "Dog | take. | Deer | he will catch. | Butcher.
t'as tē'wō būL ye bī^e ūñ^e tē'yān kī ya mūñ tē'in ya^enī
 Carry it | house in. | Women | will eat," | he said | they say.
- 16 *tē'eL na^e n tō' lāL in tē^e ū ye ya dō gō' he^e tē'in ya^enī*
 "Cook it. | Go to sleep. | Deer | under | you are tired" | he said | they say.

¹⁴⁸ Cf. Hupa root -Lū -Le (III, 239).

¹⁴⁹ būL "with" and a root corresponding to Hupa -wis, "to twist, to rotate" (III, 227), used of fire-making with the drill.

- yaⁿ tō' gūl ləL kəc bī^e sō' da būñ kəc bī^e te'in yaⁿ nī
 "Go to sleep. | Tomorrow | you will stay, | tomorrow," | he said | they
 say,
- nūn ka t'i nūñ¹⁵⁰ na' ke^e t'e kī Le ne^e ha^e na' be te'in 2
 chief. | "Bathe | girls | all | swim," | he said
- yaⁿ nī nō sī^e te' na tēōL de te'in yaⁿ nī kəc bī^e cañ
 they say. | "Your heads | wash," | he said | they say. | "Tomorrow | only
- ta ō' yac būñ hai bañ se k'ūñ te'in yaⁿ nī dūn dai ōL- 4
 you will live by the river | after that | Black rock," | he said | they say. |
 "Arrowheads | you will make,"
- teī būñ te'in yaⁿ nī na kwōñ te'ō' ya mūñ slūs te'ō'-
 he said | they say. | "Clover | you will eat. | Ground-squirrel | you will
 eat.
- ya mūñ Lañ k'ūn ta gīts te'ō' ya mūn ō dji^e ōL tūk būñ 6
 Many | jack-rabbits | you will eat, | you will kill,"
- te'in yaⁿ nī cac dūñ te' wō' būl būñ gūl kōte teūñ te'-
 he said | they say. | "Bear-clover | you will carry. | (Angelica | you will
 carry.
- wō' būl būñ hai da^e ūñ teī gel tcante te' wō' būl būñ te'in 8
 From the north | (bulbs) | you will carry," | he said
- yaⁿ nī dūc teō ō dji^e ōL tūk būñ te'in yaⁿ nī ō we cī wō'-
 they say. | "Grouse | you will kill," | he said | they say. | "Eggs | you
 will carry,"
- gūl būñ te'in yaⁿ nī dūcts we ce wō' gūl būñ Lōn L- 10
 he said | they say. | "Quail | eggs | you will carry. | Wood-rats
- gai Lañ ō dji^e ōL tūk būñ te'in yaⁿ nī
 many | you will kill," | he said | they say.
- ts'ūñ in tee^e kac kīts ts'ūñ te' tel gal yaⁿ nī dī- 12
 Bone | deer | old man, | bone | he threw | they say, | east.
- dūk' ts'ūñ te' tel gal yaⁿ nī dī de^e ts'ūñ te' tel gal
 Bone | he threw | they say, | north. | Bone | he threw
- yaⁿ nī dī nūk' ts'ūñ te' tel gal yaⁿ nī ba gūñ nō nī 14
 they say | south. | Bone | he threw | they say | coast. | "Grizzly
- dī dūk' būn dja^e te'in yaⁿ nī būt teō dī dūk' būn-
 east | will be," | he said | they say. | "Panther | east | will be,"
- dja^e te'in yaⁿ nī būts dī dūk' būn dja^e te'in yaⁿ nī 16
 he said | they say. | "Wildcat | east | will be," | he said | they say.
- nō nī dī nūk' būn dja^e te'in yaⁿ nī būt teō dī nūk'
 "Grizzly | south | will be," | he said | they say. | "Panther | south

¹⁵⁰ The Hupa have a word niñ xa ten, meaning "rich man, chief."

- bûn dja^e te'in ya^enî bûts dî nûk' bûn dja^e te'in
will be," | he said | they say. | "Wildcat | south | will be," | he said
- 2 ya^enî ba gûñ bût teô bûn dja^e te'in ya^enî nô nî
they say. | "Coast | panther | will be," | he said | they say. | "Grizzly
bûn dja^e ba gûñ te'in ya^enî bûts bûn dja^e ba gûñ
will be | coast," | he said | they say. | "Wildcat | will be | coast,"
- 4 te'in ya^enî sa' teô dî dûk' slîne ya^enî L tsô gûñ
he said | they say. | Fisher | east | became | they say. | Fox
dî dûk' slîne ya^enî la^enes dî dûk' slîne ya^enî te'-
east | became | they say. | Raccoon | east | became | they say. | Coyote
- 6 sî teûñ dî dûk' slîne ya^enî sle^eL k'ûts dî dûk' slîne
east | became | they say. | Skunk | east | became
ya^enî sîs dî dûk' slîne ya^enî sa'ts dî dûk' slîne
they say. | Otter | east | became | they say. | Mink | east | became
- 8 ya^enî dô lî dî dûk' slîne ya^enî L^egûc dî dûk' slîne
they say. | Bear | east | became | they say. | Rattle-snake | east | became
ya^enî te se^e teô dî dûk' slîne ya^enî bî ne^e dô tel tein
they say. | Bull-snake | east | became | they say. | Water-snake
- 10 slîne ya^enî dî dûk' t'a dûl k'ûts dî dûk' slîne ya^enî
became | they say | east. | Milk-snake | east | became | they say.
sûl gîts dî dûk' slîne ya^enî te'a hâl dî dûk' slîne
Lizard | east | became | they say. | Frog | east | became
- 12 ya^enî dûl lante dî dûk' slîne ya^enî be^eliñ ts'e k'e-
they say. | Salamander | east | became | they say. | Eel, | day eel,
nects Lô yacts dî dûk' slîne ya^enî Lô yac gaite da-
sucker | east | became | they say. | Trout, | hook-bill,
- 14 tca^e hâl ges slîne ya^enî dî dûk' Lôk' slîne ya^enî
black salmon | became | they say | east. | Steelhead | became | they say,
dî dûk'
east.
- 16 se ô' lañ ts'ûñ gasût ts'ûñ ô' sût te'in ya^enî
"Stones | get | bones | to pound. | Bones | pound," | he said | they say.
n cō ne ts'ûñ bî ne^e ô' sût te'in ya^enî qôt' ô' sût
"It is good. | Bone | back | pound," | he said | they say. | "Knee | pound,"
- 18 te'in ya^enî La^e qôt' ô' sût te'in ya^enî kwe^e ô' sût
he said | they say. | "Other | knee | pound," | he said | they say. | "Foot
pound,"

te'in ya^enī ō la^e ō' sūt te'in ya^enī t'ûn dûn ha^e
 he said | they say. | "Its hand | pound," | he said | they say. | "All the
 time
 ō' sūb būn ts'ûn dō ha^e te'n daL tūc būn n cō ne in tce^e 2
 you will pound | bones. | Do not waste them. | Are good | deer
 ts'ûn te'in ya^enī bût' dī tcō ōL tcūn ō dji k'e^e ō' Lō
 bones," | he said | they say. | "Stomach | clean out. | Small intestines |
 braid.
 cōn kwa' Liñ ō de^e tcūn ō' ʔac ts'ī^e bī^e yī he ʔac be- 4
 Well | do it. | Its horn | take away. | Brush in | take them. | Hide them.
 nō' sūn k'wa^e n cō ne in tce^e k'wa^e te'in ya^enī
 Tallow | is good | deer | tallow," | he said | they say.
 t'ûn dûn ha^e ō' gāñ in tce^e te'in ya^enī k'a^e tcōL t'a 6
 "All the time | kill | deer," | he said | they say. | "Arrows | put feathers.
 kʰacts ta' cūt s'ûL tiñ^e ō' gʰas¹⁵¹ tele^e ō' Lō te'in
 Knife | make. | Bow | scrape. | Sack | weave," | he said
 ya^enī sī^e bis ʔan ō' Lō te'in ya^enī kī tsa^e ō' Lō 8
 they say. | "Head net | weave," | he said | they say. | "Basket-pot |
 twine,"
 te'in ya^enī ō' est' ōL sūL te'in ya^enī tc'ûsts ō' Lō
 he said | they say. | "Pestle | peck," | he said | they say. | "Mill-basket |
 twine,"
 te'in ya^enī tc'ga ō' Lō tc'gats ō' Lō te'in ya^enī 10
 he said | they say. | "Basket-pan | twine, | small basket-pan | twine," |
 he said | they say.
 kī tsa^e tcō kī tsa^e yacts ō' Lō c nec tsel iñ bûL sūL tei
 "Large basket-pot | small basket-pot | twine, | basket-dipper, | seed-
 beater
 ō' Lō te'in ya^enī ts'al ō' Lō skīts yac ba te'in 12
 twine," | he said | they say. | "Basket-cradle | twine | baby small | for" |
 he said
 ya^enī in tce^e ō de^e bī^e teen ʔañ dūl sō ya^enī ō de^e yī tel-
 they say. | Deer | their horns | they shed | blue | they say. | Their horns |
 fall off
 del^e kai L'ût' in tce^e k't te bī^e na tc'ûs gel te't tes- 14
 winter middle. | Deer | they gathered up. | They made into a pack. | They
 carried
 giñ ya^enī nʰak ka^e te giñ ya^enī ye dūn na giñ tc'el-
 they say. | Two | carried it | they say. | House place | they brought it. |
 It is roasted.
 nai^e ya^e gūn yañ tc'ek yī gūn yañ s kits ye gūn yañ 16
 They ate it. | Women | ate it. | Children | ate it.

¹⁵¹ Cf. Hupa root -was "to shave off, to whittle" (III, 224).

te'ge qōt ū sūts ya^enī bel lañ gūt dūts ya^enī i da-
They stretched | its hide | they say. | Rope | much | is twisted | they say, |
(a kind of rope)

- 2 kī i da din tce in tce^e gūt te'añ nakai tes yai ya^enī
is made (?) | Deer | was shot. | Alive | it went | they say.

gūl teāt ya^enī tel ke^e in tce^e ya^enī ō de^e n tcag
They shouted | they say. | Was tracked | deer | they say, | its horn | large.

- 4 na l gī yīl teūt ya^enī ye gūn teūn ya^enī
Dog | caught it | they say. | He smelled it | they say. |

kwūn lañ

All.

VIII.—THE SUPERNATURAL CHILD.

skīts tee'¹⁵² ya^enī djiñ nes dūn Le^e nes dūn yī-
Baby | cried | they say. | Day | long, | night | long | it got light when

- 6 gūl ka lit skī tee' ya^enī teō yī ha^e ya t gūl tūc ya^enī
baby | cried | they say. | Again | they carried it around | they say.

da t ya cañ skī ya^en ya^enī na te'ō' būl na be ya l tei
"What is the matter | baby?" | they said | they say. | "Take it again." |
It swim | they made

- 8 ya^enī k'wūt ta ka ya^en tē ya^enī ō la^e bīk'¹⁵³ kwe-
they say. | On it places | they looked | they say. | Its hands in, | its
feet in

bīk' ka ūn tē ya^enī ō sī^e k'wūt ta ka ya^en tē ya^enī
she looked | they say. | Its head | over | they looked | they say.

- 10 ō te ge bīk' ka ya^en tē ya^enī c gī ya lē niñ ūn tañ
Its ears in | they looked | they say. | "I am sleepy. | You | take

skī dō skī ye kwūl lūc ce nō hiñ ō' tañ c gī ya lē hai
baby. | It does seem like baby. | You (plu.) | hold it. | I am sleepy. | That

- 12 kwūn lañ yis kan dō n tūc la le nō hin nō l iñ^e ckī cī-
many | days | I have not slept. | You (plu.) | look at it. | Baby | mine

ye^e da t ya cō kwūc te'in ya^enī dan cañ skī dī dī-
something is wrong," | she said | they say. | "Some kind | baby | this. |
It may be broke.

- 14 kwūñ^e yas la' na' ge te't dūl t'ō' kwūc ya^en ya^enī
Carry it. | Something stung it I guess," | they said | they say.

¹⁵² Cf. Hupa root -tewū -tewe (III, 280).

¹⁵³ Cf. Hupa meūk which has the same meaning (I, 157, 11).

- dō kwin nūs sən ne bûl ô' t'yiñ¹⁵⁴ lan yil kai tes i ne
 "I do not know. | Doctor it. | Many | mornings | I have looked
- skī ū te'ûñ^e tī cən dī skī dō cki ye kwa nāñ hai kwûn- 2
 baby | on account of. | Some kind | baby. | It is not baby. | This | many
- Lāñ yil kai dō n tûc lal tc'il t'ô't¹⁵⁵ ôl tcī n tûc lal
 nights | I have not slept. | It suck | make. | I will sleep.
- na be ôl tcī dən te cō kwûc cūt añ kwûc da t ya cən dī 4
 It bathe | make. | Something wrong I guess because | it cries I guess. |
 Some kind | this
- cki nō hīn naL te ka kō sī le ge gūn t'ê na hō tūn nāc
 baby. | You (plu.) | carry it. | I am sick | now. | We will move
- dī de^e tōl bûl skī ts'al bûl a he ū^e tûc bûl djañ 6
 north. | Hang up | baby | basket-cradle and all." | "Yes, | I will hang it
 up." | "Here
- ûn tee' bûñ nō' dō hai de^e tc'ûñ^e nō nūn yīñ na hūn dāc
 you may cry." | "Come." | North toward | they moved. | "Go back.
- skī ōn t gūc bûñ be dūñ kwic kwûn ye dūl tûc tel 8
 Baby | see. | It is dead I guess. | We will bury it."
- na hes t'yai skī ū te'ûñ^e bī tceñ ya kwān¹⁵⁶ ya^e nī
 He went back. | Baby | close by | he had come out | they say,
- ts'al bī^e hai ta na gūs nūc kwān ya^e nī sak tō^e bī^e na gūs- 10
 basket in. | There | he had been playing | they say. | Spring in | he had
 been playing
- nīc kwān ya^e nī Lō' tc'tet'ats kwān ya^e nī tc'ûc tel-
 they say. | Grass | he had cut off | they say. | He had spread
- kwān ya^e nī tō bī^e s'ûs da kwān ya^e nī tc't tes ya kwān 12
 they say. | Water in | he had sat | they say. | He had gone
- ya^e nī ca' na^e yacts na ūn gūL^e a^e kwān ya^e nī tcūn sī^e ts
 they say. | Creek little | he had made a weir | they say. | Pine cones
- nō la kwān ya^e nī nāk ka^e tc'kak' batse ye tc' gūn^e añ- 14
 he had put down | they say. | Two | net-poles | he had put in
- kwān ya^e nī tc'kak' Lō' bûl s'ûs Lōñ kwān ya^e nī
 they say. | Net | grass | with | he had woven | they say.
- tc't tes yai kwān yī de^e ya^e nī tc'e k'as tc'is teiñ kwān 16
 He had gone | down | they say. | Brush fence | he had made

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^enī beL nōn^ean kwān ya^enī tc'e k'as tc'is tcīn kwān
they say. | Ropes | he had put | they say. | Fence | he had made
- 2 ya^enī tc'ttes ya kwān ya^enī s'ūs k'an kwān ya^enī na-
they say. | He had gone | they say. | He had built fire | they say. | He
had made a weir
- ūn gūL^ea kwān ya^enī s'ūs k'an kwān ya^enī kwo kwe^e
they say. | He had built fire | they say. | His foot
- 4 ōyacts skū wūn yañ kwān ya^enī kwo kwe^e gūn tcag kwān
small | had grown | they say. | His foot | had become large
- ya^enī te tən teō kwūts gūn yai kwān ya^enī na ūn gūL-
they say. | Stream large | he had come down to | they say. | He had built
a weir
- 6 ^ea kwān ya^enī nai t gūL^ea tc'kak' yī tc' gūn^ean-
they say. | He stood up a stick, | net | he had put on it
- kwān ya^enī ts'ūn tsī^e s'ūs tiñ kwān ya^enī kwo-
they say. | Downhill head | he had lain | they say. | His foot
- 8 kwe^e gūn tcag kwān ya^enī kwōñ^e ōyacts s'ūs k'an-
had become large | they say. | Fire | small | he had built
- kwān ya^enī tc'ttes yai yī de^e teūn swōl^ete na k^e nō-
they say. | He went | north. | Stick | small | two | he had put down
- 10 la kwān ya^enī tc'gat ts'e^e tc'kak' būL s'ūs Lōn kwān
they say. | Iris | net | with | he had woven
- ya^enī Lōyacts kwa k'e^e ōyacts s'ūs Lōn kwān ya^enī
they say. | Suckers | its net | small | he had woven | they say.
- 12 k'a^e tc'ūst'a kwān hūt nō ūn tən kwān ya^enī tūn nī bi^e
Arrows | he had feathered when | he left there | they say. | Road in
- ts'kəL dūñ s'ūL tiñ^e nō ūn tən kwān ya^enī tc'ttes ya-
he had walked place | bow | he had put down | they say. | He had gone
- 14 kwān ya^enī kacts nōñ^ean kwān ya^enī tc'kəL dūñ
they say. | Knife | he had put down | they say. | He had walked place
- būL gūL gūs nat gūL^ea kwān ya^enī
firesticks | he had stood up | they say.
- 16 gūnt'ē skī tes ya yē cī ye^e hai de^e naL tee būñ ca
"Now | baby | went | mine | north | you must catch | for me,"
- tc'in ya^enī dō dūL sūs he tōL ke^e būñ dō yī de he^e ne^en-
she said | they say. | "We didn't see him." | "You must track him." |
"We are tired. | Land is large,
- 18 tcag tes dūL ke^e na wō' t lōs būñ tc'in ya^enī dō dūL sūs-
we tracked him." | "You must bring him back," | she said | they say.
"We didn't see him.

he nī ye^e skī dūt hī ya dji dō ye tce' kwa^{e157} yī gūL ka-
your | baby." | "What is the matter?" | "No. | She cried until | day.

le la^eL ba^e ūñ yīL kai kwūc tēg ge skī hai kwa ne- 2
Ten | nights | she has cried about it. | Baby | that | he did because.

tel kwan hūt skī wa nō i t' a ge skī cōñ l gai dañ ha^e
Baby | she wants." | "Baby | good | white | is like.

dō cī ye^e skī kwan hūt dī cō^e skī ye kwān nān te'in ya^e nī 4
Not mine | baby because. | Some kind | baby it was," | she said | they say.

dō ha^e kw ō tēi dō skī ye kwān nān cō tēi gūn ya ne cī ye^e
"Do not cry for it | not baby it is." | "I love | my

ckī dō ha^e deñ ñel le st'ō^e tce nō' nūn a ne tce' būL dō- 6
baby. | It did not stop. | Nearly | it killed us | crying with. | We did not sleep.

ha^e n tes dī la le lañ yīL kai tes dī i ne skī dī cō ye kwān-
Many | nights | we watched it. | Baby | some kind it is

nān skī dō ha^e kw ūn ce' cī ye^e te'ek dō kw ūc tce' tē le 8
baby." | "Do not for it cry, | my | woman." | "I will not cry."

s'ūs k'an kwān ya^e nī ō ya^ets teūñ swōl^ete nō la-
He had built fire | they say, | small. | Sticks | small | he had put down

kwān ya^e nī ōl te'wa i ō tēi bī^e s'ūs lī^e kwān ya^e nī 10
they say. | Eel-pot | its bottom in | he had tied | they say.

s'ūs Lōñ kwān ya^e nī nes tō bī^e nō ūn tēn kwān ya^e nī
He had woven | they say. | Long, | water in | he had put | they say.

teūn sī^ets tō nai te'ōL yī kwān hūt te' kəc kwān ya^e nī 12
Tree-heads (cones) | fish | he had named when | he caught | they say.

te' ga ts'e^e te'kak' bī^e nūn te'ūt ts'ūs teiñ kwān ya^e nī
Iris | net in | strings | he had made | they say.

būL te qōt te' gūn dūts kwān ya^e nī te't tes ya yī de^e tō- 14
Net rope | he had twisted | they say. | He went | north. | Water large in

n tcag bī^e naL^ea kwān ya^e nī
he had made weir | they say.

skī cī ye^e te sīL būL lē tce' gūt lan yīL kai te'in 16
"Baby | mine | I hung up | it cried because | many | nights," | she said

ya^e nī tōL ke^e būñ ya^e n ya^e nī ō tēi nī tēa nē dō yī he^e et
they say. | "You must track it," | they said | they say. | "I will leave
it | I am tired because.

na hūc dac tē le naL kūt de^e na wō' t lōs būñ te'in ya^e nī 18
I will go back. | You come back if | you must bring it back" | he said |
they say.

¹⁵⁷ Cf. Hupa suffix -ūx (III, 304).

- nes dũn te sōl ke de o tēō nō teic būn te'in ya^anī cki
 "Far | you track it if | you may leave it," | he said | they say, | "baby."
- 2 tēō yī nũn ya ye kwān nān hai o tēō nī tea nē nes dũn
 Another | came. | "That | I left | far
 tes ya hũt te'in ya^anī kwũn lān o tēō dũt tēan te'in
 he went because," | he said | they say. | "Enough, | we will leave it," |
 he said
- 4 ya^anī na dũt ya ye bī^a ũn^a dō ye he^ae tō wũn tgi ba e
 they say. | "We will go back | house toward. | I am tired. | Water for |
 I am thirsty.
 nes dũn te sī ya hũt dō ye he^ae stea gũn tē le
 Far | I went because, | I am tired. | I will sleep."
- 6 ca' na^a kwũts gũn yai kwān ya^anī na ũn gũl^ae kwān
 Creek | he had gone down to | they say. | He had made a weir
 ya^anī te'kak' nō ũn tēan kwān ya^anī s'ūs k'an kwān
 they say. | Net | he had put in | they say. | He had built fire
- 8 ya^anī te't tes ya kwān ya^anī yī de^a yō yī de^a nes dũn
 they say. | He had gone | they say, | north, | way north. | Far
 yō ũn ca' na^a n teag na nũn ya kwān ya^anī dō ha^a nan-
 over there | creek | large | he had crossed | they say. | He did not make
 weir
- 10 gũl^ae kwān ya^anī te'iyacts ts' tes tēan ya^anī yī de^a
 they say. | Canoe | he took | they say, | north.
 k' teL tēōt ya^anī nes dũn te't tes ya ya^anī yō yī de^a
 He stole it | they say. | Far | he went | they say | way north.
- 12 dō ha^a kw kwe^a gũl sān ya^anī ta cañ te't tes ya ya^anī
 Not | his track | was found | they say. | Somewhere | he went | they say.
 kw kwe^a cō kan n tē ya^anī dō yaL sūs ya^anī
 His foot | in vain | they looked for | they say. | They did not find | they say.
- 14 da ta bes ya kwũc ya^an ya^anī dī de^a tō bī^a tũn yac
 "On the bank he climbed I guess," | they said | they say. | "North |
 water in | you go,"
 ya^akwũL te'in ya^anī sīs niñ tũn yac dī de^a ya^akwũL-
 they told him | they say. | "Otter, | you | go | north," | they told him
- 16 te'in ya^anī sa'ts naLgī Lgai ka^a niñ tũm mīc dī-
 they say. | Mink, | ducks white, | "Well, | you | swim | north.
 de^a na kwũL sūs būn n dō ye nes dũn cō^a nī bī ne¹⁵⁸
 You 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 kwûc tc'in ya^enī kw kwa^e na' Lût ta cū kwûc
 "Somewhere I guess," | he said | they say. | "For him | you burn. |
 Somewhere I guess,"

tc'in ya^enī yō yī de^e nes dūñ gûl sən ya^enī yō yī de^e 2
 he said | they say. | Way north | far | he was seen | they say. | "Far north
 skīts qale gûl gellit tc'in ya^enī la ha^e na nēc yī da^e ūñ
 baby | is walking | evening when," | he said | they say, | one | person |
 from north.

nūn ya hût tāt s'ūs tən kwən ya^enī bī^e tc'ī yacts bī^e 4
 He came when, | he had taken from the water | they say. | In | canoe in
 s'ūs k'an kwən ya^enī tc't tes ya kwən ya^enī yī de^e
 he had built fire | they say. | He had gone | they say, | north.

nas Lût kwūn ya^enī dan cən nais Lût ya^en ya^enī dī- 6
 He had burned | they say. | "Who | is burning?" | they said | they
 say. | "North

de^e k'illek qale k'a^e yī gûl lēle s'ûl tiñ^e mûl dī-
 boy | was walking. | Arrows | he was carrying | bow | with | north,"

de^e tc'in ya^enī dō ō dūl tsūt de dan cō kwûc dō tc'ūñ- 8
 he said | they say. | "We didn't know him. | Stranger. | We did not
 speak

kūn nūt dī yī ce ū tc'ūñ^e nes dūñ yō yī de^e qale ya nūn
 to him. | Far | way north | he was walking," | they said.

tan tcō kwûts ts' gūn ya kwən ya^enī nan gûl^e a^e kwən 10
 River | he came down to | they say. | He had made weir

ya^enī kwōñ^e ū yacts s'ūs k'an kwən ya^enī tcūn
 they say. | Fire | small | he had built | they say. | Stick

swōlte nək ka^e nō la kwən ya^enī Lō yacts tc' gūn kan 12
 small | two | he had put down | they say. | Suckers | he had netted.

