HUPA TEXTS

BY

PLINY EARLE GODDARD

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HUPA TEXTS.

INTRODUCTION.

This collection of texts is offered primarily as a basis for the study of the Hupa language, which seems to differ considerably from the other languages of the Athapascan stock in the Pacific division. Connected texts furnish the most satisfactory material from which to discover the structure of the grammar. Many verb forms and peculiar usages are met with in texts which one would never discover by questioning. The more delicate shades of meaning of individual words are brought out by the aid of texts.

In presenting the Indian text the usual form has not been followed for several reasons. The text has not been punctuated because it seemed best to leave it in such a form that others might construe it as they pleased. The interlinear and free translations show the author's interpretation of the original. Contrary to the prevailing custom, hyphens have been used, as it seemed of great importance to divide the words into syllables, especially in so highly synthetic a language where each syllable has considerable individuality. The usual method of employing diaereses to separate vowels not forming diphthongs interferes with diacritical marks, and leaves the affiliation of the consonants unindicated. The syllabication has been determined from a native speaker of the language in almost every instance.

Great confusion between quantity and quality of vowel sounds exists not only in English, but in German, French, and other continental languages as well. Length of time has been confounded with closeness of quality and shortness of time with openness of quality. The result has been that, with few exceptions, those who have recorded Indian languages have intended to mark the quantity, but they have really indicated only the quality of the vowel.

In the following texts the main effort has been to represent properly the quality of the sounds. The vowel ŭ with the macron,
for instance, indicates the vowel which stands at the extreme of the vowel scale next to the semi-vowel w. It may be either long or short in quantity (the time occupied in speaking). The quantity has not been marked, partly because of the difficulty in determining duration by ear, and partly for lack of available characters. There seems to be no justification for considering all vowel sounds as falling into two divisions of length. To represent all shades of length is clearly impossible. In the Hupa language at least, the length of time spent in uttering the consonants, as well as the quantity of the vowels, is of some importance in determining the weight of the syllable. Notwithstanding these difficulties some attempt would have been made to represent a phase of speech so evidently important as that of time, had not means been at hand for a more perfect determination. By means of the Rousselot apparatus it is possible to determine within a few thousandths of a second, the time occupied by either a vowel or a consonant. About four thousand Hupa words have already been recorded with this apparatus.

No attempt has been made to mark the relative pitch of the vowels in the texts of Indian languages so far published. The Rousselot machine reveals the pitch much more precisely than it can be fixed by ear.

The stress accent would have been marked had it existed as a fixed accent. Words of two syllables are often evenly stressed. Longer words usually have every second syllable stressed, but they are heard with the principal accent now here and now there. These matters of quantity, pitch, and stress are to be considered in a paper on the phonology of the Hupa language. A detailed study of the morphology, based on these texts, has furnished material for a paper now being prepared for publication.

The subject matter of these texts has been arranged in three divisions. First have been given a number of myths and tales. The first myth is evidently a composite. It is the nearest approach to a creation myth to be found among the Hupa. Several of the texts in this first division deal with important personages in Hupa mythology and are deemed by them to be worthy of serious consideration. Others are tales evidently intended to teach a moral. Number ix was no doubt told to
young mothers that they might treat their children more kindly. The texts relating to the dances and feasts, which form the second part, were secured that it might be known what the Hupa himself thinks of the origins and purposes of his great religious ceremonies. The last portion of the collection consists of what may be called formulas for want of a better name. In their particular form they are perhaps peculiar to this culture area. These formulas may be thought to exert their power in one or all of three ways. The spirit of the recitor may be viewed as undergoing the journey and hardships undergone by the originator of the medicine and in a vicarious manner meriting favor; the good-will of the originator of the medicine may be aroused by the recital of his deeds; or the very words themselves may be thought to have the power of self-fulfillment.

Most of the texts here given were collected during two visits to the Hupa in the summer and fall of 1901. A few were obtained in the summer of 1902, and still others were added in October of the same year. The texts were taken down from the lips of the narrator in the presence of an interpreter who made sure that all was recorded in proper order. Interlinear translations were made with the aid of the interpreter. The words occurring in the text have since been carefully studied by comparing them with the same words occurring elsewhere in the texts. Especial study has been made of the verbs, as many forms as possible having been secured by questioning. No changes have been made in the texts in editing, except where errors of the ear or hand were evident.

Oscar Brown served as interpreter for the texts recorded in the summer of 1901. These were revised by the aid of his brother, Samuel Brown, who served as interpreter in recording most of the remaining texts. James Marshall assisted with many of the texts, especially those recorded from his wife, Mary Marshall. Miss Ada C. Baldwin (Mrs. David Masten) was able to give especially valuable help because of her knowledge of English. Julius Marshall has in many cases suggested correct renderings for the Indian words. To these Hupa thanks are due for their patience and interest in this most difficult task of preserving the language and lore of their people.
KEY TO THE SOUNDS REPRESENTED BY THE CHARACTERS USED.

a as in father.
ā nearly of the same quality, but of longer duration. It is used as a matter of convenience to distinguish a few words from others nearly like them.
ai as in aisle.
e as in net.
ē as in they but lacking the vanish.
ei the sound of ē followed by a vanish.
i as in pin.
iā as in pique.
ō as in note.
o a more open sound than the last, nearly as in on.
oi as in boil.
ū as in rule.
ū as in but, a little nearer to a.
ā a faint sound like the last. Sometimes it is entirely wanting.
y as in yes.
w as in will.
we an unvoiced w which occurs frequently at the end of syllables.

When it follows vowels other than ō or ū it is preceded by a glide and is accordingly written uw.

hw the preceding in the initial position. It has nearly the sound of wh in who.
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 at one side of the tongue.
L nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound often beginning with a slight explosion. Some speakers place the tip of the tongue in the alveolar position.
m as in English.
n usually as in English, but sometimes very short.
ā as ng in sing.
h as in English but somewhat stronger.
x has the sound of jota in Spanish.
s as in sit.
z the corresponding voiced continuant; only after d and rare.
c as sh in shall. It seldom occurs except after t.
d is spoken with the tongue on the teeth.
t an easily recognized, somewhat aspirated surd in the position of d.

ton an unaspirated surd which is distinguished from d with difficulty.
k, ky a surd stop having the contact on the posterior third of the hard palate. Except before e, ē, i, and i a glide is noticeable and has been written as y.
g, gy the sonant of the preceding, occurs rarely.
k when written before a back vowel (a, o, ō, ŭ, ū) without a following y, stands for a surd nearly in the position of c in come, but the contact is very firm. The resulting sound is very harsh and quite unlike the English sound.
q is a velar surd occurring only before back vowels.
tc as ch in church.
dj the corresponding voiced sound equivalent to j or soft g in English.
MYTHS AND TALES.

I.

Yimantūwiñyai.—*Creator and Culture Hero.*

tō-xōl-tecw-dīn e-nañ na-teľ-dite-tcwen kit-dū-wil-lik-kan
Myth-place it was he grew. Inner house wall

2 me-neuk teis-lan mił kyū-win-dīl hai-ya-mił-ūn hai Lit
behind he was born, then there was a And that smoke

xōn na-tse tel-tcwew nō-nai-nił-kit hai xoṅ e-nañ kīl-kit-de ya-
him before grew settled. That fire was Rotten pieces
there. of wood

4 wił-kas hai-yał hai xo-la me na-nal-dit-tsīt-dīn xoṅ wes-kas
he threw And his in where it fell fire lay.

hāi-ya-hit-djit-ūn kūt xō-kai na-teľ-dite-tcwen kī-xūn-nai a-tin-
And then after grew Kīxūnai every-

6 diṅ nin-nis-an meuk me-la dō-nū-hwōn na-nan-deł hai-ya-mił
where world over. Some of bad became. And

dō-teū-wes-ỳō hai a-tcon-des-ne kyū-wi-yûl dō-xōs-le dō-he-tel-
he did not like that, he thought. Food was not. It had not

8 tcwen la kī-xūn-nai a-tiñ yōn-tan hai kyū-wi-yûl-ne-en kīl-La-
grown. One Kīxūnai all kept that food used o be. Deer used

xūn-ne-en a-tiñ mite-teiñ-a nō-na-niñ-tse hai-yał hai dō-teū-wes-
to be all in front of he shut a door. And that he did not

10 yō hai-yał hai wūn teit-tes-yai teūk-qal ded nin-nis-an nū-djōx
like. And that for he started walking. This world in the

mū-teiñ-nes-dai hai-yał deōx na-teūiñ-hit ān-kyə is-de-au na-da-a
he sat down. And this way when he looked he saw madrona standing.

12 hai-yał hai mis-sits wūn-dō-wił-tečit deūk ai-kin-te kīl-la-xūn
And its bark he took, so long deer

me-neuk-nin-dik mē-kin-te xōn-na-ye-teū-win-tan hai hai-
its back strap the length of. His quiver† he put in that. And

* Told at Hupa, June, 1901, by Emma Lewis, wife of William Lewis, a
woman about fifty-five years of age, a native of Tsewenaldii (Senalton
village). It seems that no other Hupa knows this myth in its connected form.

† Xon-na-we is a receptacle for the bow and arrows, which can be closed.

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yal küt teit-tes-yai xo-wuñ tein-niñ-ya-yei hai ki-xùn-nai hai
he started To him he came, that kix’unai who
out.

kyù-wi-yùl kil-la-xùn mite-ten-ñ a nó-na-wit-dits-tse xo-teiñ
food deer in front of had a door shut. To him
ye-teiñ-wiñ-yai dó-sa-a tei-uw-da màl a-din-na-wë* me-teiñ na-na-
he went in. A little he stayed then his quiver in he
while

kis-le hai-ya-hit-djit-ùn tce-nin-tán hai is-de-an sits kyòts silt-
feet. And then he took out that madrona bark. Sinew it
len-ne-xùn hai-ya-mìi-ùn a-ten-ñ-des-ne hai-yo ki-xùn-nai
had become. And he thought that kix’unai
a-ten-ñ-des-ne hai-ùy xo-da-ùn kùn tei-tewen kil-la-xùn hai-
thought, “There I see too has grown deer.” And
hit-djit-ùn a-xòl-teit-dit-teñ-en hai xùn-màl na-te-teiñ-nin-
then he said to him, “Venison I feel hungry for; dry
tsai dó-me-duw-teiñ yì-man-tù-ùn-wiñ-yai àn hai-ya-mìi-ùn tei-
meat I do not want,” Yimantùwinyai said And
it.
tes-yai hai ki-xùn-nai hai kil-la-xùn múñ-xa teit-tes-yai hai-ya-
went that kix’unai. That deer after he went. And
hit-djit-ùn teò-xòit-dit-teñ-en hai xùn-màl na-te-teiñ-nin-
then he watched along that Before he opened
one. him the door.
nis-an me hai-ya de-me na-kyù-wil-wèl da-ùn-hue-e dó-kit-tì-yaùw
Moun- in there in he kept them Nowhere they went out
tain shut up.

hai-ya-mìi-ùn küt teòl-tsìt da-na-dù-wil-lat na xon-ta-teiñ
And he found He ran back back to the house.
out.

hai-yl-ùn a-din-na-we tce-na-nin-tan xon-ta kùt da-na-wiñ-tan
And his quiver he took out. House on he put it down.

hai-yl-ùn kin-niñ-en hai ki-xùn-nai kil-la-xùn hai-yl-ùn
And brought it that kix’unai, the deer. And
a-den-ne ke nàù-e-me† yi-man-tù-ùn-wiñ-yai àn kei-yùn-te kil-la-xùn
he said, “Let me Yimantùwinyai said “I am going venison.”
to eat

tce-niñ-yai na-na-wiñ-tan hai xon-na-we hai-ya-hit-djit-ùn
He went out. He took down his quiver. And then
na-tes-di-yai hai-ya tein-niñ-ya-yei-hit hai na-te-teiñ-diùn hai-ya
he went back. There when he had come the to door then
djit-ùn a-din-na-we me-teiñ na-teñ-en tei-tewen-xò-lan hai
his quiver into he looked. Had grown he saw that

*Compare xon-na-we above which has the usual possessive; a-din-
na-we has the reflexive possessive.
†A bath was taken by the Hupa before all feasts.
mil kit-ti-yauw teis-tewin-te xol-tewiu-ta-fun-nas-mats* hai-yal-
with them he was going wild ginger. And

to scatter to cause

2 un hai na-te-tse-din no-nil-lai hai-ya-hit-djit-un la-ai-u tce-
that at the door he put. And then at once they
kin-nin-yan ded muk-ka yi-na-tein kit-ti-yauw hai-ya-mil hai
came out. This on from the they came. And the
south

4 ki-xun-nai xo muk-ka kit-te-hwil hai-ya-mil-UN a-tin-din kit-
kixunai in vain after called along. And everywhere they
ti-yan-nei hai ki-xun-nai na-nan-delta hai yu-win-yan-nei hai
fed about. The kixunai had become they ate those
places

6 kit-la-xun hai-ya-mil-un na-in-di-ya-yei tco-xol-tewe-din hai-
deer. And he came back to Myth-place.

ya-mil-un mit-din-wa do-ya-it-tesan lok ki-ye do-xos-le ki-ye
And in turn they did salmon. Again there were Again
not see none.

8 lu-wun xa-ai-ya yi-man-ne-ynuk hai-ya-mil-un ki-ye xo-tei
one of did that, across to the south. And again toward her
tcit-tes-yai tsam-mes-lon hai a-ten hai xo-tei tcit-tes-yai
he went. A woman who did it. Her toward he went.

10 hai-yaU-un hai xo-wun tcein-nin-ya-yei hai-ya-mil-un lii-xo-wil-
And to her he arrived. And he addressed
en haac-tee mil hai-ya-lun xwa-il-kit lok xun-nai hai-ya
her "my niece" with. And she gave salmon fresh. There
him to eat

12 xol-xwel-wel hai-ya-mil-un la yis-xan mil a-xol-teit-den-ne
he stayed And one day after he said to her, over night.

is-dO lu-xun kei-ynu hai-ya-mil-un muk-xa tcit-tes-ya-yei
I wish eels I might eat." And after them she went.

And he watched heralong. She fished he saw. And
da-na-du-wil-lat xon-ta-teiN hai-ya-mil-un tai-kyuwe ne-na-wit-
he ran back to the house. And sweathouse he went

16 yai hai-ya-hit-djit-un xa-is-lai hai lu-xun hai-ya-lun kit-te-tats
in. And then she those eels. And she dressed
brought up
hai lu-xun hai-ya-hit-djit-un a-xoL-teit-den-ne ye-nun-dau
those eels. And then she said to him, "Come in."

And then he went in. And then he went to eating

*"Wet-place-round-leaves," Asarum caudatum Lindl.
Lūw-xan hai-yal ki-ye Lök me-dū-win-tcwen na-dïn xwel-wel eels. And again salmon he was hungry for. Twice he had spent the night

mil me-dū-win-tcwen Lök hai-yal-ūn hai ki-ye xa-is-ten 2 after, he was hungry for salmon. And that again she brought up.

hai-yal-ūn a-teen-des-ne neiL-in-te ded hai-yal-miL-ūn a-tcon-
And he thought, "I am going this And he to see time."

des-ne ke-nūw-ūn hai-yal-ūn tcin-nei-te da-kyū-we-wit-tan 4 thought, "Let me And he saw fishing boards look."

tañ-el hai-yal-ūn ki-xak ūn-te ke-na-niñ-a hai-yal-miL-ūn hai sticking And nets many were And those out.

ta-din-dil mik-ki-xak-ka ta ūn-kya ke-ya-niñ-eL hai-yal-ūn 6 surf fish their nets too he saw leaning up. And

oxu-ta-dïn xa-na-is-dï-yai hai-yal-ūn ta-din-dil me-dū-win-tcwen to the house he came back up. And surf fish he was hungry for.

hai-yal-ūn ki-ye xōt-da-wïn-ya-yei hai-yal ki-ye hai tōo-xōt-dit-
And again she went down. And again her he watched tet-en hai-yu-hit-djit-ūn xa-is-xōn-hit xwa ke-wit-na kin-tūk-kai along. And then when she had for she cooked sticks brought him them; between them up

xwa tcis-tcwen hai-yal-hit-djit-ūn tōL-tsït hai da-xwed-dûk 10 for she did it. And then he found what him out

ā-win-ūn hai-yal-hit-djit-ūn mil-i-mil tcis-tcwen xōL-te-ïl-liit one should And then a flute he made. He smoked himself do.

hai-yal-hit-djit-ūn hai xōL-nō-ïl-liit mil tcit-de-ïr-ne mil-i-mil 12 And when that was done then he played on the flute, smoking with him

hai-yal-hit-djit-ūn hai mil-i-mil al-tcit-den-ne hwa-na-na-wit-
And then that flute he talked to in the
dai-dïn hai-yal-ūn a-xōL-tcit-den-ne dō-ne-ne hai-de tce-nei-yai 14 evening. And he told it, "Let it play this, I have gone out

mil hœit-La-dïn hai-yal-miL-ūn kût xa-a-dï-yau hai-yal-miL-ūn after behind me."
And it did that. And

xoñ hai-yal-teïn tcit-tes-yai hai-yal-miL a-tin-dïn tcin-nei-yei 16 him- to that went. And every place he looked. Way self place off
eñ mil-i-mil din-ne tai-kyūw-dïn hai-yal-miL-ūn tcin-nei-yei hai it flute playing in sweathouse. And he looked where was
kit-din-hece-tecl-din hai-un La-a-xo mitc-teo-wil-te hai-ya-mil-un he would dig out. Then one place would be easy And he saw.

2 xa-na-is-di-yai xon-ta-din hai-yaar-un kin dim-miń tcis-tewen he came back up to the house. And stick sharp he made. hai-ya-mil-un ki-ye al-tecit-den-ne dö-ne-ne al-tecit-den-ne hai And again he told it. "Let it play," he told it, "that

4 mil-i-mil xon-na-we toe-na-nin-tan xon-ta küt da-na-win-tan flute". His quiver he took out. House on he put it. hai-ya-hit-djit-un dũ-win-ne hai mil-i-mil hai-ya-hit-djit-un And then played that flute. And then

6 tcit-tes-yai hai-ya tein-niń-ya-yei hai Lök na-dil-din hai-de he started. There he arrived where salmon lived. Those teń na-lú min-lau-ne hai-ya na-dil hai münk me hai-yaar-un under which all there were that lake in. And water live, living

8 kit-te-hece La-Lö-te na-da-ai mik-ky-a-teciń hai-yaar-un tee-kin-niń- he began one rush standing away from it. And he finished to dig hece-ci hai-ya-hit-djit-ün küt tcc-kin-niń-hece hit-djit hai Lö-te digging. And when he had finished then the rush digging

10 hai xa-win-an hai-ya-hit-djit La-ai-ux na-te-dit-tse-yei hai that he took out. And then at once he opened it. The ta-nan La-ai-ux kit-té-yoź nū-nat nin-nis-an min-na na-kiš- water at once flowed out. Us around, the world around it flowed

12 yoź-hecei hai-ya-hit-djit-ün xon-ta-din xa-na-is-di-yai xon- in a circle. And then to the house he came back up. His na-we heca-ne ya-na-win-tan min-noń-a-din na-tecl-dit-dauw hai quiver only he picked up. Along side he ran, da-xwed-dük yū-wín-yūn-te hai tsūm-mes-Lön xo mūt-ka tcit- how are they going That woman in after them ran vain tecl-dauw hai xo-lō-ka-ne-en wūt-te wūt-te huel-lō-ka Lök along, those her salmon "Wute, wūte, my Salmon used to be.

16 kūte-he söz un hai a-den-ne hai-un hai xo-lō-ka-ne-en yī-man-tū- its grand- it that said. And her salmon Yimantū- mother was used to be wín-yai na-wit-dal-lit un-kya küt ya-te-yūn-xo-lūń ni-yūń-kił-ul wūyai when he was saw already they had eaten. They were cut- ting

18 ūń-kya hai Lūw-xan hai-yat a-den-ne dūk ye dön a-le-ne he saw the eels. And he said, "This in- you must way stead do it."

¹Lök kūte-he söz is the name given to some bird which lives along streams and makes a cry which sounds to the Hupa ear like wūt-te.
hai-yal-un kit-te-tats tsel-kai mil hai-ya-mil la-a-xo na-in-
And he cut them white with. And one place he came

di-yai ta-din-dil un-kyu ta-des-del-xol-lun ni-yun-kil-ul 2
back surf fish he saw had come ashore. They were cutting them.

hai-ya-mil a-den-ne deuk ye don a-le-ne hai-ya Lø küt teit-te-
And he said, "This in-do it." And the on he way stead

to-mel deuk øl-tsai-ne hai-ya-mil-un na-in-di-ya-yei teo-xol-
them. "This dry them." And he got back to Myth-
way
tewe-diñ hai-ya-mil-un hai Løk kute-hwø dea-xo-ta muk-ka place.
And that salmon its grand-grand this place after them mother

tein-niñ-ya-yei hai-un ded xat tein-nin-naue-hwøi towø-la 6
came. And now yet she comes. Fifth

min-niñ melt tein-ne-in-naue hai-ya-hit-djiti-un yø-yi-duk-a kai
month in she always comes. And then Klamath along

ye-teu-wiñ-yaï† hai-ya-mil-un nìl-tcwin-a-ka-diñ tein-niñ-yaï 8
he went up. And at Orleans Bar he arrived.

hai-yal-un hai-ya nìl-tcwin-a-ka-diñ nax tsûm-mes-lønt tet-tcwen
And there at Orleans Bar two women grew.

dø-tee-in-dil hai-yal-un a-teon-des-ne is-dø da-xo-hwøe-e-kai-he 10
They never And he thought, "I wish somehow went out.

auw-di-yai hai-yal-un hai-ya kiñ ya-win-tan hai-yal-un a-teoen-
I might And there stick he picked up. And he manage it."

des-ne is-dø me-dil sil-liñ hai-de hai-yal-un me-dil sil-len 12
thought, "I wish canoe would this." And canoe it become

hai-yal-un a-teon-des-ne is-dø munik wiñ-xa dik-gyun hai-yal-un
And he thought, "I wish a lake lay here." And

hai me-dil te-teu-wiñ-tan mite-dje-ë-din† a-na-dis-tcwen hit-djiti 14
that canoe he put in the A baby he made himself. Then water.

me tein-nes-dai hai-yal-un lax min-ne-gits yis-xan mil. hai
in it he sat. And just a little daylight then the

tsûm-mes-lønt teu-wit-dil hai-ya ya-xol-tsøn hai-ya hai-yal-un 16
women came along. And they saw him there. And

wûn-na-is-del-ya-ir-kim-miñ hai me-dil mite-dje-ë-din me yañ-ai
they started to catch that canoe baby in sitting.

*"Its face."
† Literally "he went in"; said probably because of the canon.
‡ "Its mind lacking."
hai-yá-hit-djit-úñ teú miď le-na-nin-deL-éi xoi-kya-teiň ye te-
And then in the with they went From there it water it
clear round, them

2 it-úw hai yei-il-lúw miľ kút xat ya-il-kit-te miľ kit-díň-kil-ei
always the waves began when. Just as they were then it broke out.

float going
to
catch it,
hai-yá-hai teú-wit-diň-ne-en na-del-tse dò-he-ya-il-kit hai me-diš
And where they used to they stayed. They did not that canoe,
go about
catch

4 mite-dje-ë-din me yañ-ai hai-yal-úñ tciít-tes-yai yí-maň-tú-wiň-yai
baby in sitting. And he went on Yímantáwiňyai.

yí-dúk tciít-tes-yai tse-núň-sin-diň tciín-nín-yai hai-ya tò-díň ñx
East he went. Somes Bar he came to. There at the two
river

6 tsúm-mes-Long tciít-tečwen hai-yá-hai yá-ka-teč-wil-tewil a-diš-
women grew. And there a young man he made
tcwen hai-yal hai-ya nó-le tcís-tecwén hai-yal-úñ a-teon-dés-ne
himself. And there a dam he made. And he thought

8 meù tín nu-win-a-te hai nó-le meù hai-ya tsúm-mes-Long wùň
under road will be that dam under. Those women for
it
a-teč-lau tce-in-diň-miň me-dil-ite xo te-teč-win-tan mit-tau-teίn-
he did it them to come A small in he put in on the back
out for. boat vain the water

10 tciín hai-yal-úñ dò-he-teč-nin-deL hai tsúm-mes-Long hai-yal-úñ
side. And did not come out those women. And
hai wùň da-an-na-teč-lau hai nó-le-ne-en hai dò-teč-nin-deL
that for he tore down that dam used they did not come out
to be,

12 wùň hai-yal-úñ in-ta na-wit-yai hai-ya-hit-djit nič-tečwin-ka-díň
because. And back he turned. And then Orleans Bar
yí-da-teč-teč-na-in-di-yai hai-ya úñ-kya tseL-kai teč-tewe
from the east he came out again. There he saw white stone some one
knife making.

14 hai-yal-úñ hai xo-wùň ya-nin-yai a-xól-tečt-den-ne da-xwe-úñ
And to them he went. He said to him, “What
a-la-te heí-yúň ya-xól-tečt-den-ne yó úñ xo-mit min-nó kyú-wit-
are you “Yes,” they said to him, “that is her open we are
gone the belly
to do?” one

16 dit-tats-te hai-yal-úñ a-den-ne dòň-ka-tsít hai-yal-úñ wùň xoík-
going to And he said, “Hold on.” And about his
it
ekýúň naň-ya hai da-xwed-dúk is-lúň-te hai-yar-úñ a-teon-dés-ne
mind studied how birth And he thought,
should be.
xō-ṭsin-ṭuk-kan* kūṭ sil-lin-te hai-yal-ūn wūn xōō-kuyū

“Shin on it it will be.” And about it his mind

na-ńa-ńa hai-yal-ūn xon-na-we me-tečiń na-teń-en ūn-kyā te-mil
studied And his quiver into he looked. He saw net-

again.
tel-tečiń-xō-lūn hai-yal-ūn hai a-teon-des-ne hai tsūm-mes-Lon

grown. And “That” he thought, “that woman

mei-te hai-yūk-ke is-lun-te teon-des-ne hai-ya-hit-djit-ūn na-tes-

will That way birth will he thought. And then he went

belong to.


back. He got back. Where he lived he came back. And

a-teon-des-ne te-se-ya-te ded-de yī-dā-ṭciń hai-ya-mil teis-tewen

he thought, “I am going this from the And he made

way north.”

kit-Loi hai-yań xō-wa-tečiń-lai hai kit-Loi hai-yań kūṭ teit-tes-yai

baskets. And he gave those baskets. And he started

away
ded-de mūk-ka yī-dā-ṭciń ded-de yī-nūk tečk-qal nil-liń-kin-dūn

8

this way along from the This way south he walked. Sugar Bowl†

north.
tee-niń-ya-yei hai-ya-mil hai-ya teis-tewen hai nō-le hai-yań

he came to. And there he made that dam. And

in-ta na-wit-yań yī-man-yań de kai na-tes-dī-yań xon-sa-dūn yī-man

back he turned. On the other along he went Xonsadin on the

side north other side

na-na-in-dī-yań hai-yań nax tsūm-mes-Lon kit-tai-yīń-sit

he came across. And two women were soaking

acorns.

hai-ya-mil xō-wi-ye-yit-ṭuk me-na-is-dī-yań hai-ya-mil

And steep up he climbed. And the ground

na-na-dū-wa-al hai na-teń-in-il-ta† hai-ya-mil Lo-ń-eń mil-lai

rose up, where he looked back And Bald Hill on top

places.

hai-ya-mil na-neń-en hai nō-le teis-tewen hai-ya-mil-ūn a-teon-

there from he looked that dam he made. And he

back at
des-ne kūń is-dī-an-tewūń sil-lin-te kaiś yīń-tsūn-te hai yeń nō-le

thought,”Recent widow will be (?) will see that dis-

tant

*“Her-leg-ridge.”
†So named by white men.
‡These incidents account for the topography of the extreme ends of the valley.
§Perhaps kai means “thus.”
na-wes-len-ėi hai-ya-mił kai tiṅ-lūn-ūx ai-yōn-des-ne-te hai-yal.

2 kai kil-wea-kūts yį-kit-ta-a-te hai-ya-mił in-ta na-wit-yai

4 hai-yal-ūn na-tes-dį-ya-yei yį-nūk hai-yal-ūn na-na-kin-nū-wit-a

4 hai-yal-ūn hai mi-yeyit-tsīn mū-kūt teit-tes-en tcis-tewen
And that foot down, on it he looked, he made of it

djic-tan-adin mū-win-na il-man hai-yal-ūn me-dil tcis-tewen.
at Dijetañadìn around both And canoe he made.
sides.

6 hai-yal-hit-djit-ūn tcit-ter-kait hai mū-win-na yį-nūk hai-yal-ūn
And then he started that around south. And
in a boat

8 hai-yal-ūn na-is-xūt hai mū-kūt tcit-tes-en-ne-en hai-yal-hit
And he tore that on he used to look. And

djyt-ūn dūn-6x in-ta na-wit-yai na-yin-na-teiñ hai-yal-ūn
then again back he went down from And
the south.

10 ta-kim-miL-dīñ na-in-dī-yai hai-ya-miL-ūn hwe na-na-it-dauw
Takimidin* he came And sun gone down back to.

12 yį-dā-teiñ† mil xo-teu-win-yai xo-įl-kūt xoī hai-ya-miL-ūn yį-dūk
down from he came down, a Bald Hills And east
man.
ya-teiñ-ūn-hit a yei-wil-kit-dei hai-yal-ūn a-den-ne kit-teint
when they clouds rose up. And he said, "Disease looked

14 dōn a-dī-yau-wei xa nin-sō-dīl hai-ya-miL-ūn kāt nin-is-deL
it is, is coming. Come make a And they danced.
dance."

16 a-teon-des-ne ke hwe xau-te hai nō-kį-wil-tal sil-lin-ter-diñ
he thought, "Let me look that finishing going to be
for it dance place."

*Hostler rancheria.
† Xō-įl-kūt is the Hupa name for Redwood Creek, and Xō-įl-kūt yį-dā-teiñ for Bald Hills.
nin-ne-me yit-de xa-is-yai hai-ya-te tcon-des-ne hai-ya-miL tce-
Nineme north he came "Here it he thought. And he up.
will be,"
xai-ueñw a-den-ne Lök-e! hai-ya Lök ta-des-lat hai-ya hai-ya-un
2 talked. He said, "Salmon." And salmon came there. And
wünk yit-de teit-tes-yai a-den-ne ta-nan-ne! hai-ya a-tin-diń xa-
from north he went. He called, "Water." And every place it
there
kin-diń-müt hai-ya yit-de teit-tes-yai mis-küt tein-niń-yai ki-ye
4 boiled up. And north he went on. Miskât he came to. Again
hai-ya xa-a-den-ne ta-nan-ne dō-he xa-kin-yōw hai-ya hai-ya teis-
there he called the "Water." It did not And there he
same,
tewen nō-kyū-wil-tal hai-ya-hit-djit na-tes-di-yai na-yi-nük ta-
made final dancing And then he went back south place.
again.
kim-miń-diń na-in-di-yai hai-ya-miL yis-xan ki-ye nin-sin-dil
Takimildiń he came And next day again they danced.
back to.
nā-ya-nel-en hai a na-la na-tes-di-yai tewō-la-diń yis-xan-nei
They looked. That cloud back had gone. Five days
nin-sin-dil.8x hai-ya-miL xa-en-nal-dit-dō-wei hai-ya-miL xon-ta
they danced. And it drew back. And house
me ya-xōń-an tewō-la-diń yis-xan xa-a-ya-it-iń-8x hai-ya-hit-
in they jumped; five days they did that. And
djit mis-küt-tein ya-xōń-an hai-ya-miL a-tcon-des-ne hai-ya-yük
then at Miskût they danced. And he thought, "That way
a-win-net-te kit-teint tū-win-na-hwil-de hai-ya-yük au-win-net-te 12
it will be disease if it comes, that way it will be."
hai-ya-hit-djit teit-tes-yai yi-nük Lel-diń tein-niń-yai hai-ya-yal
And then he went south. Southfork he arrived. And
yi-nük teit-tes-yai ke-wel-le üń-kya yi-na-tein xōt-de-is-yai 14
south he went some one he saw from the He met him.
carrying south.
xon-na dō-ya-xō-len hai-ya-al a-xōL-teit-den-ne e! kyū-win-
His eyes were lacking. And he said to him, "Eh, old
xoi-yan xul xōL-ün-ne-seL-wiń hai-ya-miń-ün tein-nes-dai hai 16
man, load has worn you out." And he sat down, the
kyū-win-xoi-yan La-ai-ńx ke-win-xuts hai-ya-al a-den-ne xa hwil-
old man. At once he fell over. And he said, "Come, help
lan ya-kiń-wūw xa xōL-teit-den-ne xa h威尔-küt-tein miń-tcwit 18
me, carry it." "All he said. "Come, on me push it."
hai-yal-un kút meù tei-n-es-dai yi-man-tū-win-yai hai-ya-mil-ûn
And under sat Yimantūwiňyai. And
2 xō-kút-teiĩ me-nit-tecwit mit teee-niL-tsit mit meũ teee-il-Lat mit
on him he pushed it, then he untied then under he then
the strap, jumped out,
xō-Lan yin-ne na-dū-win-eL xō-teiĩ din-nûn na-win-yen
where in the they stuck up. To him facing he stood.
hai-yal-un tciL me-niL-tcwit
where he was ground
4 tō-ne-wan de hai tee-wel hai-de mit kyũ-win-ya-in-yan teis-
Black this that he was That with people he
obsidian carrying.
sil-we hai-de mit kyũ-win-ya-in-yan tciit-tan na-na-kis-le hai
killed. That with people he ate. He felt around, that
6 xon-na dō-xō-len na-na-kis-le-hit a-den-ne hrō-wûn ki-xa-en-na
eyes lacking. When he had felt he said; "From me he never
gets away, hrō-wûn ki-xûn-na hai-yal-ûn na-na-kis-wel hai tō-ne-wan
from me he got away." And he arranged the obsidians. again
8 hai au-wil-la-ne-en-ûk ki-ye a-na-teil-lau hai-ya-hit-djit yī-
The he used to do way again he did. And
man-tū-win-yai a-den-ne xa niũ mit-diL-wa dau tciit-den-ne
Yimantūwiňyai said, "Come, you next." "No," said
10 kyũ-win-xō-yan hai-ye-he a-xōL-teit-den-ne xa nûk-kút-teiĩ
the old man. Anyhow he told him, "Come, on you
kyũ-tecwit dau tciit-den-ne kyũ-win-xoi-yan hree-en kyũ-win-
let me push "No," said the old man, "me person
it."
12 yâ-in-yan dō hueik-kút-teiĩ kiL-tecwit tciit-den-ne hai-ye-he
never on me pushes it," he said. Anyhow
meũ ye-na-xōL-waL hit-djit xō-kút-teiĩ me-na-nit-tecwit na-ai-ûx
under he threw him. Then on him he pushed it. Really
on him they stuck up. They cut him all And then south
to pieces.
tciit-tes-yai kyũ-hekal-le ūn-kyā tin nûk-kai hai-ya xō-wûn teiĩ-
he went. Somebody he saw road along. There to him he
hooking
16 niũ-yai hai-yal teiL-kit hai mit-kyũ-wō-hecal hai-yal a-dit-
came. And he took that with he hooked. And to
hold teiĩ tee-xō-teiL-waL xûn-dûn teis-len mit na-dû-win-tecwit
him- he pulled him. Close he got then he let go.
ki-ye xa-a-den-ne huō-wūn ki-xa-en-na huō-wūn ki-xun-na
Again that he said, "From me he never from me he got
gets away,"

tcit-den-ne xo-teiä din-nūn na-wīn-yen a-xōl-tecit-den-ne 2
he said. To him facing he stood. He said to him,

xa niñ yi-man-tū-win-yai ān hai-yal dau tecit-den-ne
"Come, you." Yimantūwiñyai said And "No," said it.

hāi kyū-win-xoi-yan hai-yal a-den-ne ke huc nil-lan 4
that old man. And he said "Let me help you
kit-tūe-heval dau tecit-den-ne kyū-win-xoi-yan dūn-hēō dō-heil-
hook." "No," he said, old man, "nobody helps
lan yi-kit-tū-heval hai-ye-he xo-la ta-tcc-nin-tan hit-djü na-xō-
me hook." Anyhow his he took it out of then he hand

wiñ-heval hai-yal a-den-ne yi-man-tū-win-yai xōte na-dir-te dō
hooked him. And said Yimantūwiñyai, "Safely they will Not
travel.

kyū-win-ya-in-yan tecit-tan-lwūn-te tin mūk-ka xōte na-dir-te 8
people shall eat. Road on safely they will travel."
tcit-tes-yai yi-nük tēük-qal yī-nük kin-tsī-yō-ye ūñ-kya tecit-tccwecce-
He went south walking. South seesaw, he saw some one making
ye tin mūk-ka xo-wūn tcin-nīn-yai hai-ya xōl-teiūt-hai xoł-ya-
road on. To him he came. There with him he That with him
caught it.

kit-wūl hai-yal la-ai-ūx tecit-dūwil-lat hai ā-tin-ne-en hai-yal
he see- And at once he jumped off, the doing it. And
sawed. one

a-xōl-tecit-den-ne hevā mūk-kūt da-nin-sa mūk-kūt da-teiūt-nes-dāi 12
he said to him, "For on it sit." On it he sat, me

yī-man-tū-win-yai hai-ya-mīl la-ai-ūx xōl-teiūt-tsīt hai-yal
Yimantūwiñyai. And at once with him he And
untied it.

la-ai-ūx na-dū-wil-dit-tōn yī-man-tū-win-yai na-wīn-yen xo-teiūn 14
at once he jumped off Yimantūwiñyai. He stood up, to him
din-nūn hai-yāk kūn xon-na dō-yā-xō-λen hai-yal xō na-kis-le
facing. That way too his eyes were both And in he felt. missing.
vain

a-den-ne hēo-wūn ki-xa-en-na hūō-wūn ki-xūn-na hai-yal a-xōl 16
He said, "From me he never from me he got And he
gets away, away."
tcit-den-ne xa niñ niyai-kyō-dū-wūl hai-yal dau tecit-den-ne
said, "Come, you, with you let it And "No," he said.
seesaw."
hai-ye-he kút mûk-kút da-na-xŏl-ten hai yal xŏl-tee-nil-tsit
Anyhow on it he put him. And with him he untied it.

2  La-ai-uŋ ta-nai-xŏs-dŏ-wei ded-dit-de tô-ne-wan au-wil-lau hai yal.
Really it cut him to He found black it was And out obsidian made of.
a-xŏl-tee-den-ne kîn ke-ket nûn-dil-le-ne dŏ-aŋ kyû-win-ya
he said to him, "Trees rubbing you may Not together become.

4  in-yan tee-tan-heûn-te hai yal yî-nûk teit-tes-yai sai-kit-diŋ
people shall eat." And south he went. He was sur-
ûn-kyâ kit-tûw-tse hai yal a-tee-n-des-ne ke xŏ-wûn ne-hwe
prised some one And he thought, "Well, to I will go." to hear splitting

6 hai-yaL xŏ-wûn tein-nil-yai a-xŏl-tee-den-ne kyû-win-xoi-yan
And to him he came. He said to him, "Old man,
dik-gyûn ŭn kit-tûw-hwea-ûn hei-ûn teit-den-ne hai kyû-win-
here is it you are splitting?" "Yes," said that old

8 xoi-yan hai kûn xon-na dŏ-ya-xŏ-ljen hai yal-ûn a-den-ne
man. That too his eyes were missing. And he said, one
dik-gyûn doûn kyûw-tûw dô-hweî-djeî-kil xa hwe mit-tûk in-yaun
"Here I am splitting. With me it Come for between jump

10 hai-yaL-ûn yî-man-tû-win-yai a-den-ne xa hai-ya-hit-djit-ûn
And to him Yimantûwînıyai said, "All And then
kút nŏ-kin-nil-tan hit-djit dje-wît-tseL miî. djeî-yai hai-ya
he set the wedge. Then he pounded it, then it opened. And

14 hit-djit-ûn a-xŏl-tee-den-ne xa djŏ kîn mit-tûk in-yaun
then he said to him, "Come, now tree between get in."
hai-yaL-ûn kût yî-man-tû-win-yai mit-tûk teî-win-yai miî a-na
And Yimantûwînıyai between he got in, then he

16 dit-dû-wît-kan miî xo-Lan-ye le-nûn-dû-waL dûl dû-wen-ne
jumped out then after him it shut. "Dul" it sounded, one side,
hai-ya-hit-djit-ûn yî-man-tû-win-yai na-win-yan xo-teîn din-nûn
And then Yimantûwînıyai stood to him facing.

18 hai-yaL-ûn miî-toi ya-win-tan da-xûn-hweî* ŭl-kyô hai-yay
And a basket he took so big. And pot
xa-djit-ûn mēi nŏ-nil-kait hai ya tsē-liîn me nau-wil-liîn mîn
then under he put it there blood into to run for.

*The word calls for a gesture to indicate the size.
tco-xon-neL-en hai-ya-hit-djit-uN nO-na-kin-tan hai kyU-wiN-
He looked at him. And then he set the that old
wedge again,

xoi-yan hai-ya-hit-djit-uN dje-na-wil-tuwc hai-yaL-uN xo na-kis-le 2
man. And then he opened it. And in he felt
vain around.
a-den-ne huCU-wuN ki-xa-en-na huCU-wuN ki-xUn-na hai-yaL-uN
He said, "From me he never from me he got And
gets away."
a-xoL-teit-den-ne xa niN hai-yaL-uN a-den-ne dau hee-en do-
he said to him, "Come, you." And he said, "No, I never
xa-auw-ten hai-ye-he me-tecin me-xon-nil-tewit xol-le-nuN-du-
do that." Anyhow into it he pushed him, with him it
wall-ei hai-yaL-uN a-xoL-teit-den-ne kiiN-QO-yai il-le-ne do-aN
shut. And he said to him, "Borer become." "Not
is-it

kyU-wiN-ya-in-yan teit-tan-huN-te xoN-ta mil wa-a-il-tel-detc
people shall eat." House when they are going to
build,
ya-na-kyU-wit-tsil-lir-te dO-aN kyU-wiN-ya-in-yan mit teit-tan-
they may split. Not people with shall
huCU-te hai-ya yI-nuK teit-tes-yai teUk-QuL-lit un-kya lu5-xo-
et. And south he went. As he walked he heard laugh-
along
sin-tsU hai-yaL-uN hai-ya tein-niN-yai sai-kit-diN le-na-wil-la 10
ing. And there he came. He saw fire
da-xuN-huCU-OW kyU-wit-nuL hai-yaL-uN hai-ya tcU-wiN-yen
in such a way blazing. And there he stood.
duN-hee-e un-kyai do sit-da xo teit-te-te-en kos-kYO hexuN
No one he saw not staying In he looked Soaproot only
there. vain around.
na-ya-duN-wil-wal xoN min-nat hai-yaL un-kyai xoN-tecin me-xo-
were scattered fire around. And he felt fire toward some-
thing
niL-tewit hai-yaL-uN xoN mit-tis da-tcu-wil-ton hai-ya ki-ye 14
pushed him. And fire over he jumped. There again
xoN-tecin me-xo-nil-tewit yU-diN-hit teit-te-teit hai-yaL-uN hai-yO
fire toward something Finally he was And those
pushed him. tired out.
kos-kYO na-ya-duN-wil-wal ya-te-xan xoN-diN na-dit-teL-wal 16
soaproots scattered about he picked up. Fire in he threw them.
a-lo-lo-lo ya-duN-woN-ne ded-di-de hai kos-kYO kyU-wiN-ya-in-yan
"A-lo-
they said. He found those soap-
lo-lo," out roots
yai-tan hai-yaL-uN a-yal-teit-den-ne kyU-wi-yUl 0-le-ne do-aN
ate. And he told them, "Food become. Not
kyū-wiñ-ya-in-yan kyō-yan-hwûn-te hai-ûn kos-kyō ya-is-len-ei people you shall eat." Then soaproots they became.

2 hai-ya-hit-djit-ûn yî-nûk tcit-tes-yai tcûk-qal-lit yî-na-teîn yei And then south he went. As he from the he walked along south saw tak-kûn tsûm-mes-lou ya-ke-wel hai-yaL-ûn hai-ya xôt-de-ya-three women, carrying And there he met loads.

4 is-yai hai-yaL-ûn a-den-ne a-dex-xûn-ûn wiûw-heal hai-yaL-ûn them. And he said, "Without I am coming." And food xwa-ya-il-kit kos hai-yaL-ûn kyū-wiñ-yan xwa-wil-xan da-na- they gave bulbs. And he ate them. He liked them. He ran him

6 dû-wil-Lat ya-xon-niûn-ûn hai-yaL tcû-win-tewen hai-yaL-hit back ahead of them. And he defecated. And djit-ûn a-den-ne kin-na ò-le hai-yaL kin-na xól-tes-deL hai-yaL then he said, "Yurok be- And Yurok with him And they went.

8 xôt-de-yaL-is-deL hai-yaL-ûn a-den-ne a-dex-xûn-ûn ya-wit-dil hai they met them. And he said, "Hungry they are And traveling."

yal xwa nô-na-ya-kin-niûn-an yû-diûn-hit tein-net-yan-nei hai ya- for they left food. Finally he ate up all that them

10 tce-wet-ne-en a-îûn-ka-ûn-te xûn-neûw teis-tewen hai-ya kin they were Every kind of language he made there.

nûs yû-dû-teîn kî-in-tax yit-de-din-nïûn-xûn-neûw tai-ke yî-na- Karok, Yurok, Shasta, Tolowa, Mad South-River,


14 wiñ-yaL kin-naL-dûn* ün-kaya yaû-a hai-yaL in-na-is-dûk-ka xwa went in. Girl with he saw sitting. And she got up. She first menses 
il-kit mît-cje-xôi-len kî-la-djon-de kyû-wiñ-yan hai-ya-mïl gave pine nuts, hazel nuts. He went to And him eating.

16 ta-nan me-dû-wiñ-tewen hai-yaL xai-tsa ya-win-tan tŏ-ôn-tewit water he wanted. And basket- she took up. Water bucket to bring

*Compare xxv and Life and Culture of Hupa, p. 53.
tes-yai hai-yal yi-man-tú-wiñ-yai a-teçon-des-ne is-dō ya-úl-kai she And Yimantuwiñyai thought, "I wish louse grey went.

nin-net-yan-ne hai-yal-ún xó-dít-tel-xúts hai tō-ôn-tewin-ne-en 2 would bite you." And she felt it bite, the water going after. one

hai-yal tcin-nes-dai xa-nü-win-te hai-yar-ún hai xwa tō-ôn-nú- And she sat down. She looked and the for water she for it. one whom

win-tcwit-ne-en dō-xon-na-na-wil-lūw hai-yal-ún yi-man-tú-win-4 was to bring she never thought about. And Yimantuwiñ- yai tce-te-xan kyū-wiñ-yan a-tiín-ka-ún-te tcin-net-yan hai-ya- yai took out. He went Every kind he ate up. And to eating.

hit-djit-ún tcū-win-twen hai-yal-ún al-tecit-den-ne ka-de xa-na- then he defecated. And he said to it, "After if she a while

is-dī-ya-de djō tecit-den-de kyō-dil-tsōts-ne hai-yal ticit- comes up, 'Take if she make a kissing noise.' And he it' says,
tes-yai yī-nük hai-ya-miL xa-na-is-dī-yai hai-yal djō tecit-den-ne 8 went south. And she came up. And "Take she said. it,'

hai-yal kyō-dū-wil-tsōts-tse hai-ya-miL ye-kiL-tseL ye-na-wit- And a kissing noise And she passed in When she the water.
yā-hit ūn-kya twun huin ūn-kya sa-ūn na-net-in-hit hai xoik-10 went in she faeaces only, she saw lying When she her saw there. looked

kyū-wi-yul dō-ya-xō-len-ne hai-yal a-teçon-des-ne hai kin-nafood was all gone. And thought, that kiuau- doñ is-dō nin-nin-diñ na-xō-wil-tsai-ye hai-yal-ún yi-man-tūdūn, "I wish ahead of you creeks would And Yimantutā- dry up."

wiñ-yai tcūq-qal-lit nil-lin-tsū tau-we-din-nūn-te tcön-des-ne tcin- winya walking creek heard. "I am going to he thought. When along

niñ-ya-hit na-xō-wil-tsai-ei hai-yal yī-nük tecit-tes-yai tečuk-14 he got there it was dried up. And south he went. As he qal-lit nil-lin-tsū hai-yi-hit-djit-ún da-tecit-dū-wil-lat mitc-teiñ walked he heard And then he ran to it. along a creek.

na-xō-wil-tsai-ei hai-yal-ún tecit-tecit ta-nan wūn hai-yal 16 It was dried up. And he was water for. And almost dead

a-teçon-des-ne la-ul-len te-wu-út-te teon-des-ne hai-yal yī-nük he thought, "A blanket in water I he thought. And south will throw,"
teit-tes-yai tčů-k-qal-lit kí-ye nil-lin-tsů hǎi-yal-űn míl da-teit-
he went. As he walked again he heard And with he ran along
a creek. it
2 dů-wil-Lat hǎi La-ûl-len míl. na-xǒ-wil-tsai-ci xǒt-tsai-din ŭn ye
there that one skin with. It had dried up. The dried in-
up place stead
nǒ-niň-ũt hǎi-yal-ũn yĩ-nûk-a-din teit-tes-yai hǎi-yal mín-
he threw it. And further south he went. And he
4 na-na-wil-lűn xon-na-we a-tečůn-des-ne hǎi te-wel-qōte-te hǎi-yal
thought of his quiver. He thought, "That I will throw in." And
nil-lin-tsů tečů-k-qal-lit hǎi-yal kũt xǒtće a-teil-lau hǎi xon-na-we
creek he as he walked And good he fixed that quiver.
heard along.
6 hǎi-ya-hit-djit-ũn míl da-teit-dů-wil-Lat míl. te-kĩl-qōte xǒl-
And then with it he ran there then he threw it in. In
tsai-din na-dů-win-ā hǎi-yal-ũn ya-na-win-tan hǎi xon-na-we
the dry it stuck up. And he picked up his quiver
place
8 hit-djit yĩ-nûk teit-tes-yai tčů-k-qal-lit nil-lin-tsů hǎi-yal-ũn
then south he went. As he walked he heard And
along a creek.
a-tečůn-des-ne te-ke-its-te mit-da-mil míl hǎi me wiň-xa-te
he thought, "I will arrow socket with, that in will stay," shoot in
10 tečůn-des-ne hǎi-ya-mił kũt te-kĩl-its xǒl-tsai-din na-dů-win-ā
he thought. And he shot it in. In the it stood up, dry place
hǎi-yal ya-na-win-tan yĩ-nûk teit-tes-yai tčů-k-qal-lit teĩ-ńat-
And he picked it up. South he went. As he walked bull
along
tčaik dil-wau-w-tsů hǎi-yal-ũn a-tečůn-des-ne mǔn k xǒ-lůn-
frog he heard croak. And he thought, "A lake must be
se-xůn tčů-k-qal-lit mǔn k sa-xan-ne hǎi-yal-ũn dũ-he-min-tet-
there." As he walked lake was in And he did not run
along the distance.
14 dauw tee-niň-yai xǭt-da-wil-lũn xǭt-da nǒ-niň-kait teit-te-tôt
for it. He came At the outlet his mouth he put. He drank,
down.
tčit-te-tôt teit-te-tôt xa hǎi-ya ya-wim-mas dũ-he-in na-na-is-
he drank, he drank. Right there he rolled over. He did not get
16 důk-ka teũ-wes-waL hǎi-ya hǎi-yal-ũn kī-yauw te-e-xus míl
up. He lay there. And birds flew up, then
a-den-ne heim-mit min-no-kyŏl-dik mis-sa-nil-tewin na-te-si-din
he said, "My belly pick open (plu)." Buzzard first
18 da-nes-dai hǎi-yal a-den-ne heim-mit min-nǒ-kyŏł-dik hǎi-yal
sat there. And he said "My stomach pick open." And
mis-sa-nil-tewin ya-na-it-xüs a-teö-in-ne min-nö-tes-ën kyüw-
Buzzard kept flying up. He kept "He is looking "I
thinking, "I under his arm."