ts'neL yañ ō sī^e kwōñ^e mī^e s'ən ya^enī yī de^e ts't tes-
 He ate up. | Its head | fire in | lay | they say. | North | he had gone

ya ō tūs kwan ya^enī ca' na^e kwûts gūn ya kwən ya^enī na- 14
 beyond it | they say. | Creek | he had come down to | they say. | He had
 made weir

ūñ gûl^e a^e kwən ya^enī tc' kak' bûl nō tcūn tən kwən
 they say. | Net with | he had held

ya^enī Lōk' tc' gūn kən kwāñ ō sī^e kwōñ^e mūñ a s'ən 16
 they say. | Salmon | he had caught. | Its head | fire before | lay

ya^enī yī de^e tc't tes ya kwən ya^enī ca' na^e k'wûts ts'-
 they say. | North | he had gone | they say. | Creek | he had come down to

gūn ya kwən ya^enī na ūn gûl^e a^e tc' kak' tc' kak' bī ne^e 18
 they say. | He made weir. | Net | net's back-bone

- te'is tciñ kwañ hùt ye ts'gùn ɛ̃an kwàn ya'ni ges ts'gùn kan
he had made when | he had put in | they say. | Black salmon | he had caught.
- 2 ò sī^ɛ kwōñ^ɛ mūñ a sɛ̃an ya'ni ges n tcaɔ ò sī^ɛ be-
Its head | fire before | lay | they say, | black salmon | large | its head. | Eel
liñ te'gùn kan kwàn ya'ni kwō^ɛ būñ a s'ûl tin ya'ni
he had caught | they say. | Fire before | it lay | they say.
- 4 nək ka^ɛ ts'e k'e nēts ts'gùn kan kwàn ya'ni te'kak' bī^ɛ
Two | day eels | he had caught | they say. | Net in
kwō^ɛ mūñ a gūn t'ē kūn ūn dūn ya'ni kwe^ɛ ya'nel iñ^ɛ
fire before. | Now | it is near | they say. | Track | they saw
- 6 ya'ni nək ka^ɛ na nēc te'ûn t'an ya'te' be dūñ gūl sən
they say. | Two | persons | acorns | they were picking where | was seen
ya'ni
they say.
- 8 dan cō^ɛ qalē yī na ūñ ò ts'ûñ^ɛ kō nō' ic he ū^ɛ
"Some one | walks | from the south. | To him | speak." | "Yes,
ò ts'ûñ^ɛ kūn nūc yīc ta cō ūñ gūn yaL a niñ yō yī nūk'
to him | I will speak." | "Where | you walking, | you? | Way south
- 10 te sūñ ɛ̃uts ya'ni ta cō ūñ gūñ yaL nañ ò te'ûñ^ɛ na-
you ran off" | they say. | "Where | you walking? | Your mother | toward |
go back." |
hūn dac dō na hūc tē le dī de^ɛ c nañ ye c nən te'ûñ^ɛ nac-
"I will not go back. | North | my mother is. | My mother toward | I am
going.
- 12 da le nes dūñ nac da le n ta^ɛ tee ge na hūn das dō ye
Far | I am going." | "Your father | cries. | You go back." | "No
s ta^ɛ n dō ye dī nūk' dī de^ɛ c ta ye tət dji nan dūl tēL
my father | is not | south. | North | my father is." | "When | are you going
home?"
- 14 dō nac dūl tē le dō ta cō^ɛ sī da tē le dī de^ɛ cī ye^ɛ ne^ɛ ye
"I am not going back. | Not any place | I will stay. | North | my | coun-
try is.
ne^ɛ ye djañ la ne dī de^ɛ dan dji bī ye^ɛ c nən bī ye^ɛ
Country | here | much | north. | Who | hers | my mother | hers?"
- 16 te'in ya'ni dī dji būn nac tōL a dō sa' dūñ gūt dai
he said | they say. | "Why | you take me back? | Not | alone | stay
c dji ya ne tesī yayi dī de^ɛ tō nai tūn dūL ūc tēi tē lit
I like. | I went | north. | Fish | come | I will make.
- 18 yī da' ūñ tūn dūL būñ ges hai da' ūñ tūn dūL būñ da-
From north | must come. | Black salmon | here from north | must come. |
Hook-bill

- tea^h hal hai da^h ûñ tûn dûl bûñ Lōk' hai de^h ûñ tûn-
here from north | must come. | Spring salmon | here from north | must
come.
- dûl bûñ Lō yac tûn dûl bûñ be^h liñ tûn dûl bûñ hai- 2
Suckers | must come. | Eels | must come. | Here from north
- da^h ûñ Lō yac gaits tûn dûl bûñ hai da^h ûñ ts'ûn tel
trout white | must come. | Here from north | turtles
- tûl ac bûñ hai da^h ûñ te k'a tce hai da^h ûñ te't tûl ac bûñ 4
must walk. | Here from north | crabs | here from north | must walk.
- tō tat sūt' bûn dja^h ciñ hit' ca' na^h tō ûs tûm mûn dja^h
Water | will dry up | summertime. | Creek | water | will be cold.
- sak tō^h tō ûs tûm mûn dja^h tan tco tō sûl bûn dja^h 6
Spring | water | will be cold. | River | water | will be warm.
- dō cōñk nût dō^h bûn dja^h wûn ta tō nō nûc bûn dja^h wûn-
Not entirely will vanish. | Some places | water | will be standing. | Some
places
- ta tō nûl lîn tewōlte nûl lîn bûn dja^h 8
water | riffles short | will flow."
- nes dûñ tō na na gûl lî nē yî de^h se na dai^h ye ū ye
Far | water | runs down | north. | Rocks | stand up | under.
- da cō^h ta cō^h ût yî gûn t'ôt ya^h nî kō wûn tûn tût bûl- 10
Somewhere | where | it is foggy | they say, | it is cold. | It rains when,
- tē lit tō nai te'î le tē lit tō tûn yañ ya^h nî kai hit'
fish | will come when | water | rises | they say. | Wintertime,
- gûn tûn k'ût la ce^h L gaits ges na^h ca nes tco yî nat dûn- 12
fall becomes, | buckeye white, | salmon eye, | moon long, | entrance slip-
pery
- kwûl kût tco tciL teik tûn L tûk Lō' dûl k'ûs dañ^h gûn-
stick red, | leaves die (?) | grass dry, | long ago | spring was,
- da nit cin L^h ût na gûl Lût ût te' nûn yai tō n teag na- 14
summer middle, | it is burned over when | he came. | Water great | runs
down
- na gûl liñ ō ye ye te' gûn yai te' yañ kî te'en t get(s)' nâk-
under | he went in. | Women | saw him | two
- ka^h te' wōc bî^h ne^h n ce^h dûñ dō dâc cō^h kwûc yî hûn nâc 16
foam in | ground bad place | nobody | can go in
- kûn t'ê ya^h nî
is that kind | they say.

kwûn Lajñ
All.

IX.—YELLOWHAMMER'S DEEDS.

- ke gût t'eg yi tcō bī na cō k'a tcaL nī te'ūs sai^e tcūñ
He taught them, | dance-house in, | robin, | varied robin, | bluejay,
- 2 da tcañ^e tc'ūs sai^e būs te lō te lē linte dūs tei^e tcō dūcts
raven, | chicken-hawk, | owl, | humming-bird, | mountain-quail, | quail,
dūs tcō se ē dūnte slūs da taite gac tcō k'wūt kwī a gits
grouse, | sparrow-hawk, | ground-squirrel, | grey-squirrel, | red-squirrel,
- 4 seL tc' wōi seL kūt ī dēL na kē its sīs sa'ts L tsō gūñ
heron, | kingfisher, | crane, | duck, | otter, | mink, | fox,
Lañ be gût t'eg tei^ete wōte tc'ūL sūt dī da nes tcō tc'ō'
many | he taught. | Grosbeak, | thrasher, | blackbird,
- 6 tc'ō la kī ban sīs das tcañ yai n tañ yō' būs k'ai^e
meadow-lark, | sand-piper, | gopher, | mole, | scoter, | seagull,
t kac tcō cī lec le tcūn tei gī tcō tcūn nūL tcūnte tcūn-
pelican, | oriole (?), | woodcock, | sapsucker (?), | woodpecker,
- 8 saL teik k'ai kōs lūte k'ōs sō wī tcō ka' ts'ūs sai^e L cūn tcō
(a bird) | wood duck | goose, | bluejay (black),
būs tc lō Lgai tō ka lī gits tcō wī nal dalts qōt' yō' ūts tei-
white owl, | mud-hen, | "run-around-a-tree," | blue-bird, | thrush,
- 10 dūñ qō yants tc'ūn da ka yōs tcūñ tcūn tyacts t'e būL ca
buzzard, | condor (?), | curlew. | Moon
be gūn t'eg ya^e nī hai k'ai^e tc'etc sūL sūnte Lōn Lgai
he taught | they say, | these | wren, | chipmunk, | wood-rat,
- 12 tsīts gaitc la^e nes sle^e L kūsts sūts' būL nūL t'ai ca da-
pole-cat, | raccoon, | skunk, | flying squirrel. | "Moon | very bad
t'in cō na ōn dañ cyacts na nēc ō da^e tc'e nail gat de
is coming back, | my grandchildren. | People | their mouths | he has
sewed up
- 14 Le ne^e ha^e na kw nīc t'a kwic k'at de^e ō wūñ dañ^e na he-
all. | I am going to sling at him | soon." | Some | already | he loosened
gat ya^e nī ō nīc¹⁵⁰ nō nañ at ya^e nī
they say. | Half-way | he untied, | they say.
- 16 gūL gel^e ya^e nī ca na gūt da le cyacts gūn t'e na-
It was evening, | they say. | "Moon | is coming | my grandchildren. |
Now | I will sling at him."
kw nīc t'a tē le in tee^e tē le^e bī^e tc't teL būñ kwān ya^e nī
Deer | sack in | he had filled | they say.

¹⁵⁰ Cf. Hupa nē djit "middle" (I, 241, 5).

- bûl dai^e bî^e yî siñ ûñ na gût dal na k'ût sel gai bûl na-
Entrance in | from the west | he came along, | white gravel | with | he
threw at him
- kū wûl t'a ya^e nî tō na des bîl^e ya^e nî da tcañ^e kw da^e 2
they say. | Water | he sprinkled | they say. | Raven | his mouth
- tastcits ya^e nî kakw kwāl lē s djī sūs tûk tc'a wûñ tō-
he tore, | they say. | "Quickly | do that. | Is killing me | food for. |
Water for
- wûñ s djī ye gûl sai cō ûn tcī cōñ kwa kwûl la ō da^e 4
my heart | is dry. | Well you did, | well | you treated him." | His mouth
- na he gat ya^e nî Le ne^e ha^e cōñk tc'e nañ gāt ya^e nî tō
he untied | they say. | All | well | he untied | they say. | "Water
- ye tc'ga bîl^e ōl tcī Lañ ta ya ō nān na nēc tc'e ga ne- 6
they bring in | you cause. | Much | let them drink. | People | he had killed,"
- kwa nañ tc'in ya^e nî būntc bûl cōñk sta na hūñ ăt
he said, | they say. | "Yellow-hammer | well | he sits | you untie"
- tc'in ya^e nî cōñk' kwa kwûc la ge dañ^e st'ō^e tce nō tein- 8
he said | they say. | "Well | I did to him, | while ago. | Nearly | he killed
you.
- nūñ a nē kwān nān Le^e yil ka na hūc gāt tē le Le^e nes-
Night, | until morning | I will untie. | Night | long
- dūñ yil ka tē le na hūc ga kwa^e tc'añ ta' tcūt na nēc 10
morning will be | I am untying yet. | Food | cook. | People
- c gī na ē kwān nān cō ne kwañ hūc la ge nō' da^e na he sī-
are hungry. | It is good | I did to him. | Your mouths | I untied.
- ga de kē nōl get kwān hūt kw djī sīl tûk e in tce^e ta' t'as 12
Because you were afraid | I killed him. | Deer | butcher;
- na nēc ya mûñ sk'e^e ta tc'ō' bûl Le ne^e ha^e ō' sūt
people will eat. | Mush | prepare. | All | pound
- tc'ûn t'añ na nēc na dūl tea mûñ ban tcō ō tc'ûñ^e tō'- 14
acorns; | people | will eat a meal. | Mussels | toward | go
- yac wûñ n teag ta' tsit tkac tcō tel^e ūts ya^e nî kw-
some. | Very | low tide." | Pelican | ran | they say. | His mouth
- da^e tc lē linte kw da^e sōste ban sīts hañ kw da^e 16
humming-bird | his mouth | slender, | sand-piper | he | his mouth
- sōste ya^e nî
slender, | they say.
- Le ne^e ha^e tet'a ya^e nî tc lē linte dī de^e tc'ūs sai- 18
All | flew (in pairs) | they say. | Humming-birds | north, | bluejays

- tein dī de^e dūc teō tet'a ya^e nī nakē its dī de^e yō-
north, | grouse | flew (in pairs) | they say. | Ducks | north, | far north,
- 2 yī de^e būc k'ai^e dī de^e k'ai^e ts'etc na cō^e k'a teūn tea-
seagulls | north, | wrens, | robins, | wood-cocks,
- gī teō te'ūs sai^e dī de^e na cō^e k'a dī de^e seL teūn dūn ne
chicken-hawks, | north, | robins, | north, | "mocking-birds,"
- 4 seL kūtī bansīts dī de^e te'ō' dī de^e būs te lō dī de^e
kingfishers, | sand-pipers | north, | blackbirds | north, | owls | north,
- būs te lō L gai dī de^e teaL nī dī de^e teū nal dalts dī-
white owls | north, | varied robins | north, | "tree-run-around" | east,
- 6 dūk' dūc teō teūL sūt ī da^e nes teō se ē dūntc dī dūk'
grouse, | thrashers, | sparrow-hawks, | east,
- teī dūn gō yante dī dūk' yas da lōts būntc būl ts'ūs sai^e-
thrushes | east, | juncos, | yellowhammers, | bluejays,
- 8 teiñ dī dūk' sel te'wōi dī dūk' te'ō' dī dūk' ts'ūs-
east, | herons | east, | blackbirds | east, | bluejays (white)
- sai^e L gai dī dūk' t'e^e būl dī dūk' būs būntc te'a hal
east, | curlews | east, | (an owl), | frogs,
- 10 dī dūk' dūl lants dī dūk' sūl gīts bī ne^e dō tel teiñ dī-
east, | salamanders | east, | lizards, | water-snakes | east,
- dūk' teūs se^e teō naL cōt dī dūk' L^e gūc dī dūk' sūl-
bull-snakes, | grass-snakes | east, | rattlesnakes | east, | lizards (long)
- 12 dji nes teō dī dūk' t'a dūl k'ūts dī nūk' be^e liñ dī nūk'
east, | milk-snakes | south, | eels | south,
- ts'e k'e nēets dī nūk' Lō yac gaite dī nūk' Lō yacts dī-
day-eels | south, | trout | south, | suckers | south,
- 14 nūk' ges dī nūk' da tea hal dī nūk' lōk' dī nūk' te'ō lō
black salmon | south, | hook-bills | south, | steel-heads | south, | catfish
- tō nai L teik dī nūk' tō nai L tsō dī nūk' Lō yac ō yacts dī-
"fish-red" | south, | "fish-blue" | south, | fish (small) | south,
- 16 nūk' Lō yac da ban teō dī nūk' Lō^e tel dī nūk' t'an t gūl-
(fish) | south, | flatfish (?) | south, | devil-fish
- yōs dī nūk' yō^e teūl iñ dī nūk' Le ne^e ha^e L ta' kī dī de^e
south, | abalones | south. | All | different kinds | north.
- 18 Le ne^e ha^e L ta' kī dī dūk' Le ne^e ha^e L ta' kī dī nūk'
All | different kinds | east. | All | different kinds | south.
- Le ne^e ha^e L ta' kī dī se^e
All | different kinds | west.

bûntc bûl s'ûs tin yī teō bīe yī dūk' sa' dūñ ha te'ek
Yellow-hammer | lay | dance-house in | east | alone. | Women

nək ka^e ɬL te ba gūñ ūñ n hūL gūñ yaL kwūL ūñ 2
two | "Well, | coast toward | with us | walk," | they said to him

ya^e nī he ūe te'in ya^e nī skīts nək ka^e nō' dōe te'in
they say. | "Yes," | he said | they say. | Children | two, | "Go ahead" |
he said

ya^e nī ba gūñ saisañ dūñ ts'yañ kī ban teō ya^e tein 4
they say. | Coast | sandy beach | women | mussels | they obtained

ya^e nī gūl k'an ya^e nī ban teō ta gīs gin ya^e nī kwōñ-
they say. | A fire was | they say. | Mussels | they brought out of water |
they say. | Fire place

dūñ ban teō nat gūl gal ya^e nī gūl teūL ya^e nī ban- 6
mussels | they poured down | they say. | Were opened | they say | mussels.

teō ɬL te ban teō te'ūñ yañ te'in ya^e nī ka^e na hī-
"Well, | mussels | eat," | she said | they say. | "Well, | we will go back

dūL ye bīe ūñ^e ɬL te kwūL ūñ ya^e nī he ūe te'in ya^e nī 8
house toward, | come on" | they told him | they say. | "Yes," | he said |
They say.

ts'yañ kī nək ka^e skīts nək ka^e yī dūk' na hes del^e
Women | two, | children | two | east (up) | went back

ya^e nī kw nēL iñ^e ya^e nī te k'wūts yī gūñ ya ya^e nī yō- 10
they say. | They looked at him, | they say. | He went down to the water, |
they say. | Far

ōñ t k'ūñ dūñ ts'yañ kī kw nēL iñ^e ya^e nī
on bank | women | looked at him | they say.

te'ī yacts te'e ūñ tən ya^e nī ban tōe bīe ūñ^e kw teō 12
Canoe small | he took out | they say. | Ocean | toward | his grand-
mother,

Lōn te ge^e neets bīe nō lōs kwān ya^e nī te'ī bīe ne^e na-
long-eared mouse, | he had led in | they say. | Canoe in | soil | he had poured
in

deL gal kwān ya^e nī te'ī bīe gūl k'a mūn ya^e nī tan cō- 14
they say. | Canoe in | fire will be | they say. | "Tancōwe

we tan cō wē tan cō we teiñ te'in ya^e nī Lōn te ge^e-
tancōwe | tancōwe | tein" | he said | they say. | Long-eared mouse,

neets nō le da kəts steaitc tō nai da gūñ dūl ē wa kəts 16
"Deeps | keep one side, | my grandchild, | fish | swim on surface | keep one
side.

kat kwūL lic n dji nes^e a^e ē te'in ya^e nī tan cō we
This way | it seems | your heart | has gone!" | she said | they say. | "Tan-
cōwe

- tan cō we tan cō we teĩn te'in ya^enĩ te'gūt tĩ lit tō-
tancōwe | tancōwe | tein'' | he said | they say. | He taking it when | water
through
- 2 bi^eũñ^e yist'ōt gūnt'ē yīgūt tĩL ya^enĩ tan cō we tan-
fog | now | he took it along | they say. | "Tancōwe | tancōwe
cō we tan cō we teĩn te'in ya^enĩ tan cō we tan cō we
tancōwe | tein'' | he said | they say. | "Tancōwe | tancōwe
- 4 tan cō we teĩn te'in ya^enĩ nō le da kats stcaite kat
tancōwe | tein'' | he said | they say. | "Deeps | keep one side, | my grand-
child. | This way
kwũllũc n dji ngũs^aē te'in ya^enĩ te'ttes ya
it seems | your heart | has gone," | she said | they say. | He went on
- 6 ya^enĩ yōyĩse^e tō ne^eũñ^e tan cō we tan cō we tan cō we
they say, | far west, | water other side. | "Tancōwe | tancōwe | tancōwe
teĩn te'in ya^enĩ gē kūs ya^enĩ te'iyacts gē kūs
tein," | he said | they say. | It went fast | they say. | Canoe small | went fast
- 8 ya^enĩ kakw ta L^eūt¹⁰⁰ ya^sliñ^e ya^enĩ tan cō we tan-
they say. | Quickly | ocean middle | they were | they say. | "Tancōwe |
tancōwe
cō we tan cō we teĩn te'in ya^enĩ tet bĩl^e ya^enĩ gūn-
tancōwe | tein'' | he said | they say. | It rained | they say. | Now
- 10 t'ē t'a^e kw sīda^e waLk'ũts gūnt'ē gūndōe bũñ ya^enĩ
feather | his head | he put in, | now | was vanishing | they say.
naL cūl ūt gūn tea' ya^enĩ gūnt'ē yist'ōt t gūn gūts
It was wet because | it became large | they say. | Now | fog | was swirling
- 12 ya^enĩ te'ttes ya ya^enĩ dōteō dai¹⁰¹ te'gūt tĩL ya^enĩ
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 teĩn te'in ya^enĩ kat
"Tancōwe | tancōwe | tancōwe | tein'' | he said | they say. | "This way
- 14 kwũllũc n dji ngũs^aē stcaite kakw gūn tĩL naL-
it seems. | your heart | has gone, | my grandchild, | quickly | take it
along." | "Build fire again
k'añ stcō te'in ya^enĩ tūt bũl tē le tan cō we tan cō-
my grandmother" | he said | they say. | "It will rain." | "Tancōwe |
tancōwe
- 16 we tan cō we teĩn te'in ya^enĩ na gūL cūL ya^enĩ
tancōwe | tein'' | he said | they say. | He got wet | they say.

¹⁰⁰ Cf. kai L^eūt "middle of winter," p. 113, l. 14, above.

¹⁰¹ Cf. Hupa root -da "to be poor in flesh" (III, 254), also used with preceding ō.

cōnk' gūn tīl stcaite te'in ya^anī tō nāi da gūn dūl-
 "Well | take it along, | my grandchild," | she said | they say. | "Fish |
 swimming on the surface

le' wakwəts tan cō we tan cō we tan cō we teiñ te'in 2
 keep away from." | "Tancōwe | tancōwe | tancōwe | tein" | he said

ya^anī gūl gel^a ya^anī tca kwūl gel^a bī^a te' gūl tīl
 they say. | It was evening | they say. | Very dark | in | he took it along

ya^anī tan cō we tan cō we tan cō we teiñ te'in ya^anī 4
 they say. | "Tancōwe | tancōwe | tancōwe | tein" | he said | they say.

t'a^a kw sī da^a wak'ūts bī ne^a nōn tena^a ya^anī gūn-
 Feather | his head | he put in | its back | was left | they say. | Now

t'ē ban tō^a ts't dūct^a tsan ya^anī kūn ūn dūn nē stcō 6
 ocean (breakers) | he heard | they say. | "It is near, | my grandmother,

k'a de^a kakw gūn tīl stcaite te'in ya^anī tət ūs tan
 soon." | "Quickly | take it along, | my grandchild," | she said | they say. |
 He took it out

ya^anī ha ge nō nūk kūs tō gūn lūts^a stcō tō gūn lūts^a 8
 they say. | Long time | it floated about. | Water | was rough. | "My
 grandmother, | water | is rough,

stcō tət ūs k'ūts ya^anī te' ūn t'an nō ōl kw dūk' tət-
 my grandmother." | He pulled it out | they say. | Acorns | mouldy | on
 top | he ran out

ūs la' ya^anī te'ī te' ūl tēt^a kw tēō būl tət ūs səs ya^anī 10
 they say. | Boat | he caught | his grandmother | with | he dragged out |
 they say.

te'ī nat gūl^a ya^anī stcaite ca ūl k'añ gūc tūl lē
 Boat | he placed on end | they say. | "My grandchild, | for me | build a
 fire, | I am cold."

stcō te' ūn t'añ la^a ha^a dē dūn^a c būñ kwōñ^a dūñ ūl- 12
 "My grandmother, | acorn | one only | you may put in fire | fire place," |
 he told her

te'in ya^anī kw tēō tə ca^a stcō tə ca^a te'in ya^anī
 they say, | his grandmother. | "I am going, | my grandmother, | I am go-
 ing," | he said | they say.

yō ōñ dan cō^a te' qale c ta^a c gūn da ne kwūc cūl- 14
 "Over there | somebody | walks, | my father." | "My son-in-law I
 guess | Huckleberry-water-place.

cī ye tō dūñ^a dō kwa te' gūl lē hañ kwūc kwūc tge^a c gūn-
 No one has sung for him | him I guess. | Let me look at | my son-in-law."

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

¹⁶³ Cf. Hupa *tewilte* "huckleberry" (III, 14).