mis-sa-nil-tewin ya-na-it-xüs a-teö-in-ne min-nö-tes-ën kyüw-
found kept Buzzard. And to him he went. dead," thinking,

hai-ya-hit-djit-ûn a-tin-ka-ûn-te tce-nin-tan hai miL min-nö-
And then everything he took out that with he

kîL-dik hai-ya-hit-djit-ûn xö-mit min-nö-kiñ-kil in-na-na-is-
picked. And then his stomach he opened. Got
dûk-ka yî-man-tû-win-yai hai-ya-mîL tceit-te-te-en sai-kit-dîn-ûn-
up Ymantüwiñyai. And he looked He was surprised
a hollow standing. And then that in he went.

kîL-dik hai-ya-hit-djit-ûn xö-mit min-nö-kiñ-kil in-na-na-is-
picked. And then his stomach he opened. Got
dûk-ka yî-man-tû-win-yai hai-ya-mîL tceit-te-te-en sai-kit-dîn-ûn-
up Ymantüwiñyai. And he looked He was surprised
a hollow standing. And then that in he went.

hai-ya xoik-kyû-win-an tce-in-sit-hit-ûn kya xö-teîn-â Le-nûl-
There he went to sleep. When he he saw in front it had
woked up of him
dite-twen-ne-xö-lûn hai-ya-ûn ên-kit-dîl-tsai nai-neL-dik hai-
grown together. And the smaller pecked.

yî- man-tû-win-yai a-den-ne in-nil-te hai-yaL ya-nat-
And Ymantüwiñyai said, "Do it hard." And he flew

mit-diL-wa min-teûne-mil hai-yaL-ûn dō-he-tce-xai-neûne hai-
after him yellowhammer. And he did not say anything.

yal-ûn xo-kût yis-dîk hai-yaL xa-te-dim-mil hai-yaL-ûn kil-
And on him he And chips flew off. And largest pecked.

dik-kik-kyô mit-diL-wa da-wil-lat nain-teL-dik hai-ya-hit-djit-ûn
woodpecker in turn jumped on. He pecked. And then

hai min-noi-kit-dik hai-yaL-ûn hai-yûk-ka tce-na-in-dî-yaï
that he pecked open. And that way he came out.

hai-ya-mîL-ûn a-den-ne huô-ûn nit-tô-diL hai-ya-hit-djit-ûn
And he said, "To me come(plu)." And then

a-tin-ka-un-te xo-ûn-in-xûts hai-ya-hit-djit-ûn mis-sa-nil-
all kinds to him flew. And then buzzard

tcein xût-da na-is-twen kyü-wit-ta-il-tcein kit-dîk-kik-kyô
his bill he made. Crow a largest

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teō-xōs-tcwen hai-yal kut da-teū-win-xūts hai-yal-ūn a-xōl-teit-he made; and he flew there. And he said to
den-ne yeū djen-na da-ūn-xūs hai-yal-ūn na-na-wit-xūts a-den-ne
him "Way up fly." And he flew back down. He said,
there
úl-kyū-we tsel-liū hēil-tcwe tce-hēis-sū-wil-wel-de la-ai-ūx
"All over red make me. If he kills me at once
4 niū-xa-ten teū-wil-lel-te hai-yal-ūn teū-win-tsīt hit-djit rich man he will become." And charcoal he pounded, then
xō-kūt na-del-wal hai-yal a-xōl-teit-den-ne xa djen-na
on him he put it. And he told him, "Come, up
6 da-ūn-xūs hai-yal-ūn da-teū-win-xūts kyū-wil-ta-il-tcwin
fly." And he flew up there. Crow
ye dū-win-ne ka ka da-ūn-win-ne kyū-wit-ta-il-tcwīn tcs-len-nei
in—said, "Ka ka ka" he said. Crow he came stead
to be.
8 hai-yal kīl-dīk-kīk-kyō teō-xōs-tcwen hai-yal kil-lai-gea tis-mil
And largest woodpecker he made. And woodpecker, eagle,
min-teū-mil kiū-kit-dīl-tsai a-tiū-ka-ūn-te hai-ded na-xūs
yellowhammer, least woodpecker, all kinds these fly
10 min-lan-ne hai-yal me-nīl-xa hit-djit teit-tes-yai yī-nūk hai-
so many. And he finished, then he went south.
ya-mīl teūk-qal nei-delōx a-teon-des-ne is-dō Lin hēil-tel-dauw
And walking while he thought, "I wish dog would travel
along
11 hai-yal teū-win-tcwen hai-yal-ūn al-teit-den-ne hai Lin ō-le
And he defecated. And he said, "That dog be-
come."
hai-yal-ūn hai Lin sil-len a-teōn-des-ne Lin sit-da-ūn ūn
And that dog became. He thought, "Dog stays there it is
nei-ya-te kūt tein-nī-yai hai-yal ān-kyā Lin da-sit-tene
I am going." He got there. And he saw a dog was lying
there
xon-ta kūt hai-yal-ūn hai xōū xō-līn-ke xoī-ū ye-na-te-de-qūt
house on. And his dog under tumbled. him
16 yin-nēl-git hai-yal-ūn hai xon-ta kūt da-sit-ten in-nas-dūk-ka-ei
He was And that house on was lying got up.
afraid. one
La-ai-ūx hai xon-ta-ne-en kyū-win-ket tse-Līt-tsō xon-ta
Really that house used to be creaked, blue stone house.
18 xōl-tsai-tau* de hai xon-ta kūt da-sit-ten hai-yal-ūn hai yī-man-
Lion that house on was lying. And that Yīman-

*A mythical animal which the Hupa identify with pictures of lions.
tu-win-yai xol-wil-dal kun xol-tsai-tau sil-len-nei hai-yal
tuwiıyai with him too lion became. And
came along
a-xol-ctit-den-ne no-lii-ke kii-dje-xai-yi-yi-wu hai-yal-un dau
he said to him, "Our pets let them fight." And "No,"
tcit-den-ne yi-man-tu-win-yai hai-yal-un a-xol-ctit-den-ne
said Ymantuwiıyai. And he told him,
xu-Le-dun kii-dje-xai-wil-la-te hai-yal-un hai xo-lii-ke al-teit-
"To-morrow they will fight." And his dog he
morning
den-ne xu-Le-dun da-na-ke-xon-tewa hai-yal-un kät xu-Le-dun
told, "In the paw the dirt up." And in the
morning
da-nai-ke-xo-n-tewa hai-yal-un hai yeu xo-ta küt da-sit-ten
he pawed the dirt. And that over house on lying
one there
en in-na-is-dák-ka a-nai-du-win-wat hai-yal-un hai min-ni-
it got up. He shook himself. And that by the
was one
xun-dün da-sit-ten kün in-nas-dák-ka-hit a-nai-du-win-wat hit-
sweathouse lying too when he got up shook himself.
entrance
djit xo-ta küt-tein da-wil-tön-ei yi-man-tu-win-yai xo-lii-ke
Then house on to jumped Ymantuwiıyai his dog.
hai-ya-hit-djit küt kii-dje-xai-wil-lai de-nöw-küt-tein xa-in-Lin-
And then they commenced To the sky they
to fight.
net-yot-dei hai-yal-un a-den-ne dün-hwë-kya xo-lii-ke me-
chased And he said, "Let us see his dog its
each other.*
tsël-lii na-ól-üw hai-yal-un yi-man-tu-win-yai a-den-ne dün-
12 blood drops first." And Ymantuwiıyai said, "Let
heo-kya dön xo-lii-ke me-tsël lii nal-üw-te hai-yal-un dön-win-
us see his dog its blood will drop." And a little
whose
sa-ai mi küt na-in-xüt hai-yi xo-lii-ke-ne-cn hai-yal-un
while after dropped down that his pet used And
man to be.
yi-min-tu-win-yai xo-lii-ke ün-ka nal-dit-dal min-ni min-në-
Ymantuwiıyai his dog they saw coming his face half
along
djit tsël-lii nó-wil-lin xo-wun nul-dir-lat yi-nuk nin-nis-an-
way blood covered. To him he ran back. South world's
nöö-a-dün ün hai kii-dje-xai-wil-lai hai-yal-un a-dit-dir-wa
edge it that they fought. And behind himself was

*This happened at the end of the world where the sky meets the earth.
he looked. Here on from the he was surprised to see smoke.

2 teł-tewen-xō-lūn hai-ũn kyū-wĩn-ya-in-yan na-nan-deŁ-te a-nū-

had become. And Indians were going when to become.

wes-de mil-lit-de teł-tewen hai-ya-hit-djit-ũn na-tes-di-yai

anything its smoke grows. And then he started back, is becoming

4 nai-yi-na-tečiń lel-diń na-wit-dal-lit ũn-kyä Łax na-xon-mil-

back from To South- when he he saw without they were the south. fork came back reason

xū-lūw hai-ũn hai sa-nan-din-te de-nō-hōl yĩ-man-ye-yit-de

getting It was that they were from us across to the north. going away

6 hai-yał-ũn xōl sa-nan-den ded-de mūk-ka yĩ-na-tečiń hai

And with they travelled this on from the those him

kī-xūn-nai-ue-en tee-xōł-tecwe-diń xoi-na-teł-weL hai-yał yis-

kixūnai used to be. At Myth-place they camped. And next

8 xuń-hit sa-nan-den xot-da-na-wil-lai yĩ-man-yit-de men-na-

morning they travelled. They started across to they by boat. the north

nil-la-yei hai-ya na-in-dī-ya-yei yĩ-man-tā-wĩn-yai hai-yał a-tečoń-

arrived. There came back Yimantúwiñai. And he

10 des-ne da-xwed-dik-ki-auŁ a-ō-ne hai kyū-wĩn-ya-in-yan na-

thought, "How will it be, those Indians going

nan-deŁ-te hai-yał-ũn a-tečoń-des-ne nīn-nis-an min-nat te-sē-

to become?" And he thought, "World around I am

12 ya-te te-se-tecwit-te tčūw-xai na-dil-le-te tečoń-des-ne hai-yał-ũn

going. I am going to "Young they will he thought. And

measure it." become again,"

kūt tečit-tes-yai nīn-nis-an min-nat tečit-tecwit dik-gyũn nō-hōl

he went world around. He measured Here from us it.

14 yĩ-man-ue-yi-tsin na-in-dī-ya-miń xoi-dū-wil-wawuŁ a-ya-xōŁ-

across to the west he came back, then they talked They

about him.

tečit-den-ne dō-tecsc-tecwĩn-hučũn hai wūn-na-is-ya is-dō da-xō-

said, "He must not do that he is trying I wish some-
to do.

16 hće-č a-xō-čil-la tsūm-mes-Lōn ũn dō mit-tis teči-tecwit mai-

way we could do Woman it is never over he looks." Mai-

with him.

yō-teł a-yan hai-ya-hit-djit-ũn tečit-tes-yai yĩ-man-tā-wĩn-yai

yōtel* said that. And then he went Yimantúwiñai.

*The Hupa do not seem to be able to describe the maiyotel. The Tolowa tell a similar story in which a Flounder girl entraps a man on the beach and takes him across the ocean.
As he walked he saw a woman for him lying. And that one walked. hai-yal-ân hai-ya xol tsû-wil-lan hai-yal-ân La-ai-ûx xol
And there with he dallied. And really with her him yû-wûn-na-na-is-dim-mit yî-man-ne-yit-de xol te-na-wil-lat-dei
she turned over. Across to the north with in the water she
him floated back. And now he went back over. And then across
ki-ye na-tes-di-yai dea-xô-ta yî-nûk nô-tal-à na-in-di-yai hai-ya
again he came back here. South of Big he came back. There
Lagoon tae-kyûn nô-na-niûn-an xon-ta nô-na-niûn-an me teit-dil-yé
sweathouse he placed. House he placed in to dance.
a-den-ne dik-gyûn teit-diû-wil-ye-il-te da-xôk au-win-neû-de
He said, "Here they will dance someway if it happens.
ta-nan ta ya-win-na-wil-de dik-gyûn teit-diû-wil-ye-il-de nin-
Water too if it raises up, here if they dance
tein me-na-tewil-lit-te hai-yal-ân yî-man-ne-yî-de na-in-di-
down it will settle. And across to the north he came
ya-yei hai-ya-hit-djit-ûn ki-ye wûn xoî-kyûn na-naûn-ya dea-
back. And then again about it his mind studied. "This
xô-ta a-teon-des-ne hwin-nat na-nan-deL-te tes-tecin-ne-en-tein
place," he thought, "in my they will Where I was brought up
presence become.
na-tes-di-yai-te hai-ya-hit-djit-ûn na-tes-di-yai xoûn-xawû-diûn na-
I will go back. And then he came back. Xôûn-xawûn* he
in-di-yai xoûn-xawû-diûn ke-lûw e-naûn xô-ût di-îwê-e dô-yîl-tcis
got back. Xôûn-xawûn jealous lived. His wife nobody saw.
man hai ûn hai xo-ûxon-tau min-nat Lit-teûn tet-meL hai ûn hai
That was the his house around sand scattered. That it that
one di-îwê ki-yats ta ye-e-il-tôn-xô-lan xa hai-ya ya-ex-xûs-xô-lan
some birds too used to jump in. Right there they fell over.
tszê-liûn heûûn mis-sa-ka-ta tce-na-il-lîn-xô-lan hai-ya yî-man-tû-
Blood only their mouths used to run. And Yîmantû-

*A place on the Klamath.
wiñ-yai min-Lűn teč-w-heč-w ič-kút nû-nil-kait xon-nis-te-ka
wiñaï ten elder sticks one over put his throat down.
the other

2 hai-ya-hit-djit-űn ye-teč-wiñ-yai na-te-tse hit-djit-űn ye-teč-wiñ-
And then he went in. He opened Then he went the door.
yai La-ai-űx kiñ-xûts tein-nes-dai hai-yal-űn tai-kûw me mil
in. At once beside her he sat down. And sweathouse in from

tce-na-in-di-yai xon-xauw-dîn ke-lûw hai-ya-hit-djit-űn da-wit-
came out, Xôñxauwûn jealously And then as he man
dal-lit ün-kya kyû-wiñ-ya-in-yan ye-win-ya-ye-xô-lűn na-te-
was he saw a person had gone in. The door coming

was open. And when he went in he saw a man
hai xô-ût miñ-xûts yañ-a hai-yal-ûn xon-na-dîn tein-ns-ên
his wife beside sitting. And in his eye he looked.

8 hai-yal-ûn La-ai-ûx tsit-dûk-a-na-we* me-tecû na-na-kis-le tce-
And at once his quiver in he felt. He
niñ-yôs yi-man-tû-wiñ-yai a-den-ne dau hai en hai-yal-ûn
pulled Yimantûwiñyai said, "Not that one." And
out one.

10 ki-ye na-La tce-niñ-yôs kî-ye yi-man-tû-wiñ-yai a-den-ne dau
again another he pulled out. Again Yimantûwiñyai said, "No."
yû-dîn-hit-ûn a-tiû tce-niñ-yôs La-aists nôn-dî-yan hai-ya-
Finally all he pulled out. Just one was left. And

12 hit-djit-ûn hai tce-niñ-yôs xôn-xauw-dîn hai-ya-hit-djit yi-man-
then that he pulled out (name of arrow). And then Yiman-
tû-wiñ-yai a-den-ne hai-ye dön hai-ya-hit-djit-ûn a-den-ne heis-
ôwiñyai said, "That is And then he said, "My
the one."

14 sa-kiñ-its hai-ya-hit-djit-ûn xôs-sa-kiñ-its xôn-xauw-dîn ke-lûw
mouth And then in his mouth Xôñxauwûn jealously shoot in.
man
a-ten La-ai-ûx yi-man-tû-wiñ-yai ya-wit-qût min-sit-da kai tce-
did it. At once Yimantûwiñyai tumbled. Smoke hole through

16 in-dûk-qût a-din-na-tau xôn-xauw-dîn mit-ta hit-djit xoi-na-
he tumbled Not knowing it, Xôñxauwûn over. Then he came out.
xô-wil-yan hai-ya na-wit-qût fûn-tewiñ kis-xân-dîn hit-djit
to his senses. There he tumbled Pepperwood† stands. Then

*A quiver of fisher skin open at one end. See note p. 96.
†Umhellularia Californica.
xoi-na-xō-wil-yan hai-ya-hit-djit-ūn a-teōn-des-ne heit-tsin-tse-
he got his And he thought, "I have been senses back.

win-tūn hai-ya-hit-djit-ūn tce-na-nil-lai hai teēw-hweūw hai 2
killed." And then he drew out those elder sticks. They
ūn a-tiūn wa-kin-nil-lit-xō-lan hai din-dai kūn tce-na-nil-ūn-an
all were burned through. That arrow- too he took out.
point
hai-yal-ūn hai xat na-is-tsū ded xa-ūn-te hai-yal-ūn hai-ya 4
And where he rolled still can be seen. And there
about
tel-tewen Lō-dī-mendj* hai na-tse-diūn hai-ya-hit-djit-ūn hai
grew Lōdimendj where he rolled. And then that
sa-wil-lai hai na-isttewen hai ki-ma-ū hai-yal-ūn teit-tes-yai 6
he put in. That he made that medicine. And he went on. his mouth.
tee-xōl-tecwe-diūn na-in-diū-yai tsūm-mes-Lōn ūn-kya na-tel-dit-
Myth-place he came back. Woman he saw had
tewiūn-xo-lūn xō-is-dai kūn-na hai-yal-ūn teit-tes-yai dea-xō-ta 8
grown, man too. And he went on. Here
mis-kūt tein-nil-ūyai hai-ya ūn-kya xō-is-dai tsūm-mes-Lōn hit.
Miskūt he came. There he saw man, woman both
na-tel-dit-tewiūn-xo-lūn ta-kim-mit-diūn ūn-Lūn-hwō-ūw na-tel- 10
had grown. Takimitdiūn several had
dite-tewiūn-xo-lūn hai-yaL yi-nūk teit-tes-yai Lel-diūn tein-nil-ūn-
grown. And south he went. Lelidūn he
ya-yei hai-ya kūt na-nan-deL-xō-lan kyū-wiūn-ya-in-yan hai-ya- 12
arrived. There he had become . Indians. And
mit. yi-nūk teit-tes-yai xon-tel-teit-diūn yi-dā-teiūn teei-nil-ūyai
south he went. Xontelteitdiūn north of he came out.
hai-ya-mit. hai-ya na-wil-yēw kūn-ai-gyan múx xa na-na-kis-le 14
And there he rested. Pipe after he felt.
tee-nil-ūn hit-djit mūk-kūt da-teū-win-en† hai-yaL-ūn deōx yi-nūk
He took Then on it he put fire. And this south it out.
way
teit-teiūn-hit ūn-kya yeū yi-nūk da-ya-win-a-ye hai-ya-hit- 16
when he looked he saw way south some one fishing. And
djit-ūn xō-teiūn teit-tes-yai nil-nil na-nil-ūyai meūk dō-na-xo-
then to him he went. The creek he crossed when, he was
len-nei hai-yal-ūn xō xa-nil-win-te tal-kait hwēn ki-xak dō-xol- 18
gone. And in he looked Board only. Net was vain for him.

*Hypericum formosum var. Scouleri.
†He smoked.
len-ne Lök mit-Le-te ân-te hai-ya-mîl-ûn a-tin-diûn xo tcit-
gone. Salmon scales were And everywhere in he
there. vain
2 teû-en hai-yal-ûn mîl-xû-wil-loî* da-an-na-dîl-lau hai-yal-ûn
looked. And his belt he untied himself. And
tcîn-diûn-win-tal hai na-wit-diûn-nauw me da-nô-dûn-win-tal
in the water That whirlpool in he stepped.
he stepped. And every-
de-ten-en hai-yaL-un mîL-xo-wil-loi* da-an-na-dîl-lau hai-yaL-un
looked. And his belt he untied himself. And
tcîn-diûn-win-tal hai na-wit-diûn-nauw me da-nô-dûn-win-tal
in the water That whirlpool in he stepped.
he stepped.
4 hit-djit-ûn hai ta-nan na-nîL-deL la-ai-ûx ta-nan meû yin-nûK
Then the water he struck. At once water under south
xo-wes-en-neî hai-ya âûn-kyâ ya-na-wîn-a-ye xûn min-na-kit-del-
one could see. There he saw sitting down, fire a leg each
6 hai-ya-hit-djit-ûn xo-wûn tcîn-nîûn-yai hai-yal-ûn xo-teïûn
side. And then to him he came. And to him
tcîn-diûn wcî he xôt-da me tcîn-diûn-yai hai-yal-ûn a-tûn-ka
he spoke. Did not his in he speak. And every-
mouth way
8 xo-teïûn tce-xai-neûw hai-yal-ûn de-xôt-dít-waL na-wil-lit-dei
to him he talked. And he threw him He burned up.
in the fire.
ded-dit-de Lök mîk-kyûn-sa-an â-ten hai-ya-hit-diût-ûn hai Lök
He found salmon its heart did it. And then that salmon out
10 ta-teis-wen hit-diût-ûn le-na-nil-lai hit-diût hai-ya kyû-wîn-yan
he carried out. Then he built a fire. Then there ate it,
yî-man-tû-wîn-yai hai-yal yî-nûK tcît-tes-yai yî-nûK-a nin-niš-
yîmantsûînîyaL. And south he went. South the
12 an-nûn-a-diûn tcîn-nîûn-yai-yei hai-yal hai-ya na-teL-dít-teŵûn-xû-
world's edge he came to. And there had grown
lan kit-tsa-ît-kai hai yî-na-tcîn tsis-lîn-te hai-yaL a-xôt-tcît-
"Bluejay! who Wintun would And she said become.
14 den-ne yî-man-tû-wîn-yai hweauw üנ-î ô-î wîn-yal-xûw Lûûn-
to him to YîmantûînîyaL, "My sister's (Wintun "where you all
words) came along
hûôû-ûn-te na-nan-deLân ke-e-nauw hai-ya-mîl-ûn a-den-ne heî-yûû
kinds have become already And he said, "Yes,
I know."
16 wiûû-hwàL kût dûn la-à-ta na-na-te-a-xû-lûn kyû-hûûûn-il hai
I came Here and they had I ate along. When
along, there become.
wiûû-hwàL hai kyû-wîn-ya-in-yan na-nan-deL-xû-lân hai-ya-mîL
I came the people had become." And
along
*"With-he-is-tied."
† The bluejay which has no topknot.
kit-tsa-iL-kai a-den-ne aN kyü-win-yün-il åN* yi-man-tï-win-yai
Bluejay said "Yes, you ate along?" Yimantüwiñyai
a-den-ne hei-yün hai-ya-hit-djit-åN na-tes-di-yai ded mûk-ka yin-
said, "Yes." And then he started back this on from
na-teiñ xon-tet-me xoi-nal-wel hai-ya-hit-djit-åN na-tes-di-yai
the south. Xontelme he stayed And then he came back.
over night.

LeL-dïñ xoi-nal-wel yis-xûn-hit na-tes-di-yai hai-ya-miî-åN
LeLïñ he stayed The next he came on back. And
over night. morning

xû-wûn-kût yin-na-teiñ hai-yaL-åN miî-na-xû-riL-we hai-yaL-åN
Xûwûnkût from the south. And he felt sleepy. And
a-teon-des-ne dik-gyûn hewik-ìû-win-åN hai-yaL-åN hai-ya teiñ
he thought, "Here I am going And there he
to sleep."

nes-ten xa tin mû-wa hai-yaL-åN xoi-kyû-win-an hai-yaL
lay down right trail its edge. And he went to sleep. And
tee-in-sit hai-yaL åN-kya tïn-á-it-das-tse dû-he kit-teiñ nô-na
he woke up. And he felt very heavy. Could over he
not

in-di-tsan hai-yaL-åN ki-ye na-xoi-kyû-win-an ki-ye tee-in-sit-hit
roll. And again he went to sleep. Again when he
woke up

åN-kya da-åN-huûow xû-mit a-nûl-kýñ hai xû-mit-ne-en xû-tis
he saw so large his belly had swollen. That his belly over
used to be him

ya-na-mé-da-a hai-yaL-åN a-din-nat tei-tet-te-en sai-kit-diñ xalo-
loomed up. And around he looked. He saw had
himself

a-xûL-åN kit-åñ-dûn-qotê hai-yaL-åN hai teû-win-åL hai-åN
grown up its-leaves-sour.† And that he chewed. And
La-ai-ûx naï-xûn-nû-wit-hwûn hai mûk-ki-ma-û na-is-tecwen
at once it cured him. That everybody's he made.
medicine
def-dit-de miî-xûs-sat-an in-na-is-dûk-ka hai-yaL-åN a-den-ne
He found he had been He got up. And he said,
poisoned.
"This plant Indians their medicine And then
will be."

na-tes-di-yai tee-xûL-tewe-dîñ na-in-di-yai hai-ya xoi-nal-wel
he went back. Myth-place he got back. There he spent
the night.

* The sign of an interrogation.
† Oxalis Oregana.
Next day in the morning he went back. Across to the north he was lost.

And he said to her, "Now I have made Indians their medicine."
TRANSLATION.

Yimantúwiñyai.—Creator and Culture Hero.

It was at Tcōxōltewedīn he came into being. From the earth behind the inner house wall he sprang into existence. There was a ringing noise like the striking together of metals at his birth. Before his coming smoke had settled on the mountain side. Rotten pieces of wood thrown up by someone fell into his hands. Where they fell there was fire.

After him there grew the Kixūnai everywhere in the world. Some of these who were bad he did not like. There was no food as yet in the world. One of the Kixūnai had it in his keeping. He had all the deer confined inside of a mountain through the side of which was a door. Yimantúwiñyai, not liking this, started out through the world to find a remedy. In the middle of the world he sat down. When he looked this way (toward Hupa) he saw a madroņa tree. He took a piece of bark from it the length of the back-strap of a deer and put it in his quiver. Starting out again he came to the house of the Kixūnai who was guarding the deer and entered. After sitting there sometime he put his hand into his quiver and drew out the madroņa bark which had become sinew. "Deer must have grown also where that man lives," thought the Kixūnai. Then Yimantúwiñyai said, "I am hungry for fresh venison, I am tired of dry meat."