- da ne ke dūn¹⁶⁴ ya^e nī dō n kē hīt' nūc ī ne a dōc yī
He died | they say. | "Nothing too bad | I look at | I boast,
- 2 ce dūn kwai t'a^e k'wūn na nastan kwan¹⁶⁵ ya^e nī ye bī^e
I died." | Feather | he had waved over him | they say. | House in
ye tē' gūn ya ya^e nī tē'ek kw be tce^e be dūn ya^e nī t'a^e
he went in | they say. | His mother-in-law | died | they say. | Feather
- 4 k'wūn na nastan ya^e nī ce dūn nē kwan nān tē'in ya^e nī
he waved over her | they say. | "I died," | she said | they say.
tē'sī^e telañ tē'sī^e ka ga^e an ya^e nī tē'ek nūn ūst k'e^e
Head, | whale | head | she took up | they say. | Wives | got up
- 6 ya^e nī na ka^e ha^e tē'ek tē'ūn yan kwal ūn ya^e nī
they say | both | wives. | "Eat," | they told him | they say.
sīte na ka^e ha^e c gūn da ne kw tō' lōs k'ūn dūn tō nai
"My daughters | both, | my son-in-law | lead him. | Yesterday | fish
- 8 na hes le ge n tca g tō nai kwan hīt sai tē' qōts na ōn-
swam along. | Big | fish | it was because | sand | it broke up. | It will come
again probably.
da kwūc ts'ūs qōt de^e bel kats nō wa ō tan dja^e tāt ōl tūc-
If he spears it, | spear-pole | let him hand you. | You must take it out of
the water.
- 10 būn la^e ha^e ts'yan kī ōl k'añ tē'in ya^e nī na ūn te-
One | woman | build fire," | he said | they say. | It swam along.
lēg dō tō nai ye cta^e ye kw sī^e kwōñ^e mūl na kw-
"Not | fish is. | My father it is." | His head | fire | with | he beat him
- 12 nēl gal ya^e nī hai ye tō nai na gūl leg ūñ qōt bel kats
they say. | "That | fish | is swimming down. | Spear it. | Fish-spear
nō wān tīc būn s'ūs qōt ya^e nī tē'ek wa ūn tañ ta yīs tiñ
give us." | He speared it | they say. | Wives | he gave it (spear). | He took
it out of the water
- 14 ya^e nī ō sī^e nai nēl gal ya^e nī ka^e na hī dūl tē'in
they say. | Its head | he beat | they say. | "Well, | we will go back," | he
said
ya^e nī ō da^e bī^e ye ya^e tē'ūl la hūt yai hīl tiñ ya^e nī ye-
they say. | Its mouth in | they put their hands in when | they picked it
up | they say. | House in,
- 16 bī^e ūñ^e yō ōñ ye bī^e yai nūl tī nūt ts'ūn kwōste wūn-
further | house in | they brought it when | "Pin-trout | he must have mis-
taken (?)

¹⁶⁴ ke dūn and ce dūn 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.

nō gūn ta kwai c gūn da nī te'siē ūs teī te hūñ te't tel-
my son-in-law. | Its head | I will fix." | Water toward | he took it

tiñ ya^enī te' na te'ūs dēg tən nas tiñ te' gūn tcāi¹⁶⁶ 2
they say. | He washed it. | He took it out. | He buried it

ya^enī ka na gūn 'añ ya^enī dje^e gūl tceL¹⁶⁷ ya^enī kō sī^e
they say. | He took it out | they say. | He split open | they say | its head.

wa ūñ kəñ ya^enī būntc būl cōt 1 ta kwāi iñ ya^enī 4
He placed before him | they say. | Yellow-hammer | in vain | every way |
he did | they say.

te'ek yīs tceL kwān nāñ ya^enī te' gūn yan ya^enī
Wife | split it up | they say. | He ate it | they say.

te'ūn t'an ō nō' lāñ sīte kō tō' lōs c gūn da nī na- 6
"Acorns | go after | my daughters. | Take along | my son-in-law. | Let
him knock them off.

nōL gal dja^e La^e ha^e te'ūn t'an te' ga te'ō le^e dja^e nək ka^e
One | acorn | let him crack (?). | Two

te' tōL k'as dja^e wō' gel būñ tcūñ bes tañ kwān ya^enī 8
let him drop. | You will carry them." | Stick | he had carried up | they say.

ō sī^e dak' na nēL gəl ya^enī ts' yañ kī tea ya^e heL tce'¹⁶⁸
Her head over | he beat | they say. | Women | shouted

ya^enī nək ka^e kī ye^e da t ya tēi nō sī^e nūn sūL gal 10
they say, | two | his. | "Why | our heads | you beat?

te'ūn t'an ạn dūt t'ē ūñ gī na na gūt yai nək ka^e te'ūn-
Acorns | we are like." | He came down. | Two | acorns

t'an te't tel k'as ya^enī t būl bī^e nōñ 'añ ya^enī dē- 12
he threw | they say. | Burden basket in | he put them | they say. | It was
full

mūñ^e ya^enī La^e t būl bī^e nōñ 'añ ya^enī dē mūñ^e
they say. | One | burden-basket in | he put | they say. | It was full

ya^enī ya^e hes giñ ya^enī ye bī^e ūñ^e ya^e nūñ iñ ya^enī 14
they say. | They carried it | they say. | House to | they brought it | they
say

ye bī^e da t ya tēi dō ye tcūñ bes tən kwān hūt nō na-
house in. | "What is it?" | "Nothing. | Stick | he had taken up | without
our knowledge."

tag ha^e dō ūn kwūL kwōL nūk kwañ 16
"Why didn't you tell him?"

¹⁶⁶ Cf. Hupa root -tewai -tewa (III, 275).

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

¹⁶⁸ Cf. Hupa kya tel tcwū "it cried" (I, 342, 10).

- yī na ũñ la^h ha^e na nēc nūn ya ya^e nī c gūn da nī
From the south | one | person | came | they say. | "My son-in-law
- 2 būntc būl tc' nūn yai kwī tē dūg gē kwa nāñ kw wō' lōs-
Yellow-hammer | has come. | We all died." | "You must bring him.
- būñ k'at de^e gūl gūl de^e tc'n nō dac dja^e kiñ ha^e kw-
Soon | it is evening when | let him dance, | him. | We will look at him."
- 4 nūt dūl iñ^e dja^e he ũ^e k'at de^e gī dūl tē le tc'in ya^e nī
"Yes | soon | we will come," | he said | they say.
- tc' nūn ya ya^e nī būntc būl le ne^e ha^e tc'en ya yī tēō bī^e
He came | they say | Yellow-hammer. | All | went out | dance-house in.
- 6 tc' kwōn t gets le ne^e ha^e be dūñ ya^e nī t'a^e kw sī da^e
They watched him. | All | died | they say. | Feather | his head
- tc'e ũn tən ya^e nī k'wūt na nas tən ya^e nī kwūn lāñ ha^e
he took out | they say. | He waved it over them | they say. | Every one
- 8 na nast k'e^e ya^e nī kwa^e nō' dac c gūn da nī ka nō tc'n-
got up | they say. | "Quick, | you dance | my son-in-law, | he will look at
you."
- ne lī mūn dañ^e cō^e gūt dūt da ce kiñ tc' nōn dac tc'in
"Long time | in vain | we have danced, | him, | let him dance," | he said
- 10 ya^e nī tc' gūn dac ya^e nī bēl ke^e ya^e nī ka^e niñ nūn-
they say. | He danced | they say. | He finished | they say. | "Well, | you |
dance,
- dac būntc būl ya^e nī he ũ^e nūc dac tc'in ya^e nī
Yellow-hammer" | they said | they say. | "Yes, | I will dance," | he said |
they say.
- 12 tc' nūn dac ya^e nī ban tō^e dī tc' nūn ʔañ ya^e nī tc'-
He danced | they say. | Ocean | here | came | they say. | He danced.
- nūn dac ban tō^e dī būl dai^e bī^e kte yī tes ʔan ya^e nī
Ocean | here | near entrance | it went by | they say.
- 14 k'ūn dūñ dō kwa t' iñ dac tīn dī k'ūn dūñ dō kwa t' iñ
"Before | it did not do that. | Why does it do that? | Before | it did not do
that.
- be nē sīl git de¹⁰⁰ ban tō^e be nē sīl get de ban tō^e tc' n nūn-
I am afraid of | ocean. | I am afraid of | ocean." | He danced until
- 16 dac kwa^e ban tō^e ye yī gūn ʔañ ya^e nī ye bī^e na nēc
ocean | came in | they say. | House in | people
- nūn ũl kūt ya^e nī tō dē mūn^e ya^e nī yī tēō bī^e ba na-
floated | they say. | Water | it was full | they say. | Dance-house | post

¹⁰⁰ Cf. Hupa mī nes git "it was afraid" (I, 295, 4).

- t'ai¹⁷⁰ nûns'ûst'a ya^enî bûntc bûl tcîñ tc'in ya^enî
he flew against | they say | Yellow-hammer. | "tcin" | he said | they say.
- be te' ma dût tc'ûl tcût dût ban tõe nan n dõe ya^enî dõñ- 2
He embraced it when | he caught it when | ocean | became none again |
they say. | "Some kind
- kî an t'ê kwai c gûn da nî na kw tõe lõe na kw te gõe lõe
you must be, | my son-in-law." | "Take him home." | They took him
home
- ya^enî na kwõñ út lõe ye bî^e 4
they say. | They led him back | house in.
- kac bî^e na hûc dactê le tc'in ya^enî tc'ek nûl tạ-
"Tomorrow | I am going home," | he said | they say. | Wife | "With
you | I will go
- cac tẽ le kac bî^e cî La^e nûl tạ cac tẽ le tc'in ya^enî 6
tomorrow." | "I | too | with you | I will go," | she said | they say.
- na hest ya Le dũñ yõ õñ Lõn tc ge^e nẽcts tc'ûn t'an de-
He started back | morning. | Over there | Long-eared mouse | acorn | had
put in the fire
- t gûl dele kwạn ya^enî kwõñ^e tc'neL sũs kwạn ya^enî 8
they say. | Fire | had gone out | they say.
- La^e ha^e õ sa ye de dũñ ẽac nûl dĩa nî ãñ gĩ c teõ na hũc-
"One only | its shell | you put in fire" | I told you. | My grandmother |
I am going back."
- dactê le he ã^e na hĩ dũl Lõn tc ge^e nẽcts tc'tel tcõt¹⁷¹ 10
"Yes, | we will go back." | Long-eared mouse | stole
- ya^enî tc'ûn t'an nõñ k tcũñ Lõ' ka kĩ da ye L tag tcĩ-
they say, | acorns, | tarweed seeds, | grass seeds, | flowers, | black oak, |
white oak,
- teañ ãn tc'wai teõ la cĩ^e t kõe ics na deL nũn kwõs tiñ 12
sweet oak, | buckeyes, | chestnuts, | sugar-pines, | wild cherries,
- k'ai^e ka^e tc'ĩ ta nact tĩc tẽ le ta nãñ k'ũts ya^enî ka^e
hazel nuts. | "Well, | canoe | I will take back." | He took it down | they
say. | "Quick
- bĩ^e nũnsat cĩ ye^e tc'ek nĩñ La^e bĩ^e nũnsat nes dũn ne 14
in it sit, | my | wife. | You | too | in it sit. | It is far.
- tũt bũl le na he kũts tc'ĩ tan cõ we tan cõ we tan cõ we
It rains. | It goes fast | canoe. | Tancowe, | tancowe, | tancowe,
- tcĩñ tc'in ya^enî yĩst'õt hĩ gũt tĩL ya^enî yĩ sĩn ãñ 16
tcin" | he said | they say. | Fog | came | they say. | "From the west

¹⁷⁰ ba "main, chief," na t'ai "it stands vertical." The center post of the dance-house seems to have been sacred.

¹⁷¹ This verb is a common name for mouse in Athapascan.

- kakw nan t tīl s tcaite te'in ya^e nī Lōn te ge^e nēts
quickly, | bring it back, | my grandchild," | she said | they say, | Long-
eared mouse.
- 2 ta L^eūt te'ek[·] nañ n dō^e ya^e nī t gūn nast gets te'ek
Ocean middle | wife | was not again | they say. | He looked back. | Wife
n dō^e ya^e nī La^e te'ek bī^e sta ya^e nī nes dūn ne ta tēi
was not | they say. | Other | wife | in it was sitting | they say. | "It is
far. | Where
- 4 nat ūl te'in ya^e nī La^e te'ek dō ye na hest ya ye
your sister?" | he asked | they say. | Other | wife | "Is not. | She went
home.
yis t'ōt ʔndūt t'ē ye ta L^eūt tet bī^e ya^e nī t ga ma
Fog | we are." | Ocean middle | it rained | they say. | By the shore
- 6 te'ek na hest ya kwān ya^e nī ta nast ya te'i te'el tēut
wife | had gone back | they say. | He went out. | Canoe | he caught.
ta nas sas s tēō ka^e ta nūn dac djañ ha^e sūn da būñ
He pulled it out. | "My grandmother, | well, | come out. | Here | you will sit.
- 8 sa' dūñ na hūc da s kik ō nūc t ge^e dja^e
Alone | I will go back. | Children | I will look at."
na ūn t yai yī tēō bī^e ye na gūt yai na nes tiñ yī tēō bī^e
He came back. | Dance-house | he went in. | He lay down | dance-house in.
- 10 s kits nək ka^e yī tēō ō ts'e k'e bī^e172 ye ya^e gūt ge kwān
Boys | two | dance-house | its navel in | they had looked in
ya^e nī na kūc tes nai c nān sta^e kwūl liets173 s'ūs tiñ
they say. | They ran back. | "My mother, | my father | something like |
is lying
- 12 i niñ kw tūk hai yī ha^e kw kwe^e dō a nōñ a ge hīt de ka
in a corner | up. | That only | his foot." | "Don't lie about it." | "There
kwōn t gūc he ū^e kwōc t ge^e te'ne gūl in^e ye te' gūn yai
look." | "Yes, | I will look." | She looked at him. | She went in.
- 14 cī ye^e dūñ nan t ya ūñ kwān te'ek ō sī^e na hel sūt' kwān
"My husband, | have you come back?" | Wives | their heads | had been
shorn
ya^e nī nək ka^e ha^e dje' ō sūn ta^e ū laik' te' gūl Le kwān
they say | both. | Pitch | their foreheads | their tops | they had smeared
- 16 ya^e nī s kits nək ka^e ha^e ū sūn ta^e ū laik' te' gūl Le kwān
they say. | Boys | both | their foreheads | their tops | they had smeared

172 The smoke-hole of the dance-house.

173 The diminutive seems to be attached to this verb-like form.

ya^enī ɔl te ye nūn dɔc ye bī^e tc'gūn teeɡ nək ka^e ha^e
they say. | "Well, | come in | house in." | They cried | both

tc'ek ya^enī tc'añ na tīgūc tean ya^enī 2
wives | they say. | Food | he ate | they say.

k'ĩñ c ne^e k'ĩñ se t bō ict^s stcō djil ūlle se-
"Juneberry | my back, | juneberry. | Stone | round | my kidneys | be-
come. | Stone flat small

n telts csa ke^e ūlle tc'in ya^enī yī bañ nō cūl gal 4
my spleen | become," | he said | they say. | "Other side | throw me.

hai ūn teññ nō cūl gal tc'in ya^enī
This side | throw me," | he said | they say.

kwūn ləñ

All.

X.—WOLF STEALS COYOTE'S WIFE.

tc'sī teññ tc't tel bañ da tcāñ^e c teññ ūs te heñ na ca^e 6
Coyote | was lame. | Raven. | "Carry me | creek to. | I will go about.

ca ts'ī^e ūl teī tō nai ts'ī^e stcīgūn ya nē gūl k'añ
For me | brush | make. | Fish | brush | I want. | Build a fire

kwōñ^e ūc te lī^e ūñ nac ba nē bel get k'wūn nō ləc bel- 8
fire. | I might be cold (?) | I am lame. | Spear head | put on | spear pole.

kats tō nai na ōn te lē' ūñ na nūñ 'ai¹⁷⁴ kwūñ k'e¹⁷⁵
Fish | may come. | Fish-weir | its poles

ō' ləñ k'ūñ^e būl gūl lī^e būñ tc'gūl tel nō lic Lets dañ 10
go after. | Hazel | with | must be tied. | Spread a bed. | Put them down.
Earth | pile

ūl teī kwai lūb būñ k'at de^e tc'in ya^enī na nūñ 'ai^e
make. | Fire will be | soon," | he said | they say. | "Fish-weir

bī ne^e ō de ləñ tc'kak' batse ō' ləñ ka^e nan dīl 'a^e ts'ī^e 12
its back | we will get. | Net bow | bring. | Quickly, | we will put across. |
Brush

c ga gūl ləc tc'in ya^enī be nīl ke^e e tc't da^e ūl teī dje'
hand me," | he said | they say. | "I have finished. | Mouth | make. | Pitch-
wood

ō dīl ləñ sk'e^e ō ləñ c gī na ē tc'in ya^enī La kwīt 14
we will get. | Mush | bring. | I am hungry," | he said | they say. | "Any-
way,

¹⁷⁴ "Has horizontal position." Cf. Hupa tewite nō niñ a dīñ (I, 353, 14).

¹⁷⁵ Possibly "its ribs," that is, the slanting poles resting on the stringer which is called bī ne^e "its back" below.

- bec^{ai} na hûn dac ò djiñ kwic nac ba nê k'ûn dô kwa-
I will try. | Go home. | About day probably. | I am lame." | Before | he
didn't do that.
- 2 t'in nas^{ûts}¹⁷⁶ ya^{nî} te'ek kw nîl iñ^e ya^{nî} ts'i bi^e
He ran about | they say. | Wife | looked at him | they say. | Brush in
s'ûs k'ân ya^{nî} nas^{ûts} ya^{nî} ha gî te'ek
he built a fire | they say. | He ran about | they say. | Long time | wife
- 4 kw nêl iñ^e ya^{nî} te'ek na hes t yai ya^{nî} te'si tcûñ
looked at him | they say. | Wife | went home | they say. | Coyote
nas^{ûts} se n tcag na ûñ gûl^aê n tcag dô naL ba nê
ran about. | Stones (?) | large | he put across, | large. | He wasn't lame.
- 6 skô lô ê kwân te'ek tō nai yōñ gē lañ ya^{nî} tcō yī
He was pretending. | Wife | fish | went after | they say, | again
ye bi^e te'si tcûñ nan gûl^aê na hûc da te'in ya^{nî}
house in. | "Coyote | has built a dam. | I go back," | she said | they say.
- 8 tats kwûl tñ ya^{nî} yis ka nit dô haⁿant ya ya^{nî} ka^e
(Nobody at home) | they say. | It was day when | he didn't come back |
they say. | "Well
kwûc t ge^e dja^e t'a din cō kwic kwûc t ge^e dja^e te'si tcûñ
I will watch him. | Something is wrong. | I will watch | Coyote."
- 10 skits kwûl stai ya^{nî} nâk ka^e tō nai te'kac kwân
Boys | with him stayed | they say | two. | Fish | he had netted
ya^{nî} tast'as tō nai ts't tñ kwân ya^{nî} skits yaⁿ-
they say. | He cut them. | Fish | he ate | they say. | Boys | were asleep
- 12 tes laL kwân ya^{nî} ô na^e te't tñ kwan ya^{nî} skits
they say. | Alone | he had eaten | they say. | Boy
te'een sût' ya^{nî} la^e ū yac te'een sût' ya^{nî} tō nai
woke up | they say. | Another | small | woke up | they say. | Fish
- 14 ū sūñ^e yīL sñ ya^{nî} tō nai yē dô ū sūñ^e yī dī te'in
its meat | he found | they say. | "Fish are." | "It is not meat | this," |
he said
ya^{nî} dô yī dô tō nai lûc dī tcō ąnt'ē ye te'in ya^{nî}
they say. | "It is not. | Not fish, | rotten log | it appears," | he said | they
say.
- 16 dô ye tō nai ye te'in ya^{nî} ū na^e te't tañ kwañ ya^{nî}
"It is not | fish," | he said | they say. | By himself | he had eaten | they
say.
dô ye dûs t'ē kō ne ąnt'ē ye na gō' nîc k'ûn dûñ te
"It is not, | madrone berries | it is | you played with | yesterday." | In
water

¹⁷⁶ Cf. Hupa nas its ei (I, 294, 3 and III, 212).

- tō nai te'gûn cûk kwạn¹⁷⁷ ya^enî te' nō na lōs kwạn ya^enî
fish | he had strung | they say. | He had dragged in water | they say.
- yîs kan n dō ye na hō' dūL ūL te'in ya^enî nō' nạn 2
It was day. | "None. | Go home," | he told them | they say. | "Your
mother
- kwōL kōL nûk bûn te'in ya^enî ka^e kwōt t ge^e dja^e te'si-
you will tell," | he said | they say. | "Well, | I will see | Coyote.
- teûñ k'ai t bûL tûc ge^e kûn nel t'ats kwạn ya^enî da- 4
Burden-basket | I will carry." | He had been cutting up | they say. | He had
put on a frame
- nōL dēL kwạn ya^enî Lañ tō nai te' nûk¹⁷⁸ te't tes ya
they say | many | fish. | Upstream | he went
- ya^enî te'ek k'ai t bûL kûc gûn iñ te'ek kû wạn te't tel- 6
they say. | Wife | burden-basket | brought down | wife | from him she
stole.
- teōt ye bî^e ûñ^e hî tes gin ya^enî te'si teûñ kin nel t'ats-
House to | she carried them | they say. | "Coyote | had been cutting up
(fish)"
- ē kwa năn te'in ya^enî be nō sūñ tō nai ta nan ō da ū leñ^e 8
she said | they say. | "Hide | fish. | He might come again,"
- te'in ya^enî te'a hăl L tsō wit tō nai kû wa te'ga bîl^e k'e-
she said | they say. | Frog blue small | fish | she gave. | She pounded
- gûn sût te'ûn t'añ ya^enî 10
acorns | they say.
- yîets in tce^e kin nel t'ats te'n nûñ iñ ya^enî be nō-
Wolf | venison | cut in strips | he brought | they say. | She hid
- gûs sūn in tce^e dō ha^e te'ōL sạn dja^e te'in ya^enî na hûc- 12
venison. | "Do not let him find it," | he said | they say. | "I am going
home.
- da tạc cō^e nac da dja^e¹⁷⁹ te'in ya^enî in tce^e nesōL-
Sometime | I will come again," | he said | they say. | "Venison | you will
have eaten up when
- yạn kwạn de^e ne ca^e kwûc te'in ya^enî te nōn ạc bûñ 14
I may come back," | he said | they say. | "You must put in water
- te'ûn t'añ nō ūL cî^e bûñ Lañ tạt dẹ gûc bûñ te'ûn t'añ
acorns. | You must put in the ground. | Many | we will carry. | Acorns

¹⁷⁷ Cf. Hupa kyū 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. ãi nûk'.

¹⁷⁹ The suffix -dja^e seems to indicate intention, while -kwûc in ne ca- kwûc below expresses the less certain probability of the time of his arrival.

- te'ûl tûk bûñ Le'ût te'ûl tûk bûñ te'ûn t'añ kwûn lañ
 you must crack. | Night in | you must crack | acorns. | Every
- 2 yîl kai cõñk' kwalî mûñ na dẹ ge' bûñ da k'wût djûl sai-
 day | well | you must do it. | We will carry them. | Drying platform
 bi¹⁸⁰ da bi' nō gûñ kac bûñ ôl sai dja' Le ne' ha' in tce'
 we will put them on. | Let them dry | all. | Venison
- 4 La ne c gûn dûñ te'in ya' nî n tûs lōs tē le han dût
 much | my house," | he said | they say. | "I will take you | next time.
 nes dûñ tî dûl tē le da sîts n hûl skik na ka' ha' gûl-
 Far | we will go | soon. | With us | children | both | you will bring,"
- 6 lōs tē le te'in ya' nî na nec tcō yî nûn yai ya' nî ta-
 he said | they say. | Person | again | came | they say. | "Where
 djî te'sî tcûñ dō ye dō k'ûñ k't te qōt dō na ûn da ce
 Coyote?" | "He is not. | Not recently | he went spearing. | He doesn't
 come back.
- 8 dō kwōc t gûc ce t'a din cō' kwûc teL ba nē dō c djî kw ya nē
 I do not go to see him. | For some reason | he is lame. | I do not like him.
 dō kw nûc in' tē le te'in ya' nî ta cō' kwōc t ge' dja' tō nai
 I will not look at him," | she said | they say. | "Sometime | I will see
 him. | Fish
- 10 tc'ōñ gî la nē tō nai n dō ye tō nai lañ ûñ gî tō nai
 I went after. | Fish | were not." | "Fish | are plentiful. | Fish
 Lan c gûn dûñ te'in ya' nî na nec La' ha' nûn ya hût
 many | my house," | he said | they say | person | one | came when.
- 12 sût yûg gî ha' tō nai ke n dō kwān tō nai lañ ûñ gî te'in
 "You only ones | fish | are none. | Fish | are plentiful," | he said
 ya' nî te'sî tcûñ dō s djî kw ya nē te'in ya' nî ta cō'
 they say. | "Coyote | I do not like," | she said | they say. | "Sometime
- 14 tạc yạc tē le te' kwûl lō'ût nes dûñ te gî yai s djî ya nē
 I will go away, | he pretended because. | Far | I will go | I like.
 dō c nōl iñ' kwûc te'in ya' nî
 You will not see me," | she said | they say.
- 16 tcō yî ha' yîc'ts in tce' te'n nûñ iñ ya' nî in tce' ne sōl yān
 Again | wolf | venison | brought | they say. | "Venison | you have eaten
 up?
 in tce' ô dai' ts'i bi' nō nî gî ne dō k'ûñ dañ' nî ya ye
 Venison | outside | brush in | I put. | Not recently | sometime ago, | I came.

¹⁸⁰ da- indicates something raised, -k'wût- "upon," -sai "to dry," bi' "in."

- nō nūcī ne tō ōngī lane nūcī ne tē'in ya^enī in tce^e
I looked at you. | Water | I brought. | I looked at you," | he said | they
say. | "Venison
- ōc lāñ kûn dūntc nō nīgī ne cūL gūnyal dō ūñ tē'sī tēūñ 2
I go after. | Near by | I put it down. | With me will you go? | Not |
Coyote
- dō na ūn dāc dō yī dō na ūn dā ce dān dji tō nai ūñ ai-
come back?" | "No. | He hasn't been back." | "Somebody | fish | given
you?"
- ēac¹⁸¹ tē'in ya^enī tō nai dō dān cō^e c gai ēa ce in tce^e 4
he said | they say. | "Fish | nobody | gives me. | Venison
- hai nūñ iñ¹⁸² k'ūn dīt hai cāñ tē't dai ya ne dō ha^e.
that | you brought | before | that | only | we eat." | "I might go spearing."
- k't tē sī qō dī dō ye tē'sī tēūñ n dji tē'ōL tūk ūñ dō ha^e 6
"No. | Coyote | might kill you. | Do not
- tō nai ō' lāñ dī ha^e in tce^e lane lan hit ānt'ē ye dī
fish | go after. | This | venison | is much. | Much | it appears." | "This
- tē'yāntc in tce^e wān ēac ūñ he ū^e wac ēa ce n tca^e 8
old woman | venison | did you give?" | "Yes. | I gave | large,"
- tē'in ya^enī tātē na hūn dāc tēL ha ge sī dā tē le ta cō^e
she said | they say. | "When | will you go back?" | "Long time | I will
stay. | Sometime
- na hūc dā kwūc tē'in ya^enī tē'ūn t'āñ tūñ ūc būñ na- 10
I will go back," | he said | they say. | "Acorns | you will carry | if you go
back,"
- he sūn t ya de^e tē'in ya^enī he ū^e tē'in ya^enī na hūc-
he said | they say. | "Yes," | she said | they say. | "I will go back
- dāc tē le ta cō^e āl ūc tē^e nūL tē ca^e āl ōn dūl lāñ 12
sometime." | "Wood | I will make." | "With you | I will go. | Wood | we
will get.
- k'ai t būL gūñ eL dje^e ca ūL tē^e k'āt de^e gūc gel būñ
Burden-basket | you carry. | Pitchwood | for me | make. | Soon | I will
carry it.
- tā dji n cōñ nūc tāt n cōñ kwōñ^e tē'ūn sūts ō dūl lāñ 14
Where | good | I get it | good | fire? | Bark | we will get
- L sai ō^e est būL tēō kūl lūs se^e n cōñ k'ai t būL nūn-
dry. | Maul, | elkhorn wedge, | dry bark | is good. | Burden-basket | take
up,"
- ūñ ūc tē'in ya^enī n lāñ āl lane se k'ūt ca ō' lāñ 16
he said | they say. | "Much | wood, | many | mealing stone | for me | get,"

¹⁸¹ The g must have disappeared after ñ. Cf. cgai a ce below.

¹⁸² The g, the initial of the root, is assimilated or displaced by the preceding ñ. See gūc gel būñ below. Cf. Hupa root -wen etc. (III, 226).

- te'in ya^enī te'ûnt'añ tût de ge^e nes dûñ nō^e dûl cī^e
she said | they say. | "Acorns | we will carry | far. | We will put down
- 2 yī bāñ te'ûl tûk da tceL dō tcō ic tcīst tel te'ûnt'añ daL-
over there. | Crack them. | Storage bin. | I am not going to leave | acorns. |
Why
iñ gī in tce^e ca nī te'ûn yan ûñ kwān cō^e Lañ in tce^e
venison | only | you have eaten?" | "In vain | much | venison
- 4 nûñ ûc in tce^e Lañ ûc ga nē tō nai La ne c gûn dûñ
you bring." | "Deer | many | I kill. | Fish | are many | my house.
ges tcō kin nel t'ats La ne k'ai t bûl Lgai bī^e La ne nōñ-
Elk | cut in strips | is much | burden basket white in | is much. | Tarweed
seed
- 6 k'teûñ La ne tc'ala La ne c gûn dûn t kō icts La ne
is much. | Sunflower seed | is much | my house. | Chestnuts | are many
c gûn dûñ La ne na nec yī tcō ye hût te'in ya^enī te'ek
my house. | Are many | people | dance-house because," | he said | they
say. | Wife
- 8 ûl te'in ya^enī na nec lan dûñ n tûs lōs tē le da sīts
he told | they say. | "People | many | I will take you. | Sometime
te'an La ne hût ta cān ha^e gī dûL dō kw nûs sūn ne
food | much. | What way | we go | I do not know.
- 10 kwûn ye i dûL kwûc te'sī teûñ na nō te'ûl ke^e ū leñ^e
Underground we will go. | Coyote | might track us."
te'sī teûñ tạn na t yai tō nai bī ne^e cwûlts te'kak' bī^e
Coyote, | he went from water. | Fish | back | small | net in
- 12 nō ûn tạn kwān ya^enī teīl gaite be te'ûs geL kwān ya^enī
he had put | they say. | Sore tail | he had tied up | they say.
na gûl t bāñ ya^enī skīts c nān te'sī teûñ na gûl dal
He limped along | they say. | Boy | "My mother, | Coyote | is coming
back!"
- 14 sk'e^e bī^e ō lûts yī na gût yai nō Lō k'e nī gī ne hakw
"Mush | in urinate." | He came in. | "Your salmon | I bring. | Out there
bûl dai^e dûñ nō nī gī ne tō nai te'n ne sīL t'ats te' tel-
by the door | I put down. | Fish | I cut up | someone had stolen."
- 16 tcōt ye kwa nāñ sk'e^e ka gûl tseg bûl te gûn k'ō tce cel-
Mush | he tasted | when | it was sour. | Celciyetōdûñ
cī ye tō dûñ st'ō^e kwût te sel. sût' dō ha^e ge gin ya^enī
nearly | it fell off. | She didn't bring it in | they say.
- 18 yis kan ha ta s gin ya^enī dō dan cō^e tai t'as te'ōL ke-
Dayligh^a | there | it was | they say. | Nobody | cut it. | "You do not like it

gañ a nō' t'e na hūc dac tē le be nac 'ai' tē le ha ge kwūc
you are. | I am going back. | I will try again. | Long time probably

naḵ ka' ca be ō dūn kwūc nō dji dō ō sūt dūñ na ca' kwañ- 2
two | moons | will die. | Do not be lonesome. | I may be around

hīt aṇ t'ē būñ kwūc te'in ya' nī na hest ya te' hūñ
it will be, ' | he said | they say. | He went back | stream to,

te' kak' tes gī nūt nan t yai yīets dō ūn na ūn dac cūn- 4
net | he carried. | Came back, | Wolf. | "Hasn't he been back, | my cousin

dī kō te' sī teūñ
Coyote? "

te'un t'añ kạc bī' tūt dẹ ge' nes dūñ nō dūl cī' dja' 6
"Acorns | tomorrow | we will carry. | Far | we will put in the ground.

teō yī ha' te'ūn t'añ tūt dẹ ge' nes dūñ nō dūl cī' dja'
Again | acorns | we will carry. | Far | we will put down, "

te'in ya' nī teō yī ha' te'ūn t'añ tūt dẹ ge' nes- 8
he said | they say. | "Again | acorns | we will carry | far, "

dūñ te'in ya' nī teō yī ha' te'ūn t'añ tūt dẹ ge' te' nō-
he said | they say. | "Again | acorns | we will carry | we will put in water, "

dūg ge' te'in ya' nī t gat ūl teī tel kạc bī' tūñ ūc būñ 10
he said | they say. | "Mouldy | you will make. | Tomorrow | you will carry.

sk'e' dūn k'ōts s dji ya ne dạn te gī te'yante s'ūs da-
Mush | sour | I like. | How | old woman | must stay? "

būñ kwa in tee' lan kwūl nō na dūg ge' dja' te'yante 12
"For her | venison | much | with her | we will leave. " | "Old woman

dō ha' wan kwūl lūk būñ dja' būl hī nūk' nes dūñ tī dūl-
you must not tell him | when | south | far | we shall go.

tē le sa' dūñ sūn da būñ dja' dō s teī dō sūt tē le kwa ta 14
Alone | you will stay. " | "I will not be lonesome. | Any way

tūn yac s teōn teīc te' sī teūñ s teī te'ōl tūk dja' kwa ta
you go. | You may leave me. | Coyote | let him kill me | anyway, "

te'in ya' nī dō ha' nan dac būñ c gūn da nī s teō ō t ge'- 16
she said | they say. | "You must not come back. | My son-in-law | let him
come to see me.

dja' in tee' te'n nō gẹ dja' s te'ūñ' dō dan cō' s teī yīl-
Venison | let him bring | to me. | Nobody | will kill me. "

tūk tē le te'ūn t'añ dō teōs teīc tē le lañ te'ūn t'añ tee- 18
"Acorns | I will not leave. | Many | acorns | are mouldy

gūt t gan ne yīl teūt na ge yai būñ na nēl yañ n cōñ nūl
you will take. | Sprouted, | good | with you.

- te' nō nī gī ne k'ai t bûl bīe la cīe te' nō nī giñ tō gûc bûñ
I put in water. | Burden basket in | buckeyes | I put in water. | Let him
carry.
- 2 ta cō de^e ăl gûn dō^e de^e c gûn da ne s te'ûñ^e al te'ôl-
If some day | wood | is gone if | my son-in-law | for me | wood | let him
get,"
- teī^e dja^e te'in ya^e nī al s teī ya nē tût bûl tē lit dje'
she said | they say. | "Wood | I like. | It will rain. | Pitchwood
- 4 s teī ya ne na te' nûn dîn bûñ Le^e sī dai te'ûc dûke te'in
I like. | It will be light. | At night | I sit. | I crack them," | she said
- ya^e nī sī^e t gûn tea de dō c ka ke e k'ûn dûñ dō ăl
they say. | "Head | is sick. | I am not well. | Yesterday | not | wood
- 6 ûc teī ye ăl lañ s teī ya ne dō dan cō^e na cī ûc teī ge
I made. | Wood | much | I want. | Nobody | came (?) | I cried.
- s teī dō sût wûn ta Le^e sī da ye Le^e nes dûñ sī dai
I am lonesome. | Some | nights | I sit, | night | long. | I sit,
- 8 năk ka^e yīl kai s gī yal te'in ya^e nī tăt dji na hō tûn-
two | nights. | I am sleepy," | she said | they say. | "When | will you
move?"
- năc teL te'ûn t'ăñ dō dûl ta ge kakw bûñ kwûc yī ban-
"Acorns | we have not carried. | Soon | will be. | Six only
- 10 La^e ha^e k'ai t bûl nōn t na^e e kac bīe tût dūg gûc tē le
burden baskets | are left. | Tomorrow | we will carry,"
- te'in ya^e nī teō yī ha^e tût dūg gûc tē le k'ai t bûl năk-
he said | they say. | "Again | we will carry. | Burden baskets | two-two
- 12 ka^e năk ka^e k'ai t bûl tē le năk ka teō yī ha^e k'ai t bûl
burden baskets will be. | Two | again | burden baskets
- tût dūg gûc tē le c năñ n teōn dût teīc tē le kăc bīe k'ai t-
we will carry." | "My mother, | we will leave you | tomorrow. | Burden
baskets
- 14 bûl năk ka^e nōn t na^e ē tī dûl tē le c năñ te'a kût bīe
two | are left. | We will go. | My mother | hole in
- kwûn ye hī dûl tē le nûn kwī ye gī dûl tē le
we will go. | Ground under | we will go."
- 16 nes dûñ nīkts gûn yal dō n heL ke^e tē le dō nō te' gûl-
"Far | slowly | you go." | "He won't track us, | he won't track us
along,
- ke^e tē le te' sī teûñ nes dûn ē ts'ûs nō^e n tea ge ne se k'a
Coyote." | "It is far. | Mountain | large. | The long way
- 18 ts'īe n tee^e hai hīt' t ca ce na dûl yīc nûn săt ka^e
brush | bad | because | I go. | We will rest. | Sit down. | Come,

be dûl kwān tē hit cī gûc gel k'ai t bûl dōn he' ũn dō-
we have climbed when | I | I will carry | burden basket. | Are you
tired? | "I am tired."

yī he'e t k'ũn dũn ka sī del' yō ōñ lūt ũl sañ he ũ' 2
 "Ridge | we came up. | Way over | smoke | do you see?" | "Yes,

lût ús sa nē ne' n tca' dûñ nûn ya kwañ dô yī he' ûñ gī
smoke | I see." | "Country large | you have come." | "I am tired."

[illegible]

gûn yaL kwən tē hit Lūt ûn sūL tciē tc'in ya^ənī ye
You walk | nevertheless. | Smoke | you smell?" | he said | they say. | "House

ṣa nē yō ōñ cī ye^e ye hai ka^e tī dūL tea kwūL gūL tē le 6
stands | yonder | mine | house | that. | Quickly | we go. | It will be dark.

na gai s'an ûn gī tûn nī n cō nī hai ûn tē'in ya' nī
Moon | is. | Trail | is good | over there," | he said | they say.

hai ũn gī ǵL te dō ha^e kũc nũn Lĩn^e ske^e ha^e gũn yaL dō- 8
 “Over there | well | don’t look at them. | Behind me | you walk. | Do
 not be ashamed.

ha^e ka nōn t yañ ye hen yac ye bī^e nūn sat kwōñ^e nō nal-
Come in. | House in | sit down. | Fire | put wood on.

lạc ta kit tō ta gī ba te'ek cī ye^e dōñ he^e k'ai t bûL 10
Where | water? | I am thirsty." | "Wife | mine | you tired | burden basket

ū ye
under?''

dən tē gest tō yīstə'āñ kwāñ n teel' s'ūs tē'āñ 12
 "Who | elk | shot?" | "Your younger brother | shot it

k'ûn dûñ nō nī sēl giñ¹⁸³ bût teō gûl sañ ô djī gûl tûk
yesterday. | Bear | he killed. | Panther | he found. | He killed it."

ta dji sk'e^e s tci gũn yañ c gĩ na^e nes dũñ na hest yai 14
 "Where | mush? | I want it. | I am hungry. | Long ways | I started back.

tc'ek te sīL tcōt
Woman | I stole.''

ta tcī tc't teL kūt tc'in ya^enī se k'ūt dō kin nec 16
 "Where | did they go?" | he said | they say. | Mealing-stone | didn't

ya^anī sek'ût da tcañē dûn nī ya^anī aLte de na tē'-
they say, | mealing-stone. | Raven | croaked | they say. | "Well, | here |
bring them back,"

¹⁸³ Cf. Hupa root -wen -wiñ -we "to kill," which is also used with a prefix containing s.

- kw nûm mûl te'in ya^enî al nō nûl lût ta tci na sən
he said | they say. | Wood | unburned, | "Where | they moved?"
- 2 te'in ya^enî ō^eest nûn s'ûs tañ ya^enî ta tci na sən
he said | they say. | Pestle | he picked up | they say. | "Where | they
moved?"
ō^eest ya gûl gal ya^enî te't tes iñ^e ya^enî ya' bî^e ûñ^e
Pestle | he threw up | they say. | He looked up | they say, | sky in.
- 4 kw sûn t'a^e nai neL gal¹⁸⁴ ya^enî te'a ka kût ka nai lac
His forehead | it struck | they say. | Hole from | she was digging out
te'ûn t'añ ye te' gûn yai te'yante te'eL tci ya^enî dan-
acorns. | He came in, | old woman | he caught | they say. | "Who
6 djî cōL teūt n hōt ge^e dō yac te'ōL gûc ûñ te'e na n La
caught me? | I will look at you." | "Nobody looks at me." | He ran out
ya^enî ts' gûn teañ ye bî^e s tea^e nî ta tci na sən te'iñ
they say. | He defecated | house in. | "My faeces, | where | moved?" | he
said
8 ya^enî dî se^e te'a ka bî^e kwûn ye nûñ yîñ yîc̣ts te'ek
they say. | "Down here | hole in | they went in | Wolf, | woman.
te' te lōs se skîts nək ka^e ha^e Lō kast k'wût' na sa ne
He led along | boys | both. | Lokastkwut | they moved,"
- 10 te'in ya^enî
it said | they say.
te' sî teūñ kwûn s'ûs nōL ke^e kwûc te' sî teūñ te' nûn ya-
"Coyote | might track us. | Coyote | if he comes
- 12 de^e kwa teūb bûñ in tee^e sk'e^e k'wûn na te bûL dja^e kî-
you must feed him | venison. | Mush | we will pour on him. | Basket-bowl
large
tsa^e teō bûL k'wût' na te bûL dja^e nō kwōL^e a^e bûñ ye tûk-
with | we will spill on him. | Place him | house middle."
- 14 kût c nañ te' sî teūñ te'n nûn yai ûñ gî ɤL te tō nai
"My mother, | Coyote | is coming. | Well, | fish
bî ne^e cwōl te te' nûñ iñ ûñ gî nō Lō k'ets te'n nî ûñ gî
back | short | he is bringing." | "Your little salmon | he said
- 16 ɤn t'e de kwa nûl lōs dō s tci kw yan ûñ gî yōk' na ga bûñ
that one | here | he brings. | I don't like him. | Way off | he must walk.
dō kw nîc in^e tel dō s tci kw yan te' sî teūñ ɖan djî nûn ya
I will not look at him. | I do not like him | Coyote." | "Who | came?"

¹⁸⁴ For the prefix cf. Hupa nai deL dō "he cut him" (I, 164, 3 and III, 50).

ya heL a kwûs tûn ûngi de nō' yac¹⁸⁵ kû wûn tûn dan-
 "Come in. | It is cold. | Here | come. | It is getting cold. | Who
 djī a nō' t'e ka° nō' sat teō nûn hit a nō' t'e hit na nec 2
 are you? | Well, | sit down. | Stranger you are." | "Person
 nûn yai wa teût in tce° sk'e° wa kac ya' bī'k' na tcaL
 came. | Give him | venison. | Mush | give him." | Sky in | chewing
 ya° nī te'ek kī ye° ta te' bûl ya° nī seL gai ta ya iL- 4
 they say. | Woman | his | made mush | they say. | White stones | she put
 in water.
 dûl sûl kw sī° k'wûn naga bil tē lit te' sī teûn in tce° te't-
 Hot | his head | they will pour on. | Coyote | venison | he was eating when
 ta net sk'e° k'ûl ts'e get kw sī° k'wûn naga bil° ya° nī nûn- 6
 mush | he was eating when | his head | on it they poured | they say. | He
 jumped up.
 s'ûst k'ai° ta gûn La tō bī° t'e ce¹⁸⁶ yal kût ya° nī yī-
 Water he jumped in. | Water in | coals | floated | they say. | Other side
 bañ ta nast yai cga° ce nan t bûl na heL eûts ya° nī 8
 he came out of water. | "My hair | come to me again." | He ran off | they
 say.

kwûn Lạñ

All.

XI.—HOW COYOTE AND SKUNK KILLED ELK.

tc' si tcũn bes ya hũt yĩ tcõ õ laie nõt gũn ta lũt ges-
 Coyote | climbed up when | dance-house | its top, | he stood up when | elk
 tcõ gũl tca yaeni gestcõ nĩ na yaeni Lañ gestcõ 10
 he called | they say. | Elk | came | they say. | Many | elk
 ye nĩ na yaeni yĩ tcõ biẽ yĩ tcõ dẽ mũnẽ yaeni sle L-
 came in | they say, | dance-house in. | Dance-house | was full | they say. |
 Skunk
 k'ũcts nũn kũ wũl tiĩ yaeni ye da dũn nõ kũ wũl tiĩ 12
 he took up | they say. | By the door | he put him
 yaeni bũl gũt yĩn kw sle bũt' bũl gũt yĩn yaeni
 they say. | He doctored | his anus, | his belly, | he doctored | they say,
 sle L k'ũcts da taite s'ũs da yaeni sa' tcõ s'ũs da ya- 14
 skunk. | Grey squirrel | sat | they say. | Fisher | sat | they say.
 nĩ tc' gũn siẽ yaeni sle L k'ũcts Le ne haẽ tc' n te gañ
 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 *teūw* "coal" (I, 114, 4).

- ya^enī te'e gān ya^enī te'gūn sī^e dūt te'n te gān ya^enī
they say. | He killed | they say. | He emitted flatus when | he killed
them | they say.
- 2 te'sī teūñ in tce^e bañ bût' bûl a te'gūn yan ya^enī te'sī-
Coyote | deer female | entrails and all | he ate | they say. | Coyote,
teūñ kwa a dic cin ye te'in ya^enī ges tcō tais t'ats
"I called that," | he said | they say. | Elk | he cut up
- 4 ya^enī dān cañ ha^e na ō ne st'ē ci^e Le ne^e ha^e tca^en ō la^e
they say. | "Who | married | my sister?" | All | faeces | his hands
slin^e te'sī teūñ te hūñ teL^e ūts ya^enī kw la^e te'te-
became. | Coyote | creek to | he ran | they say. | His hands | he washed
- 6 tcī ya^enī sē lin kw la^e te'te tcī ya^enī kw sī^e ga^e tcō
they say. | Blood | his hand | he washed | they say. | His hair long
kw sī^e te'is tein ya^enī kw sī^e wānt gūl k'ac ya^enī
his head | he made | they say. | His hair | she threw away | they say.

kwūn Lāñ

All.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.

- 8 naL tōn^ete k'a^e te'is tein ya^enī Lāñ te'gūl tcīl
Kangaroo-rat | arrow | he made | they say. | Many | he kept making
ya^enī k'a^es'ūl tiñ^e187 te'is tein ya^enī te'ūts188 ya^enī
they say. | Arrow-bow | he made | they say. | He shot along | they say.
- 10 ne^e nūn te'il k'ai^e189 ya^enī hō ta L ba^e ūñ k'ē ūts
Ground | he shot | they say. | Then | both sides | he shot
ya^enī dī de^e k'te ūts ya^enī k'e nūn ūts ya^enī se n-
they say. | North | he shot along | they say. | He came there shooting |
they say. | Blue-rock
- 12 tca' dūñ kw dji gūl tūk ya^enī dān ke te La ya^enī ne^e
he was killed | they say. | Everything | he shot with | they say. | Ground
nūn te'il k'ai ya^enī cīc bī^e kū wa^e ya^enī sga^e bûL
he shot | they say. | Red mountain | they brought it | they say. | Hair | with
- 14 nūt dac bī^e na ya^e ai^e ya^enī bûL ya^enūn dac ya^enī
dance | they took in | they say. | With | they danced | they say.

187 The compound has become necessary since s'ūl tiñ^e is used of modern firearms.

188 Cf. Hupa yī kit te its (I, 144, 12 and III, 211).

189 Cf. Hupa root -kait -kai (III, 281).

hō ta bī' tē' e wā' ʔāñ ya' nī kw sī' bī' tē' e ʔāñ ya' nī
Then | they took off | they say. | His head | they took off | they say.

tc' kwūt djits ya' nī tc' sī' tē' ū nas lal kwūt ya' nī 2
They pulled him in two | they say. | Coyote | dreamed about | his cousin |
they say.

na sī la le wac yī ce cūn dī ba cī cūn dī ba cī cūn dī ba cī
"I dreamed | I dreamed, | my nephew | my nephew | my nephew."

tc' tē' ke' kwe' ya' nī tc' gū' ke' ya' nī dī de' 4
He started to track | his tracks | they say. | He tracked along | they
say. | North

ya' nī tē' gū' lal ya' nī tē' ge gū' lal ya' nī tc' nūn ya
they say. | He cried along | they say. | He cried along | they say. | He
came there

ya' nī yī tē' dūñ cīc bī' ts' ūñ na gū' lac ya' nī dī de' 6
they say, | dance-house place | Red mountain. | Bones | he picked up | they
say. | North

tc' qal dūñ ha' yō' būl nas lī' ya' nī yō yī de' tc' t-
he walked place | beads | with | he tied up | they say. | Way north | he went

tes yai ya' nī dī da' ūñ sīs kw sī' būl ts' ūs lī' ya' nī 8
they say. | North from | otter | his head | with | he tied | they say.

yī tē' tc' n nūn ya ya' nī gū' ge lit tc' añ tas tē' ya' nī
Dance-house | he came | they say. | Evening when | food | they cooked |
they say.

ye tc' gūn ya ya' nī yī tē' bī' nō' dac kwa ta kwac al- 10
He went in | they say, | dance-house in. | "Dance, | any way." | "I used to
do that,

ī ne na nēc ū sī' nac' a hūt nūt dac ya' nī bī nas kūt'
person | his head | I get when." | Dance was | they say. | Two in middle
danced

ya' nī tc' gūn dās ya' nī sga' būl cī nūc dac būl 12
they say. | They danced | they say. | "Scalp | with | I | I will dance." |
With it

tc' e na' n La ya' nī
he ran out | they say.

na hē' ūts ya' nī kwūn t gī yōt ya' nī būl na gū' 14
He ran back | they say. | They pursued him | they say. | With it | he
ran along

dāl ya' nī ts' ūñ wān nal t' ūts ya' nī yō' bī' nō na-
they say. | Bones | he ran back to | they say. | Beads | he had placed in

tc' n' an ya' nī na hest ya ya' nī yō ōñ ts' ūñ wān- 16
they say. | He came back | they say. | Way over | bones | he came back to

nan t ya ya' nī na na gūñ giñ ya' nī da nañ dūñ giñ
they say. | He took them down | they say. | He carried them back

- ya^enī bī^enō na tc'n an ya^enī yō^e bûl bī^enō tc'n an
they say. | He carried them in it | they say. | Beads | with | he carried
them in
- 2 ya^enī hai kwac cûl li hît ka nac le kwañ ka^e nō na ga-
they say. | "When | they do that to me | I come alive again. | Come, | I
jump across,
cûl dac kwañ cûnt ca' nae¹⁹⁰ na na gûl dac ya^enī dī dae-
my cousin, | creek." | He jumped down | they say. | Here from the north
- 4 ûñ na gûl geL ya^enī nō nal 'ûts ya^enī kwûnt bûl
he carried along | they say. | He ran back (?) | they say. | His cousin | with
ya^enī tc' gûn tce' ya^enī wạn nate' ge gûl lal nas lī^e nût
they say. | They cried | they say. | About him he cried along | he was tied
because
- 6 ya^enī cûn dī ba cī cûn dī ba cī cûn dī ba cī nan t gĩñ
they say. | "My nephew | my nephew | my nephew." | He brought back
ya^enī kō wûn dũñ
they say | his home.

kwûn Lạñ

All.