The Kixūnai went to secure the deer and Yimantúwiñyai watched to see which way he went. He saw him open a door in the side of a mountain where he kept the deer, never letting them go out to feed. When Yimantúwiñyai had found out what he wished to know he ran back to the house. He carried his quiver outside and put it on the roof that it might be at hand when he needed it. When the Kixūnai had brought in the deer, Yimantúwiñyai said, "I am going out to swim because I am going to eat venison."* As he passed out he took down his

*The Hupa bathed before a meal especially one of meat.
Next day in the morning he went back. Across to the north he was lost, morning

And he said to her, "Now I have made Indians their medicine."
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quiver from the roof and went to the door behind which the deer were confined. Looking into his quiver he saw there had grown in it the herb, wild ginger, with which he was to entice the deer out and cause them to scatter. When he had placed this before the door, the deer came out and scattered over the country this way toward the north. Everywhere they were feeding about. Wherever the Kîxûnai had come into existence they were eating venison.

When Yîmantûwiînîyai came back to Teôxîltewedîn it occurred to him that there should be salmon. Someone had them shut up in the world across the ocean toward the north. It was a woman who guarded them. When Yîmantûwiînîyai came to the place where she lived, he went in and addressed her as his niece. She gave him fresh salmon for the evening meal. The next day, having spent the night there, he told her he would like some eels. When she went to catch them he followed to spy upon her. Having found out what he wished to know he ran back and went into the sweat-house. The woman brought back the eels and dressed them. When she had them ready she called to him to come in. He went in and ate the eels. After he had remained there two nights he was again hungry for salmon. When she went for them he followed to see what she would do. He saw there the fishing boards projecting out over the water and many nets leaning up near by. There were also nets for surf fish there. He came back to the house.

The next time he was hungry for surf fish. He watched her get them as he had done before. When she had brought them up she cooked them for him between two sticks. He had now found out what to do. He made a flute and then smoked himself in the sweat-house. When he was done with the sweating he talked to the flute, telling it to play when he had gone out.*

In the evening, he went and looked about everywhere to see where he had best dig the outlet. He saw the digging at one place would be easy. He went back to the house and sharpened a stick. He told the flute to play and went out taking with him

*Another version has Yîmantûwiînîyai place the flute so the wind makes music. The woman hearing it thinks he must be in the sweat-house and is thrown off her guard.
his quiver which he left on the roof. Then he went where the fish were. There in a lake were all kinds which live under water. Beginning at a certain rush he dug an outlet. When the ditch was finished he took out the rush also. Then the water carrying the fish with it ran out encircling the world.

When he came back by the house he picked up his quiver and followed along beside the stream to teach the people how to prepare the fish for food. The woman ran along after the salmon that used to be hers, crying: "Wút-te wút-te my salmon." It was salmon’s grandmother* who used to own the salmon. When Yímantúwiñyái came along he saw fish had already been eaten. He saw eels had been cut. "Not that way, this way you should cut them," he said, cutting them with a knife of white stone. At another place he saw they were cutting surf fish which had come ashore. "Not that way," he said, "this way you must dry them"; and he scattered them whole on the grass. He came back to Teóxóltewedín. Salmon’s grandmother came on to Hupa following her fish. She still comes in the fifth month.

Yímantúwiñyái started up the Klamath river. When he came to Orleans Bar he found two women had come into existence there. These women were well behaved and always stayed in the house. Yímantúwiñyái wanted in someway to meet them. Picking up a stick he wished it would become a canoe and it did. Then he wished for a lake and the lake was there. Putting the canoe in the water he transformed himself into a child and seated himself in it. At earliest dawn the women came along and saw him there. They started to catch the canoe and secure the baby, but the boat avoided them. They made the circuit of the lake wading or swimming after it. When they were about to catch it, the water broke out of the banks and they failed. They wen back and lived where they had before. Yímantúwiñyái then went on up the Klamath until he came to Somes where two more women had come into existence. Here he played the lover. He made a dam that there might be a lake there also. He planned that there should be a road under this dam. He did this for the sake of the women. He made a small boat and put it in the

*A yellow-breasted fly-catcher.
water on the further side, but to no purpose, for the women did not come out. Then because he failed to entice them out he tore the dam down and turned back.* When he came again to Orleans Bar he saw someone making a white stone knife. "What are you doing?" he asked. "We are going to cut those women open," they said. "Hold on," said Yimantūwiñyai, and he began to plan how birth should take place. First he thought it might be from the woman's shin. After thinking about it again he looked into his quiver. He saw there a net-sack had grown. This he thought would become the uterus forming a part of woman and from it birth should take place.† From there he went back to his home.

He thought he would now go toward the south. He made baskets and gave them away.‡ Then he came up along the Trinity until he came to Sugar Bowl. There he made a dam and then went back down on the other side of the river until he came to Xonsadīn. Two women were soaking acorn meal at this place. He climbed up the steep bank and went toward the top of Bald Hill. Wherever he turned to look back the ground rose up making little knolls. From the top of the hill he looked back at the dam he had made. He thought it looked so good with the falling water that even a newly made widow would think of many things, if she should see it, and would sing love songs. As this would not do he went back and made the ridge which stands in front of it so the water-fall could not be seen. Then he made a butte on each side at Djictaṇadīn from which he might look. He made a canoe and started toward the south thinking he might have intercourse with some woman. Failing in this he took away the buttes and went back down the river.§

*This incident and the one at Orleans Bar explain the presence of a large flat, furnishing a good village site at one place and the lack of one at Somes. Yimantūwiñyai’s acts are governed by his elation or chagrin as he succeeds or fails with the women in question.

†These were the same women who had pursued the baby in the canoe a few days before. It is believed that the act of looking at Yimantūwiñyai would cause pregnancy.

‡"Therefore better baskets are made on Klamath than elsewhere," explained the narrator.

§These incidents account for the topography of the extreme ends of the valley.
When he got back to Takimitiño the people were making so much noise that the birds flying over nearly dropped dead.* Someone came over from Bald Hills. When they looked up a cloud had risen. "It is disease that is coming; come make a dance," said Yímantūwiñoai. The Kíxúnaí danced in the large house circling around the fire. "Let me find a dancing place," thought Yímantūwiñoai. Coming up on a bank some distance down the river he thought that would be the place. He called out "Salmon," and a salmon came ashore. Going further down he called, "Water," and water boiled out of the ground.

Going on down to Miskút he called again, "Water." It did not appear. There he made the place for the final dance. Then he went back to Takimitiño. The next day they danced again. When they looked they saw the cloud had drawn back. They danced for five days and it continued to go back. Then they danced in the house five days by jumping. Afterwards they had a jumping dance at Miskút. "That way it will be," he thought, "if disease comes." Then he went south until he came to Leldiño.†

As he was going along south he saw someone coming toward him carrying a load. He had no eyes. When he met him he said, "Eh! Old man, the load has nearly worn you out." The old man sat down, falling over as he did so. "Help me carry it," he said. "All right," said Yímantūwiñoai. "Push the load on me," said Yímantūwiñoai sitting under it. When he pushed it on him he untied the strap. Yímantūwiñoai jumped out and the pieces stuck up in the ground right where he had been. Yímantūwiñoai stood facing him. It was black obsidian he was carrying. With them he used to kill people to eat. The blind man felt around for his victim saying, "I always catch them, this one I did not catch." Then he arranged the obsidians as usual. Yímantūwiñoai said, "Come, it is your turn." "No," said the old man. "Anyway," he said, "come let me push it on you." "No," said the old man, "nobody pushes it on me." Never-

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*The narrator explained that the noise of the village was so great as to affect the birds.
† Compare xxiv. For an account of this dance compare Life and Culture of the Hupa, p. 82.
wiñyai wished that a grey-back louse would bite her. Feeling the bite she sat down to find her tormentor, forgetting the water she had set out to bring. Yimantūwiñyai, taking advantage of her absence, took all the food of every kind and ate it up. He then went on toward the south. The girl came up from the spring and said, "Here is the water, take it," passing it in. When she went in and looked about she saw her food was all gone. "I wish all the creeks would dry up ahead of you," thought the kinalduñ girl. As Yimantūwiñyai was walking along he heard the murmuring of a creek. "I am going to have a drink," he thought. When he got there it was dry. He went on toward the south. He heard another creek. He ran to it only to find it dried up. He was nearly dead for water. He thought the next time he would throw a deerskin blanket into the water. He kept on toward the south. He heard another creek as he was walking along. He ran there with the skin but the creek had dried up. He threw the skin into the dry bed of the stream. He went on toward the south. He thought about his quiver. He resolved to throw that in. When he heard the next creek he fixed it ready and ran there with it. He threw it into the dry bed where it stuck up. Failing in this attempt he picked it up and went on. He heard another creek and thought he would try shooting in an arrow from which the fore-shaft had been removed. With the socket he thought he might dip up the water. He shot it in. It stuck up in the dry place. He pulled it out and went on. As he was walking along toward the south he heard a bull frog croaking. There must be a lake there, he thought. He did not run this time. Coming down to the outlet of the pond he put down his mouth and drank and drank and drank.

He rolled over there. He could not get up. The birds began to fly up and he said, "Pick my stomach open." Buzzard sat there first. "Pick my stomach open," he told him. Buzzard flew up and kept thinking, "He is peeking under his arm; is he dead or is he yet alive?" Then he went to him and laid out all the tools he was going to pick with. He picked with the last one which he took out. Then he picked his stomach opened and Yimantūwiñyai got up. He looked around and was surprised to
see a hollow tree standing there. He crawled into that and went to sleep.

When he woke up he found it had grown together in front of him. Sapsucker lit on the tree and began to peck. "Do it a little harder," said Yimantūwi'nyai. He was frightened and flew away. Larger woodpecker did that and then yellowhammer. This time Yimantūwi'nyai kept quiet. He pecked until a chip flew off. Then largest woodpecker jumped on and pecked until he pecked it open. In that way Yimantūwi'nyai got out.

"Come to me," he said. Then all kinds of birds flew to him. He made a bill for buzzard. At first he made crow into a large woodpecker. "Fly up there," he told him and he flew up. Then he flew back and said, "Make me red all over. If a man kills me he will be rich at once." Yimantūwi'nyai pounded up some charcoal and dusted it over him. "Come fly up there," he said, and he flew up. "Ka ka ka" he said and became crow. He made largest woodpecker, eagle, yellowhammer, little woodpecker and all kinds as many as fly. When he had finished he went on toward the south.

As he was walking along he thought, "I wish I had a dog to go along with me." Then he defecated and said to the faces, "Become a dog." They became a dog. "There is a dog at the place where I am going," he thought. When he got there a dog was lying on the house. Yimantūwi'nyai's dog crawled under him in fright. The one that was on the house got up. The house, though made of blue-stone, gave a creak. It was a "lion" that was lying on the house. The one with Yimantūwi'nyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yimantūwi'nyai, "tomorrow they will fight." He told his dog to paw the ground in the morning. The next morning he pawed the dirt. The one that was lying on the house got up and shook himself. The one by the sweat-house entrance got up and shook himself. Then Yimantūwi'nyai's dog jumped upon the house and they commenced to fight. They chased each other to the sky. "Let us see whose dog's blood drops first," said the host. To this Yimantūwi'nyai agreed. Soon the host's pet dropped down dead. Yimantūwi'nyai's dog

*The red scalps of the woodpecker are hoarded by the Hupa.
they saw coming along with his face half covered with blood. He ran back to his master.*

It was at the edge of the world toward the south that they had the fight. When Yîmantûwiîyai looked back the way he had come he was surprised to see smoke. When anything is about to come into existence its smoke appears. Indians were to appear. He started back toward the north. When he got down to Leldiî he found the Kixûnai preparing for a journey. They were going to the world across the ocean northward. He traveled with them down this way toward Hupa. At Teôxol-tewedîn they camped. In the morning they started out in boats and went across the ocean to the north. Yîmantûwiîyai went back with them.

Then he thought, "How is it going to be with the Indians who are to appear?" "I am going around the world," he thought, "and measure it. They will renew their youth."† He started around the world to measure it. When he got to the place west of us on the other side, The MaiyÔtel began to talk about him. "He must not do this thing he is attempting," they said. "I wish someway we could stop him. It is women that he can't resist," said the MaiyÔtel. As Yîmantûwiîyai was walking along he saw a woman lying in the trail waiting for him. He stepped over her and walked on. Soon he saw a second woman. With her he dallied. She caught him and swam back with him through the water north to the world beyond the ocean. Through his own weakness and the plots of his enemies he failed to arrange for Indians to renew their lives upon earth. He came back here again to a place south of the Big Lagoon. There he placed a sweat-house and a house in which the people should dance. "Here," he said, "they will dance if anything goes wrong with the ocean. If the water rises up they will dance here and it will settle down again." Then he went back to the northern world beyond the ocean.

He thought again about the coming of men. "In that place they will come into existence before my eyes," he thought. "I

*Compare Dixon, Maidu Myths, pp. 84-5.
†If the world proved large, people might be rejuvenated several times without overcrowing it.
will go back to the place where I was born." He came back to Xoňxauwdiň where the jealous man lived. No one ever saw his wife. Sand was scattered all around the house that the tracks of intruders might be seen. When birds walked on it they died. Blood ran out their mouths. Yimanťũwiňyai took ten elder sticks and slipped one over the other. These he pushed down his throat. Then he opened the door and went in. He seated himself beside the wife. The jealous man came out of the sweat-house and noticed that someone had been around. The door was open. He went in and saw a man sitting by his wife. He looked him in the eye.* Then he felt in his quiver and drew out an arrow. "Not that one," said Yimanťũwiňyai. He pulled out another. "No," said Yimanťũwiňyai. Finally he had pulled out all but one. Then he pulled out the xoňxauwdiň arrow.† "That is the one," said Yimanťũwiňyai. "Shoot into my mouth." Then the jealous man shot him in the mouth. Yimanťũwiňyai tumbled out of the smoke-hole and rolled all around the place in frenzy. When he came under a pepperwood tree he came to his senses. He thought he had been killed. He drew out the elder sticks, and found all of them were burned through. He took out the arrow-head also. The place where he rolled around can be seen yet. An herb‡ grew up there. He put some of it in his mouth. He caused that plant to be a medicine.§

He came back to Tcōxôltewediň. He saw a man and a woman had grown there. He came up the Trinity to Miskút. He found again a man and a woman. At Takimîldiň several had grown. He went on south to Leldiň. There Indians had come into existence. He went on to XonteLečîtđiň. There he rested and smoked his pipe. On looking toward the south he saw someone in the distance fishing. When he went up the stream and crossed over, the man was gone. Yimanťũwiňyai looked about. Only the board on which he fished was there; the net was gone. Salmon scales were scattered about. He looked for him everywhere in vain. Then he took off his belt

*The glance of his eye killed ordinary men.
†This had an especially poisonous arrow-point which Yimanťũwiňyai wished to get away from the monster.
‡*Hypericum formosum* var. *Scouleri.*
§Compare xlv.
and stepped into the water. Entering the eddy he struck the water with his belt. Then he could see under the water. Toward the south he saw someone sitting with one leg each side of the fire. He went to him and addressed him. He did not reply. Everyway he spoke to him but failed to get an answer. Then he threw him into the fire. He burned up. That was salmon's heart. Yimantūwiñyai carried the salmon out, built a fire, cooked the salmon, and ate it.

Then he went on south to the world's edge. When he got there bluejay, a woman who would become a Wintūn, was there. She greeted Yimantūwiñyai as her nephew. "All kinds of people have grown at the places you have passed," she said. "Yes, they had grown here and there as I came along," said Yimantūwiñyai. "Did you eat along with them?" asked bluejay. "Yes," said Yimantūwiñyai.

Then he started back this way from the south. At Xontelme he camped. The next night he spent at Southfork. The following day he came down to Xowûnkût. He felt sleepy, so lying down by the trail he went to sleep. When he woke up he felt heavy. He could not roll over. He went to sleep again. When he woke up a second time, his belly was so swollen that it fairly loomed up over him. He looked around and saw redwood sorrel* had grown up there. He chewed that and it cured him. He made that to be everybody's medicine. He got up. "This plant will be Indian's medicine," he said. Then he went back to Teõxoltewedîn where he spent the night. The next day he went back across the ocean to the north where he became lost from men. He went to his grandmother† and said: "I have made the medicines for Indians."

*Oxalis Oregana.

†This is the first mention of Yimantūwiñyai's antecedents. A contradiction that the first person to exist had a grandmother would not disturb the Indian's mind; but this myth is evidently a collection of many which may have been told in the first place about other persons. When they were strung together they were all made to relate to Yimantūwiñyai.
II.

XaxöwilwaL.—Dug-from-the-ground.*

ya-del-tse tein kin-tewu-hevik-kút xoi-kyai hil hai-ūn
They were they say Kintcůhlikút her grand both. And
living daughter
hai kel-tsau yin-ne-tau xa-ke-hwe na-i-ya hai-ūn hai xotc-
the maiden bulbs to dig used to go. And the grand-
hee ai-xo-la-den-ne nax-xút-tan dó-xa-auw hai-ūn min-nē-djō-
mother used to tell "Two-stalked one doesn't And After a
her, ones dig."
xō-mū. a-teon-des-ne dai-dık-ge-auw-ūn a-heir-tein-ne dó-xa-
time she thought, "For what reason does she always 'One
tell me, mustn't
auw hai-yal-ūn la xů-Le-dūn a-teon-des-ne xai-ūn-te hai-yal.
dig And one morning she thought, "I will take And
one out."
kút tcit-tes-yai hai-yal-ūn na-nūn-ya-yei tce-in-di-qot-diñ
she went. And she crossed over to Teeindqođin.
hai-yal-ūn xa-kyū-win-hwe hai-yal-ūn a-teon-des-ne xauw-
And she went to digging. And she thought, "I am going
auw hai-yal-ūn kút xa-win-an mil ān kya mite-dje-ē-diñ
she had then she heard a baby
it out.
kya-tec-tecwe hai-yal-ūn da-na-dū-wil-Lat tò-diñ tce-na-il-Lat
cry. And she ran to the river. She came
mil xo-kai-tsū kya-tū-wil-tcwel mūn-tewin mil hai-yal-ūn
then after her crying along "mother" with. And
she heard
me-dil ye-na-wil-de-tōn yī-man al-me-na-nil-tcwit yī-man
canoe in she jumped. Across with it she pushed Across
herself.
ye-na-wit-kait mil yī-man-tein-teiç tcin-dūk-qōt-ei hai-yal-ūn
she landed then on the other shore it tumbled. And
da-na-dū-wil-Lat xon-ta-teiç xa-na-is-dit-Lat mil kút den-
she ran to the house. She had run up then on this

*Told at Hupa, June 1901. The first part was told by Oscar Brown, a half-breed, about 30 years of age whose mother belonged to Takimtdin. The story was finished by James Anderson, a man about 55 years old, a native of Medildin.
tein kya-tel-tewe-tsū hai-yal-un ye-na-wil-lat mi. kūt min-side it crying she heard. And she ran in then back of

dai kya-tel-tewe-tsū la-ai-ux na-nes-dai hai-yal-un xon-ta-the it crying she heard. At once she sat down and on the house

kūt da-wit-qōt-tsū hai-yal-un min-tsita-dai kai ye-wit-qōt house it tumbling she And smokehole through it fell.

hai-yal-un nas-dūk-qōt hai-yal-un hai dō-kyū-wil-le ya-wit-
And it tumbled And the old woman picked it up.


And then she put it in. The maiden it was

yōn din-nūn ya-na-wiin-ai dō-na-ted-en hai mite-dje-ē-din
back facing sat down. She did not That baby of house look around.

dō-nel-en hai dō-kyū-wil-le hwa-ne mal-yeu-ai-il-lū hai-un she did not The old woman only took care of it. And

look at.

min-nō-djō-xō-mit. hai mite-dje-ē-din ya-ta-a-ei yū-diū-hit
after a time the baby commenced Finally to sit up.

nas-ya-yei yū-diū-hit yit-dite-tewit mel-kyū-wei hai-yal-un it commenced After a to shoot it was big And

to walk. while enough.

dō-kyū-wil-le tsūl-tiin wūn-na-is-ya hai-un ki-yats yis-se-tel-
old woman bow made. And birds he commenced

wēn-nei a-tiin-ka-un-te eū kūt tee-sei-wen hai-un hai to kill. All kinds it was he killed. And the

kei-ter-en dō-tein-nel-en hai mite-hwō hwa-ne wai-it-tūe maiden never looked at The grand- only he always gave

him.

hai dī-hwō yis-se-ī-l-we hai xwūn-tewiin eū xū-Le-dūn-dīn whatever he killed. The mother it early in the was morning

14 tee-in-nauw-wei dai-hwō-xō-xōe lāx xa-a-tiin-win-te hai-un yū-
used to go out somewhere. With- she always And

reason out did that.

dūn-dīn xō-is-dai tsis-le-nei hai-un hai xwūn-tewiin e-il-wil-
finally a man he became. And his mother at

* Used to show contrast.
hit-djit na-ne-it-dauw dit-tsik da-ûn-hucôw-ai-kin-te* tein-ne-
dark used to come Acorns so long she always
back.
û-wûw hai-ûn min-nê-djô-xô-mil hai kûn-teû-wil-tecwil a-tecon-
brought And. finally the young man thought, back.
des-ne na-xôt-dû-wes-in-te dai-dôx-xoik-ke-auw-ûn mil tein-
"I am going to what place from she
watch her
ne-û-wûw hai dit-tsik hai keî-tsan eñ a-teô-in-ne hai hee 4
always the acorns." The maiden it always "The I
brings was thought, mil ne-iuc-wûw-diû mil tein-niñ-win-dete dit-tsik heix-xai
from bring place from if he will bring acorns, my boy
xôl-den-ne-e-te hai-ûn min-nê-djô-xô-mil a-teon-des-ne 6
I will call him." And after a time he thought,
de-de-ûn xô-wût-xô-wes-yûn-te hai-yaî-ûn kût xû-Le-dûn-dîñ
"This time I will watch her." And early in the morning
xô-wût-teû-xô-wes-yân hai-yaî-ûn kût tce-niñ-yai hai-
he watched her. And he saw her come out.
yai-ûn la-ai-ûx dûk-kan yi-dûk teit-tes-ya-yei hai-yaî-ûn
And at once the ridge up she went. And
xô-ka teit-tes-yaï teex-xôt-dit-teî-ên hai-yaî hai-ya yi-dûk 10
after he went watching her. And there up
her xa-is-yai hai-yaî-ûn kik-kin-ne kis-xan mik-kin-diû tein-niñ-
she went. And dry tree standing its butt when she
ya-hit ke-is-ya-yei hai-yaî-ûn hai kik-kin-ne xôl-teî-tewan 12
came to she climbed And that dry tree with her grew up.
denôw-kût-teîn hai-yaî-ûn hai kûn-teû-wil-tecwil na-tes-di-yaï
toward the sky. And that young man went home.
hai-yaî-ûn a-teon-des-ne yis-xûn-de hwe na-sô-te hai-yaî-ûn 14
And he thought, "Tomorrow I will go." And
kût wil-wêL mil na-in-di-yaî kût tein-niñ-en dit-tsik hai-
dark after she came back. She brought acorns.
yai-ûn kût yis-xûn-hit teit-tes-yaî tein-niñ-yai hai kik-kin-ne 16
And in the he went. He got to that dry tree
morning kis-xûn-diûn hai-yaî-hit-djit-ûn kût ke-is-yai hai-yaî-ûn kût
standing place. And then he climbed up. And
xôl-teî-tewan hai-ûn de-nôw-kût xôl-xas-tewan-nei hai-yaî 18
it grew with him. And to the sky it grew up. And

*Measured on the narrator’s finger.
ún-kyā tin niñ-a hai-ya-hit-djit-úň hai múk-kai teit-tes-yai he saw road was And then it on he went.

2 tēk-qal-lit úň-kyā kis-xūň kin-nes-tan hai-ya-l-úň ke-is-yai As he walked he saw standing Tan oak. And he climbed along hai kin-nes-tan hai-ya-l-úň hai-ya da-ya-wes-a dó-win-sa-ai-that Tan oak. And there he sat down. Soon

4 mił. úň-kyā Lō-xot-tū-wis-siň-īl-tsū sai-kit-diň úň-kyā teit-after he heard laughing along the road. He was to see surprised tin-dīl keL-tsūn* hai-ya-l-úň tein-te-deL† a-tin-dīn-mił tein-coming maidens. And they got from every they there. place

6 niñ-yai hai-ya-l-úň kūt kya-da-ne-xō-win-sen hai-úň a-tin-ne came. And they commenced to pick. And all of them il-nē-djit ya-wil-dite-tcwen hai me kya-da-ne hai-ya-l-úň divisions had made which in they picked. And

8 kyū-wiń-yan xot-da-il-kas hai-ya-l-úň a-ya-den-ne xa-ūl-le acorns he threw down. And they said, "That is right,
kis-tai-tcwih hai-ya-l-úň Lū-wūň a-den-ne xa-xō-wil-waL tsan Bluejay." And one of said, "Dug-from-the- it them ground might be."

10 hai-ya-l-úň kī-ye Lū-wūň a-den-ne xūn-nai‡ xa-xō-wil-waL And again one said, "Dug-from-the- ground tein-dōň La-ai-ūx dó-teć-xōn-neL-in-te-ne-wan hai-ya-l-úň na-they say really you can hardly look at." And

12 niñ a-dū-wen-ne a dó-tećn xō-nēL-in-tet. hai-mań ded-de two said, (Excl.) "They I can’t look Always this say at him. qal§ xōn-ne-iw-en hai dōn kūt dó-teo-xōn-neL-in-te tein-ne-walk- I am accustomed That it is one can look at hardly." ing to look at.

14 wan hai-ya-l-úň a-ya-den-ne hce-en xōn-nēL-in-te hai-ya-l-úň And they said, "I can look at him." And na-na-wit-yai La-ai-ūx ya-xot-tūk ya-niñ-yai hai-yaL La-ai-ūx he came Really between the he walked. And really two

* One of the few plural noun forms in the language. The singular is keL-tsūn.
† A distributive form of the verb. "They came one after the other."
‡ A word used by a woman in addressing her companion.
§ The sun.
xon-niñ na-na-ya-wil-lai dō-he-ya-xōn-ne-en hai-yūk niñ-xa-
their faces they turned down. They could not look so good-
at him

exion-wăn hai-yay-ŭn hai-yō na-niñ hwa-ne ya-xōn-ne-en 2
looking he was. And those two only looked at him

hai a-ya-den-ne ne-he-en dō-xō-liñ-xōn-ne-dil-en hai-ya-hit-
who said, "We can’t look at him." And

djit-ûn hai kit-la-xûn eñ kût teis-seL-wen hai a-teō-in-ne 4
then the deer that he killed which she thought, one

hai teis-seL-win-detc hwim-mite-dje-ē-din xōL-den-ne-e-te kya-
"That if he kills my child I will call him." He
da-wen-ne hai xwûn-tecwiñ mik-kya-da-ne-e me hai-ya-hit-
picked the his mother’s picking place in. And

acorns
djit-ûn na-tes-dî-yai na-in-dî-ya-yei kin-tecũw-heiik-kût ye-tec–then he went home. He got back to Kintčuhwikt. He

win-en hai dit-tsik da-ûn-hwōw-ai-kiñ-te hai-ya-hit-djit-ûn 8
brought the acorns so long and then

xō-xai miL Liûn-win-ten-nei hai-ûn xa-a-in-nû hai-ûn min-nē-
her boy with she called him. Then he always And after a

djō-xō-miL a-den-ne xon-ta na-sē-te hai-ya-ûn dō-kyu-wil-le 10
time he said, "Houses I am And the old woman

going to."

a-den-ne xa hai-ya-hit-djit-ûn hai dō-kyu-wil-le tse-Lit-tsō 4
said "All And then the old woman blue-stone

right."
tsit-tiñ wûn-ii-ya tse-Lit-tsō na-tsēs tse-Lit-tsō miL-kit-
bow made, blue-stone arrows, blue-stone shinny

ált-kûtc tais-tsē kûn-na xōt-tsēl kai nō-nil-kait hai-ya-hit-
stick, sweat too. His along he pushed And

house biceps them.
djit-ûn xon-a-na-dû-wil-lau hai-ya-hit-djit-ûn kût tcit-tes-yai 14
then he dressed himself. And then he went

yî-dûk-a-tǒ-me-tećîn hai-yāl yî-dûk-a-tǒ-me-tećîn tee-niñ-ya-yei
eastern water toward. And eastern water he came out to.
den-tećîn teć-niñ-ya-yei hai-ya-hit-djit-ûn kût tee-niñ-tan 16
This shore he came to. And then he took out

hit-djit-ûn tcit-te-tǒ-yōs me-dil hai-ya-hit-djit te-teō-win-tan
and then he stretched a canoe. And he put it in the

water.
Then across toward he landed. Red obsidian that canoe.

And the toward landing place in entering the

bow on he put his then gave a creak. And across hand

4 ye-wit-kait hai-ya-hit-djit-un xon-ta-din xa-is-yai xote min-

middle stood the house. Blue-stone that house. Black obsidian

was paved outside that house. And then he went

in. Up that way, "My son-in-law long for you will with. time him look"

And already sun was down. And then gathered

Ten brothers he saw Some shiny there were.

had been playing some kiñ had been playing some he saw,

hunting had been he saw, some spearing salmon had been some he saw,

Eagle and Panther both were

married he And they said to him, "You here, my saw."‡

"His face with he kills."

Eagle and Panther had joined the family as husbands of the daughters.

My wife's sister's husband.
hit-djit-ũn kút na-dū-wil-tewan xoi-ye wiñ-xa kyū-wit-qöt then it was supper time. Before they put a basket him

me mit-kyō-xait mit-tsīn hai kyū-win-ya-in-yan dō-sai-xauw 2 in dentalia its meat. That Indians can’t swallow.

hai-yal-ũn xoñ nax me tein-net-yan hai-yal-ũn a-ya-xon-
And he two in ate up. And they thought des-ne a-kit-tis-seōx ā-in-te hai-yal-ũn kút nō-din-nil-tewan 4 of him, "Smart he is." And they finished supper

hit-djit-ũn kút tee-te-deL tai-kyūw mit-tečiń hai-yal kút tee-
then they went sweathouse toward. And went out niń-yai xoñ kūn tai-kyūw mit-tečiń hai-yal-ũn xū-Le-ēi-miń 6 out he too sweathouse toward. And at midnight tō-tečiń na-me-tes-yai tō-din tee-niń-ya-hit ūn-kya hai-yūw-xoi to the to swim he went. At the when he got he heard that way river yī-da-tečiń miń a-xōL-teč-ten-tsū tais-tsē eñ dō-xō-liń de-dōx 8 down with he heard say "Sweathouse is gone." "Around wood here kūt eñ kyū-wiñ-ya-in-yan xa-a-in-nū dō-yit-tsīs tais-tsē dik-
it is people always do One never sweat-

it that. sees house wood
gyūń yin-nūk-kai-yī-dūk hva-ne eñ tais-tsē teū-na-hwin eñ 10 here. To the southeast only there sweat- Mink it is house wood.

hai a-ne hai-yal-ũn ań xōL-teč-ten-ne a-xōL-teč-ten-ne who said it. And, "Yes," he said. They said to him min-lūn tai-kyūw sa-an hai-ta ań xōL-teč-dū-win-net hai- 12 ten sweathouses stand- To all, "Yes," he kept saying. And ing.
yā-hit-djit-ũn a-tīń xōL-teč-xō-wil-liń hai-dait wūn-nō-xōn-then every thing he told him that he is going to
nīt-teń-te hai-yā-hit-djit kút tai-kyūw-dīń xa-na-is-dī-yai 14 get him to do. And then sweathouse he went up.

place
ye-na-wit-yai hai-yā-hit-djit xō-lúk-kai tes-yai miń tee-niń-
He went in. And dawn it had then he went come,
yai tais-tsē mux-xa kút xoñ a-xōL-teč-ten-ne nax tin ili- 16 out sweat- after, as he had told him. Two roads house wood
wai-wiń-a La dik-gyūń nō-hōL yit-de-yī-dūk La dik-gyūń
forked. One here from us northeast. One here
yi-nuk-kai-yit-duk hai-ya-hit-djit-un hai tin ir-wai-win-a-din
southeast. And then the road forking place

2 tein-niі-nai hit-djit a-dit-tsel kai tee-niі-n-yos hai tais-ts wilderness
he arrived. Then his biceps along he pull out that sweat-

house wood.

hai-ya-hit-djit-un ya-na-is-kil hit-djit-un min-lun tsiis-loi hai-
And then he split it. Then ten he made And bundles.

4 ya-hit-djit-un ya-wim-meL hai-ya-hit-djit-un na-tes-dі-yai hai-
then he took them up. Then he went home. And

un hai na-in-dі-ya-diі xots-tsin-ne-wan no-niі-n-an la-aі-ux
the he got back place carefully he put it Really
down.

6 a-tin-diі wil-dit-ei hai-ya-hit-djit-un a-tin-diі la mit-da-
every place shook. And every place one to its
mouth
niі-n-an min-lun tai-kyuь hai-ya-hit-djit-un a-tin-diі xol-ya-
he the ten sweathouses. And then at all the they
carried,

8 tel-lit hai-ya-hit-djit-un wil-weL tsiis-da'ux hai-ya hai-yal-un
smoked And until night he stayed there. And

wil-weL-diі kut kі-ye tai-kyuь ye-teit-te-deL hai-yal-un
at night again sweathouse they went into. And

10 tо-diі tee-niі-nai kі-ye hai-yal-un hai-ya teu-na-hweіn kі-ye
to the he went again. And there Mink again
river
hai-ya xо-wun tein-niі-nai hai-yal-un a-xol-teit-den-ye yis-
there to him came. And he told him "To-

12 xun kit-te-siі-kute-tel hai-ya-hit-djit-un yis-xun-hit kut xо-
morrow you will play And then next day in
shinny."

Le-dun na-dу-wil-tewan hai-yal-un no-din-nil-tewan mil kut
the they commenced And they had finished then
morning to eat.

14 a-ya-xol-teit-den-ne xa hеіk-kai yai-dil kit-tuk-kute-teі
they said to him, "Come brother- let us go to the shinny place."
in-law,

hai-ya-hit-djit-un kut sa-win-den hai-yal-un kut tei-te-deL
And they went. And they got there.

16 hai-yal-un kut іі-siі-len hai-ya-hit-djit-un kut kit-tea-kute
And they made And then they begin to play.

hai-yal-un na-diі xо-wun na-ya-nу-wes-dil-lai hai-ya-hit-
And twice from them they took the bet. And
djit-ūn a-ya-xōl-teit-den-ne xa hvik-kai il-loi xō-wa-ya-in-tan then to him they said, "Come brother- play." They gave him in-law, mit-kit-tūk-kūte hai-yaL-ūn il-kai-nīl-tewit hai mit-kit-tūk- a shinny stick. And he pressed down on that stick.

kūte La-ai-ūx teis-kas-sei hai-yaL-ūn a-den-ne ka hēc di-
Really he broke it. And he said, "Well I some-
hēc-e yai-tūn-tañ hai-ya-hit-djit-ūn xōt-tsēl-kai tce-nin-yōs thing may pick up." And then from under he pulled out his arm

hai xoñ xō-miL-kit-tūk-kūte tce-nil-lai ya-de-mil kūn-na hai-
that his shinny stick. He pulled the balls too. And his own

ya-hit-djit-ūn kūt tce-nīn-yai nō-kin-nīn-an kim-miL-na-tūL-
then he stepped out. He started the Wildcat game.
tcū-wōł xō-lūn xō-teiñ teis-loi hai-yaL-ūn xa-wīn-kūte is-dō he saw against playing. And he threw out. Very
near
La-ai-ūx tce-nīn-kūte-ne-en me-dim-mil kin-diñ nōn-de-mil
really the throw used to be the stake its foot fell.

hai-ya-hit-djit-ūn hai-ya kim-miL-na-tūL-tcū-wōł-ne-en tce-xōl-
And then there Wildcat used to be he caught.

kit La-ai-ūx xon-niñ-ne-en Le-ye-teū-wīn-yēiev hai-ya xa-yu-
Really his face used to be he jammed in. There he sits

wes-a hai-ya-hit-djit-ūn tce-nīn-kūte-āi hai-yaL-ūn kī-ye that way. And then he threw it over. And again

na-kyū-win-a mite-tewan-tūL-tan xō-lūn xō-teiñ teis-loi hai-
they played. Fox he saw against played. him

ya-hit-djit-ūn kī-ye xō-wūn xa-wīn-kūte hai-ya-hit-djit-ūn And again from him he threw. And

tce-xōl-kit La-ai-ūx xō-nīn tce-nil-tik xa mūk-ka â-nū-wes-te he caught him. Really his face he pinched That after-
out. way ward

kī-ye ya-wīn-kūte tce-nīn-kūte-āi hai-yaL-ūn kī-ye na-kyū-
Again he threw. And again they started the line.

wīn-a nin-mū-win-na-kis-ten* xō-lūn xō-teiñ teis-loi hai-ūn a game. Earthquake he saw against played. And him

La-ai-ūx nin-ne-en na-dit-tē-yai hai-ye-he mit-tis da-teit-tet-
really ground used opened up. Anyhow over he jumped, to be

**"World around he lies." See xlviii.
tön-ei xa-xō-wil-waL hai-ye-he xō-wūn tce-niñ-küte xō tse-
Dug-from-the- Anyhow from him he threw out. His blue-
ground.

2 Lit-tsō ya-na-tāk-kai-teis-tewen hai-ye-he wūn-dim-mil-lei
stone he made come between. Anyhow it went through.
dol! dū-wen-ne-e-tsū hai wūn-dim-mil eŋ a-dū-wen-ne
"Dol" it sounded he heard. That going through it was made the
noise.

4 hai-ya-hit-djit-ūŋ ken-nūw xō-teĩn teis-loi xō-lūŋ hai-ūŋ
And then Thunder against played he saw. And
him
la-ai-ūx nañ-yai mit kyū-wen-nūw hai-ūŋ hai da-teit-dū-wil-
really it rained then it thundered. And the running

6 Lat mil a-dū-wen-ne hai-yal-ūŋ kut wil-welL hai-ūŋ a-tiĩ
with made the noise. And it was And all
evening.

na-na-niñ-an hai xō-wūn na-ya-nil-lū uncont min-lūŋ is-dits
he won back which from had been lost. Ten strings

8 xōw mil-kyō-xait dū-hvō Lōk-yit-dit-til-le tsit-dūk-na-we-ne-en
about of dentalia, some otterskins, fisherskin quivers,
te-ne-en ā-tiĩ-ka-ūŋ-te-ne-en na-na-niñ-an hai-ya-hit-djit-ūŋ
blankets, everything used to be he won back. And then

10 sa-nan-den hai-yal-ūŋ yis-xūŋ-hit mit-teiŋ sa-win-den tit-tau-
they went And next day toward they went the great
home.
lāk-kai hai da-ya-na-wes-a hai kyū-wiūn-ya-in-yan dō mit-
white that sat there which Indians never to

12 teĩn yi-kit-te-its hai-ya-hit-djit-ūŋ kūt tco-yan-its xoŋ eŋ
it can shoot. And then they began He
to shoot.
dō-wūn-nō-il-kait hai-ūŋ a-ya-xōl-teit-den-ne xa niñ mit-
did not shoot. And they said to him, "Come you in

14 dil-wa wūn-nōl-kai hai-yal-ūŋ tsīl-tiñ xō-wa-ya-in-tan hai-ūŋ
turn shoot." And bow they gave him. And

teit-tes-lai la-ai-ūx sik-yas-sei hai-ya-hit-djit-ūŋ xoŋ xō-tsīl-
he drew it. Really it broke. And then his bow
own

16 tiũ tce-nin-tan a-den-ne de-de-he mil wūn-nō-net-kai-te
he took out. He said, "This with I will shoot.
anyhow
nit-temiĩ kūn-na min-nat nō-nau-tats hai-yal-ūŋ a-ya-xoŋ-
No good, too around is cut down." And they
des-ne hai-yūw mūk-kūt da-na-dōl-a hai-ūn wūn-nō-thought, "That with to it he can shoot."* And he
nił-kait la-ai-ūx mūk-kūt da-na-dū-wił-a-ei hai-ūn nal-tsit 2
shot. Really to it he hit. And fell
La-ai-ūx mūk-kyō-xait ta-ūn-hvōw nō-kin-niń-yōw hai-ya-hit-
really dentalia so much scattered about. And
djit-ūn kūt na-kyū-we-xō-win-seu hai mūl-kyō-xait hai-ya-
then they brought home that dentalia.

hit-djit-ūn na-tes-dī-yai hai xōte-hvō mitc-teiñ hai-ūn na-
And he went home his grand-

in-dū-ya-yei kin-teiñ-hvīk-kūt dūn-Lūn-hvō-diń wil-weL sil-len 6
got back to Kintełkēlktūt. So many nights as it seemed
de-dit-de dūn-Lūn-hvō-diń me-nūn-dī-yai na-waux hai-ūn
he found out so many years he stayed. And

na-in-dī-ya-hit hai xōte-hvō-ne-en xoń meū sit-ten xō-wūń 8
when he got back his grandmother fire beside was About
used to be lying. him
xō-dje-kit-teiñ-ya-sil-liń-xō-lan hai-yaL-ūń a-den-ne nō-xa eń
they had worried he found out. And he said, "After it you is

nauw-di-ya-yai ań ya-den-ne kūt dōń ya-te-seL-te hai-ya-hit-10
I have come." "Yes," they said, "all right we will go." And
djit-ūn xōte an-na-teił-lau xon-ta a-tin-diń me-na-kis-loi
then good he fixed the house. Every he bound it up, place
hit-djit-ūn meū na-kis-qōt dik-gyūń yī-dūk-a-tō-me-teiñ wiń-12
Then under he pushed a Here eastern water it stick.
a-ɛi hai-ya-teiñ ya-del-se-ei hai ūt-en-tsis-liń-teiñ det-xōw
went. There they lived where he married. Now
hai-ya-teiñ ya-del-tse-ei
there they are living.

hai-ya nōn-dik
Here is the end.

*Ironical.
TRANSLATION.

XaxōwilwaL.—Dug-from-the-ground.

An old woman was living with her granddaughter, a virgin, at Kintečkwačikút. The girl used to go to dig roots and her grandmother used to say to her "You must not dig those with two stocks." The girl wondered why she was always told that. One morning she thought, "I am going to dig one," so she went across the river to Teeindiqötdin and began digging. She thought, "I am going to take out one with a double stock." When she had dug it out she heard a baby cry. She ran back to the river, and when she got there she heard someone crying "mother" after her. She jumped into the boat and pushed it across. When she got across, the baby had tumbled down to the other shore. She ran up to the house and there she heard it crying on that side. She ran into the house, then she heard it crying back of the house. At once she sat down and then she heard it tumble on the roof of the house. The baby tumbled through the smoke-hole and then rolled about on the floor. The old woman jumped up and put it in a baby basket. The young woman sat with her back to the fire and never looked at the child.

The old woman took care of the baby alone. After a time it commenced to sit up and finally to walk. When he was big enough to shoot, the old woman made a bow and he began to kill birds. Afterward he killed all kinds of game; and, because his mother never looked at him, he gave whatever he killed to his grandmother. Finally he became a man. The young woman had been in the habit of going out at dawn and not returning until dark. She brought back with her acorns as long as her finger. One time the young man thought "I am going to watch and see where she goes." The young woman had always said to herself, "If he will bring acorns from the place I bring them, and if he will kill a white deer, I will call him my son."
Early one morning the son saw his mother come out of the house and start up the ridge. He followed her and saw her go along until she came to a dry tree. She climbed this and it grew with her to the sky. The young man then returned saying, "Tomorrow I am going up there." The woman came home at night with the usual load of long acorns.

The next morning the man went the way his mother had gone, climbed the tree as he had seen her do, and it grew with him to the sky. When he arrived there he saw a road. He followed that until he came to an oak, which he climbed, and waited to see what would happen. Soon he heard laughing girls approaching. They came to the tree and began to pick acorns from allotted spaces under it. The young man began to throw down acorns. "That's right Blue Jay," said one of the girls. Then another said, "It might be Dug-from-the-ground. You can hardly look at him, they say, he is so handsome." Two others said, "Oh, I can look at him, I always look at this walking one (pointing to the sun) that is the one you can hardly look at." He came down from the tree and passed between the girls. The two who had boasted they could look at him, turned their faces to the ground. The other two who had thought they could not look him in the face were able to do so.

The young man killed the deer, the killing of which the mother had made the second condition for his recognition as a son. He then filled the basket from his mother's place under the tree and went home. When the woman saw him with the acorns as long as one's finger, she called him her son.

After a time he said, "I am going visiting." "All right," said the grandmother, and then she made for him a bow and arrows of blue-stone, and a shinny stick and sweat-house wood of the same material. These he took and concealed by putting them under the muscles of his forearm. He dressed himself for the journey and set out. He went to the home of the immortals at the edge of the world toward the east. When he got down to the shore on this side they saw him. One of them took out the canoe of red obsidian and stretched it until it was the proper size. He launched it and came across for him. When he had landed, the young man placed his hand on the bow and as he
did so, the boat gave a creak, he was so strong. When they had crossed he went to the village. In the middle of it he saw a house of blue-stone with a pavement in front of black obsidian. He went in and heard one say, "It is my son-in-law for whom I had expected to be a long time looking." When the sun had set there came back from different places ten brothers. Some had been playing kiñ, * some had been playing shinny, some had been hunting, some spearing salmon, and others had been shooting at a mark. Eagle and Panther were both married to daughters of the family. They said to him, "You here, brother-in-law?" "Yes," he said, "I came a little while ago." When it was supper time they put in front of him a basket of money's meat, † which mortal man cannot swallow. He ate two baskets of it and they thought he must be a smart man. After they had finished supper they all went to the sweat-house to spend the night. At midnight the young man went to the river to swim. There he heard a voice say, "The sweat-house wood is all gone." Then Mink told him that men could not find sweat-house wood near by, but that some was to be found to the southeast. They called to him for wood from ten sweat-houses and he said "Yes" to all. Mink told him about everything they would ask him to do. ‡ He went back to the sweat-house and went in. When the east whitened with the dawn, he went for sweat-house wood as they had told him. He came to the place where the trail forks and one of them turns to the northeast and the other to the southeast. There he drew out from his arm the wood his grandmother had provided him with and split it fine. He made this into ten bundles and carried them back to the village. When he got there he put them down carefully but the whole earth shook with the shock. He carried a bundle to each sweat-house. They all sweated themselves. He spent the day there and at evening went again to the sweat-house. When he went to the river to swim, Mink met him again and told him that the next day they would play shinny.

* See Life and Culture of Hupa, p. 61.
† The meat of dentalia is believed to be the food of the Kixúnaí.
‡ The feats which follow must be done the one who would marry the daughters.
After they were through breakfast the next morning, they said, "Come, brother-in-law, let us go to the place where they play shinny." They all went and after placing their bets began to play. Twice they were beaten. Then they said, "Come, brother-in-law, play." They passed him a stick. He pressed down on it and broke it. "Let me pick up something," he said. He turned about and drew out his concealed shinny stick and the balls. Then he stepped out to play and Wildcat came to play against him. The visitor made the stroke and the balls fell very near the goal. Then he caught Wildcat smashing his face into its present shape, and threw the ball over the line. He played again, this time with Fox. Again he made the stroke and when he caught Fox he pinched his face out long as it has been ever since. He then struck the ball over the line and won. The next time he played against Earthquake. The ground opened up a chasm but he jumped over it. Earthquake threw up a wall of bluestone but he threw the ball through it. "Dol" it rang as it went through. Then he played with Thunder. It rained and there was thunder. It was the running of that one which made the noise. It was then night and he had won back all they had lost. There were ten strings of money, besides otterskins, fisherskins, and blankets.

The next day they went to shoot at the white bird which Indians can never hit. The others commenced to shoot and then they said to their guest, "Come, you better shoot." They gave him a bow, which broke when he drew it. Then he pulled out his own and said, "I will shoot with this although the nock has been cut down and it is not very good." They thought, "He can't hit anything with that." He shot and hit the bird, and dentalia fell all about. They gathered up the money and carried it home.

The Hupa man went home to his grandmother at Kintuwehikút. As many nights as it seemed to him he had spent, so many years he had really been away. He found his grandmother lying by the fire. Both of the women had been worried about him. He said to them, "I have come back for you." "Yes," they said, "we will go." Then he repaired the house, tying it up anew with hazel withes. He poked a stick under it and away it went to the end of the world toward the east, where he had married. They are living there yet.
III.

Xontcuw-dite-teetc. *— Rough-nose. †

Xon-teñu-dite-teetc teit-de-tse xo-kil hil a-xol-teit-
His-nose-rough lived his younger brother
both.

He said

2 den-ne dó-de-dit-tuw tee-xo-ma-din la-xo-win-te xa-a-xol-to him, "One must never short ribs." Always he was put in the fire

tein-ne hai-ya-mil a-teon-des-ne da-xwed-hit a-hein-tein-ne telling And he thought, "Why does he always tell me that.

him that.

4 ke de-dúw-túñ hai-ya-mil de-dú-win-tan hai-ya-mil ya-xol- Let me put them And he put them in. And it carried in the fire."

in the fire."

ten-ne hai-ya-mil na-in-dí-yai wil-weL mil dó-uñ-kya tce-him off. And he came home at night then he saw he

was gone. And he thought, 

"He has put in the fire


day

8 Ló-ka kút ya-a-xoi-ye na-da-a xo-tits-e hai-ya-mil tewe-
The on he sat. Near stood his cane. And prairie him

gë-ye-xol-hein da-teexus tits kút hai-ya-mil a-xol-teit-Meadow lark used to light cane on. And he

10 den-ne xoi-kil da-dú-wil-ten” min-né-djó-xo-mil a-teon-des-ne said, "His has been After a time he thought, brother carried off.”

is-dó da-xök a-wil-la iùw-kit xo-se-sel-win-te hai-yaL dje "I some- wish thing could I will kill him.” And pitch would so I catch him.

12 ke-win-tan tits mil-lai hai-ya-hit-djit yis-xùn-hit tee-niñ-yai he put cane on top. And then next day he went out.

*Told at Hupa, July, 1901, by Mary Marshall, wife of James Marshall. She was born at Miskát about 1868, where she lived most of the time until her marriage. Her mother was a Yurok who was married to a Hupa.