XIII.—COYOTE AND THE GAMBLER.

- 8 kō wạn tc' gûl de' ya^enī k'a^e kō wạn tc' gûl de' ya^enī
From him he won | they say, | arrows. | From him he won | they say,
s'ûl tīn^e La^e ha^e beL kō wạn tc' gûl de' ya^enī yō^e kō-
bow | one. | Rope | from him he won | they say. | Beads | from him he won
- 10 wạn tc' gûl de' ya^enī ta sũts kō wạn tc' gûl de' ya^enī
they say. | Tasũts | from him he won | they say.
sī^e bīs 'aĩ kō wạn tc' gûl de' ya^enī k'e tc' ũs t'ats Lō' n 'ai
Head net | from him he won | they say. | He cut | grass game.
- 12 cī ye^e tc'ek tc' ũc be^e cī ye^e ye' tc' ũc be^e tc'in ya^enī
"My | wife | I bet. | My | house | I bet," | he said | they say.
kûn ne sīL yan ō kûn ne sīL yan kûn ne sīL yan ō kûn ne sīL-
"I win," | I win, | I win, | I win."
- 14 yan na^e tc' ũs de' ya^enī tc'ek na^e tc' ũs de' ya^enī ye'
He won back | they say | wife. | He won back | they say | house
tcō ye Le ne^e ha^e L ta' kī na^e tc' ũs de' ya^enī k'a^e 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'ûl tiñ^e na^e gī yō^e sī^e bis^e añ Le ne^e ha^e na^e te'ûs deg
bow, | quiver, | beads, | head net, | all | he won back

ya^e nī
they say.

2

kwûn Lqñ
All.

XIV.—COYOTE COMPETES WITH GREY-SQUIRRELS.

dataite s'ûs k'an ya^e nī tcûn ūye sûs k'an yī ban-
Grey-squirrel | built fire | they say. | Tree | under | he built fire. | Six
La^e ha^e na nûn La ya^e nī tc'sī tcûñ tc'n nûn ya ya^e nī 4
jumped across | they say. | Coyote | came there | they say.
te he he ī dō k'qñ stcō tcīñ¹⁰¹ nas lō sit kwæt t'īñ be cō'-
(Laughing) | "Long ago | my grandmother | led me around when | I did
that. | Lead me up,
lōs cûn dīts he ū^e be cō' lōs cûn dīts be kō' lōs tc'in ya^e nī 6
my friend. | Yes, | lead me up | my friend." | "Lead him up," | he said |
they say.
hō ta na nûn La ya^e nī hō ta na nûn La gût tc'tel sût
Then | he jumped across | they say. | Then | he jumped across when | he
fell
ya^e nī hō ta kwōñ^e bī^e nōl sût ōs lût ya^e nī hō ta 8
they say. | Then | fire | in | he fell. | He burned up | they say. | Then |
t'ec tạn nas djōl ya^e nī hō ta cga^e ce nûn t bûl
coal | rolled out | they say. | Then "My hair | come back to me."

kwûn Lqñ
All.

XV.—COYOTE TRICKS THE GIRLS.

gûl k'an ya^e nī se k'wût' gûl k'an ya^e nī la cī^e 10
Fire was | they say. | Rock on | fire was | they say. | Buckeyes
kwōñ^e dūñ nat gûl gâl ya^e nī gût tea ya^e nī Lete bûl
fire place | she poured down | they say. | Were covered up | they say, | earth |
with.
ka na ga la ya^e nī bī nō gût Lek ya^e nī tc'sī tcûñ ts'al- 12
She took them out | they say. | She soaked them | they say. | Coyote |
baby-basket in

¹⁰¹ This suffix -tcīñ (Hupa -tcwīñ) seems to mark a class. It is a live suffix. In a neighboring dialect it was heard suffixed to an English word, "old mare-tcīñ."

bī^e te'n nûl lat ya^enī dan dji bī ye^e skī nûl lat
floated there | they say. | "Whose | his | baby | floats?"

- 2 ya^en ya^enī ta gē kən ya^enī skī ts'al bûl ta gē kən
they asked | they say. | She took it out of water | they say. | Baby | basket
with | she took out

ya^enī skī tce' ya^enī naL gī Lgai da kw' t kən ya^enī
they say. | Baby | cried | they say. | White duck | carried it about | they say.

- 4 te't deñ ñel ya^enī gûl gel^e ya^enī ya^en tes laL ya^enī
It stopped crying | they say. | It was evening | they say. | They slept |
they say.

skī nō gē kən ya^enī yīs kən ya^enī te' gûs tci^e ya^enī
Baby | she put down (basket) | they say. | It was day | they say. | It was
red | they say.

- 6 na hest ya ya^enī dī dji te'ō' yən nō' bûl' gûn tea-
He went back | they say. | "What | you eat? | Your bellies | are big."

kwāñ ne ō dūn dja^e te'sī tciñ
"You die | Coyote."

kwûn Lāñ
All.

XVI.—POLECAT ROBS HER GRANDMOTHER.

- 8 tci^ete gaite t'e kī Lāñ nûn ye tag¹⁰² t'e kī ka te' gûn-
Polecat | girls | many | bulbs | girls | dug

cī¹⁰³ ya^enī dī nûk' hai na ûñ Lûn tes ya hût dī da^e ûñ
they say. | South | from south | came together when | from north

- 10 t'e kī Lāñ nûn ye tag ka te' gûn cī^e ya^enī Lāñ nûn-
girls | many | bulbs | dug | they say. | Many | bulbs

ye tag ka te' gûc cī^e ya^enī tci^ete gaite kw' tcai Lāñ
they dug | they say. | Polecat | her grandchild | many

- 12 ka ya^e cī^e ya^enī gûl k'an ya^enī n tca^e ɤl k'wûn-
dug | they say. | There was fire | they say. | Large | wood | they put on
when

nō gûl la hût n tca^e ka ya^e cī^e ya^enī Lan L ta' kī
large | they dug | they say. | Many | kinds

- 14 t bûl bī^e wûñ k'ai t bûl bī^e wûñ k'ai tel bī^e L tce^ek ke-
seed-basket in | some, | burden-basket in | some, | basket-pan in

¹⁰² Cf. Hupa yin ne tau (I, 135, 2).

¹⁰³ Cf. Hupa xa ke hwe (I, 135, 2).

teiñ¹⁹⁴ gōntc teûn sī teiñ nûn ye tag teō wō^e Lañ teī gûl-
 tcantc na al le^e tsō^e kwi t'īñ kwûtkyañ bût t lai^etc gōl- 2
 bûs teiñ kâs kiñ teī gûl teañ teī dûk ne^e nas nal dalte
 teī yō yī kōs t gaitc letc ye de le teō sī^et biñ Le ne^e ha^e 4
 All
 L ta' kī ka te' gûn cī^e ya^e nī t bûl dē mûn^e ya^e nī cī ye^e
 different kinds | they dug | they say. | Seed-basket | was full | they say. |
 "Mine
 dō te bûn ne ya^e te' in ya^e nī cī ye^e dē mûn^e k'ai tel bī^e 6
 is not full," | they said | they say. | "Mine | is full | basket-pan in."
 ka dût tea^e ne^e gûn sûl le te' in ya^e nī he ū^e te' in
 "We will bury. | Ground | is hot," | she said | they say. | "Yes," | she
 said
 ya^e nī ts'yantc kwōñ^e ya^e ga bī^e ya^e nī ne^e L te'al- 8
 they say, | old woman. | Fire | they threw over | they say. | Ground | they
 scooped out.
 kats na t gûl galle kwōñ^e dûñ teō yī ta' na t gûl gâl
 They poured them down | fire place. | Other places | they poured down
 ya^e nī nes dûñ slīn^e ya^e nī La nit t'e kī La nit nes dûñ 10
 they say. | High | it became | they say. | Many because | girls | many be-
 cause | high
 ken tañ ya^e nī gût tea^e ya^e nī te'e lē^e ya^e nī kw teō
 it piled up | they say. | They covered | they say. | He* sang | they say. |
 His grandmother
 ba ya^e nī ō dai^e nûn dac ya^e nī ye na gûn dac ya^e nī 12
 for | they say. | Outside | she danced | they say. | He went in | they say,
 kin yī nûn ye tag ōc t ge^e dja^e te' in ya^e nī te'e na gût-
 himself. | "Bulbs | I will look at," | he said | they say. | He came out
 dac ya^e nī te'e il lē^e ya^e nī kw teō nûn dac ya^e nī 14
 they say. | He kept singing | they say. | His grandmother | danced | they say.
 be il ke get nûn ye tag ōc t ge^e te' in ya^e nī k'ai tel
 He finished when | "Bulbs | I look at" | he said | they say. | Basket-pan

¹⁹⁴ The bulbs used for food by the Kato, listed here, have not been identified.

Chesnut has treated the subject for this region; "Plants used by the Indians of Mendocino Co., Calif." *Contribution from U. S. Nat. Herbarium*, VII.

* 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.

- na na il dūL ya^enī k'ai tel bī^e te'e il lē^e ya^enī kw teō
 he moved up and down | they say. | Basket-pan in | he kept singing | they
 say. | His grandmother
- 2 nūn dāc ya^enī k'ai tel na na il dūL ya^enī kw da^e bī^e
 danced | they say. | Basket-pan | he moved up and down | they say. |
 His mouth in
- na dūL gāL ya^enī dō ūt t'ē ye stcō te'in ya^enī kw-
 he poured | they say. | "They are not cooked, | my grandmother," | he
 said | they say. | His mouth in
- 4 da^e bī^e na dūL gāL ya^enī te'e nan dāc ya^enī dō ūt t'ē ye
 he poured | they say. | He came out | they say. | "They are not cooked,
 stcō te'il lē^e ya^enī dō ūt t'ē ye dō ye he^e ūn gī kwōñ-
 my grandmother," | he sang | they say. | "Not cooked, | I am tired." |
 Fire place
- 6 dūñ ne^e na na t gūL al ya^enī nūn dāc ce dō nī nel ya-
 earth | he piled up again | they say. | "Why are you dancing? | They are
 eaten up."
- nūn kw teō ka^e ōc t ge^e nūn ye tag kin te'en ya
 His grandmother, | "Well, | I will look | bulbs." | He | went out
- 8 ya^enī ō dai^e kw teō ne^e yōn t gīts ya^enī kwōñ^e dūñ
 they say | outside. | His grandmother | earth | looked at | they say, | fire
 place.
- nūn ye tag n dō^e ya^enī te'e nan t ya hūt te' gūn tee^e
 Bulbs | were not | they say. | She went out when | she cried
- 10 ya^enī ō dai^e ha^e
 they say, | outside.
- dī nūk' te't tes ya ya^enī būntc wūn dūñ te'n nūn-
 South | she went | they say. | Flies | live place | she came
- 12 ya ya^enī stcī ōL tūk stcā yī dō būñ kwa sūs ī ne¹⁰⁵ dō-
 they say. | "Kill me, | my grandchild | mistreated me." | "No,
 ye dō n tēi dūL tūk tē le būn L tein teō¹⁰⁵ wūn dūñ te'n-
 we will not kill you." | "Fly-black-large" | live place | she came
- 14 nūn ya ya^enī te't tes ya ya^enī hai nūk' teanes wūn-
 they say. | She went on | they say. | Here south | wasp | live place
- dūñ te'n nūn yai stcī ōL tūk c tea yī dō būñ kwa sūs ī ne
 she came. | "Kill me, | my grandchild | mistreated me,"
- 16 te'in ya^enī būn dūL teante wūn dūñ te'n nūn ya ya^enī
 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.

s dji ɔl tūk s tcai ye dō būn kwa sūs ī ne tē'in ya'e nī
 "Kill me, | my grandchild | mistreated me," | she said | they say.

ts't tes ya ya'e nī hai nūk' ta dūl gai tēō wūn dūn tē'n- 2
 She went on | they say. | Here south | hornet | live place | she came

nūn ya ya'e nī s tcai ye dō būn kwa sūs ī ne s dji ɔl tūk
 they say. | "My grandchild | mistreated me, | kill me."

dō ye dō n dji dūl tūk tē le yī nūk' tē't tes ya ya'e nī 4
 "No, | we will not kill you." | South | she went | they say.

tcis na Lūts e¹⁹⁷ wūn dūn tē'n nūn ya ya'e nī s dji ɔl tūk
 Yellowjacket | live place | she came | they say. | "Kill me,

s tcai dō būn kwa sūs ī ne dō ye dō dji dūl tūk tē le yī- 6
 my grandchild | mistreated me." | "No, | we will not kill you." | South

nūk' tē't tes ya ya'e nī ne' yō sōste wūn dūn tē'n nūn ya
 she went | they say. | (An insect) | live place | she came

ya'e nī s tcai dō būn kwa sūs ī ne s dji ɔl tūk dō ye dō n- 8
 they say. | "My grandchild | mistreated me, | kill me." | "No, | we will
 not kill you,"

dji dūl tūk tē le kwūl iñ ya'e nī būn tēō wūn dūn tē'n-
 they told her | they say. | Fly large | live place | she came

nūn ya ya'e nī s dji ɔl tūk s tcai ye dō būn kwa sūs ī ne 10
 they say. | "Kill me, | my grandchild | mistreated me."

dō ye dō n dji dūl tūk tē le dōl te wūn dūn tē'n nūn ya
 "No, | we will not kill you." | Gnats | live place | she came

ya'e nī s dji ɔl tūk dō ye dō n dji dūl tūk tē le kwūl iñ 12
 they say. | "Kill me." | "No, | we will not kill you," | they told her

ya'e nī tē't tes ya ya'e nī hai nūk' tē'n sūs nate kwūn ta'-
 they say. | She went | they say. | Here south | (insect) | live places

dūn ya'e nī tē'n nūn ya ya'e nī 14
 they say. | She came | they say.

kū wa gūt tēut ya'e nī nūn ya dūn dō ye s tcai ye
 They fed her | they say | she came place. | "No, | my grandchild

dō būn kwa sūs ī nit nī ya ye s dji ɔl tūk tē'in ya'e nī 16
 mistreated me because | I came. | Kill me," | she said | they say.

he ūe n dji dūl tūk tē le kwūl iñ ya'e nī gūl gel lit kē-
 "Yes, | we will kill you," | they told her | they say. | It was evening when |
 they killed her.

dji gūl tūk ta kū wūt t'a sūt kē wōs kwūn lān ne' k' wūt- 18
 They cut her up when | her leg | everywhere | on places

¹⁹⁷ tsis na "hornet or wasp," and Lûts "stout, strong" (?).

ta' nō wil k'as ya^enī kw wōs kwa nī^e nək ka^e ha^e kw-
fell | they say. | Her legs, | arms | both, | her belly,

- 2 bût' kw sī^e kwûn Lạn ne^ek'wût ta' nōl k'as ya^enī
her head, | every where | on places | fell | they say.

kwûn Lạn

All.

XVII.—GRIZZLY WOMAN KILLS DOE.

nō nī te'yan teûñ kwōñ^e bet gûn sī^e ya^enī kwûn-
Grizzly | old woman | fire | had her head close | they say | her house.

- 4 ta' dûñ te'ûs sai^e teûñ yelai^e s'ûs dai ya^enī nō nī te'-
Bluejay | house top | sat | they say. | Grizzly | old woman

yan teûñ na kōñ ya^ek'tē bīl^e ya^enī al te ya^e na ôc-
clover | they went to gather | they say. | "Well, | lice | for you | I will look
for,"

- 6 t ge^e te'in ya^enī kw ya tēi al te ya^e na ôc t ge^e
she said | they say. | Her girl, | "Well, | lice | for you | I will look for"

te'in ya^enī ô sī^e te'ûk k'ôts ya^enī kw ya tēi al te
she said | they say. | Her head | she cracked | they say. | Her girl | "Well,"

- 8 a ne sûn tes la le al te ôc t ge^e be te gûl ca^e ya^enī
she said, | "you sleep. | Well | I look." | She put in sand | they say.

s'ûs k'an ya^enī kwōñ^e ū na^e te'e na lai¹⁰⁸ ya^enī tcō-
She built fire | they say | fire. | Her eye | she took out | they say. | Again

- 10 yī ha^e ô na^e te'e na lai ya^enī t bûl bī^e nō lai ū na^e
her eye | she took out | they say. | Burden basket in | she put | her eye.

tcō yī ha^e ô na^e bī^e t bûl bī^e nō lai ya^enī na kōñ ô lai^e
Again | her eye | in | burden basket in | she put | they say. | Clover | on it

- 12 nō lai ya^enī t bûl bī^e nō lai ya^enī na kōñ ye bī^e te'-
she put | they say. | Burden basket in | she put | they say. | Clover | house in |
she carried

tes giñ ya^enī ye bī^e te'nûn giñ ya^enī na kōñ s kīts
they say. | House in | she brought | they say. | Clover | children

- 14 wa ûñ kạn ya^enī s nạn ū na^e s nạn ū na^e te'in
she gave | they say. | "My mother | her eye | my mother | her eye" | he said

ya^enī s kīts

they say | boy.

¹⁰⁸ The root of the verb would indicate a plural object, but each eye is separately mentioned.

- s kits kī ye^e te't tes lōs ya^e nī nək ka^e teūn djōc-
Boys | hers | he led | they say | two. | "Tree | hollow in
- bī^e yī he dūL te'in ya^e nī ye gūn dele ya^e nī Lō' 2
you go" | she said | they say. | They went in | they say. | Grass
- nō te gūl sō ya^e nī ū te'ūñ a ō wī yō ya^e nī kwōñ^e
she pushed in | they say. | Before it | she fanned | they say, | fire
- mūL ō da^e deñ ñel ya^e nī hō ta te'e na ge bīl^e ya^e nī 4
with. | Their crying | stopped | they say. | Then | she took them out | they
say.
- te't te gī bīl^e ya^e nī ye bī^e ūñ te' ge gats ya^e nī te' na te'-
She carried them | they say, | house to. | She scraped them | they say. |
She washed them
- gūl de ya^e nī hō ta nō nī te'yan teūñ kō wa ge bīl^e 6
they say. | Then | grizzly | old woman | she gave them to
- ya^e nī te' gūn yān ya^e nī kī ye^e skik
they say. | She ate them | they say, | her | children.
- s kits tes dele^e ya^e nī te' hūñ kō kūc gī nai seL te'ōi 8
Children | went | they say | creek | they ran down. | Heron
- nañ gūL^e a^e kwañ ya^e nī kō te' gūl^e ūts nañ gūL^e a^e ya^e nī
had made a weir | they say. | They ran down. | Fish weir was | they say.
- ste' gī na nūL gal net'ai ste' gī te'in ya^e nī nō nī 10
"My grandfather | put across | your neck, | my grandfather," | she said |
they say. | "Grizzly
- te'yan teūñ kō te' gūl^e ūts de^e net'ai kwa na nūL gal de^e
old woman | when she runs down | your neck | for her | when you put across
- ka te'el gal būn te't tō lat dja^e te'in ya^e nī te' hūñ 12
you must throw one side. | Let her drown" | she said | they say. | Stream
- yī bañ ta ūs dele^e ya^e nī būs kik t'e' na yan teūñ būs-
other side | they went out | they say. | "Her children | raw | she eats. | Her
children
- kik t'e' na yan da ya^e n dji cikik da ya^e n dji k'a būc- 14
raw | she eats." | "What they say | children?" | "This way only they say |
Her children
- kik t'e' na yan teūñ ya^e te'in nī ūñ gī te'in ya^e nī
raw | she eats' | they are saying," | he said | they say
- te'ūs sai^e teūñ 16
bluejay.
- hō ta nō nī te'yan teūñ te'tel^e ūts ya^e nī te kō te'-
Then | grizzly | old woman | ran | they say. | She ran to the stream
- gūl^e ūts ya^e nī c ge dūñ n het'ai¹⁰⁰ ca na nōL gal 18
they say. | "My brother-in-law | your neck | for me | put across.

¹⁰⁰ She uses the plural of politeness to a relation-in-law, in fact or by courtesy.

t ga mats tō has kan ya^eni būn k'ūt ciñ hūt k'ūt dē-
 By the shore. | Water | was there | they say, | lake. | Summer-time. | He was
 angry
 lūn ya^eni s'ūs da ya^eni ya^slan ya^eni kū wūn 2
 they say. | He sat | they say. | They laughed | they say | at him.
 k'a^e nūn s'ūs lai ya^eni s'ūs te'ān ya^eni na nec hai
 Arrow | he took up | they say. | He shot | they say, | person. | That
 tō bi^e ta gūn la ya^eni na nec be dūñ ya^eni tō bi^ek' 4
 water in | he jumped | they say. | Person | died | they say. | Water inside
 nas'ūts ya^eni djañ te'ūs teiñ ya^eni cō ka ya^etc'-
 he ran around | they say. | Muddy | he made | they say. | In vain | they
 looked for him
 kwūn tē ya^eni djañ slīñ^e ya^eni te'kak' ye ga'āñ 6
 they say. | Muddy | it became | they say. | Net | they stretched
 ya^eni teūñ k'wūt kwa te'gūst ka ya^eni te'kak' bi^e
 they say | stick on. | For him they dipped | they say, | net in.
 kūc na tag ha^e t̄ ts'ūL'ūts kwān ya^eni cō^e kwa L k̄at 8
 Without their knowledge | he had run out | they say. | In vain | they walked
 for him
 ya^eni La kwa gūL gel^e ya^eni tca kū gūL gel^e ya^eni
 they say. | Only | it was dark | they say. | Very it was dark | they say.
 k̄w teōn gūt tcañ^e ya^eni ka^e ūn dai de t gūL ḡal^e ya^eni 10
 They let him go | they say. | Body | they threw in fire | they say,
 kwōñ^e dūñ
 fire place.

kwūn l̄añ

All.

XX.—GOPHER'S REVENGE.

s daite na teūl ū yacte das tcañ ū yacte hai La^e 12
 Cottontail rabbit | orphan | small, | gopher | small | that | too
 das tcañ ū yacte na teūl ū n̄an n dōi ū ta^e La^e n dōi
 gopher | small | orphan. | Its mother | was not, | its father | too | was not.
 hō ta ū yacts kū wūn ya nit ta kī sta^e steō te'in 14
 Then | little | they had grown when, | "Where | my father, | my grand-
 mother?" | he said
 ya^eni dō k'ūñ ha^e n ta^e ū d̄j̄i yis tūk ke n̄an La^e dō-
 they say. | "Long ago | your father | was killed. | Your mother | too | long
 ago
 k'ūñ ha^e ū d̄j̄i yis tūk ke n̄ak ka^e ha^e d̄i d̄j̄i ū d̄j̄i yis tūk 16
 was killed | both." | "What | killed them?"