† A wood rasp is called by the Hupa tsel-teet-dite-teetc, “iron rough.”
Again there he sat down. There soon on it he
won-xúts hai-ya-míl teō-xōL-kit ne-se-sel-win-te xōL-teit-
lit. And he caught him. "I will kill you," he
den-ne hai-yat a-den-ne dō-hwís-sel-wen-he niH-hee-lik-te
said. And he said, "Don't kill me. I will tell you
hai dai-dit-dīn míl ya-xōL-tén de-nōw-kút xoi-ye wil-ka-nei
where he has In the under a fire is
taken him. world him burning.
above
de-dō hwa-ne La xō-teǐn na-wil-lit-te Le-ki-xō-la me-la
Now only one by him will be burned. Gather Some
people.
kyū-win-dits-te hai-ya-míl hai mūk-ka sa-wō-din-te huē
will make rope. And that on you will travel. I
de-nōw-kút nō-na-tse nei-ya-te hai-ya-hit-djit-ǔn kūt Le-ya-
world above ahead of you I will go." And then he
ki-xō-lau kīL-wē-kyō kyū-win-dits-te xon-teL-tau kūn-na Lōn
gathered Spider to make rope, Coyote too. Mouse
the people.
Lax da-kiN-yūN-te tsir-tiN mit-LōL hai-ya-mit-ǔn tcwal-le
just to chew off bow strings. And Frog
eN de-ki-dil-li-te ya eN tsū-wūN Le-kin-nūL-yets-te qō-qōt
was to urinate on Lice were hair to tie together, Catter-
the fires,
eN tin tcis-teW-in-te hai-ya-hit-djit-ǔn kūt ya-kyū-win-dits
was road to make. And then they made rope.
hai-ǔN de-xō-sin-ne-míl La-a dje-lō sil-len xon-teL-tau xoi-
And, soon one storage filled Coyote his
basket
kyū-wit-dits-se kīL-wē-kyō eN ǔn-te yi-e na-ul-mats la
rope. Spider's looked small, coil one.
hai-yat a-den-ne kūt xon-teL-tau a-den-ne yō hwa-ne nis-sa
And he said, Coyote said, "That alone long
way
nīN-ya-te ne-wūN wūN-Lō-tcis-twen hai-yat a-den-ne
will reach looks like." About it he laughed. And he said,
xa dūN-daN miL tcit-dū-win-teW-in-te hai-yat xon-teL-tau
"Come, who with it will shoot?" And Coyote
a-den-ne hwe hai-ya-miL tcit-dū-win-teW-it hai xoǐ-kyū-wit-
said "I." And he shot. His
dits-se nō-nūN-dim-miL hai-ya-miL kīL-wē-kyō mit-dit-wa tcit-
rope fell back. And Spider in turn shot.
dū-win-teW-it yeǔ yi-dūk dō-ō-na-wes-en-ei xat na-wes-mats
Way up it could not be seen. Yet it was coiled.
kyū-win-dil-le-tsū de-nōe-kūt-teiū hai-ya-mīl a-ya-den-ne dūn-
they heard it ring against the sky. And he said to "Who
them,
2 dañ tin teis-tewin-te hai-ya-mīl xon-tel-tan u a-den-ne hure
road will make?" And Coyote said, "I
sel-tewin-te hai-yāl kūt teiit-tes-yai hai-ya-mīl xōt-da-na-
will make it." And he started. And he fell
4 wit-xūts hai-ya-hit-djit-ūn qō-qōt teiit-tes-yai dēd na-na-is-
back. And then caterpillar started. This down he
way
dū-wite hai-ya-mīl xon-tel-tan a-den-ne na-wit-xūs-il yēū
leaned. And Coyote said, "He is falling." Way
6 yi-dūk na-il-kit-dei min-nō-djō-xō-mīl dō-na-ya-xōl-tsan-nei
up he caught it. After a time they did not see him.
na-wit-dał, ān-kyā me-nil-xa hai-ya-mīl a-ya-den-ne xa sa-
He was they saw. He had and he said "Come, coming back
finished. to them,
8 ō-diūn hai-ya-hit-djit-ūn kūt sa-win-den xon-teūw-dite-teete
travel." And then they travelled. Rough-nose
teiit-ten me-xon-tan-xō-len* a-dit-ta teū-wil-ten hai-yāl
took along Woodrat. In his he put him. And sack
10 a-den-ne dik-gyūn de-sōl-tse-te hve na-tse nei-ya-te hai
he said, "Here you will stay. I shend will go to the
xon-diūn hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-tewin
fire. And then old woman he made A widow,
place." And they travelled. Rough-nose
12 tits kit-tei-tits hai xon-diūn tei-in-nīn-yai hai-yāl a-den-ne
cane he walked The fire place he came to. And he said, with.
xōn ēn kyūn-xōw-tū hai-yāl a-xōl-teiit-den-ne nīn tsāṅ
"Fire it is I am begging." And she said to him, "You might be
14 xon-teuwe-dite-teete hai-yāl. di-ye teiit-den-ne hai gyān
Rough-nose." And "Yes," he said. "That is the one
dik-gyūn tei-in-nīn-ya-te hai-yāl teiit-tel-dauw xō-la me
here will come."† And she ran up her in
16 na-da-ai nes-kiūn min-dai hit-djit ya-na-kis-dim-mīl-lei hai-yāl
sticking a Douglas outside. Then she smashed it. And
up spruce

*"He has a house."
† Ironical.
Le-na-il-lūw hai-yaL a-xōl-teit-den-ne tsō tsō teit-den-ne teee-
she started And she said to him, “Tsō tsō” he said, the fire.
xō-ma-din de-din-tūw dō xōn min-na-il-dal hai-yaL na-dū-
“ribs you put in Fire around she ran. And he heard the fire.”
wil-tewūn-tsū xon-ta me-teiH hai-yaL teō-xōl-kit xon-dīn teō-
them eating house in. There he caught her. Fire in he xon-tan hai-ya-hit-djit-ūn hai xō-teiH sil-la-ne-en a-dit-teiH 4
held her. And then what on her used to be himself nō-nil-lai hai-ya-mīL xō-wūn-na-kis-le hai-yaL a-den-ne nīn
he put on. And he felt of him. And he said, “You ūn ūn xon-teūw-dite-teetc hai-yaL a-den-ne xō-tsīn-ne-wan-ne 6
is Rough-nose?” And he said, “Softly that xūn-nīn-yēw̓ hai-ya-mīL teC-na-xōn-nit-ten hai xōi-kil
speak.” And he took out his brother hai-yaL me-xon-tau-xō-len ye-teū-wit-ten hai-ya hai-yaL xon-
and Woodrat he put in there. And his nīn tīc-nīL-kait na-kiū-yuān xōl-teit-den-ne hai-yaL lāx xō-
face he put out. “Come eat,” he said. And only his nīn ye-wes-a min-ta a-den-ne lāx dik-gyuān di-hre-e huē-10
face was in the He said, “Just here anything throw hallway.
iL-kas hai-yaL kūt kyū-win-yan teC-na-in-dī-yai hai-yaL me.” And he ate it. He went out. And a-den-ne tsō tsō teit-den-ne tīc-xō-ma-din dōn de-din-tūw 12
he said, “Tsō tsō,” he said. “Ribs you put in the fire.”
hai-ya-mīL kūt tīc-in-te-tete hai-yaL xōi-dū-wil-lū hai-yaL And they went And they attacked And to bed.
me-la a-ya-dū-win-nel ūl-lō hwe-de-ai me-la en a-ya-dū-14
some were saying, “Hurts my hair.” Some were win-nel hwit-tsīil-tīn-LoL Lōn da-yi-kiū-yan-e-xō-lūn hai-ya-
saying, “My bowstring mouse has chewed up.” And mīL xōl-teit-tes-deL hai-ya tīc-in-de-git me-dīL yē-xō-ta-an 16
they ran after them. There they ran down. Canoes they ran in.
ta-nan xōl-yaL-de-wim-mūn-il te-wil-tsīt hai me-dīL-ne-en Water they filled with them. Sank those canoes used to be.

*The mice had gnawed holes through the canoes as well as chewed off the bowstrings.
And then they went Rough-nose home. Rough-nose took home with him. Hai-ya nōn-dik. Here is the end.

TRANSLATION.

Xontcuwditec.—Rough-nose.

Rough-nose lived with his younger brother. He used to say to him, "Never put the short ribs of the deer in the fire to roast." One day when Rough-nose was away hunting the younger brother got to thinking about it. "Why does he always tell me that?" he thought. "I am going to roast them." When he had roasted them something carried him off. The older brother came home at night and looked everywhere for his brother but could not find him. "He must have roasted the short ribs," he thought and began to cry. He mourned every day for his brother. He used to sit out on the prairie with his cane sticking up beside him. A bird would come and light on the cane and say, "His brother has been carried off, his brother has been carried off." After several days Rough-nose thought to himself, "I wish I could do something to him, I wish I could catch him, I wish I could kill him." The next day when he went out to sit down he put pitch on the top of his cane. The bird came and lit on it as usual and was easily caught. "Now I will kill you," he said. "Don't kill me," said the bird, "I will tell you where they have taken him. They are roasting him in the world above. Gather the people, and have them make rope. With the help of that you can go there. I will go ahead of you."

Then Rough-nose called the people together:—Spider and Coyote to make rope, Mouse to chew off the bowstrings, Frog to put out the fires, Louse to tie together the enemy by their hair as they slept, Caterpillar to make the trail. Coyote and Spider commenced to make the rope. Coyote soon had a storage basket
full, but Spider's rope was fine and looked like only one coil. Coyote made fun of it saying, "That looks as if it would reach a long way." "Well who will shoot?" said Rough-nose. "I," said Coyote. He tied his rope to an arrow and shot. Soon it fell back. Then Spider shot with his rope. It went up and up until it could be seen no longer. When one coil of rope was still left they heard the arrow strike the sky with a ringing noise. Then Rough-nose said, "Who will go ahead and make the trail?" "I," said Coyote. He started up but soon came tumbling back. Then Caterpillar tried it. He leaned way back and Coyote called out, "He is falling;" but he caught the rope again higher up. Soon they could see him no longer. Then they saw he had finished the trail and was coming back. "Well, go on up," said Rough-nose. Rough-nose caught a wood-rat and put it in his sack and then went with the rest.

When they reached the world above he said to the others, "You wait here, I will go along to the place where the fire is." He changed himself into an old woman and walked with a widow's cane. He came up to the place and said, "I am only asking that I may warm myself by your fire." "You might be Rough-nose," said the old woman who was tending the fire. "Oh, yes, that fellow is likely to come here," said Rough-nose. Then the old woman ran up with a spruce tree in her hand, smashed it to pieces, and threw it on the fire. She commenced poking the bag in which the boy was hanging over the fire. "Tso, tso," he cried. "You had better roast the short ribs," she said. Rough-nose waited until he heard them eating in the house, then he caught the old woman and held her in the fire until she was dead. He stripped her clothes off and dressed himself in them. He went up to the sack and felt of his brother, who said, "Is that you Rough-nose?" "Speak softly," said Rough-nose, and then he took the boy out and put the wood-rat in his place. Then someone put his head out of the door of the house and said, "Come and eat." Rough-nose putting only his head in, said, "Just throw something out here for me." When he had eaten he went to the sack and began punching it. "Tso, tso," it cried. "You better roast the short ribs," said Rough-nose.
When the people had gone to bed, Rough-nose and his companions made an attack on them. All was confusion. It was dark. The fires had been put out. Some of them cried out, "My hair hurts." Others were saying, "A mouse has chewed up my bowstring." Others ran after the attacking party. When they jumped into their canoes to give chase they filled with water and sank. The mice had gnawed holes in them. Then Rough-nose, carrying his brother, went safely home.
IV.

Yinûkatsisdai.*—He-lives-South.

nil-tewín-a-ka-diñ na-tel-dite-tcwén kël-tsán tewítc wûn- At Nîltèwinakadît† there grew a maiden. Wood she
na-wa-wini-te xû-Le-dûñ dô-kyán tewítc teín-nû-wûn-wiñ-te 2 always went In the she didn’t Wood she always brought.
after.
nak-ît-te-it-Lôw la xû-Le-dûñ teit-tes-yai kî-ye-kût ûn-kyà She always made One morning she started In a hollow she heard
buskets.
na-tse mîte-dje-ê-dîn xat ûn-kyà mît-tsêûk mîk-kyan-dik 4 rolling a baby. Yet she saw its umbilical was hanging.
around cord
Ôô-he tewítc teîs-tcwén hai-yô mîte-dje-ê-dîn hëwa-ne ya-wî.- She did not make wood. That baby only when she
niñ-hit na-tel-dît-dauw hai-yal mal-yeûæ a-teîl-lau hai-yal 6 had she ran back. And care of it she took. And
picked up
hai xot-tsêûk dû-wiûn-xûts hai-yal a-teôn-dë-ne dait-dîn- its umbilical came off. And she thought, “Where cord
kî-yaûæ nûw-auw hai xot-tsêûk hai-yal te teû-ûn-an† kût- 8 am I going its umbilical And in she put it.
to leave cord?” water
tsim-mîl kî-la-xûtê tsis-len na-is-ya hai-yal tsîl-Ôîn xwa Pretty soon boy he became. He And bow for
walked him around.
tei-tcwén hai-yal hai tewítc wûn-na-wa-ne-en dô-tcô-wîl-lan 10 she made. And that wood going after used to she quit.
hai-yal di-hëwô xon-ta meûk xwa nô-il-lûw hai yô-e-its dô- And some- house in for she put that he shot at. He
thing him
tce-nauw nô-na-ît-tse hëwa-ne xa-ûl-kyô xô-dje-yû-wiû-we 12 never went Door she shut always, that much she loved him.

*Told at Hupa, December 1901, by Emma Lewis.
†At Orleans Bar.
‡Compare Life and Culture of Hupa, p. 52.
Every time she went out she shut the door. Finally she became a Nā'ilidin* there one grew a maiden. She suspected her that she never went After a time wood out.

And the Nā'ilidin maiden came there. And outside she stopped. And somewhere she watched for it. And she saw again it shoot up out of the smoke hole. And she ran up house on top. And inside she looked. She was surprised a boy walking And she opened And to see around the door. She took it Nā'ilidin she got back. And little canoe she along.

And water inside to flow she made. And stretched canoe became, djelo it. And then a small only she sailed it. And they went in. And they came down. In the stern she put that boy. Soon Weitchpec they came down to. At last the mouth of the Klamath (they

*A village below Orleans.
† Compare p. 137, l. 17.
And she came back the Nitewinakadi girl. She saw not right the door was shut. She saw was gone that kī-la-xūtc ūn-lūn-xwed-dīn xō tein-nei-ën dō-xō-len xō-xa
boy. Everywhere in vain she looked. There was his none, tracks.
dō-teiL-tsan xō-xa ūn-lūn-xwed-dīn nin-nis-an kūt xō xa-is-
She could not his Everywhere mountain on in vain she find track.
(yaL)
And she came back the NiLtcwinakadin girl.

Saw not right the door was shut. She saw was gone that

.yai e̱n xōw-ūn da-xōk hwe̱-wūn da-tce-xō-dīn-ten teon-des-ne went "I wonder some from me she has taken him she thought.
up. way away;"

hai-yō me-ist here-ne ya-win-tan kit-lō-kūt yī-dūk xa-is-yai
That pestle only she picked up. (A mountain)* up she went.

hai-ya-hit-djit teit-tei̱n-en sai-kit-dīn ūn-kya tō kūt yī-nūk
And then she looked. She was to see ocean on south surprised

wit-kai-le hai-yal a-teon-des-ne xō-sūw-we hai-ya-hit-djit hai
boat going And she thought, "Let me And then that kill him."

me-ist mil teō-xon-nil-xūts kis-sea-qōt† e̱n xō-tei̱n tce-niīn-
pestle with she threw after him. A kiseaqōt it for him she had was

an hai dje-lō me mil hai-ya-hit-djit xō-kūt nō-niīn-an
taken that djelo in from. And then on him she had put it.

hai-yal hai kis-sea-qōt mil-lai-ye teit-dīn-wi̱t-waL-ei hai-ya-
And that kiseaqōt its end she knocked off. And

mil a-ti̱n-ka-ūn-te-ne-en tes-deL-ei tō-min-nei-kt-yau̱n-ne-en every kind used to be flew away, waterbirds used to be.

hai mil teō-xon-nil-xūts e̱n xa te na-dū-wi̱n-a xat te na-
That with she threw at him it there in stood up. Yet in it
is the water

da-a ded hai-yal ya-teLo-kait kūt dik-gyūn yī-nūk nin-nis-an- stands now. And they went on. Here south the world's
nōn-a-tei̱n ya-niit-kait-dei hai-yal kūt xō-wūn da-teō-xō-dīl-
end they got there. And from her she took him
ten-nei yī-nūk nin-nis-an-nōn-a-tei̱n ded tsīs-da-yei

It is said the ocean can be seen from this mountain which is opposite Orleans.

† Compare Life and Culture of Hupa, p. 84 and Pl. 7.
TRANSLATION.

Yinûkatsisdai.—He-lives-South.

At Orleans Bar there lived a maiden. She always brought wood for her fire in the morning before breakfast. The rest of the day she used to spend making baskets. One morning when she was after wood she heard a baby rolling about in a hollow tree. Without stopping to gather the wood for which she had come, she took the baby and carried it home. There she cared for it as if it were her own. When the umbilical cord fell off she considered where she should put it. She decided to throw it into the river. Soon the boy was large enough to run about. She made a bow for him and put up a mark in the house for him to shoot at. She did not go for wood as she had formerly done. She kept the door shut and never allowed the boy to go out for fear she should lose him. Whenever she was obliged to go out she closed the door with great care. After a time he became a good-sized boy.

At a village below Orleans there lived another maiden, who noticed that her neighbor did not go out as she had been in the habit of doing and suspected there must be some cause for it. One day when the foster mother was gone after wood this girl came and sat down by the house to watch. Soon she saw a straw fall and stick up in the ground like an arrow. Watching carefully she saw another one come out of the smoke-hole. Running up on the roof of the house she looked in. She was surprised to see a boy inside. She opened the door, picked him up, and ran away with him. When she got back to her own house she took a little canoe out of the house, put water in it, and stretched it until it became a full-sized canoe. She also took from the house a small storage basket which contained her treasures. Placing the boy in the stern of the boat she started down the river. They went on down past Weitchpec until they came to the mouth of the Klamath.
When the foster mother came back she saw that the door was not just as she had left it. She went in and found the boy was gone. She looked for him everywhere but could not even find his tracks. She searched for him in the neighboring mountains in vain. "Somebody has taken him away from me," she thought. Taking her stone pestle with her she climbed the mountain on the south side of the river. From its top she saw with surprise a boat going along on the ocean toward the south. "I am going to kill him," she thought, and threw the pestle at him with all her might. The girl had taken a head-dress from the storage basket and put it on the boy. The pestle just hit the end of this and knocked the feathers off. These feathers flew away as gulls and other sea-birds. The pestle stuck up in the water and stands there yet. They went on to the end of the world at the south where they are still living.
Naxkekōsnadūwul.*—Two-neck.

min-ne-lōts tsis-dai hai-yal-ūn es-tein-nauw xōl-me-
Owl lived there. And swimming deer with he

2 im-mōw kit-tē-tūk da-ya-na-wīn-ai hai-yal-ūn na-na-kit-
used to horns sitting. And he made
land between

dē-lōs mil nex-ke-kōs-na-dū-wūl teít-te-in-nauw hai-yal-ūn
ready then Two-neck used to come along. And
the pack

4 xoŋ ye ya-ke-wūw-hwei hai-yal-ūn min-ne-djō-xō-mil xon-
he instead used to carry And after a time
it away.
tel-tau teín-niň-yai hai-yal-ūn a-den-ne da-xwed-ūn kil-la-
Coyote came along and said, "Why venison

6 xūn dō-xō-len hai-yal-ūn a-den-ne dī-hurō-dıw-ūn nō-wūn
all gone?" And he said, "Something from us
da-yit-de-wūw-hwei hai-yal-ūn a-den-ne hwe se-set-win-te
always carries it off." And he said "I, I will kill it."

8 hai-yal-ūn a-den-ne xa dōn hai-yal-ūn kūt yis-xūn-hit xōl-
And he said, "All right." And next morning with
men-ne-men xon-tei-tau eŋ kūt teín-nes-dai kit-ta-dūn niń-xō
him he landed. Coyote was sitting in the for him
brush

10 an-na-xō-wil-lau hai-yal-ūn kūt na-na-kit-dē-lōs mil teín-
ready for a fight. And he had fixed then
the load
niń-yai nex-ke-kōs-na-dū-wūl xon-tei-tau ya-wiń-a kit-ta-dūn
came Two-neck. Coyote sitting in the brush

12 da-xwed-dik-kyā-ūn-te hai teć-niń-yā-te-ne-en xon-tei-tau
(saw) how he looked. That was going to Coyote,
come out
dō-he-teć-niń-yai hai-yal-ūn kūt nex-ke-kōs-na-dū-wūl a-den-
he did not come out. And Two-neck said,

14 ne xa hēik-kūt-tećii kit-tecwit hai-yal-ūn kūt xō-kūt-tećii
"Come, on me push it." And on him

*Told at Hupa, June 1902, by Osca'r Brown.
ke-niL-tcwit mil nin-teL me-na-niL-tcwit küt xon xon-tel-
he had then toward he pushed it back. He Coyote
pushed it the ground
tau a-den-ne xa-a-xo-le-ne hai-yal-ün nax-ke-kös-na-dü-wül 2
said he should do And Two-neck
that.

a-den-ne da-xwed-ün úl-lau hai-yal-ün min-ne-löts a-den-ne
said, "What are you And Owl said, doing?"
da-xwed-din na-auw-teL-hi hai-yal-ün küt hai ya-kiñ-wen-ne 4
"What am I doing?" And he had carried it off
mil min-ne-löts tein-niñ-yai hai xon-teL-tau ya-wín-a-ne-
then Owl came to the Coyote had been sitting
en-din dö-ün-kya tee-xo-len-ne hai-yal-ün xon-ta-teL-xa-na-
place. He saw he was gone. And to the house he went
is-di-yai xon-teL-tau ün-kya xon min-na-kit-del-kai hai-
back up. Coyote (Owl) saw fire sitting with one leg each side.
yal-ün min-ne-löts a-den-ne niñ hećün-ne-siñ ün-niL-den-ne 8
And Owl said, "You, don't you I told you,
remember,
me-tsa-ün-teL-xo-sin hai-yal-ün xon-teL-tau a-den-ne yis-
he is a terrible fellow?" And Coyote said,
xun-de xo-se-sel-win-te hai-yal-ün küt yis-xuñ-hit xöl 10
"Tomorrow I will kill him." And next morning with him
min-ne-löts es-tein-naue men-ne-men hai-yal-ün küt na-na-
Owl a deer landed. And he had
kit-dë-lös miL küt nax-ke-kös-na-dü-wül tee-niñ-yai xon-teL 12
made the then Two-neck came out. Coyote load
tau eñ küt ya-wín-a miñ-xo-an-na-xo-wil-lau hai-yal-ün küt
was sitting for him ready to fight. And
nax-ke-kös-na-dü-wül a-den-ne xa heik-küt-teL-Lit küt-teLlit 14
Two-neck said, "Come, on me push it." Hai-yal-ün küt min-ne-löts küt xo-ke-niL-tcwit miL.
And Owl on him lifted it up then
nin-teL-miL na-niL-teL-xe hai-yal-ün xon-teL-tau küt tee-teL-
toward pushed it back and Coyote jumped the ground
tön hai-yal-ün la-ai-úx na-neL-wäL hai xo-kös-na-Lük-
out. And really he struck the place where his
kyuwa-din la-ai-úx xo-kös-ne-en yal-tön-ei hai-yal-ün xa-de-dün 18
neck was Really his neck used jumped off. Then immediately
crotched.
Le-na-kil-dū-hwōt hai-yal-ūn a-tin-dū xō na-nil-kis dō-he-it grew back on. Then all over in he cut him. He did vain

2 tcit-teit Lō-tse műx-xa da-teit-dū-wil-Lat hai-yal-ūn hai mil. not die. A sedge after he ran, and it with ya-xös-meL hai-yal-ūn a-tin-dū nai-del-dō hai-yal-hit-djit
he whipped Then every place he cut him. And then him.

4 tcit-teit-dei hai-yal-hit-djit-ūn ya-ya-kiñ-en hai-yal-ūn xon-ta-he died. And then they packed up and home diń xa-ya-kis-wen hit-djit ya kyū-wiñ-yan hai-yal xon-teł-tau they carried it. Then they ate. And Coyote

6 a-den-ne ke yit-de-tein na-hea hai-yal-ūn min-ne-lōts a-den-said, "Well down I will And Owl said, walk.

ne xa hai-yal-ūn kūt tcit-tes-yai tcuk-qal yi-de yeū ūn-kya "All And he went walking down In the he saw right." river. distance

8 yi-dā-teċiń tcuk-qal-le tsūm-mes-Lōn hai-yal-ūn hai-ya xot-de-from down walking along a woman. And there he met river

is-yai kya Lūk-kai hēa-ne xo-teċiń-na-sil-lai hai-yal-ūn xon-her. Dress white all she was dressed in. And

10 teL-tau teč-in-net-en hai xoik-kya sai-kit-din-ūn-kya kyûk-ka Coyote looked. That her dress he saw with surprise deer-fat hai xoik-kya hai-yal-ūn hai-ya tee-xō-sel-wen hai xoik-kya her dress. And there he killed her her dress

12 wūn hai-yal-hit-djit-ūn hai-ya kyū-wiñ-yan ded-dit-de kit-la-for. And then there he ate it. He found out deer xūn kyûk-ka hai xoik-kya wil-town ded-dit-de tewal hai fat her dress was made of. He found frog the out one

14 tcuk-qal hai-yal-ūn yit-de tcit-tes-yai tcuk-qal-lit ded ūn-kya walking. And down he went as he walked there he saw xon-ta sa-an-ne hai-yal-ūn hai-ya tein-niñ-yai sai-kit-diu-house standing. And there he came. He saw with

16 ūn-kya xe-xaiṅ* dūn-lūn-hwō sit-da hai-yal-ūn xon-teł-tau surprise boys several sitting. And Coyote a-den-ne dai-dōx xō-lūn-sa-wiñ-den-ne hai-yal-ūn a-ya-dū-said, "Where are all gone?" And they

18 wen-ne xū-Le-dūn yī-nūk tcit-tes-yai hai kyū-wiñ-xoi-yan said, "This morning up went that old man.