- te'yante tōnai nteag ôsōse²⁰⁰ bûl yîlt'ôgût ūdjî-
 "Old woman | fish | large | her sting | with | stuck him when | she killed
 him.
- 2 yistûke nân La^e yîlt'ôgût ūdjîyistûke das^eteañ te't-
 Your mother | too | she stuck when | she killed." | Gopher | had gone
- tesya kwañ ya^enî ne^ebî^e te'n neLî^e kwañ ya^enî ne^e-
 they say, | ground in. | He had looked | they say. | Ground in
- 4 bî^e hōta kwûnye te'gûn ya kwañ ya^enî nahestya kwān
 then | he had gone in | they say. | He had started back
- ya^enî hōta nantya ya^enî hōta k'a^e te'ic't'a tēle
 they say. | Then | he came back | they say. | Then | "Arrows | I will make,
- 6 stcō te'in ya^enî kw^etcō kanōdelî^e ya^enî k'a^e
 grandmother," | he said | they say. | His grandmother | showed him | they
 say. | Arrow
- cō^ete'il la ya^enî tc'ûst'ôk²⁰¹ ya^enî dūn dai^e k'a^e
 good he made | they say. | He flaked | they say. | Flint | arrow
- 8 k'wûn nōla kwān ya^enî k'a^e
 he placed on | they say, | arrow.
- kw^etcō ūnataha^e kwûnye te'gûn ya kwān ya^enî
 His grandmother | not knowing | he went under ground | they say.
- 10 yō tantcō kasya kwān ya^enî hōta tōnai ūte'ûnts²⁰²
 Way | river large | he had come up | they say. | Then | fish | close by
- kasya kwān ya^enî tōnai tc'n neLî^e ya^enî ôyacts
 he came up | they say. | Fish | he looked at | they say. | Small
- 12 ne^e wa te'a mî^e tc'n neLî^e ya^enî k'a^e bînō in tăn
 ground | hole in | he looked | they say. | Arrow | he put on the bow
- ya^enî tc'is tc'añ ya^enî tcōyîha^e s'ûstc'añ ya^enî lañ
 they say. | He shot | they say. | Again | he shot | they say. | Many
- 14 nûn neLk'ai ya^enî kw^etûs cān na te'elt'ô ya^enî se
 he made stick in | they say. | Over him | only | she stung | they say. | Stones
- tcegats yañ'ai^e ya^enî nûnyîlt'ôgût ôtcî te'ûst tûk
 rattling sound | stood | they say, | she stung them when. | He killed her
- 16 ya^enî be dūn ya^enî tgûñ nās lat ya^enî te'n ne gûl in^e
 they say. | She died | they say. | He turned her over | they say. | He looked
 at her

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

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

²⁰² ū "her," tc'ûñ "toward," and the diminutive.

ya^enī na hes tya ya^enī hai na nec ca' na^e dē mûn-
they say. | He started back | they say. | That | persons | creek | was full

kwañ te'n neL iñ^e kwān ya^enī na hes tya ya^enī 2
he had seen | they say. | He started back | they say.

ta teī nūn ya kwāñ kwûL iñ ya^enī s teō tən teō
"Where | you come from?" | she asked | they say. | "My grandmother |
Eel river

na ca ye tō nai ō dji sīL tūke te'in ya^enī hai na nec 4
I have been. | Fish | I killed," | he said | they say. | "That | people

te'eñ a nī²⁰³ hai tō nai na nec n dō ye dī ta' te'in
killed | that | fish. | People | are not | this place," | he said

ya^enī yōk' ne'k'wūt ta' na nec nūl kūt ūt Lañ L ta'- 6
they say. | Far | countries | people | came when | many | different kinds

kī kū wa^eñ ya^enī tō nai ō dji te'ūs tūk ūt st'ō^e hai
gave him | they say, | fish | he killed because. | Nearly | that

kwānt'ē st'ō^e slīñ^e ya^enī tō nai hūn ō dji te'ūs tūk- 8
kind | nearly | became | they say. | Fish | that fellow | he killed because

ūt tō nai hai kwānt'ē tō nai n dō^e ya^enī
fish | that | kind | fish | is not | they say.

kwûn Lāñ

All.

XXI.—MEADOWLARK'S BREAST.

teō la kī L ga ya^enī gūL il ya^enī seL teūn dūn nī L ga- 10
Meadowlark | were quarreling | they say, | "mockingbird." | They were
quarreling

ya^enī gūL il ya^enī Le^e dūn L ga ya^enī gūL il de kwa gūn neL
they say. | Morning | were quarreling. | Here it (sun) was

ya^enī gūL gel^e ya^enī gūL k'an ya^enī kwōñ^e ya^enī 12
they say. | Evening it was | they say. | Fire was | they say. | Fire | they say.

teō la kī ts'ūn tes laL ya^enī se de t ga^eñ ya^enī teō-
Meadowlark | fell asleep | they say. | Stone | he put in fire | they say. |
Meadowlark

la kī ts'ūn tes laL ya^enī seL teūn dūn nī se nūn s'ūs- 14
fell asleep | they say. | "Mockingbird" | stone | picked up

ga^eñ ya^enī teō la kī kw sal kūt ya^enī teō la kī kw yīts-
they say. | Meadowlark | his mouth he put in | they say. | Meadowlark | his
breast

²⁰³ The root -gan "to kill many."

ye se wal kūt ya^enī hai hīt Le^eūt ts't dūn nī
stone | fell through | they say. | That is why | at night | he sings,

2 ya^enī
they say.

kwūn lāñ
All.

XXII.—GEESE CARRY OFF RAVEN.

sūlsūnte skits yac s'ūs lōs ya^enī tcūn sūts kw būt'
Chipmunk | child small | he kept | they say. | Bark | his belly

4 nai neL k'ūts kwāñ ya^enī s'ūL tīn ya^enī te'ek da-
had stuck in | they say. | He lay down | they say. | Woman | raven

tcāñ^e tcūn sūts tcōn gūl lāñ ya^enī ka' dī da^eūñ na-
bark | went after | they say. | Geese | from north | two

6 ka^e te'n nūn deL kwāñ ya^enī tcūn ū nas ya ya^enī
had come | they say. | Tree | she went around | they say.

tcūn wō^e būL gūs ca' ya^enī k'ai t būL nūn s'ūs giñ
Hook | with | they caught | they say, | burden-basket. | She lifted up

8 ya^enī tcō yī ha^e gūs ca' ya^enī n dassī dī te'in ya^e-
they say. | Again | they caught it | they say. | "Heavy | this," | she said |
they say.

nī te'e na mī^e ya^enī nūn s'ūs giñ ya^enī tcō yī ha^e gūs-
She emptied out | they say. | She lifted up | they say. | Again | they caught it

10 ca' ya^enī k'ai t būL nāk ka^e nōL tin na^e ya^enī gūs ca'
they say | burden-basket. | Two | were left | they say. | They caught it

ya^enī nūn s'ūs giñ ya^enī gūs ca' ya^enī k'ai t būL
they say. | She lifted up | they say. | They caught it | they say | burden-
basket.

12 kō wūl tcūt ya^enī na ka^e ha^e ka' kw te gī lōs ya^enī
Caught her | they say | both | geese. | They took her along | they say

dī de^e
north.

14 da^e ya^en tel i tcō a ya cī lag te'in ya^enī yī tcō bī^e
"Flat mouths | took me up" | she said | they say. | Dance-house

ye kwil yōs ya^enī ne^e ū tcī^e dūñ gūL gel lūt te'n gūn das
they took her in | they say, | world-its-tail-place. | Evening when | was a
dance

16 ya^enī te'e na^en t'a ya^enī yī tcō bī^e ts'e k'e bī^e te'e na^en-
they say. | She flew out | they say. | Dance-house | door | she flew out

t'a ya^enī nant ya ya^enī skits yac sūlsūnte s'ūs-
they say. | She came home | they say. | Child small | chipmunk | he had kept

lōskwan ya^enī sūlsūnts in tce^e tc'el t'ōt tc'ūl tcī- 2
they say. | Chipmunk | venison | it suck | he had made

kwan ya^enī skits be na dūn ya^enī
they say. | Child | died | they say.

kwūn Lāñ
All.

XXIII.—THE DIVING CONTEST.

na kē ēts sīs kwūn ye tc' gūl lē tō bī^e ya^enī tō nai 4
Blue duck | otter | swam under water | lake in | they say. | Fish

na tc'tel gel ya^enī kai ya tc' kw līñ ya^enī na kē ēts ka-
they were catching | they say. | They watched them | they say. | Duck |
came up

na gūl le ya^enī na ka^e tc' gūn tcōk kwān ya^enī tō nai 6
they say. | Two | he had filled | they say | fish.

kai ya tc' kw līñ ya^enī sīs ka na gūl le ya^enī tak'
They watched him | they say. | Otter | came up | they say. | Three

tc' gūn tcōk kwān tō nai ya^enī na heL kūt ya^enī ye bī^e- 8
he had filled | fish | they say. | They went back | they say. | House in

ūñ^e tc'telōs ya^enī tō nai
they dragged them | they say | fish.

kwūn Lāñ
All.

XXIV.—TREATMENT OF THE STRANGER.

k'ūñ ka na sī tyai act'ē tc'in ya^enī dūn djī ka- 10
"Just now | I came back up | I am," | he said | they say. | "Who | 'I
came back up'

na sī tyai tc'in kakw de kō' t gūc hai a nī kō gūt t-
said? | Quick | here | look | who | said it." | They looked around

gets ya^enī cō^et kai yatc kwōn tē ya^enī dō kū wūl sañ 12
they say. | In vain | they looked for him | they say. | He wasn't seen

ya^enī na heL t kūt ya^enī dō kū wūl san nūt k'ūñ ka-
they say. | They came back | they say | he wasn't found because. | "Just
now | I came back up

na sī t'yai act'ē te'in ya^enī hakw te'ke nēc ka kw-
I am'' | he said | they say. | "Right here | it talks. | Look for him."

- 2 nō' te tcō yī ha^e lañ te'tes yai ya^enī ka yatc kwōn tē
Again | many | went | they say. | They looked for him.

dō kō wūl san ya^enī tcūn na t'ai^e ya^enī tcūn te tcōs
He wasn't found | they say. | Tree | stood | they say. | Tree | hollow

- 4 ō yacts bī^e a ũñ kwāñ ya^enī tcūn te tcōs bī^e ō yacts bī^e
small in | it said it | they say. | Tree | hollow in | small in

kō wūl san ya^enī
he was found | they say.

- 6 kw dji ōl tūk te^e he ũ^e kw dji dūl tūk te'e kū wūl tīn
"You better kill him." | "Yes, | we will kill him." | He was pulled out

ya^enī ta kū wūl t'ats ya^enī kw kwa ne^e kal gal ya^enī
they say. | He was cut to pieces | they say. | His arms | were chopped up |
they say.

- 8 kw wōs kal gal ya^enī te'e kū wūl t'ats ya^enī dō ha^e ke-
His legs | were chopped up | they say. | He was split | they say. | He didn't
die

dūn ya^enī kw dji n dō ī kw kwe^e ũ tūk kūt kw dji
they say. | His heart | was not. | His foot | between | his heart

- 10 s'qñ kwān ya^enī kw dji gūt t'ats ya^enī ke dūn
was situated | they say. | His heart | was cut | they say. | He died

ya^enī
they say.

kwūn lañ
All.

XXV.—THE GREAT HORNED SERPENT.

- 12 Lō' dai kī^e nō nūn yīñ ya^enī na nec k'wūt t gal
Lodaiki | they lived | they say. | Persons | kept dying

ya^enī t'e kī bī^e nō te'te Lek ya^enī la ce^e bī^e nō gūt Lek
they say. | Girls | were making mush | they say. | Buckeyes | they were
soaking

- 14 ya^enī Lō yac gai nāk ka^e Lō yac gai be dūñ kwān ya^enī
they say. | Trout | two | trout | were dead | they say.

nāk ka^e de t gūt tīn ya^enī hī neLyān ya^enī be dūn
Two | they put in fire | they say. | She ate them | they say. | She died

- 16 ya^enī tcō yī ha^e hī neLyān ya^enī be dūn ya^enī hai
they say. | Again | she ate | they say. | She died | they say, | the

la^e tuc ca^e di dūk' ca' na^e di cən^e stīn di dūk' lō-
other. | "I am going | here east. | Creek | something | lies | east." | Trout

yac gai nək ka^e ts'ûlsan ya^enī la^e ha^e ts'ûlsan ya^enī 2
two | he found | they say. | One | he found | they say.

tcō yī ha^e la^e ha^e ts'ûlsan ya^enī tcō yī ha^e tc't tes ya
Again | one | he found | they say. | Again | he went

ya^enī tō nai tak' ts'ûlsan ya^enī nages yīte ya^enī 4
they say. | Fish | three | he found | they say. | He rested | they say.

sūt' tc't tes ya ya^enī lō yac gai ts'ûlsan ya^enī la-
Little way | he went | they say. | Trout | he found | they say, | one only.

ha^e tc't tes ya ya^enī lō yac gai nək ka^e ts'ûlsan ya^e- 6
He went | they say. | Trout | two | he found | they say.

nī tc't tes ya ya^enī lō yac gai k'e tc'ûn yān kwān
He went | they say. | Trout | bitten off

ts'ûlsan ya^enī tc't tes ya ya^enī la^e ha^e ts'ûlsan 8
he found | they say. | He went | they say. | One only | he found

ya^enī lō yac gai tcō yī ha^e tc't tes ya ya^enī la^e ha^e
they say, | trout. | Again | he went | they say. | One only

ts'ûlsan ya^enī lō yac gai tc'n nes dai ya^enī gūn t'ē 10
he found | they say, | trout. | He sat down | they say. | Now

ca' na^e ō yacts slīn^e ya^enī tc't tes ya ya^enī gūn t'ē
creek | small | became | they say. | He went | they say. | Now

ts'ûlsan ya^enī tcil lē k'e tc't tes ya ya^enī tō nai lō- 12
he found | they say | slime. | He went | they say. | Fish, | trout

yac gai ngūn dō^e ya^enī tc't tes ya ya^enī tc't tes ya
were not | they say. | He went | they say. | He went

ya^enī kas ya ya^enī ne^e lai^e nō t gūn ta lūt ts't tes iñ^e 14
they say. | He came up | they say. | Earth top | he stood when | he looked

ya^enī tō tc'ûlsan ya^enī ō de^e ts'ûlsan ya^enī tc'n-
they say. | Lake | he found | they say. | Its horn | he found | they say. | He
looked at it

neL iñ^e ya^enī yī nūk' tes iñ^e ya^enī ū de^e nes ō de^e 16
they say. | South | it was looking | they say. | Its horn | long, | its horn

l gai ya^enī na hest ya hūt tc't tee' ya^enī nan tya
white | they say. | He started back when | he cried | they say. | He came back

ya^enī wān tc' kwōl lūk ya^enī 18
they say. | He told about it | they say.

- kwa tō' yac na nec L teic te' tūn dūñ kwa tō' yac na-
 "Go after them | people. | Sherwood valley | go after them. | People
- 2 nec tō teûL bī^e kwa tō' yac te^einte kwa tō' yac kōl kōtē-
 Cahto | go after. | Yuki | go after. | Little Lake
- teō bī^e kwa tō' yac teûn gûl tciñ ya^e nī la^eL ba^e ûñ
 go after." | Poles | were made | they say. | Ten,
- 4 teō yī ha^e la^eL ba^e ûñ teō yī ha^e la^eL ba^e ûñ teûn teō yī ha^e
 again | ten, | again | ten, | poles. | Again
- la^eL ba^e ûñ teûn te't teL kû^t ya^e nī teûn te't te bī^e
 ten | poles. | They went | they say. | Poles | they carried
- 6 ya^e nī k'a^e te't te bī^e ya^e nī ka^ete te't te bī^e ya^e nī
 they say. | Arrows | they took | they say. | Knives | they took | they say.
- te' nûl kû^t ya^e nī Le ne^e ha^e teûn da te ga bī^e ya^e nī
 They came there | they say. | All | poles | took up | they say.
- 8 gē qō ya^e nī teō yī ha^e gē qō ya^e nī gē te' añ ya^e nī
 They speared | they say. | Again | they speared | they say. | They shot |
 they say.
- gē qō ya^e nī gē qō ya^e nī gē te' añ ya^e nī gē qō ya^e nī
 They speared | they say. | They speared | they say. | They shot | they say. |
 They speared | they say.
- 10 kac kīts yīst'āts ya^e nī gē qō ya^e nī kac kīts yīst'āts
 Old man | cut it | they say. | He speared | they say. | Old man | cut it
- ya^e nī tca heL ceg ya^e nī ō de^e bûL tō na nei. sī^e
 they say. | It squealed | they say. | Its horn | with | water | it struck
- 12 ya^e nī be dūñ ya^e nī ts'ī^e te'en yīc ya^e nī ō de^e bûL
 they say. | It died | they say. | Brush | it broke | they say, | its horn | with.
- kwōñ^e gûl k'añ ya^e nī ō na gē Lû^t ya^e nī ō sī^e
 Fire | was burning | they say. | Around it was burned | they say. | Its
 head
- 14 k'wû^t ō nī teû^t gûl k'añ ya^e nī ō tei k'wû^t gûl k'añ
 on | its middle | was fire | they say. | Its tail on | was fire
- ya^e nī na he^t ya^e nī na ûn^t ya^e nī ye bī^e tee'
 they say. | He started back | they say. | He came back | they say. | House in |
 he cried
- 16 ya^e nī Le ne^e ha^e dō ha^e djañ nō nat nec bûñ tō n tce^e e
 they say, | all. | "Not | here | we will live. | Water | is bad.
- kwe t nûñ tō n tce^e e la^eL ba^e ûñ na he^t ya^e nī
 After this | water | is bad." | Ten | went back | they say.
- 18 k'wûn nal k'añ teō yī ha^e ō sī^e k'wûn nal k'añ ya^e nī
 On it was fire again | they say. | Again | its head | on it was fire again |
 they say.

- ō tci k'wûn nal k'qñ ya^enī na hes t ya ya^enī ye bī^e ūñ^e
 Its tail | on was fire again | they say. | He went home | they say | house in.
- nas dūl k'an ya^en ya^enī na sañ ya^enī wakw na sañ 2
 "We will build fire again" | they said | they say. | They moved | they say. |
 Away | they moved
- ya^enī na hes t ya ya^enī k'wûn nal k'qñ ya^enī o sī^e.
 they say. | He went back | they say. | On it was fire again | they say. | Its
 head on
- k'wût' nal k'qñ ya^enī ts'ûs nō^e ô lût ya^enī na hes- 4
 was fire again | they say. | Mountain | they burned | they say. | He went
 back
- t ya ya^enī cōñ ô lût kwān ya^enī te le^e bī^e ye tco gē-
 they say. | Well | it was burned | they say. | Sack in | he put it in
- bī^e ya^enī na he l t kût ya^enī gē sût ya^enī ba gûn ūñ 6
 they say. | They went back | they say. | He pounded it | they say. | Coast to
- te giñ ya^enī tco bāg na nec tco bāg gûl te'īñ ya^enī
 he carried it | they say. | Poison | Indian | poison | was made | they say.
- be dūñ ya^enī le ne^e ha^e bī ye^e slīñ^e ya^enī 8
 Died | they say | all. | Theirs | it became | they say.

kwûn lqñ

ALL

XXVI.—THE DANCING ELK.

- tō nai k'te qō ya^enī sin te kwût kakw wōl kqL
 Fish | they speared | they say | Redwood creek. | "Quickly | walk"
- ya^en ya^enī dō ye he^e e nikts gûc caL na dūl yīc tcūñ 10
 they said | they say. | "I am tired. | Slowly | I walk. | We will rest | tree
- ū ye tō nai n dō^e ūñ gī nān dūl^ea^e sin te kwût qL ôL-
 under. | Fish | are none. | We will make dam, | Redwood creek. | Wood |
 make.
- teī k'ūñ^e ô' k'ūñ^e na nūn^eaī^e bûl gûl lī^e bûñ nqk ka^e 12
 Withes | twist. | Dam | with them | will be tied. | Two
- ô' k'ūñ^e tc'in ya^enī he ū^e c gī na ūñ gī de k'a tō nai
 twist" | he said | they say. | "Yes." | "I am hungry. | Here | fish
- tūn t'as sk'e^e ta tcūm mûL se kwōñ^e dūñ nō' lie k'at- 14
 cut. | Soup | cook. | Stones | fire place | put in. | Soon
- de^e tō nai la mûn kwûc ka^e tc'ô'yañ ūst'eye ka^e
 fish | will be many I guess. | Come, | eat. | It is cooked. | Come,

- tc'ô' yañ he ũe c lae tuc tcût tō nai na gûl lē ge hai-
eat." | "Yes, | my hands | I wash. | Fish | is swimming | here from north
- 2 dae ũñ cī ũc qōt tc'īñ yae nī wai tc' gûn get yae nī
I, | I will spear it," | he said | they say. | He struck over | they say.
- nak kae tō nai be nûl lē' yae nī nak kae lae hae gē qōt
Two | fish | swam by | they say | two. | One only | he speared
- 4 yae nī yiskan yae nī c gī yal cī he ũe n tûl lal kae
they say. | It was day | they say. | "I am sleepy, | I" | "Yes, | you sleep. |
Well
- qī ōc lan cī he ũe qī ō' lan
wood | I will get | I." | "Yes | wood | get."
- 6 tāt tc' ũs yai nee k'wût da tc' tes iñe yae nī kat kwûl-
He went from the creek. | Bank on | he looked | they say. | "There | I
guess
- luc ges tcō tc'in yae nī lae l baē ũñ teō yī haē lae l-
elk," | he said | they say. | Ten | again | ten
- 8 baē ũñ tc'e n ya yae nī kaē na huc da wûn kûc nûc
came out | they say. | "Well, | I will go back | I will tell them,"
- tc'in yae nī nī ī ges tcō tc'e nī nai lañ ō' t gûc skik
he said | they say. | "Say | elk | came out | many. | Look. | Boys
- 10 kaē ō dūg geē lē ũñ haē dān tē ca mûñ k'aē n dō ye
come, | we will look." | "It is so." | "What will be, | arrows | are none."
- dō haē dūl le tē le la kwa nō l iñe tō nai ka nō' tē dō ye
"We will do nothing. | Just | look at them. | Fish | look for." | "No,
- 12 ō tc' ũñe ũc tcāt dō dō haē ũ tc' ũñe ũl tcāt tc'in
to them | I will shout." | "No, | do not | to them | shout," | he said
- yaē nī ō tc' ũñe ũc tcāt tē le he ũe ō tc' ũñe ũl tcāt nûn-
tney say. | "To them | I will shout." | "Yes, | to them | shout." | "You
dance
- 14 dāc yae nī ca nûn dāc
they say, | for me | dance."
- ges tcō le nee haē nō t gûn tal yae nī kw ne gûl iñe
Elk | all | were standing | they say. | They looked at him.
- 16 l ta tes ya nee ũ nōe n gûn dāc yae nī tc'e n t dāc yae nī
They intermingled. | Hill behind | they danced | they say. | They danced out |
they say.
- neē ũ nōe haē dūl nīk' bûl ōn t gûc ō tc' ũñe ũl tcāk-
Hill behind only | whistle | with. | "Look at them. | To them | you shouted;
- 18 kwan l ta' kī nûn l iñe tc'in yae nī nak kaē tel ē ũts
different things | you look at" | he said | they say. | Two | ran off

- ya^enī dō te cūl dāc tē le tc'in ya^enī L tcūc t gūn nāi-
they say. | "I will not go," | he said | they say. | Dust | flew around
- tsūt ya^enī ges tcō n gūn da cīt ta dji tsūn te sōl del^e 2
they say | elk | danced because. | "Why | do you run off?"
- tc'in ya^enī la^e ha^e n dūl iñ^e de^e de na nōl kūt dī dji
he said | they say. | "One only | we will see | here | you come back." |
"What
- ōl sañ tsūn te sōl del^e nūc iñ^e tē le dō te cūl dāc tē le dañ^e 4
you see?" | "You ran off. | I will look. | I will not run off." | "Long ago
- cō^e wa na tc' nē i ne tc'in ya^enī la^e ha^e tc'eⁿ ya
in vain | I tried to stop you" | he said | they say. | One only | came out
- ya^enī ges tcō tc'ek ū t'a nī būl tc'eⁿ dāc ya^enī 6
they say, | elk | woman. | Her dress | with | she danced out | they say.
- tcō yī ha^e nāk ka^e dūl nīk²⁰⁴ būl tc'ūt djōl ya ges 'a^e
Again | two | whistles | with | noise | was
- ya^enī ū tca^e nūc iñ^e tē le ha ge ō de^e būl n gūn dāc 8
they say. | "Her apron | I will see." | Long time | its horn | with | it
danced
- ya^enī bañ ū de^e n dō^e ya^enī n cōñ gūl tcāt ya^enī
they say. | Doe | its horn | was not | they say. | Well | they (elk) shouted |
they say
- le ne^e ha^e hai wūñ tsūn te l dē^e ya^enī la^e ha^e na nec 10
all. | The | some | ran off | they say. | One only | man
- yī nēl iñ^e ya^enī la^e ha^e ges tcō tak' dūñ t gūn nais 'aⁿ
looked | they say, | one only. | Elk | three times | turned around
- ū sī^e n dō ī t gūn na sī^e ya^enī sī^e t gūn nais 'a nīt 12
its head | was not | turned heads | they say, | head | he turned around when.
- na gī²⁰⁵ da tc't te mīl ya^enī nūn ka dūñ s'ūl tiñ^e k'a^e
Quivers | they picked up | they say | men. | Bows | arrows
- da tc't te mīl ya^enī le ne^e ha^e gūl tcāt ya^enī n gūn da- 14
they picked up | they say. | All | shouted | they say. | They danced when
- cūt la ha^e ta ye gūn nac ya^enī ts'ī^e ū nō^e gūl le
one at a time | went in | they say. | Brush | behind | became
- ya^enī ges tcō tcō yī ha^e ts'ī^e ū nō^e tak' ta ye gūn ya 16
they say, | elk. | Again | brush | behind | three at a time | went in
- ya^enī la^e sa nī ye gūn ya ya^enī ts'ī^e ū nō^e yī ban la-
they say. | Five | went in | they say. | Brush | behind | six.

²⁰⁴ Perhaps the root -nī "to speak, to make a noise" with a suffix.

²⁰⁵ Cf. Hupa xōn na we "his quiver" (I, 96, 13).

ha^e tcō yī ha^e ye gūn ya ya^e nī yī ban nək ka^e ts'ī^e
Again | went in | they say | seven. | Brush

2 ū nō^e la^e ba^e ūñ ye gūn ya ya^e nī hai ūñ ha^e ts'ī^e ū nō^e
behind | ten | went in | they say, | same place | brush | behind

kwōc ū nō^e
whitethorn | behind.

4 na nec tc'e nalk kūt na nec ya^e nī līñ^e ya^e nī da ya^e-
People | came out, | people | they looked at | they say. | "What did they
do?"

t'īñ ge ya^e nī ya^e nī cōñ kē nūn dāc ya^e nī ya^e nī he ū^e
they asked | they say. | "Well | they danced?" | they asked | they say. |
"Yes,

6 cōñk' nūn da cī Lañ Lta' kī nīc ī ne tca^e būl n gūn-
well | they danced. | Many | different ways | I saw. | Dress with | they
danced.

da ce k'a^e būl n gūn da ce ya^e dō mūn ne ū de^e kō wūn yan
Arrows with | they danced. | They grew small. | Their horns | grew,

8 n gūn tca^e gī dō ha^e cō dōl kūt²⁰⁶ dañ^e kūc te sō' na ye dō ha^e-
became large. | Do not ask me. | Long ago | you ran off. | You did not look."

ne wōl ī ne La kit a dō' ne kwān nāñ kō t nūñ Lta' kī dō ha^e-
"For nothing | you talk. | Next time | different ways | you must not shout

10 ōl tca būñ ū tc' ūñ^e na cōl na būñ dact ya cō de^e cōñ kī nēl-
close to them." | "You must examine me, | if anything is wrong. | Well
you look.

ī ne cī ye^e tc'an L kūn ąn t'ē hit cōñk' n gūn da ce dō-
My | food | is sweet | because. | Well | they danced. | Do not ask me.

12 ha^e cō dōl kūt kwūn lāñ ye n hūl kwīl nūk dān lāñ gi tō-
That is all | I have told you. | How many | fish

nai sō' qōt n dō ye la^e ba^e ūñ s dūk qō de tcō yī ha^e
you spear?" | "None. | Ten | we speared. | Again

14 n he nai l ka tē le he ū^e ąl ōl tcī be na dūl 'ai^e tō nai
we will pass the night." | "Yes, | wood | you make. | We will try again. |
Fish

tc'n nōl t'as k'at de^e nōn dūl kwūc he ū^e tc'n nūt dūl t'as
cut up. | Soon | will come probably." | "Yes, | we will cut

16 tō nai gūl ge^e ya^e nī tō nai ya^e tc'ōñ ge ya^e nī Lañ
fish." | It was evening | they say. | Fish | they speared | they say. | Many

gē qōt ya^e nī dakw yīs kạn ya^e nī
they speared | they say. | Nearly | it was day | they say.

²⁰⁶ Cf. Hupa root -xūt "to ask, to question" (III, 252).

- ka^e na tc't tōl geL k'ûm mûL nai dût yaL ye bî^e ûñ^e
 "Come, | make up the loads | withes with. | We will go home | house to.
- ne^e nesse tc' te bil^e ya^e nî ye lîn dūñ kakw na ōL t- 2
 Land | is far." | They carried them | they say, | Yelindiñ. | "Quickly | walk
 back.
- kûL dạn te cō^e ū leñ nō' ta gūñ nal t kût ya^e nî ye bî^e
 Something | may have happened | our home." | They came back | they say |
 house in.
- n dō ye ges teō ū tc'ûñ^e gûl tea dût n gûn da ce sa' dūñ- 4
 "None. | Elk | at | he shouted when | they danced. | Alone
- ha^e nîc ī ne tsûn teL dē lût sa' dūñ ha^e hai hît dō ha^e ka-
 I looked, | they ran off when | alone. | Nevertheless | I wasn't sick.
- kō sî le ge dō ha^e ka kō sî le ge hai hît tō nai n dō ye nặ- 6
 I wasn't sick | on account of that. | Fish | were not. | Two
- ka^e n hes ka nî nạn dût t ya ye
 we spent the night. | We came home."
- hō ta teō yī ha^e na dût yac tē le ta cō de^e k'an cạñ 8
 Then, | "Again | we will go back | sometime. | This time
- tō nai Lan nō le kwûc yōñ s'ûs da bûñ dja^e l ta' kī
 fish | many | will be probably. | That fellow | must stay. | Different ways
- Lañ dūl tcin cō e la^eL ba^e ûñ te dût ya dja^e kw t nūñ 10
 much | he bothers. | Ten | we will go. | Next time
- tak' n he nai yōL ka dja^e tc'ûn t'an ō'sût tût de bûl tel-
 three | we will spend the night. | Acorns | pound. | We will need to carry
 them."
- bûñ he ū^e kwa dūl le tē le bî^e nō gûL Lek ya^e nî sk'e^e 12
 "Yes, | we will do that." | They soaked | they say | mush.
- Le ne^e ha^e tc'ō' sût tc'ûn t'añ tō nai ōn dūl lạn tē le
 "All | you pound | acorns. | Fish | we will go after.
- t'ûs tē gûc geL tē le kī tsa^e wō' tēL bûñ tai tc't bûl bûñ 14
 Dough | I will carry. | Basket-pot | you must carry | will cook it.
- nin La^e gûn eL tē le Le ne^e ha^e tût dūg ge^e wūñ t'ûst²⁰⁷
 You | too | you carry. | All | we will carry. | Some | dough
- tōL te la ce^e tc'wō' bûl wūñ tc't tūg gañ tēt bil^e 16
 you make | buckeye. | You carry | some | mouldy acorns." | It rained
- ya^e nî dō ha^e tc't teL kût ya^e nî tạc cō de^e niñ yan de^e
 they say. | They didn't go | they say. | "Sometime | clears off when

²⁰⁷ Cf. Hupa kit tast (I, 28).

tût dī ya dja^e n dûl iñ^e Le ne^e ha^e nō' il niñ yañ kwañ ûñ gī
we will go. | We will look. | All | you stay. | It has cleared off."

- 2 ka^e gût dī yaL Le ne^e ha^e bel kats niñ tc'ō' bûL
"Come, | we will go, | all. | Spear | you | carry.

tc'kak' La^e wō' gel dje' La^e na tc'ōL gel wō' gel
Net | another | you carry. | Pitchwood | another | let him carry. | Carry
them."

- 4 tc'teL kût ya^e nī ka^e kû wōL kaL ne^e nē se n dût ya
They went | they say. | "Well | walk. | Land | is far. | We go

kakw tc'in ya^e nī na niñ ai^e kûn dûntc ya^e s liñ^e
fast," | he said | they say. | Dam | close | they became

- 6 ya^e nī tc'n nûl kût ya^e nī ɬl ōL tēi c kīk ūc yīt tōt-
they say. | They came there | they say. | "Wood | make, | my children. | I
will make a house. | It may rain,"

bûL ûñ tc'in ya^e nī s'ūs yī^e ya^e nī ɬl ya^e L tēi ya^e nī
he said | they say. | He made a house | they say. | Wood | they made | they
say.

- 8 k'at de^e tō nai lan nō le bûñ ɬl ōL tēi
"Soon | fish | many | will be. | Wood | you make."

hō ta gûL gel^e ya^e nī na nīn ai^e k'wû^t ōL k'añ gûL-
Then | it was evening | they say. | "Dam on | make a fire. | It is evening.

- 10 gel le ka^e ōL k'añ tc'in ya^e nī tc'kak' ya gē kan
Well, | build a fire," | he said | they say. | Net | he put in

ya^e nī tō nai bûñ bel ke^e k'wûn nō' lie bel kəts tō nai
they say, | fish | for. | "Spear-point | put on | pole. | Fish

- 12 na ōn te le kwûc hō ta tō nai nûn te lē ya^e nī ges ûñ-
may come." | Then | fish | came | they say. | "Black salmon | spear."

qōt tō nai hō ta s'ūs qō ya^e nī tc'kak' nō' tīc tc'in
Fish | then | he speared | they say. | "Net | hold" | he said

- 14 ya^e nī dō ya^e kac ya^e nī be nûl le²⁰⁸ ya^e nī tō nai ō' kan
they say. | They didn't net it | they say. | It swam in | they say. | "Fish |
net.

tō nai wûñ c gī na e ta' t'as tc'in ya^e nī La^e ha^e
Fish | for | I am hungry. | Cut it," | he said | they say. | One

- 16 na nec he ū^e bec na^e de k'a tast'ats ya^e nī te'-
man, | "Yes, | I roast it." | There | he cut it | they say. | He washed it

na tc'ūs de ya^e nī tō bī^e de tûc tē lit de t gûn ai^e ya^e nī
they say, | water in. | "I will roast it." | He put it in the fire | they say

²⁰⁸ be- "along the shore, against."

kwōn^e dūñ ta tc'ō' bûl ūst'e ye kwûl lûc ūñ tō nai · ūst'e-
fire place. | "Cook soup." | "It is done I guess, | fish | is done I guess."

ye kwûl lûc ūñ ta tc'ō' bîl^e ya^e nî ka^e na tc' dūl tcan 2
They cooked soup | they say. | "Come, | we will eat,

ūst'e ye c kîk tc'in ya^e nî nat gûs tcan ya^e nî ka^e
it is cooked, | my children," | he said | they say. | They ate | they say. |
"Come,

te sō' iñ^e tō nai a te gûñ na ōn te le ūñ^e ya^e nî ya^e nî 4
look. | Fish | around yourselves | might come," | they said | they say.

bî ke nûn tcût teûm meL yîts²⁰⁹ nōL iñ hî tō lōs kwûc tc'-
"Net string | stick tied with | look at. | It is pulling I guess. | I have eaten
enough,"

gî tcag ge tc'in ya^e nî cî La^e tc' gî tcag ge tc'in 6
he said | they say. | "I | too | I have eaten enough" | he said

ya^e nî hō ta ka^e ka hes dî iñ^e tc'in ya^e nî tō nai gē qō
they say. | Then | "Well, | we will look for them," | he said | they say. |
Fish | he speared

ya^e nî hai Le^e nûn dūl la^e L ba^e ūñ gē qō ya^e nî 8
they say. | That | night | they came, | ten | they speared | they say,

tō nai
fish.

yis kân ya^e nî na dūt yaL ye bî^e ūñ^e tō nai gûn- 10
It was day | they say. | "We will go home | house to. | Fish | are many."

La nî tc'te bîl^e ya^e nî ye bî^e ūñ^e kakw na wō' dūl
They carried them | they say | house to. | "Quickly | you go,"

ya^e nî ya^e nî ne^e nē se ts'ûs nō^e n tcag ge kûn dūñ 12
they said | they say. | "Land | is far. | Mountain | is large. | Close

nas dūl lî ne nalt kût ya^e nî ye bî^e kwûn Lañ dañ^e ūñ
we are." | They came back | they say | house in | all. | "Already

sk'e^e tatesō' bîl^e tc'in ya^e nî dō ye dō tai tc' dūb bûl le 14
mush | you have cooked?" | he asked | they say. | "No, | we have not
cooked."

tō nai bec na^e tc'in ya^e nî na nec Lañ kwûn Lān ha^e
"Fish | I will roast," | he said | they say. | People | many | all

yî bî^e ta' tō nai de tē gē ʼañ ya^e nî sk'e^e ūst'e ye 16
houses among | fish | they roasted | they say. | "Mush | is cooked

²⁰⁹ 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.

gûn t'ê ka^e tc'ô' yân dô wô' he^e neⁿ tca' dûn na hes-
now. | Come | eat." | "You are tired | country large | you have come be-
cause.

2 sô' t ya hût yaⁿ tō' lāL n te sī lal tel lān sk'e^e n tca^g
Go to sleep. | I will sleep | much | mush | large

te gīL tse gût
I have eaten because."

kwûn Lāñ
All.

XXVII.—COYOTES SEEN FISHING.

4 tō nai ya^e tc' te qōt kai hīt' ya^e nī bel kats ya^e heL-
Fish | they were spearing | winter time | they say. | Spear shaft | they
made
tcīn ya^e nī be nic cō ya^e gûl la' ya^e nī bel get dje'
they say. | Prongs | they fixed | they say. | Spear-point | pitch

6 k'we ya^e heL t'añ ya^e nī ya^e sk'añ kwōñ^e se de t ga^e añ
they stuck on | they say. | They had a fire. | Fire | stones | they put in
ya^e nī ka^e tūt dūt ya he ū^e tc'in ya^e nī na nûl kût
they say. | "Come, | let us go." | "Yes," | he said | they say. | They
crossed

8 tan tcō tc' nûñ il ya^e nī tcûn ū ye na nec gûl sâⁿ
river. | They sat down | they say, | tree under. | Person | was seen

ya^e nī La^e ha^e dan ca ũñ tc'in ya^e nī i dakw kwûc
they say. | One, | "Who is it?" | he said | they say. | "Yuki | probably."

10 dô i dakw ũñ gī ya^e L gai ũñ gī bel kats cōñk' gût-
"Not | Yuki | it is. | They are white. | Shaft | well | is blackened.

Lût ũñ gī kw nōL iñ^e tc'in ya^e nī tcō yī ha^e La^e ha^e ts'ie-
Look at him," | he said | they say. | Again | one | brush in

12 bī^e tc'eⁿ ya ya^e nī dan cañ tc'in ya^e nī dô na-
came out | they say. | "Who is it?" | he said | they say. | "Not | a person
nec ũñ gī kwûl lûc nōl iñ^e n cōñk' tcō yī ha^e tc'eⁿ ya
is I think. | Look, | well." | Again | came out

14 ya^e nī bel kats tc'eⁿ tãⁿ ya^e nī ba hañ kwûl lûc ũñ gī
they say. | Spear-shaft | he took out | they say. | "War | I think it is,"

tc'in ya^e nī Lāñ tō nai ya^e s qōt kwañ ya^e nī kûc gûl-
he said | they say. | Many | fish | they had speared | they say. | They were
found

16 sâⁿ ya^e nī tō nai na bûn yōL ya^e nī s'ûs qō ya^e nī
they say. | Fish | they drove | they say. | He speared it | they say.

nûn neL gal^e ya^e nî ò djî te'is tûk ya^e nî bel get te'e-
 He beat it | they say. | He killed it | they say. | Spear point | he took out
 nân ʔan ya^e nî dô na nec ûñ gî te'si teûñ kwûl lûc ûñ- 2
 they say. | "Not person, | it is, | Coyote | it appears to be."
 gî tcô yî ha^e nâk ka^e te'eⁿ ya ya^e nî tcô yî ha^e tak'
 Again | two | came out | they say. | Again | three
 te'eⁿ ya ya^e nî tsûn teL del^e ya^e nî kûc ô' t ge^e te'si- 4
 came out | they say. | They ran away | they say. | "Look at them." | Coyotes
 teûñ kwañ ûñ gî
 they are.
 nô wan nô yî tag ûñ gî na nec nô nûc sûñ ût ya^en ya^e- 6
 "I mistook you. | People | I thought you" | they said | they say.
 nî te'si teûn ye kwân nân ò teôn dût tçân kûc na dja^e
 "Coyotes are." | "We will leave them." | "I want to live,
 s teûn ka nai nûs sañ hit' te'in ya^e nî cî La^e kwâc- 8
 my uncle, | I found you notwithstanding," | he said | they say. | "I, | too, |
 I do that.
 t'i ne teûn ta' na dîc tea ne hai kô nûc sûn ne ô dai^e
 Trees among | I eat. | That | I know, | outside
 na gî yai Le^e et dô ha^e wân kwûl nûk kwûc dô ha^e n tee- 10
 I walk | night at. | We will not tell it. | Let it not be bad,
 mûn dja^e nô dûl sañ hit' dô dûn tē tē le tō nai te'ô ke bûn-
 we saw you because. | It will be nothing. | Fish | may spear places
 dja^e ta' dô ha^e dî ûn te'ûñ^e dô ha^e kan dî tē kwûc te'ô ya- 12
 not this toward | we will not look. | He may eat it.
 mûñ tein nô^e dô dan cō^e n hûl sûs ha gî na ca^e dja^e
 Hide it. | Nobody | see you. | Long time | may I walk.
 dô ha^e ka kwûc le dja^e n dûl sañ hit' n cō mûn dja^e cî ye^e 14
 I will not be sick | we saw you because. | Let be well | my
 te'ek dô ha^e ka kô le dja^e ye bî^e na nî t ya de^e k'at de^e
 wife. | Do not let her be sick, | house in | I come back if. | Soon
 dî cō^e kûn dûñ ô yacts ôL san ne te'añ ta teût te'añ 16
 something | close by | little | you will find (?). | Food | cooked | food
 nô k' tûl bûl dô kakô dûl lē bûñ dô ha^e ye bî^e ta' wân-
 we will put on ground. | We will not get sick. | Not | houses among | you
 must tell.
 kwôL nûk bûñ dô ha^e tcô yî ha^e hai kwût dô ha^e tō nai 18
 Not | again | that | stream | not | fish
 ô nô' la mûñ ha yî hai kwût ya^e te'ô ge bûñ dja^e kô t nûñ
 you must go after. | Those | that | stream | they may spear. | Next time

dī ta' tō nai La ne ō teō nō teic būn hai kwūt dūl teik-
this side | fish | many. | You must leave | this | stream, | Yellow-pine hill |
stream."

- 2 nūn sūn kwūt te'añ nō tca ga bīl ya'ni dī te'añ nōn-
Food | they left | they say. | "This | food | we put down,

da 'añ s tēūn ka nai dūl sa nit te'an wān da 'a ne sa'-
my uncle | we found because. | Food | we give him. | Alone

- 4 dūn k'wa na dūl tcañ kwañ
he will eat it."

kwūn Lāñ
All.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

dī de' Lāñ na nec tes ya ya'ni sen tcaḡ Le'ki se-
North | many | people | came | they say. | Rock large | they were going
to trade.

- 6 tē lit k'a' ū le' Le te'ōñ ket ya'ni beL Le te'ōñ ke
Arrows, | baskets | they traded | they say. | Rope | they traded

ya'ni t'e' Le te'ōñ ke ya'ni te'nūn dac Le' nes dūn
they say. | Blankets | they traded | they say. | They danced. | Night | long,

- 8 dīn teō ya'nūn dac ya'ni i dakw te'nūn dac ya'ni
fully day | they danced | they say. | Wailaki | danced | they say.

te'yāñ kī yō' būl k'a' s'ūl tiñ' mūl La'ha' yīl kai
Women | beads | with, | arrows | bows | with | one | morning

- 10 La' dīñ te'nūn dac ya'ni nḡk ka' na nec te'el lē
one | day | they danced | they say. | Two | people | sang

ya'ni Lāñ nūn dac ya'ni ō sī' bī' tce 'añ būl
they say. | Many | danced | they say, | head | taken off | with.

- 12 ka' kwūn Lāñ dō ye he' beL ke' nai dūt yaL he ū'
"Well, | enough. | I am tired. | It is finished. | We will go back." |
"Yes,

teō yī ha' n dūt dac k'at de' te'na del tcañ k'at de' na-
again | we will dance. | Soon | we eat. | Soon | let us go home.

- 14 dūt t ya dja' na' kē Le ne' ha' na dūt t yac tel būn kō-
Swim | all, | we may go back. | It is warm.

wūn sūl le ts'yāñ kī nō' sī' te'e naL dūl ō yaets kō-
Women | your heads | comb. | Little | it is cold when

- 16 wūn tūn de' nō wōl kaL būn hai nūk' tsūs na' ō na wō'-
you must go back. | Here south | yellowjackets | you must smoke.

yō būñ slūs lañ ò djī òl tūk būñ nūñ ka dūñ in tee^e
Ground-squirrels | many | you must kill. | Men | deer

nai gī gaL būñ nō' wa ka cōñk' te sō' ī nūt L^e gūc La ne 2
must kill. | About yourselves | well | you look. | Rattlesnakes | are many.

dō ha^e ts'ī^e bī^e te gatc dō ha^e yī he yac būñ nō nī n tee^e e
Not | brush in | wander. | You must not go in. | Grizzlies | are bad.

dō ha^e Lō' tcac būñ L ga dūnte in tee^e ò nō' La būñ 4
You must not shoot each other. | Keep separated. | Deer | you must shoot.

sa' dūñ k'wa ts'yañ kī ca nī na gat daL būñ nō-
Alone | women | only | must walk back | away from us.

wakw wūn būL na hōl t kūt ne^e n cōn ta' nō na dūn- 6
Some | with | you go back. | Place | good | we camp,

nīc ne^e kwūn tca' ta^e lān tē le na nec tō n cōn dūñ na-
place large. | Will be many | people. | Water good place | camp.

nō' sāt na nec nōn k' tcin lān ta' ha^e na nec ya mūñ 8
People | tarweed | much places | people | must eat.

k'ai^e na kwōL ye ts'yañ kī yī nūñ ka dūñ yī in tee^e kai-
Hazelnuts | gather | women. | Men | deer | must look for.

n te būñ wūñ te't tōL dē^e dja^e te'añ La mūñ dja^e gūL- 10
Some | cook. | Food | let be much. | Evening when

gel^e būL nan dūt ya kwūc ts'yañ kī djīñ teō na nōL kəb-
we will come back. | Women | yet day | you must come back.

būñ te'añ ta' tcaḅ būñ lañ L ta' kīts 12
Food | you must cook, | many | kinds."

na sañ hai da^e ūñ na nan yīñ sen tca' kwūt na nān yīñ
They moved | this way. | They crossed | rock-large creek. | They crossed

yīctc s'ūL tiñ kwūt dan cō^e nais Lūt sai sante bī^e ē he 14
Ten-mile creek. | "Who | has burned over | lower pasture?" | "That is so,

ka^e ò dūg ge^e ya^en ya^enī he ū^e tūt dūt ya kwōñ^e
well, | we will look," | they said | they say. | "Yes, | we will go." | Fire

n tcag gūl lūt ya^enī Lō' dō dan cō^e ya^eL sūs ya^enī 16
large | was burning | they say, | grass. | Nobody | they saw | they say.

na dūl yīc dja^e dan cō^e kwūc ka hes dī iñ^e yō ōñ la^e ha^e
"We will rest. | Somebody I guess. | We will look. | Over there | one

dan cō^e te' qal ūñ gī k'a^e te' gūl lel ūñ gī dan cañ yī 18
somebody | is walking. | Arrow | he is carrying. | Who can it be?

ka^e kw tsūn tī dūL dō ye te'sī teūn kwūl lūc ce a dīts
Come, | we will run off." | "No. | Coyote | it looks like. | Grasshoppers

- te'taũ ûñ gĩ dō hũñ kwũl lûc ûñ gĩ dō ûñ gĩ te'si teũn
he eats. | Not | him | it looks like. | It is not. | Coyote
- 2 kwũl lûc ûñ gĩ ka^e kw ts'ũñ^e kũn nũc yĩc dja^e te'in
it looks like. | Well, | to him | I will talk," | he said
- ya^e nĩ he ũ^e kw te'ũñ^e kwĩ nũn yĩc kw nũt dũl iñ^e dan-
they say. | "Yes, | to him | you will talk. | We will look at him. | Who
- 4 djĩ na sōl lûk kwañ dō te'ke nēc ûñ gĩ dō na nec ûñ gĩ
you have burned? | "He doesn't speak. | Not | person | it is.
- hai na te'sin ûñ gĩ te'tel^e ũts ûñ gĩ la^e sa nĩ kwañ ya^e-
There | he stands. | They run off." | Five | were | they say.
- 6 nĩ te'si teũn a dĩts k'te bĩl^e ya^e nĩ te le^e bĩ^e tsũn tel-
Coyote | grasshoppers | picked | they say, | sack in. | They ran off
- del^e ya^e nĩ ha yĩ tũts n gũn dō^e ya^e nĩ te'si teũn
they say. | Their | canes | were not | they say. | Coyotes
- 8 cañ kũc tes nai ya^e nĩ la^e sa nĩ
only | ran off | they say, | five.

kwũn lañ

All.

XXIX.—WATER-PEOPLE AND THE ELK.

- ges teō gũl sãn ya^e nĩ hai kwũn tel bĩ^e yĩ ũn teũñ
Elk | was found | they say. | This | valley in | this way
- 10 kał ya^e nĩ bũn tĩ gĩ yō ya^e nĩ dōn he^e kwãn ya^e nĩ te-
was walking | they say. | They chased it | they say. | It was tired | they
say. | It ran in water
- nōl^e ũts ya^e nĩ kwũn ye gũl la ya^e nĩ lañ na nec dãn-
they say. | It sunk | they say. | Many | people, | "What will be?
- 12 te ca mũñ ges teō kwũn ye gũl lat ya^e n ya^e nĩ
Elk | has sunk," | they said | they say.
- na nec la^e ha^e nũn dũc s'ũs da²⁰⁷ ya^e nĩ hũñ
Person | one | was courting there | they say. | He
- 14 te'nũn ya ya^e nĩ kwũn ye te' gũl lē ya^e nĩ ka na gũl lē
came | they say. | He dived | they say. | He came up
- ya^e nĩ beL Lel yĩts ya^e nĩ lañ kwũn ye te' gũl lē ya^e nĩ
they say. | Rope | he tied together | they say, | many. | He dived | they say.
- 16 beL bũl ũ de^e be sĩL yĩts kwañ ha beL tũs lōs kwũc
"Rope | with | its horn | I tie if | rope | I will pull,"

te'in ya^enī dō k'ũñ tō kī ya hũñ dai hī dũl tiñ kwān
 he said | they say. | Already | water people | had taken it
 ya^enī beL te'te lōs ya^enī Le ne^e ha^e beL te ge lōs 2
 they say. | Rope | he pulled repeatedly | they say. | All | rope | pulled
 ya^enī hō ta ka na gũl lē ya^enī ta na st ya ya^enī ges-
 they say. | Then | he came up | they say. | He came out of the creek | they
 say. | Elk
 teō ta gũt t'ats ya^enī ka na mīl^e ya^enī ye bī^e ũñ^e hō- 4
 they cut up | they say. | They carried it up | they say | house to. | Then
 ta na nec La^e ha^e dō kwāc na tē le tō kī ya hũñ wān nī-
 man | one | "I shall not live | water-people | I swam to because,"
 le get te'in ya^enī hō ta ka na mīl^e ya^enī ye bī^e 6
 he said | they say. | Then | they brought it | they say | house in.
 hō ta na nec La^e ha^e hai ka kōs lē ya^enī nūs k'ai ya^enī
 Then | man | one | that | was sick | they say. | He was crazy | they say.
 gũl gel^e ya^enī ō yacte tea kwō gũl gel lit be dũn ya^enī 8
 It was evening | they say, | little. | Very it was dark when | he died | they
 say
 na nec yīs ka nit kō gē Lũt ya^enī
 man. | It was day when | they burned him | they say.

kwũn Lāñ

All.