*A plural.
hai-yaL-un dō-ūn kya na-in-di-ya-yei yū-diū-hit xō-ka teit-
And he has not come back yet. Finally after she

tes-yai hai yal-ūn a-yai-xōL-du-wen-ne dōn nit-de-sin-naue-ūn went. And they said, "Didn't you meet her?"

hai-yaL-un xon-tel-tau a-den-ne dau hai yal-ūn yai-xōs-tcwūw And Coyote said, "No." And they smelled of him.

hai-yaL-un a-yai-x5L-du-wen-ne nih ye al-tcwini hai xoi-kkyōn And they said, "You smell her odor."

hai-yaL-un la-ai-ūx xo-kūt da xo-ūn-an hai-ya kiin-dje-xan-yai And really on him they jumped. There they fought.

hai-yaL-un xo de-de-im-mil ta na-xō-auw yū-diū-hit-ūn teit-te- Then in he pushed them. They jumped Finally he was vain in the fire. out.

tcit hai-yaL-un a-yai-dū-wen-ne ne-he-e nō-xō-liū nō-sit-we worn And they said, "Us you can't kill." out.

ne-he-e nō-kyūn-sa-an yeū min-sit-da kyū-wit-tcwök-kai hai-
"Our hearts way up smoke hole are strung on a line."

yal-ūn xon-tel-tau ya-wiltōn hai ya-teiin múx-xa hai-ya Then Coyote jumped up there after their mik-kyūn-sa-an hai yal-ūn de-dū-wim-meL hai-ya mik-kyūn- hearts. And he threw in the fire their hearts.

sa-an hai-ya-hit-djit yat-miL-lei hai-ya-djit-ūn hai-ya xon-tel-
And then they fell back. And then there Coyote
tau kyū-wīn-yan la-ai-ūx xō-lūn-sa-an-ne kīt-la-xūn hai-
ste. Really there was much venison.

yal-ūn hai-ya teū-win-da tcīl-net-yan a-tiūn hai kīt-la-xūn And there he stayed. He ate up all that venison.

hai-yaL-un na-tes-di-yai nai-yī-nūk min-ne-lōts xō-tei-in xwa-
And he went home back up Owl toward, for xūn le-dū-wil-lū hai yal-ūn na-in-di-yai hai min-ne-lōts whom he had killed And he got where Owl
some.

tsīs-da-ūn sai-kit-dīn-ūn-kya xon-ta mūk-kūt xa-na-kyū-xōl-
lived. He saw with surprise house on top grown over with
da-a xon-ta ye-na-wit-yai hai yal-ūn ya-na-wes-a hai yal-ūn grass. House he went in. And he sat there. And
ūn-kya mīn-kī-āx na-ka-xūs-din-na-tsū hai yal-ūn xon-tel-
hai-yaL-un xe-ul-le hai yal-ūn xon-tel-tau teit-te-en hai he heard back of the someone moving. And Coyote

tau a-den-ne xe-ūL-le hai yal-ūn xon-tel-tau teit-te-en hai said, "Do that." And Coyote looked
nō-nau-tse-teiên hai-yal-űn yū-diň-hit xon-tel-tau tee-niń-yai toward the doorway. And finally Coyote went out.

2 xō min-dai-ûk teít-te-te-en dūn-hwe-e ūn-ka ya dū-na-wa hai-
in outside he looked Nobody he saw going about.

yal-ûn teit-ten-en dje-na-teiên ye-ū ūn-ka kik-kin-ne kai-
And he looked up. in the he saw a dead tree. Along distance

4 yī-duk ke-wel-le min-ne-lōts hai-yal-ûn mil-lai xa-kis-wen up was carrying Owl. And on top he had carried it

hit-djit hai-ya kīl-la-xūn kyū-wil-medj xō-teiên ya-a-ru-e-hwēi then there venison he boiled. Toward he held it out him

6 mil a-ya-xōl-teit-den-ne* djō xon-tel-tau ded kīn-yūn xon-
then they said, “Take it, Coyote, this eat,

tel-tau hai-yal xon-tel-tau xō a-den-ne na-na-dūl yū-diň-
Coyote.” And Coyote in vain said, “Come Finally down.”

8 hit xō ya-xon-its dū-he-ya-xōl-teiên-te-e-a-xūs xō hai kik-
in vain he shot. It did not to them reach. In that dry vain

kin-ne mik-kin-diñ le-na-il-lūw dū-he-te-il-lit hai-yal min-ne-
tree its base he tried to It would not And Owls set on fire. burn.

10 lōts a-ya-den-ne djō ded xon-tel-tau kīn-yūn Lax-ya-xon-
said, “Take this, Coyote, eat it.” They fooled nō-au yū-diň-hit-ûn xon-tel-tau a-den-ne min-ne-lōts Lax-ō-
him. Finally Coyote said, “Owls just that

12 kya na-dil-le-ne tea-da-kūn dū-ne-hwōn-x a-hwō-la hai-yal-ûn way you may Too badly you have And become.

kūt min-ne-lōts na-ya-is-dil-le-ni de-dit-de xon-tel-tau La Owls they became. The truth Coyote one was

14 me-nūn-di-yai na-waux hai a-teon-des-ne la en xwel-wel-
year stayed that he thought one night he had stayed.

win-ted en dū-na-ya-xōl-tsīt. Therefore they did not know him.

hai-ya nōn-dik Here is the end.

*The change in number brings Mrs. Owl into the story.
TRANSLATION.

Naxkekōsnādūwl. — Two-Neck.

Owl used to kill deer by driving them into the river and then sitting between their horns until they landed. When he had the meat dressed and packed up ready to carry home, Two-neck used to come along and carry it off for himself. One day Coyote came to Owl’s house and said, "Why have you no venison?" "Something always takes it away from us," said Owl. "I will kill him," said Coyote.

The next morning when Owl landed with his deer he was sitting in the brush ready to fight. As soon as the load was ready Two-neck came along as usual. Coyote, from his place in the brush, saw what sort he was and decided not to come out. Then Two-neck said, "Come lift the load onto my back." As Owl was lifting it up he suddenly pushed it back toward the ground. "What are you doing?" said Two-neck. "Well, what am I doing?" said Owl.* When Two-neck had carried it off, Owl came to the place where Coyote had been lying in wait. He was not there. When Owl got back to his house he found Coyote sitting with his legs stretched each side of the fire. "Don’t you remember? I told you he was a terrible fellow," said Owl. "Well, I will kill him to-morrow," said Coyote. The following morning Owl brought another deer to land. When the load was ready, Two-neck came along. Coyote was watching ready to fight. "Come lift the load on my back," said Two-neck. As Owl was lifting it up he jerked it back. Coyote jumped out and struck the monster where his neck was crotched. The heads fell off but jumped back again. Coyote slashed him all over with his knife but could not kill him. Then he ran to the river and got a sedge and whipped him with that. Two-neck, cut everywhere, died.

Owl and Coyote carried the meat home. When they had eaten, Coyote said, "Well, I am going to walk down the river a way." "Very well," said Owl. As Coyote was walking along he saw a woman coming towards him. When he met her he saw she was

*Owl pretends he is absent minded.
dressed all in white. On looking closer he was surprised to see that her dress was of deer fat. He killed her on the spot for the sake of her dress which he ate. The woman was Frog. Coyote walked on till he came to a house, which he entered. Several boys were sitting there. "Where are they all gone?" asked Coyote. "This morning the old man went up the valley and has not come back yet. After awhile the old woman went after him. Didn’t you meet her?" they said. "No," said Coyote. Then they came up to him and smelled of him. "You have her odor about you," they said. Then they attacked him and there was a fight. Over and over again he pushed them into the fire only to see them jump out again. When he was nearly dead with the exertion, they said, "You can’t kill us, our hearts hang in a row there in the smoke-hole." Then Coyote jumped up, got their hearts, and threw them in the fire. The boys fell back dead. A great quantity of venison was stored in the house and Coyote stayed until he had eaten it all. Then he went back to see Owl for whom he had killed so many.

When he got to the house he was surprised to see grass growing all over the roof. He went in and sat down. After a little he heard a noise outside. "That is right," said Coyote, looking toward the door through which he fancied someone was about to come in. Finally he went out and looked around. No one was to be seen. Then looking up toward the hillside he saw a dead tree. Owl was climbing up this tree carrying something with him. When he got up with it, his wife began to boil some venison. Holding out a piece Owl said,"Take it, Coyote, eat it."

"Come down," said Coyote, but they would not. Then Coyote tried to shoot them, but he could not hit them. After that he tried to burn the tree by building a fire at its base, but the fire would not burn. All the time the Owls kept saying, "Here, Coyote, take this, eat it." They were only fooling him. Finally Coyote said, "Owls you may become since you have treated me so badly." Then they turned into Owls. It happened this way: Coyote thought he had been away only one night but he had really stayed away a whole year.* The Owls did not recognize him as their benefactor.

*Compare p. 149.
VI.

Litcúw din yadedtse.*—At Sand-place They Lived.

ya-de-tse Lit-teúw-diú tak-kún il-de hai-ya xó-ta xó-te
They were Sand-place three sisters. Their father very living

tsis-di-yan hai-yal-ún min-né-djó-xó-miL nan-del hai-yal-ún 2
was old. And after a time it snowed and then
xó-win-kúts hai-yal-ún a-ya-den-ne yó kyú-win-xoi-yan min-it was cold. And they said, "The old man in

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xôte a-na-dil-le hai-yal-ûn kût xôte a-an-na-ya-dil-lau hai-yal
“Good fix your- And good they fixed them- And selves.”


4 djit-ûn yi-man na-na-ya-xon-nil-xa-ei hai-yal-hit-djit-ûn yi- then the other they found his tracks. And then side
man-ne-yû-dûk ye-xûl-lan ya-xûl-wîl-xail min-ne-djû-xûl-nil across and up they saw; going along After a time to the east tracked him.

6 ûn-kyà kis-tsèL-tse hai-yal a-ûl-teît-den-ne xa xô-lîcè they heard pounding. And she told her, “Come, hurry, de-xûl-xûn-ûn diûn ya-wît-dîl-lit ûn-kyà Lit tce-nauw nil-lin-ne he is close by.” As they were they smoke coming by the creek going along saw out

8 yit-da-teîn hai-ya hai-ya ya-wît-dîl-lit ûn-kyà nes-kiûn me- down. And there as they were they saw Dougals at going along spruce kin-dûk le-na-wîl-la hai-yal-ûn hai-ya ya-nin-deL ûn-kyà its butt a fire was. And there they went. They saw

10 hai-ya xûl wûn-na-is-ya-xûl-ûn nûn-dîl mit-ta-dîn hai-yal there load he had fixed snow in. And na-ya-dis-tsèL hai-ya ûn-kyà tsel-liûn na-ya-dû-wîl-waL-ei they warmed There they saw blood scattered about.

12 hai-yal-ûn hai teîn-kyà-ô we a-den-ne xa wûn-yaL ded-dôx- And the largest said, “Well come on. He is xôx-xûw xûn-dûn hai-yal-ûn kût teît-des-dèL teît-wît-dîl-lit around here close by.” And they went. As they were going along

14 ûn-kyà kî-ye Lit tce-nauw hai-yal-ûn xôt-dete aL-teît-den-ne they saw again smoke coming And her other she told, out. dô-nil-git-he-ne hai-yal-ûn xôts-tsîn-ne-wan teît-tes-dèL hai- “Don’t be afraid.” And carefully they went.

16 hai-yal-ûn kût xon-ta me-xûn-dûn ya-nin-deL-hit ûn-kyà teît- And house close to when they came they heard dil-wauw-tsû hai-yaL-ûn hai teîn-kyà-ô we a-den-ne na-nin-tsè talking. And the oldest said, “Two I hear.”

18 hai-yal-ûn xôt-dete aL-teît-den-ne dô-nil-dje-tel-tsîn-êLûn And her sister she told, “Don’t get excited.” Dog- skin
te ūn-kyā na-nū-wil-xūt hai-yal-ūn hai tciṅ-kyā-ō-we
blank- they hanging for door. And the oldest
et saw

a-den-ne ke xon-ta me-tciṅ te-sūw-īn hai-yal-ūn ūn-kyā 2
said, "Well house into I am going And she
heard

kyū-wiṅ-xoi-yan a-den-tsū yaṅ-a ke-tse dō-de-dū-wit-tūṅ hai-
the old man she heard "Why do penis, why don't you cook?"
say, you sit
there;

yal-ūn a-ya-teon-des-ne na-nin-tse hai-yal-ūn hai tciṅ-kyā-
And they thought, two they And the largest
heard.

ō-we nō-na-wit-tse-diūn tciṅ-niṅ-ya-hit xoṅ-ta me-tciṅ tce-
the doorway when she went to house into when
tēn-īn-hit ūn-kyā kyū-wiṅ-xoi-yan na-teit-tsīn Lū-wūn-niṅ 6
she looked she saw the old man moving as he alone
sat

ke-tciṅ-na ke-kai xoi-ū sūṅ-xūn hai-yal-ūn La-ai-ūx hai
cooking, thigh in front lying And really the
of him in basket.

tciṅ-kyā-ō-we xon-ta ye-tcū-wil-Lat hai-yal-ūn hai kyū-win-
8
largest house ran in. And the old

xoi-yan in-na-tei-tsīn hai-yal tcūw-la tec-keon-des-ne miL na-
man jumped up and "Let me he thought then she
run out,"

nit-kis xoi-ye-kil-xūt-de-ka hai-yal-ūn hai Lū-wūn kūṅ 10
struck him in his throat. And the other one too

ye-tcū-wil-Lat hai-ya-hit-djit-ūn kīl-dje-xan-yai hai-yal-ūn
ran in. And then there was a fight. And

ya-xō-sel-wen hai-ya-hit-djit-ūn Lē-na-ya-kyū-wil-lau hai-ya 12
they killed him. And then they gathered up their

xō-ta mit-tsīn-ne daṅ xōw tciṅ-νeL-yan hai-yal-ūn a-tiṅ
father his bones. Already it he had eaten him. And all

seems

dī-hwō-ne-en xō-wūṅ da-ya-dū-wiṅ-an dī-hwō tsel-ne-wan-
whatever used from him they took away, some red obsidians, to be

ne-en tsit-dūk-na-we-ne-en Lōk-yit-dit-a-til-le-ne-en dī-hwō
fisherskin quivers, otterskins, some

mit-datc-ne-en na-di-yau-ne-en a-tiṅ-ka-ūn-te hai tciL-an min-
shells, dentalia everything that he had

lan-ne hai-yal-ūn xūL ya-is-tewen hai-ya-hit-djit-ūn ya-na-
every. And load they made up. And then they

thing.
ya-kiⁿ-en lū-wūn hai xō-ta-ne-en ya-na-wiⁿ-en na-ya-wit-dil carried it One of the father used carried. They went along. away. them to be

2 hai-yal tō-diⁿ tee-na-nin-deL yi-man na-na-ya-nin-deL xon-
And to the they came down. The other they arrived. side

ta-diⁿ na-ya-in-deL hai-ya-hit-djit-ūn yis-xūn-hit xōte hai-
House they came back And then next morning good their to.

4 ya xō-ta a-ya-teil-lau hit-djit ya-xō-win-tewai hai-ya-hit-djit-
father they fixed. Then they buried him. And then

ūn na-ya-del-tse
they lived as before.

hai-ya nōn-dik
Here is the end.

TRANSLATION.

Lītcwūdiⁿ yadéltsē.—At Sand-place They Lived.

Three sisters were living at Sand-place. Their father was very old. Once it turned very cold and snowed. "The old man might sleep in the wood-room near the fire," suggested one of the daughters. "No, he might be cold there," said another. "Well then," the other said, "we will keep a fire burning for him in the wood-room." To this the others agreed so they left him there and went to bed. When one of the girls went out in the morning she was surprised to see blood by the door. Running in again she called to the others, "There is nothing but blood outside." Jumping up they looked in the wood-room. He was not there. Then they began to cry. "Don't cry," said the oldest, "dress yourselves."

Telling the youngest to stay at home the two older sisters followed the tracks to the river. On the other side of the river they found tracks where someone had gone toward the east. After a time they heard someone pounding. "Come, hurry up, he is close by," said one of them. As they were going along they saw smoke down by the creek. They found a fire burning there at the butt of a spruce. It was plain
from the marks on the snow that he had arranged his load there. Blood was scattered all about. When they had warmed themselves the oldest sister said, "Come, let us go on. He is close by." After a time they saw smoke again. "Don't be afraid" said the oldest sister. They went on cautiously until they came to the house. They heard someone talking inside. "There must be two of them; don't get excited," said the oldest sister. A dog skin blanket was hanging there over the door. "I am going to look in," she said. An old man was saying, "Why do you sit there, why don't you cook a piece?" "There must be two of them," she thought. When she went through the outer door and looked in, she saw an old man sitting alone before the fire by which a human thigh was cooking. Then she ran in. The old man jumped up and tried to run out but she struck him in the throat with a knife. The other sister came in and they fought with him, and killed him. They found there the bones of their father whom he had already eaten. They took away all the red obsidians, fisher-skin quivers, otter-skins, dentalia and everything else of value they found. One of the sisters carried the remains of their father. They came back along the way they had gone, crossing the river to their home. The next morning they prepared their father's remains and buried them. The sisters continued to live there as before.
VII.

**Xonsadiën Kûnteûwiltcwil.**—*Xonsadiën Young Man.*

xon-sa-dîn kûn-teû-wil-tcwil mis-kût kûn-teû-wil-tcwil
Xonsadiën young man to Miskút young man

2 a-den-ne xon-ta na-seL-te mis-kût kûn-teû-wil-tcwil a-xôL-
said, "Houses let us Miskút young man always
go to."
tein-ne xà teit-den-ne niît-tûk-a-lai Le-net-te yîs-xûn-de
said it. "Very he said. "Niîtûkalai let us meet tomorrow
well,"

4 xû-Le-dûn hai-yal yîs-xûn-hit kût teit-tes-yai mis-kût mîl
morning." And next morning he went Miskút from.
niît-tûk-a-lai xà-is-yai tin tein-net-en dû-tin-naue-xô-lûn hai-
To Niîtûkalai he came The he looked at. He had not gone along.
up. trail

6 yà-mîn, kit-ta-dîn tein-nes-dai sa-ya-wiûn-a-hit yî-sin-
And in the brush he sat down. A long when he way up
time had sat down

7 teiên yei kir-na-dil wil-dal-lei tin yî-sin-teîn La-ai-ûx kes-
the he a wolf coming trail up. Really he
hill saw along

8 Lat-dei hai-yô kyû-wânte kis-xan dû-win-sa-ai-mîl xon-nîn
climbed that stump standing It was not long his face
up he saw there.
tee-na-nîû-kait-dei hai âûn-kya hai teit-tes-deL-te hai-yaL na-
he poked out. That he saw the he was to And he
one travel with.

10 na-wit-yai dû-hweû-xô-dje-dîn teû-wa-al-lei yî-sin-teîn La-ai-ûx
came down. Some- In front of he carried along up. At once
thing himself
hai-yaL xô-kai teit-tes-yai yeû hai-ya âûn-kya ya-wiûn-a
then after him he went there where he saw him sitting.

12 hai-yaL a-den-ne da-ûn-dîn yaue-hwai hai-yaL mis-kût kûn-
And he said, "A long I have been And Miskût
time sitting here."
teu-wil-tcwil a-den-ne hwe niûn na-tse nei-yai xwed-ûn nû-
young man said, "I you ahead of came. How you

*Told at Hupa, July 1901, by Mary Marshall.*
wil-la-ne-en hai ke-sin-qö-te-ei hai-yal a-den-ne dō-a-dū-win-
were fixed up when you climbed up And he said, "Don't say
the tree."
ne-he hai mil xon-ta na-seL-te hai-ya-miL tcit-tes-deL min-
that. That with house we will And they went on. After
visit."
nō-djō-xō-miL a-xōL-teit-den-ne ke a-dit-tciń nūl-lūw hai-ya-
a while he said to him, "Come on put it." And
yourself
mil xō-teiń nō-nil-lai hai-yal xō wūn-na-is-ya dō-he-xōL-
on him he put it. And in vain he tried. He did not
din-nū-wil-a hai-yal teit-tes-deL tee-wil-lin-tciń hai-ya-miL
know how. And they went on to mouth of And
Redwood creek.
mī-ye xoi-yal-weL hai-yal xū-Le a-den-ne xon-sa-dīn kūn-
under they camped. And at night said Xonsadiń
tcū-wil-tcwil ke sin-dań ke hwe xon-ta na-hwa hai-yal
young man, "Come you let me house visit." And
stay,
a-dit-tciń nō-na-nil-lai xe-e-win-qö-te-ei-tsū xō-Lūk-kai tes-yai
on himself he put it. He heard him lope away. Dawn it came
mil. nún-dūk-qö-te-tsū hai-ya-miL a-den-ne la kyū-win-ya-
when he heard him And he said, "One man
lope back.
in-yan* neiL-in hai-yal yis-xūn-hit tcit-tes-deL tee-wil-lin-diń
I looked And in the they went on. At the mouth
at."
tee-nin-deL-hit kyū-win-ya-in-yan da-xō-a-dī-ya-xō-lan† hai-
when they came out a man was dead they found out.

ya-miL La-ai-ūx ye-tcū-win-yai xon-ta la-xōn-ne-en na-des-
And really he went in the house. So much he that he
mourned
dūk-qōt hai-yal a-ya-den-ne wil-dūn en ne-he-wān x a-in-
rolled And they said, "Yesterday all right he
around.
te-ne-en hai-uń xū-Le kyū-win-ya-in-yan mūk-kūt tee-niń-yai
was, then in the an Indian on him came out."
night
hai-ya-miL xoi-de-ai dū-win-tcat ya-den-ne hai-ya-miL nō-na-
"And his head ached," they said. And they had
xon-tsū mil a-ya-den-ne nai-dīL hai-yaL a-xōL-teit-den-ne
finished then he said, "Let us go And she said to him,
filling the grave

*An expression which means to cast the "evil eye."
†"Some way he did" is the usual euphonistic form for he died.
hai ân-na-man dō-ne-hel-weL-te dau teit-den-ne dō-xō-liū-
"That notwith-
you may stay." "No," he said, "I will not
standing

2 huril-wil La-ai-ūx na-dō-wel-din-tse hvee hveō-mal-yō da-xō-
stay over Really I am becoming my friend he
night.

a-dī-yau hai-ya-miL kūt na-tes-deL yeū yi-dūk xoi-na-
died." And they started Way up they
back.

4 yal-weL wil-wel-miL a-den-ne ke na-na-hvea ke niū na-
camped. After night he said, "Let me go back; come, you go
nūn-ya hai-yaL a-den-ne ne-iūw-git-tse hai-yaL hai-ye-he kūt
back." And he said, "I feel afraid." And any how

6 xō-teiL nō-na-nil-lai djō-kin-ne da-din-la dō-xōL-din-nū-wil-a
on him he put it. "Go ahead, run." He did not know how.
hai-yaL a-xōL-teit-den-ne deūk dōn ûl-le-ne hai-yaL xa-a-
And he told him, "This do it." And that way

8 teiT-lau hai-ya-hit-djit-ūn kūt teiT-tes-yai hai-yaL tsē-diū
way he And then he started. And grave showed him.

xon-nūn xa-wes-a hai-yaL dje-wil-kil hai tsē na-dil-teWūn
his face he peeped And he tore away the fence. Eating
out.

10 xon-ta me tsū hai-yaL dũn-lũn-hveō hvea-ne na-na-wiū-an miL
house in he And a few things only he had when
taken down

teū-wil-dal-tsū hai-ya-miL da-teiT-diū-win-Lat is-dō nō-na-xon-
he heard him And he started to run. Nearly he caught
coming.

12 nit-tin-ne-en hai-ya-miL miu-na-na-wil-lūwe mit-ne-na-kil-lai
up with him. And he thought about it. He touched it.
hai-ya-miL La-ai-ūx ya-wūn-xūts-sil-len na-in-dī-ya-yei hai
And really he nearly flew. He got back where

14 Lū-wūn tsis-da-diū hai-ya-miL a-den-ne teiL-huril-kin-ne-en
the other was And he said, he nearly caught me.

one sitting.
hai-ya-miL xoṅ mit-diū-wa a-diTeiL nō-nil-lai hai-ya-hit-djit
And he in turn on himself put it. And then

16 xe-e-na-wil-Lat hai-yaL xa-diū-diūn na-il-diL-Lat a-tiū-xō-ūn-te
he ran back up. And soon he came Everything
running back.

na-na-wiū-ūn-xō-lan hai-ya-miL yis-xūn-hit na-tes-deL hai-
he had taken down. And next morning they started
back.
And said the Xonsadiń young man, “Both of us will visit. And they got back.

TRANSLATION.

Xonsadiń Kùnteūwiltewil.—Xonsadiń Young Man.

A young man who was living at Xonsadiń said to a young man living at Miskųt, “Let us go visiting.” “Very well,” said the Miskųt young man. “Tomorrow then we will meet at Ništąkalai,” said the Xonsadiń young man.

The next morning the Miskųt young man climbed the hill to Ništąkalai and examined the trail. Seeing no tracks he said to himself, “He has not gone along yet.” He sat down in the brush and waited. After a long time he saw a wolf coming up the trail. It came up, and climbed a hollow stump that was standing there. Soon it put its face out and looked about. The Miskųt young man then saw it was the one with whom he was to travel. He saw him come down the stump holding something in front of himself. He went along the trail a little way past him and sat down to wait. “I have been here a long time,” he told the Miskųt young man when he came along. “No,” said the Miskųt young man, “I came ahead of you. How you were dressed when you climbed that tree!” “Don’t say that,” he said. “We will visit people with it.”

After they had been travelling sometime the Xonsadiń young man said, “Come, dress up in it.”* He put it on him but the Miskųt young man could do nothing with it. He did not know how to use it. They went on to the mouth of Redwood creek and camped. When it was dark the Xonsadiń young man said, “You stay here. I will go to the house.” He dressed himself in the wolf skin and loped away. At dawn he came running.

*Probably it was a wolf skin.

Am. Arch. Eth. 1, 12.
back. "I looked at a man," he said. In the morning they went on. When they came to the village they were told that a man had died. The Xonsadiñ young man went into the house. He pretended to be so overcome with grief that he actually rolled about on the floor. "Yesterday he was all right," they said, "then in the middle of the night he suddenly came upon a man. He had a headache and died."

When they had finished the burial, the Xonsadiñ young man said, "Come, let us go home." "Even as it is, you may stay," they said. "No, I will not stay overnight, I am too lonesome for my dead friend," he said. They went back a way and camped. After dark the Xonsadiñ young man said, "I will go back,—no, you go back." "I am afraid," said the Miskút man. Nevertheless his friend put the wolf skin on him. "Now go on, run," he told him. He did not know how. Then his friend showed him. "Here do it this way." He went back. When he came to the grave he looked about. He heard them eating in the house. Then he tore away the fence which was about the grave and began to take down the things which were hung above it. He had only secured a few articles when he heard someone coming. He started to run but was nearly caught before he thought of the kitdöñxoi—which he had. He touched that and then he nearly flew. When he came where his companion was sitting he said, "They nearly caught me."

Then the Xonsadiñ young man put on the wolf skin and ran back. Soon he came again. He had taken everything away from the grave. The next morning they went home. The Xonsadiñ young man said, "We will own it together; with it we will go visiting."

*Kitdöñxoi is the name given to the material thing of whatever kind from which the evil power is obtained. See Life and Culture of the Hupa, p. 64.
VIII.