XXX.—RATTLESNAKE HUSBAND.

te'nal dũñ stiñ ya^enī sa' dũñ ha^e L^e gũc nũn ya 10
 Adolescent girl | was lying | they say, | alone. | Rattlesnake | came
 ya^enī te'ek bũL te'nestiñ ya^enī dan t cañ nestiñ
 they say. | Woman | with | he lay | they say. | "Who | lay down?"
 yō nī ya^enī te'nal dũñ s'ūs wōte ya^enī L^e gũc nũn ũs- 12
 she thought | they say. | Te'nal dũñ | he tickled | they say. | Rattlesnake |
 got up,
 dũk k'e^e tō yī gũn tō^e ya^enī
 water | he drank all | they say.
 tō ōclañ^e te'in ya^enī dān dji a nō' t'e te'nal- 14
 "Water | I will get," | he said | they say. | "Who | are you?" | te'-
 nal dũñ
 dũñ te'in ya^enī L^e gũc act'ē ye te'in ya^enī Le^e
 said | they say. | "Rattlesnake | I am," | he said | they say. | "Night
 nũL sī tī ne dō kwũn nũn sũn ne cī ye^e te'ek a nũn t'e ye 16
 with you | I lie. | You did not know it. | My | woman | you are.

- dō dan cō^e cūL sūs e dō ha^e c gūn kī nūk būn ne ō dūn nūn
 Nobody | sees me. | You must not tell about me. | You will die
- 2 wūn kʷ nūk de^e yō^e te' tēL būL kwān ya^e nī yō^e gūt Lōñ
 you tell about when.' | Beads | he had hung up | they say. | Beads | woven
 te' tēL būL kwān ya^e nī gūL gel lūt te' nāL dūñ būL te'-
 he had hung up | they say. | Evening when | te' nāL dūñ | with | had lain
 down
- 4 nes tiñ kwān ya^e nī te' nāL dūñ Le^e kin nec ya^e nī
 they say. | Te' nāL dūñ | night | talked | they say.
 yīs kan na hes t yai kwān ya^e nī yīs kan na ūn t yai kwān
 It was day | he had gone home | they say. | Morning | he had come back
- 6 ya^e nī kī tsa^e da sit dūn tañ tō te' ūñ^e ōñ gūl lañ te' ek
 they say. | Basket-pot | was standing. | Water toward | he brought | woman
 ba
 for.
- 8 na hes t yai gūL gel^e na ūn t yai Le ne^e ha^e na nec
 He went back. | Evening. | He came back. | All | people
 n tes lal lūt te' ek būL te' nes tiñ Le^e te' nāL dūñ kin-
 were asleep when | woman | with | he lay down. | Night | "Te' nāL dūñ | is
 talking."
- 10 nec ūñ gī kʷ nāñ da hin tē cī ya tēte L^e gūc act'e-
 Her mother | "What you say | my girl?" | "Rattlesnake | I am.
 ye na nec kūn nūc yīc ye cī ye^e te' ek a nūn t' ē ye dō-
 People | I talk. | My | woman | you are. | Do not let me be killed.
- 12 ha^e s tēi gūl tūk būn dja^e ne ō dūn nūñ s dji gūl tūk de^e
 You will die | if they kill me."
 yō^e tēL sūñ ya^e nī Lañ yō^e yō^e gūt Lōñ seL kūt
 "Beads | were hanging | they say. | Many | beads, | beads woven, | (gold-
 beads)
- 14 yō^e L teik yō^e dai^e yite nāñ gūt yai ya^e nī yō^e te' neL iñ^e
 beads red, | beads-flowers-small. | One came home | they say. | Beads | he saw
 ya^e nī dān t cān yō^e yī tēL būL kwāñ La^e ha^e sī^e bī^e s^e añ
 they say. | "Who | beads | hung up?" | One | hair-net
- 16 ka' tēL būL ya^e nī sne^e būL gūl lī^e k'a^e nāL sūs na gī-
 feathers | was hanging | they say. | "My leg with is tied," | arrows | hang-
 ing | quiver with
 būL ya^e nī Lō' tēL sī^e bī^e s^e añ se qōt tēL būL ya^e nī
 they say. | Bear grass | hat, | headdress | was hanging | they say.
- 18 kactc L tso^e te le^e bī^e s^e añ ya^e nī būL gūl gūs s tən
 Knife | blue | sack in | lay | they say. | Fire-sticks | lay

ya^enī gūL gel^e te'ek būL s'ûst in ya^enī dō ha^e stei-
they say. | Evening | woman | with | he lay | they say. | "Do not let me be
killed,"

gūL tūk būn dja^e te'in ya^enī 2
he said | they say.

cī ya tcete L^e gūc dō ha^e nūn ūn dūk k'e^e nūL nes tī ne-
"My daughter, | rattlesnake. | Do not get up. | With you | he has been
lying."

kwān nāñ dō L^e gūc ye na nec ye dō ha^e ō dji ōL tūk ne ō- 4
"It is not rattlesnake. | Person it is. | Do not kill it. | 'You will die'

dūñ te'in ye L^e gūc ō dji sōL tūk de^e ce e dūn tē le ō dji-
he said | rattlesnake | you kill if. | I shall die | you kill it if.

ōL tūk de^e ce ō dūn nūñ te'in ya^enī nāñ gūL gal^e L^e gūc 6
I am dying," | she said | they say. | He beat it. | Rattlesnake

ō dji gūL tūk ya^enī te'tel gal^e teūm mūL ya^enī naL gal^e
he killed | they say. | He threw it away | stick with | they say. | "Hit
again,

na tc'k'ūñ²¹⁰ ya^enī te'ek be dūn ya^enī dō ha^e ō dji ōL- 8
it is writhing" | they say. | Woman | died | they say. | "Do not kill it'

tūk dūc nī ūñ gī te'in ya^enī
I said," | she said | they say.

kwūn Lāñ
All.

XXXI.—WATER-PANTHER.

na ka^e na nec in tce^e ō sī^e te giñ ya^enī tcin nūñ^e 10
Two | Indians | deer | heads | were carrying | they say, | stuffed heads.

būt tcō gūL sañ ya^enī na ka^e na nec būt tcō n tcag in-
Panther | was seen | they say | two | Indians. | Panther big, | deer

tce^e kō wūn tūk ya^enī kō tcī^e lai^ek' nō tcī mī^e kwān 12
shoulders between | they say. | His tail end | it reached

ya^enī būt tcō n tcag ban tō^e bī^e būt tcō tō būt tcō ye nat-
they say. | Panther large, | ocean in, | panther, | water panther. | He went in

ya ya^enī se bī^e kō wūn nūñ ya^enī yō ōñ tc'a mī^e 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 withe, the name of which is also k'ūñ^e.

ya^εtcōsūlsañ ya^εnī ūn tc'ac ya^εlūlsiñ²¹¹ ya^εnī be-
 they listened | they say. | "You shoot," | they told one another | they say. |
 They were afraid

- 2 nūl git ya^εnī hai ha kwūn tē būñ ya^εn ya^εnī
 they say. | "That | let it go," | they said | they say.

kwūn Lạñ
 All.

XXXII.—MILK-SNAKE AMONG THE EELS.

ts'īe gūl tciñ ya^εnī la^εL ba^ε ūñ na nec al gūl tciñ
 Brush | they made | they say, | ten | persons. | Wood | they made

- 4 ya^εnī gūl k'añ ya^εnī gūl gel lit nək ka^ε nūl lē ya^εnī
 they say. | They made fire | they say. | Evening when | two | swam there |
 they say.

La^ε ha^ε nūl lē ya^εnī tak' nūl lē ya^εnī la^ε sa nī
 One | swam there | they say. | Three | swam there | they say. | Five

- 6 nūl lē ya^εnī la^εL ba^ε ūñ nūl lē ya^εnī La^ε ha^ε nūl lē
 swam there | they say. | Ten | swam there | they say. | One | swam there

ya^εnī n dō^ε ya^εnī ha ge La^ε ha^ε nūl lē ya^εnī nək-
 they say. | None was | they say. | Long time | one | swam there | they say. |
 Two

- 8 ka^ε nūl lē ya^εnī la^εL ba^ε ūñ nūl lē ya^εnī na dūn la^εL-
 swam there | they say. | Ten | swam there | they say. | Twenty

ba^ε ūñ Lañ nūl lē ya^εnī ta dūl k'ūts nūl lē gūt ya^εnī
 many | swam there | they say. | Milk-snake | swam when | they say

- 10 na nec ts'ūn teL del^ε ya^εnī nək ka^ε na nec te sin ya^εnī
 people | ran off | they say. | Two | persons | stood in water | they say.

ta dūl k'ūts nūl lē ya^εnī ō tsōñ gūt tcañ ya^εnī na wō'-
 Milk-snake | swam there | they say. | They left them | they say. | "Go
 home,"

- 12 daL tc'in ya^εnī na nec dō yiL kai tcōn gē tcañ be-
 he said | they say, | persons. | Not day | they quit | they were afraid be-
 cause.

nūl git ūt

kwūn Lạñ
 All.

²¹¹ This word was perhaps incorrectly recorded.

XXXIII.—STEALING THE BABY.

la'eL ba'e ûñ te' yāñ kī la cīe bīe nō gūL Leg ya'e nī s kīe tee' 2
Ten | women | buckeyes | were soaking | they say. | Baby | cried
ya'e nī de ûL tūc skī te'ek de ûL tūc skī te'in 2
they say. | "Here | give it," | baby | woman, | "here | give it | baby," |
she said
ya'e nī na'a'e waL tīn ya'e nī tca kō wūL gel'e te'ek nūn-
they say. | "Take it." | He gave it to her | they say. | Very it became dark. |
Woman | came home
t ya ya'e nī ta teī c kī n tes laL ûñ te'in ya'e nī dañe 4
they say. | "Where | my baby? | Is it asleep?" | she said | they say. |
"Long ago
na niL tīñ dō c gaL tūc ûñ gī te'in ya'e nī dō c gaL tūc
I gave it to you." | "You didn't give it to me" | she said | they say. |
"You did not give it to me."
ka ya'e ûn te dō gūL sañ ya'e nī c kī tee' ya'e nī yīse 6
They looked for it. | They did not find it | they say. | Baby | cried | they
say. | West
tca kwūL gel'e bīe ûñe būs te lō dūn nī ya'e nī t gūn nīL
very dark in | they say | owl | hooted | they say. | It kept hooting
ya'e nī yīse nes dūñ kwūn ya yōl nes dūñ tca kwūL- 8
they say. | West | far | they followed | far | very dark in
gel'e bīe ya'e nī kw teōn gūt tcañ ya'e nī
they say. | They left it | they say.

kwûn Lạñ
All.

XXXIV.—THE MAN EATER.

beL na t gûL Lôn ya^e nî Le ne^e ha^e na nec in tee^e 10
Rope | they were tying | they say. | All | persons | deer

ôn gi lăñ ya^e nî sa' dũñ ha^e ts'qal ya^e nî t bûL ye-
went after | they say. | Alone | she walked | they say. | Basket | she was
carrying

geL ya^e nî tûts te' gûL tîL ya^e nî t bûL tal lôn te'- 12
they say. | Cane | she walked with | they say. | Basket | soft | she carried

geL ya^e nî cî ye^e in tee^e te'in ya^e nî te'eL teût ya^e nî
they say. | "My | deer" | she said | they say. | She caught him | they say.

nûn s'ûs tiñ t bûL bîe nôL tiñ te' tes giñ ya^e nî teûñ kî- 14
She took him up, | basket in | she put him, | she carried him | they say. |
Tree bent down

- bō iste ō ye ta' wa gē gūc t bûL nûn tc'ûL galē ō tc'ûñ a
under places | carrying through | basket | she whipped | over it
- 2 ya' nī tc' gēL ya' nī yī dūk' teûñ ū ye wa ûn nīñ
they say. | She carried | they say | up hill. | Tree | under | she carried
through
tcûn yīL tcût da kit dûl bûc wûñ ha na gût dāL yī dūk'
tree | he caught. | He embraced it. | Anyhow | she went on | up hill.
- 4 nûn tc'ûL galē tûts bûL ts' kōn nes ne tc'in ya' nī na-
She whipped | cane | with. | She found out | she said (?) | they say. | She ran
back
gûl dal hai da ûñ cī ye' in tee' ta teī tc'in ya' nī dī
down hill. | "My | deer | where?" | she said | they say. | This
- 6 na nec da bes ya tcûn k'wût Lûc dī teō tc' gûL tal ya' nī
man | climbed on | tree on. | Rotten log | she kicked | they say.
- ca k̄as yaī ya' nī t'e' k̄w na' ū tc'ûñ a naL teōs ya'-
Sun | came up | they say. | Blanket | her eyes | over them | she put | they say.
- 8 nī ka nō tyan na hel'ûts ya' nī hai dūk' ya' nī
She was ashamed. | She ran back | they say, | here up | they say.

kwûn Lạñ

All.

XXXV.—DESCRIPTION OF MAN EATER.

- tc'n nûg gûs kû wûn dûñ ō la' tc'n neL yīl²¹² na ga-
She brings it | her home. | Its hands | she eats up | yet alive.
- 10 kwa' ō lā' na ka' ha' tc'n neL yīl' kwe' tc'n neL yīl' La'
Its hands | both | she eats up. | Its foot | she eats up. | Other
kwe' tc'n neL yīl' ō na' tc'e' naL 'ac na ka' ha' bût tee 'ac
its foot | she eats up. | Its eyes | she takes out | both. | Its intestines,
- 12 ō djī k'e' tc'n neL yīl' ō te le' ō djī' tc'n neL yīl' ō des-
small intestines | she eats up. | Its liver, | its heart | she eats up. | Its lungs
ke' tc'n neL yīl' ō sī' tc'n neL yīl' ya' nī kwōñ' k'wûn-
she eats up. | Its head | she eats up | they say. | Fire | she puts on
- 14 nō lac ya' nī se kwōñ' dûñ nō la ya' nī se n tel
they say. | Stone | fire place | she puts | they say. | Stone | flat
se bī' gûl k'an tē lit ya' nī bût tceñ 'añ ya' nī 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.

yañ ya^enī ō te le^e te'n neL yañ ya^enī ō des ke^e te'n-
 they say. | Its liver | she eats up | they say. | Its lungs | she eats up
 neL yañ ya^enī ō dji^e te'n neL yañ ya^enī na ti kũñ 2
 they say. | Its heart | she eats up | they say. | (†)
 ya^enī te' gũn t'ats se k'ûs teL k'wũn nōL tiñ te' gũn-
 They say. | She cut it up. | Stone | flat way | she put it on. | She buried it.
 tcai se bī^e nō teL gal^e ûst'e ī ka na gũl lai te'ûs sai 4
 Rock in | she threw it. | It is cooked. | She took it out. | She dried it
 ya^enī da nō la ya^enī k'wa^e n tca^e ya^enī gũL sai
 they say. | She put it up | they say. | Fat | is much | they say. | It is dry.
 k'ai t bũL bī^e dañ te'is tein nō^eñ ñiñ ya^enī hai hīt' 6
 Burden-basket | in | pile | she makes. | She put it down | they say. | That is
 why
 nō kwa te'n na dũl yeg nō k'wa^e n tca gũt kwo kwe^e
 for us | she always hunts. | Our fat | is much because. | Her foot
 nō nī kwo la^e na nec kwo wō^e naL gĩ wō^e na nec ū sī^e 8
 grizzly. | Her hand | human. | Her teeth | dog, | dog teeth. | Human | her
 head.
 dũn dai^e a t'a^e te'ũl giñ ya^enī kwo na^e L cĩk ya^enī
 Flint | her pocket | she carries | they say. | Her eyes | shine | they say.
 teũn ta' nact bats* sga^e nes kwo te'ge^e naL gĩ kwo te'ge^e 10
 Trees among (†) | her hair | long. | Her ears | dog, | her ears
 kũn t'ē ya^enī
 she is like | they say.

XXXVI.—A PRAYER FOR EELS.

be liñ dī da^e ũñ nũl lē cōñk' nes yī dja^e tō nai 12
 "Eels | from north | swim | well | let me eat. | Fish
 cōñ kwa nes yī dja^e skik yō yañ dja^e t'e kī cōñk' yō-
 well | let me eat. | Boys | may they eat. | Girls | well | may they eat.
 yañ dja^e in tce^e cōñk' kwa nōc kũt tcañ cī ye^e a nũn t'e- 14
 Deer | well | may I swallow you. | Food | my | you are
 ye cī ye^e L kũn dō ha^e be ō dũn dja^e n cō bũn dja^e te'in
 mine | sweet. | Do not let it die. | Let it be good'' | he said
 ya^enī
 they say.

16

* The name of the monster.

XXXVII.—A SUPERNATURAL EXPERIENCE.

- sûl gīts dẹ gañ te le^e bī^e nōc ge^e lañ sûl gīts te le^e
 Lizards | we were killing. | Sack in | I carried | many | lizards. | Sack
- 2 tes dûl būñ la^e ha^e ū yacts ō tēi s tûl tûk bān te l^e ūts
 we filled. | One | small | he killed. | Female | ran.
- yō ōñ nes tiñ ta dji nes tiñ n teag yī cûl te' nī yō-
 Yonder | it lay. | "Where | does it lie | big one?" | he asked me. | "There
 it is,"
- 4 ye dūc nī te' te' ac tel dō ha^e s tēi ūl tûk dañ^e c yacte
 I said. | He was about to shoot it. | "Do not kill me. | Already | my little one
 ō dji sûl tûk ge cī ye kûc na ō da^e bī^e kwōñ^e gûl tûk
 you have killed. | I it is | I will live." | Its mouth in | fire | burst.
- 6 kēl k'as kwañ te le^e bī^e na he sīl^e ūts kwañ yī dūk ka kōs-
 I dropped | sack in. | I ran back | up hill. | I became sick.
- sī le kwañ cûl ya^e t yīñ kwañ dō kwīn nūc sūñ ce dūñ kwañ-
 With me they stood. | I did not know anything. | I must have died.
- 8 hût c nañ ōc tsañ tce gût c yacts te'in hût
 My mother | I heard | she cried when, | "My boy," | she said when.
- tea kwûl gel^e ha kwān c nañ c ta^e ūñ yō ōñ
 Very it was dark. | Up there | my mother, | my father | it was, | yonder
- 10 sī giñ se kin nē dūñ ts'ī^e ū nō^e dī da^e ūñ dī cō^e
 I stood, | rock | its base | brush | behind. | From north | something
- nûn t'ag cek' c gûl k'ûts n t'a^e kq̄l^e a^e tē le ben-
 flew there. | Spit | he spit on me. | "Your feathers | will grow. | You will fly
- 12 t'a tē le dī dūk' ya bī^e ūñ^e te't da ye n cō ne teûl dji ye
 up | sky in. | Flowers are. | It is good. | It is light.
- cûn dī ne n cō ne ne^e tē yī ha^e n teag nûn t'ag dañ^e
 Sun shines. | It is good | land." | Again | large one | flew there. | "Already
- 14 ūñ a kwûl la he ū^e dañ^e a kwûc la ge hai hīt' dō
 you fixed him?" | "Yes, | already | I fixed him. | Why | not
- t'a^e kq̄l^e a ye tea^e kwûl ya^e nq̄k ka^e gût yī ne ka^e kī-
 feathers | have come out?" | "Listen, | with him two are standing. | Well, |
 we will leave him.
- 16 tsōn dūt tcañ ya kwōl t'a de k'a nō na nī k'ats dō kw nūs-
 Make him fly." | There | I fell back. | I did not know how because.
- sûn hût dō ta cō^e ta cac ha ta dō kw nē sūñ
 Not anywhere | I went. | Right there | I was senseless.

kwûn lāñ

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 animals²¹⁴ 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.²¹⁵ He made a road 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.

Thunder and Nagaitcho came down. "Who can stand on the water? You step on the water," Thunder told Nagaitcho. "Yes, I will," Nagaitcho said. He stepped on the water and sank into the ocean. "I will try," said Thunder. He stepped on the water. He stood on it with one leg. "I have finished quickly," he said.

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.²¹⁶ 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

²¹⁶ 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,’ *gesleūñ*, 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,"²¹⁸ 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 preëxisted 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 tōsidūñ (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. 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 Celciyetödüñ, 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."

"Yelindûñ is close by."

"Black-water-creek country is over there where the house is standing," he told his dogs.

He carried his load up Yateûlsaik'wût.

"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 'atcegegûtcûk,' and shall rise afterward," he said as he cut off another. "Sûnlantc 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."

"Stop. Come in. Lie down again," she told him.

"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.²²⁰

(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, atcigûttecûkteō, sūnlans, sūttûldac, gōyane," 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.²²¹ 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."

²²⁰ This was the version first obtained. The preceding, more extended account was obtained in 1908.

²²¹ The sun is believed to go around the northern end of the world behind the hills.

"Who whipped that boy? Go and find out what he is saying."²²²

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.

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.

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.²²³

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.

"Come, let us dance," said one of them. "Yes," said the boys and girls. "Many of you come and we will dance," he said. Sparrow-hawk sang. "Come here, my boys and girls," he said. A large number danced. "My mother, you haven't

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 Neüteidûñ.

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."²²⁴ 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."

Fishers became in the east. Foxes became in the east. Raccoons became in the east. Coyotes became in the east. Skunks became in the east. Otters became in the east. Minks became in the east. Black bears became in the east. Rattlesnakes became in the east. Bullsnares became in the east. Watersnakes became in the east. Adders became in the east. Lizards became in the east. Frogs became in the east. Salamanders became in the east. Eels, day eels, and suckers became in the east. Trout, hook-bill salmon, and black salmon became in the east. Spring salmon became in the east.

"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.

"Kill deer all the time. Feather arrows. Make knives. Scrape bows. Make sacks. Weave head-nets. Make basket-pots. Peck pestles. Weave mill-baskets. Weave basket-pans. Weave the small basket-pans. Weave the large basket-pots. Weave the small basket-pots. Weave the basket-dipper and the seed-beaters. Make the basket-cradle for the small children.

"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

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 downhill. 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

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, rattlesnake, 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, 'tein' " he sang. It was evening. He took the boat along through the darkness. "Tancowe, tancowe, tancowe, 'tein' " 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 Celcīyetōdūñ. 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.²²⁷ 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-

²²⁷In 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.

hammer flew against the center post. "Tciñ," 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, 'tcin' " 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.²²⁹

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

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 did not come just now. 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 *Celcīyetōdūñ*, 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.²³⁰

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.²³¹ 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.²³²

"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.

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 to the home of another insect. "My grandchild has mistreated me, kill me," she said.

"No, we will not kill you," they said.

She came where large flies lived. "Kill me, my grandchild has mistreated me," she told them.

"No, we will not kill you," they replied.

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

²³⁴ This event is said to have taken place at *Tcûlsaitedûñ*, 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.²³⁶

"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'enûnsandûñ, a former village close to the right bank of Long Valley creek just south of White's house.

²³⁶ 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.

XXV.—THE GREAT HORNED SERPENT.²³⁷

They were living at Lōdaikī. 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.

²³⁷ The former Yuki village of Lōdaikī (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 Yelindiñ.

"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.²⁴⁰ 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 Saisûntebî?"

"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-people²⁴¹ 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.—RATTLESNAKE HUSBAND.²⁴²

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.²⁴⁸ 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

²⁴⁸ 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 arrow-heads 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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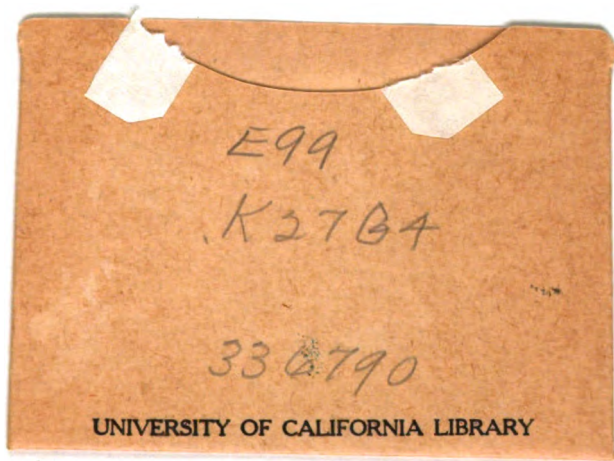
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