Datcwindin Xonaíswe.*—Gooseberry-place Brush Dance.

da-tcwin-diñ xon-na-is-we na-nin kel-tsai yëu min-tsit-da
Gooseberry-
brush dance two maidens way roof
place
up
da-nō-nin-del hai-yal ye-kū-taL na-nin xō-is-dai dō-ya-xōL-
they sat. And they began two men they did not
tsit hai-yal xu-Le-ei-mit a-ya-den-ne xūn-nai tai-din-nūn
know. And after midnight they said, "Friend, let us drink
water."
xa tcit-den-ne hai Lū-wūn hai-yal tcit-tes-del to-tecín tū-
"All said one of them. And they went to the
right,"
wim-mā yī-nāk tcit-tes-del hai-yal xō-is-dai na-nin nō-xō-
Along the south they went. And men two fell in
shore
nīn-ūn ūn-kyā hai-yal yī-nāk xa-xōes-lai yēu nō-taṇ-a-diñ
with they saw. And south they took Way at Nōtaṇadiñ
them. up
mil xō-niñ ya-is-loi nax-xūl-len mit hai-ya-mit nai yī-dūk
then they two deer-skins with. And across up the
faces wrapped
hill
ye-yā-xō-lai yeu kī-yan-ne-ke† kai na-ya-xon-nil-lai-eh hai-yal
they took Way Kyanike along they took them. And
them. up
djie-tań-a-diñ ya-xō-wil-lel-lei xas-lin-diñ kai ye-ya-xō-la-yei
Djiestańadiñ
they took them Xaslindiñ along they took
creek them.
hai-yal kūt a-dū-wūn ya-tel-wis xoī-kyā tsik-ke ya-te-mite
And for they were Their fringes they pulled
themselves afraid. dress off.
nō-ya-te-meL LeL-diñ yī-man nai-ya-xon-nil-la-yei yis-sin-
They dropped LeLdīñ across they took them. Southfork
from
tein-tecín kai ye-ya-xō-lai ya-te-it-tewū xoī-yal-wil-līl hai-ta
creek along they took They cried along. They camped Those
12
places

* Told at Hupa, July 1902, by Mary Marshall.
† The name of a creek.
yin-neL-iL ya-xoL-it-tcwe hai tsel-ne-wan ya-wit-tcwei hai-ta to see they made them where red obsidians were buried. Those

2 kit-La-xun nL-sai ya-sil-lai min-né-djó-xó-miL ya-nin-deL-ei venison dry was placed. After a time they got there.

lan xon-ta sa-an tai-kyúw ta ya-sil-lai hai-yal kút teit-del-se Many houses were Sweat- too were And they lived there, houses there. 

4 min-né-djó-xó-miL ya-kyú-win-tsít kit-ta-ya-wit-tsít hai-yal- After a time they pounded They soaked the meal. And
acorns.

mil. tsúm-mes-LóLn xo-teíñ tce-ya-niñ-yai tó-diñ tsís-di-yúñ-
a woman to them came at the She was river.

6 xoL-lan xo-teíñ ya-xun-neúw din-nún-xún-neúw-hwúk a-den-
old. To them she talked Hupa language way. She

ne hwe kún-na heín-nú-wil-ten da-xún-hwó-dún wúw-tcweL-dún said, “I too was brought long time ago, when I was growing.

8 heím-míc-dje-ë-dín hwe na-tel-kyó kút eñ hai-yóx a-ya-in-
My children as I am so big. That is the way they always

nú kin-na ta ya-del-tse kút wól-din-tañ min-né-djó-xó-miL do. Yurok too live here. You will get After a time

women used to it.”

10 míc-dje-ë-dín ya-is-tcweN ki-la-xútc naL xai hai-yal xóL-
babies they had; boys both children. And they

ya-xó-il-lik hai tsel-ne-wan hai wit-tcwei-ta min-né-djó-xó-
told them the red obsidians they are After a

buried places.

12 míc-un xoL-ya-xó-wil-lik hai da-xwed-dák ya-xó-qót ta hai-
time they told them how they stick too.

yal kút xoL-yai-din-ne-wíL-a kiL-La-xun kin-niñ-yau-nei tce-
And they learned. Deer to feed

14 ke-í-yauw hai-ya yí-man-teíñ ya-a-qót hai-yal ke-it-mil-lei always there across. They always And they drop, came out

stuck them.

hai-yal a-ya-den-ne da-xwed-de-en na-ya-xóS-dák-qót-de hai-
And they said, “Why wouldn’t if we stuck them?” it work

16 yal a-den-ne hai Lú-wúñ xa kút nas-deL hai mítc-dje-ë-dín And said one of “Very They those children.

well.” began to walk
And one evening sweathouse went in those kitdōn-xoi* hai-ya-hit-djit-ūn ya-xōs-qōt tai-kyūw me-tein hai-ya-xoi. And then they stuck sweathouse inside. And them

hit-djit-ūn xō-teiūn ya-xūn-neūw dau ki-ye xō-teiūn na-ya-then to them they spoke. No Again to them they reply.

xūn-neūw dau da-xūn-hvū-dūn-xōw xō-de-win-eL hai-ya-hit-spoke. No Long before they were dead. And

djit-ūn xō-liūc xūL wūn-na-is-deL tsel-ne-wan hwa-na ya-ya-then quickly loads they made ready. Red obsidian only they

kīn-en da-na-xō-dūn-win-an hai-ta xoi-na-yal-wil-līL hai da-brought They ran back. Those they camped along where places

xūn-hvū xoi-yal-wil-līL-ta hai-ta tsel-ne-wan xa-na-ya-wit-before they had camped. Those red obsidian they dug up places
tcwal yū-din-ne-mīL-ūn na-in-deL ye-na-wit-ya-hit yā-win-eL 8 along. Finally they got back. When she went in they were sitting there.

xe-e-ya-xō-wit-meL† hai-yaL hvūn-tcwīn mit. Lū-win-ten They had thrown away And "My mother," with she addressed part of themselves.

hāi-yaL-ūn a-den-ne hai doi-kyū-wil-le i a-den-ne dūn-da-ūn 10 And said that old woman, "Eh," she "who was said, that

nit-tcwīn-ā x a-hvūl-tcit-den-ne hwe-en dōn dūn-lūn-hvū-diū ill spoke to me I was that several

me-nūn-dī-ya hai hvū-wūn ke-wū-tcō-xōt-ten hai-yaL a-xūL-12 years ago. That from me somebody hid." And she said one
tcit-den-ne hwe dōn nauw-dī-yai hai-yaL-ūn xō-wa-it-da to her, "I have got back." And she handed her

mit-dje-ē-din hai-yaL-ūn kūt tcōn-tcwīt hai-ya-hit-djit-ūn 14 the child. And she took it. And then
tcō-xō-wil-lik a-tīn hai da-xwed-dūk na-is-deL hai-yaL-ūn she began to every-how they had Then
tell them thing travelled.

*Kitdōnxoi is a name given to those who have evil power. See, Life and Culture of the Hupa, p. 64. The Indians of this region were thought to be expert kitdōnxoi.
†They had cut their hair as a sign of mourning for the dead.
Datcwindin Xonaíswe.—Gooseberry-place Brush Dance.

One time they had a Brush dance at Datcwindin. Two young women sat on the roof watching the dance. Two strange men were noticed about the place where the dance was being held. About midnight one of the two girls who were sitting on the roof said to the other, "Xúnai, let us get a drink of water." "Very well," said the other. They walked along the river-shore toward the spring. The two strange men overtook them and carried them away toward the south. At Nőtañadíin they stopped and wrapped the girls' faces in double deer-skin blankets. Leaving the river they took them up Kiyaneke creek. When they had crossed Djictañañadíin and Xaslindíin creeks, the girls began to fear for

* Dindái mitewó is the name of a bird whose night call is immitated by the kitdōńxoi.
their lives. They pulled off the fringes of their dresses and dropped them by the trail that their friends might know which way they had been taken. At Southfork they were taken across the Trinity river and conducted along Southfork creek. They cried as they went along. At the camping places the men showed them where the red obsidians were buried and the dried venison was stored. Finally they came to their journey's end where there were many houses and sweat-houses.

After they had been living there some time they went down to the river shore to make acorn soup. A very old woman came down to see them. Speaking to them in the Hupa language she said, "I too was brought here many years ago when I was young. Now my children are as large as I am. These people are always stealing girls. There are Yurok women living here also. You will get used to it in time." After a while each had a child. Both were boys.

Their husbands showed them where the red obsidians were buried and taught them to kill deer by magic. The deer used to come out to feed on the opposite side of the stream. When they pointed something at them the deer always fell dead. One time they said to each other, "Why wouldn’t our husbands die if we did that way with them?" One evening after the children had learned to walk the men went into the sweat-house. The women standing outside did to them as they had been accustomed to do to the deer. They called to them but received no reply. Again they called but still they received no reply. They had already been dead some time. The women packed up their things quickly, taking away only the red obsidians, and started home.

They camped each night at the places they had camped before. They dug up the red obsidians at these places. When they got to their home one of them went into her mother’s house. The family were sitting about the fire. They had their hair cut in mourning for the lost daughter. "Mother," she said. "Eh," said the old woman, "who spoke to me in a forbidden manner? I had a daughter some years ago. They hid her away from me." "I am that daughter," the young woman said, "I have got back." She passed her child to her mother who took it. She told her people all that had happened to her since her disappearance.
The boy used to imitate the call of flint's grandmother (a bird) in the wood-room at night. He did not act like a human being and always sat with his back to the fire. They took care of him the best they could. He grew to be quite a large boy. Some of the people did not like him. After a time the two boys went away. For a while they used to come back occasionally. When they became men they ceased coming back.
IX.

Mimedakút Kyūwintsit.*—At Mimedakút She Pounded Acorns.

mī-me-da-kút kyū-win-tsīt hai tsūm-mes-Lōn hai-yāt mīt-
At Mimedakút was pounding that woman. And the
acorns
dje-ē-din xon-nat nał-qōl hai-ya-mīl xoł-na-se-il-de-qōl xe-
2
baby around her was And on her it kept She
creeping.
e-na-il-kis na-dīn xe-e-na-il-kis hai-ya-mīl tsīm-ma-xō-win-
kept pushing Twice she pushed it And the noise stopped.
it away.

sen hai-yal na-kyū-win-tsīt hai-ya-mīl na-teñ-en a-dū-win-na 4
And she pounded And she looked behind herself, again.
dō-xō-le-ne hai mīt-cje-ē-din hai-ya-mīl tce-in-Lat xon-ta
Was gone that baby. Then she ran out. House
min-na na-is-dil-Lat hai-yal na-is-its xō dō-xō-le-ne hai-yal 6
around she ran. And different in He was gone. And
places vain.
she ran
wil-weL na-in-dī-yai hai xō-is-dai hai-yal a-den-ne huce-en
at evening came home the man. And she said, “I,
hwū-wun nō-xō-le-e mīt-cje-ē-din hai-yal yōn nō-niñ-kas 8
from me is lost the baby.” And back of he threw
fire
hai kīl-La-xūn hai kin-niñ-in-ne-en a-dīt-diL-wa tce-na-in-
that deer which he had brought. He turned He went
back.
dī-ya-yei yis-xan-nei na-il-its-aX hai xon-ta mik-kin-dīn 10
out. Until morning he ran The house at its base
around.

hit-diL-jit na-il-tsān hai-ya ūn-kya tce-il-qōl-e-xō-lan hai-ya-mīl
then he found signs. There he saw it had crawled out. And then

tciL-teL-xa tciL-te-il-qōl-le-xō-lan min-nē-djō-xō-mīl nō-dū-win- 12
he tracked it. It had crawled along After a while it had made a
he saw.
thal-xō-lan tciL-te-ya-ye-xō-lan tciL-tsān hai xwel-weL-xō-
track he saw. He was walking He found the he had camped
along he saw.

*Told at Hupa, July 1901, by Mary Marshall.
lún-diñ kí-ye teít-tes-ya-ye-xō-lan na-in-nel-le-xō-lan a-de-xúñ
place. Again he had travelled he saw. He played he saw. Fasting
2 teít-te-in-nauw min-nē-djō-xō-míł. tsíl-tiñ teís-tewiñ-xō-lan
he travelled. After a time a bow he had made he saw.
min-nē-djō-xō-míł. le-na-nil-la-xō-lan min-nē-djō-xō-míł ki-
After a while a fire he had built After a while he saw.
4 yats da-síl-ten win-te-xō-lan hai tcū-win-yan teít-te-it-tcwū
birds lying on cooked he saw. These he ate. He always cried
something
hai xō-is-dai la-xō-win-te xon-na da-e-il-te dī-heō win-te
that man. All the time for him he left some-
things
6 mik-ke-nes ta min-nē-djō-xō-míł xôte tcū-win-kya-ō-we-xō-
squirrels too. After a time quite large he had become he
lan min-nē-djō-xō-míł kī-l-xūn teís-se-tel-wen-e-xō-lan
saw. Finally deer he had killed he saw.
8 hai-yal hai tcū-win-yan teít-te-in-nauw-xō-lan teít-te-it-tcwū
And that he ate. He always travelled he saw. He cried as he went
hai xō-is-dai min-nē-djō-xō-míł de-xōt-tsít teít-te-naue-we-xō-
that man. After a time short time he had gone along he
before
10 lan min-nē-djō-xō-míł xún-diñ tsís-len na-kyū-win-a-we-tsū
saw. After a time close he got. Singing he heard.
Woodpecker heads too were on a stick for him. After a time
12 de-de-xō-man-teiñ-6x na-kyū-win-a-tsū deük a-den-tsú
right across from him singing he heard. This way singing he heard.

Note.—This song was taken down from a phonograph cylinder and the
voice of a Hupa, by Miss Edith May Lee, class of '03, University of California.
A mechanical record, made on the Rousselot apparatus, has been
compared with this. The results as regards both time and pitch agree
almost exactly.
After a time he thought, "Poor never mind, fellow, let him catch up And for him he waited. And he over-

niL-xa hai-yal a-xOL-teit-den-ne Lax ai-ne-sen dik-gyũŋ took him. And he said to him, "Without I thought here reason,
mil in-ta-na-wit-ya-te dau teit-den-ya te niL-te-së-ya-te sai-kit-4 from he would turn back." "No," he said, "I will go with He saw you."
diũ-ũŋ-kya xon-nä-tũŋ-ta ki-yaue-med-dai* te-le-ne-xo-lan with surprise his eyebrows woodpecker color had become.

hai-yal a-xOL-teit-den-ne xa dön a-dō-xa na-nũŋ-ya hai-ya 6 And he told him, "All right for your go back and stuff

huit-te-siŋ-ya-te hai-yal na-tes-di-yai hai xon-ta-diũ na-in-with me you may go." And he went back. At the house he di-ya sai-kit-diũ-ũŋ-kya xon me tsis-tiŋ hai xo-ũt-ne-en 8 arrived. He was surprised fire- in lying his wife used to find place to be,

xon-diũ xo-kūt ya-na-me-dū-wiũ-a hai-ya-hit-djit a-dei hve-ne ashes on her piled up. And then his own only things

mux-xa na-na-kis-le kūt tce-na-di-yai na-tes-di-yai ki-ye 10 after he felt. He went out He went back again.

hai-ya xo-wuũ na-in-di-yai hai-ya-hit-djit-ũŋ mü-xa-tce-xo-len There to him he came. And then incense root
tciũ-wiũt-siũt hai-ya-hit-djit mül na-xo-wit-me hai-ya, kūt 12 he pounded. And then with it he bathed him. And kĩ-xũn-nai ya-is-len de-nō-xOL yĩ-nũk-ka-yi-duũk na-na-win-deL Xixũnai both From us southeast they are living.

hai-ya nōn-dik Here is the end.

TRANSLATION.

Mimedakůt Kyũwintsit.—At Mimedakůt She Pounded Acorns.

A woman was pounding acorns at Mimedakůt. Her baby while playing near her became hungry and tried to crawl up on her. She pushed it off. Again it crawled on her and again she

*The woodpecker-color eyebrows are a distinctive mark of the Kixũnai.
pushed it off. All was quiet. After pounding a while she looked around. The baby was gone. She ran out. She ran around the house and looked in different places. It was gone. When her husband came home at night, she said, "I have lost the baby,"

He threw the deer which he had brought on the bank back of the fire and went out again. He ran around outside aimlessly until morning. Then he found where the baby had crawled out under the house. Following its trail he saw where it had crawled along. After a while he saw its foot-print and knew that it had begun to walk. He saw where it had spent the night. He could see that it had played along as it travelled. The father journeyed without food. Soon he saw the boy had succeeded in making a bow. Then he found he had built a fire. Still further on there were birds already cooked lying on something beside the trail. He ate these. As the father went along he wept. Every now and then he found something left for him, cooked squirrels and small game. After a time he saw the boy had become quite large. Finally he found where he had killed a deer. He ate some of that which had been left for him. The father always cried as he travelled.

After a time he saw by the appearance of the trail that his son had gone along only a little ahead of him. When he came closer he heard him singing. Woodpecker heads had been left for him on sticks by the trail. Then right across from him he heard his son singing. Then the son thought, "Poor man, never mind, let him catch up with me." He waited for him. When the father came along the son said, "I just thought you would turn back from here." "No," said the father, "I will go with you." He was surprised to see that the son's eyebrows had become woodpecker color. "Well," said the son, "go back after your things and then you may go with me."

When he got back to the house he found his wife lying dead by the fire-pit covered with ashes. Groping about he found his own things and went back. The son pounded up incense root and bathed him with it. Both of them became Kixûnai. They are still living in the world to the southeast.
Tōdiñ KeïtLō.*—*By the River She Made Baskets.*

kin-teu-w-hwik-kút keit-tsai tō-diñ ke-it-Lō Lax
At Kinte'nehelküt a maiden lived. At the river she used to make baskets.

xa-a-lūn-win-te min-nē-djō-xō-miL kyū-wil-kyan kyū-win-ya
that she always did. After a time she was pregnant. Man

in-yan dō-teit-tsis wūn-xoi-kyūn na-î-ya min-nē-djō-xō-miL
she never About it her went. After a time

teit-tsai tea-xûte hai-ya-miL kút mal-yeox-a-teit-lau min-nē
she gave a girl. And she took care of it. After a birth to

djō-xō-miL wiū-kyā-ō hai-yal ki-ye na-kis-Lōn tō-diñ min-
time she made at the After

nē-djō-xō-miL ki-ye kyū-wil-kyan hai-ya-miL xō-djōx me-
a time again she was pregnant. And more she

dzes-la hai mitc-dje-ē-din ki-ye teit-tsai hai mitc-dje-ē-din
hated that baby. Again she gave That baby

ki-la-xûte hai-yal dō-mal-yeox-a-teit-lau hai-ya-miL hai tea-
a boy. And she did not take care of it. And that

xûte mal-yeox-ai-î-lū hai xoik-kil min-nē-djō-xō-miL xō-xûn-
girl always took care of her After a time she got

ki-la-xûte eî xe-e-wiL-wal yi-tsîn din-nūn-diñ miL-xot-da-
boy it was she threw away. Down the face of with she

kîl-wal xe-a-kai me hai-yal al-teit-den-ne xa-e hai tea-xûte 12
dropped basket in. And she told, "Come that girl.

hai-yal dau dî-wen-ne win-tewū hai mik-kil wûn win-tewū
And "No," she said. She cried. Her for she cried.

* Told at Hupa, July 1901, by Mary Marshall.
hai-yal wùn teit-tes-yai hai-yal na-te-lōs hai xea-kai
And from it she went. And she dragged the baby-
back basket

2 min-nīn-kūt-miL yū-din-ne-miL xa-na-is-lōs ye-na-wil-lōs xon-
by its bail. Finally she dragged She dragged it up. it in.
ta hai-ya-miL wil-wel-miL tein-nes-tete a-den-ne hai tea-
And when it was night they lay down. She said, that

4 xūte is-dō yis-xūn-de tein-dis-sit-hit te me-sit-dit-tete hai-yal
girl, "I wish in the when we blanket in we would and
morning wake up be lying,
is-dō nō-nīn-diī sil-la hai kyū-wit-diī-yūn-te yis-xūn-hit
I wish by our heads would that we shall eat." In the morning

6 tce-ya-in-sit-hit te me ūn-kyā sis-tete hai-ya-miL ya-xon-
when they blanket in they saw they were and ahead of
woke up lying,
nin-dīn ya-sūx-xūn kyū-wi-yūl hai-ya-miL hai-ya kyū-win-
them lay food. And then they

8 yan La-xō xa-a-ya-fiūn-win-te min-nē-djō-xō-miL kūt teū-win-
ate. Always they did that. After a time got
kya-ō hai kī-la-xūte min-nē-djō-xō-miL a-den-ne is-dō
big that boy. After a time she said, "I wish,

10 hvik-kil na-ke-dil-yai yis-xūn-de tein-dis-sit-hit nō-nin-diī
my brother, a string of to-morrow when we wake up at our heads
dentalla morning
sil-la yis-xūn-hit ya-xon-nin-diī ya-sīl-la La-xō-win-te xa-
would In the at their heads they lay. Always they
lie," morning

12 ya-ne hai-ya-miL hai mūk-ka e-il-lū min-nē-djō-xō-miL kūt
said that and it after- happened. After a time
wards
na-is-ya hai kī-la-xūte hai-ya-miL a-den-ne hvik-kil is-dō
he began that boy. And she said, "My I wish
brother,

14 yis-xūn-de tein-dis-sit-hit nō-nin-diī tsiī-tiīn sil-la hai-yal
to-morrow when we wake up at our heads a bow would And
lie.
kūt sil-la hai-yal kyū-win-nai-da teit-te-in-dil ki-yats teis-se-
it lay And to hunt they travelled. Birds he
there.

16 it-we min-nē-djō-xō-miL kūt xō-is-dai tsis-len hai-ya-miL
killed. After a time a man he became. And
kil-La-xūn teis-se-teL-wen hai-yal hai tsūm-mes-Lōn tsis-len
deer he killed. And woman she
became.
With that kind was filled their house. And in turn everything

he fished salmon for. Many he used to catch.

Birds made. And cribs of hazel they made. Birds

dry ten cribs there. And that kind were thing.

filled. They never saw their mother. After a

time dreamed that maiden. Next day in the

came in that young man. And he said,

"I this way dreamed a famine will be." And that

maiden too said, "I too dreamed that way."

And there was a several years.

people began after a time to starve.

in the moving she heard. Walking she found "Here," she said, it was.

brother it in.

your take." And she took it. She carried And

her children. That many there And she knew were.

in her husband. And said that woman,

"They came They were about those your brothers." And back.


a-tiĩ xa-unicode-de-wim-men ya-xo-xon-tau hai-ya-miL me-din-unicode-wa

ya-tiĩ de-wim-men hai-yaL kin-na-mats ya-is-etcwen ki-yats

kind was filled. And cribs of hazel they made. Birds

dry ten cribs there. And that kind were thing.

filled. They never saw their mother. After a

time dreamed that maiden. Next day in the

came in that young man. And he said,

"I this way dreamed a famine will be." And that

maiden too said, "I too dreamed that way."

And there was a several years.

people began after a time to starve.

in the moving she heard. Walking she found "Here," she said, it was.

brother it in.

"your take." And she took it. She carried And

her children. That many there And she knew were.

in her husband. And said that woman,

"They came They were about those your brothers." And back.
she thought, "Poor I better feed quick. And she fed the little one.

"All quick eat," she said. She was that afraid of

teū-wil-tewil wil-weL-miL na-in-dī-yai ye-kiū-en kil-la-xūn young man. At night he came back. He brought in a deer.

And she said, that woman, "I am glad my boy kē-yūn-te hai-ūn dō-teō-xō-net-en tce-na-in-dī-yai a-dūx-xūn I am going Then he did not look at her. He went back out. Fasting to eat."

6 yis-xūn-hit wil-weL tai-kyūw me tsis-daux hai-yaL kī- 3 the next day until night sweat- in he stayed. And again house

wil-weL-miL a-den-ne hai kē-tsans ye-nūn-dauw na-kiūn-yūn at night said that maiden, "Come in eat again."

And "No," he said. "Things gather together. Pretty this soon

nō-xon-tau meū na-kis-qōt-te nō-xa tein-niūn-yai hai nō-ta our house under he is going After us has come our father.

10 hai-de mal-yeōx-a-nō-tee-il-lū hai-yaL ye-na-wit-yai hai kē- That is always took care of us." And she went in the the one

tsan hai-ya-miL ta-kīm-mēL lan xwa-ya-kiL-kit hai-ya-miL maiden. And she made soup. Much she fed them. And

12 kyū-win-yan ta na-dit-teē-waL Lōk ta teē-teēwai xū-Le-ei- acorns beside she emptied Salmon too she buried in At down.

miL meū na-kis-qōt te-teēn win-a hai xon-ta hai tai-kyūw mid- under he poked. Under went in the house, the sweat- night the water house


16 dō-na-sil-kas hai-yaL xa-kyū-win-hwe min-ta hai-ya ūn-kyā was left. And she began to dig in the There she saw hall.

Lōk wit-tewa kyū-win-yan ūn-kyā kūn-na na-ya-du-wil-waL salmon buried, acorns she saw too were lying there.

18 hai kē-tsans a-ten That maiden did it.
TRANSLATION.

Tödiñ KeítLô.—By the River She Made Baskets.

A young woman, a virgin, who lived at Kintčūchwikut used to make baskets by the riverside. After a time she became pregnant. She wondered about her condition for she had not even seen a man. She gave birth to a girl and took proper care of it. When the child was quite large the mother made baskets by the river again. She became pregnant a second time. This time she gave birth to a boy. She hated it and never took care of it. The girl tended her little brother. After a time the mother was to be married and started to her husband’s house taking the little girl with her. She dropped the boy, baby-basket and all, down a steep bank by the trail.

"Come along," she said to the girl. "No," she said. She cried for her brother but the mother went off and left them both. The sister, seizing the baby-basket by the bail, dragged it up the hill and back into the house. When at night they lay down to sleep the girl said, "I wish when we wake up in the morning we would be lying in a blanket and something to eat would be by our heads." When they woke in the morning they found themselves covered with a blanket and food was lying by their heads. They always did that way. When the boy became large his sister said, "I wish, my brother, when we wake up tomorrow morning a string of dentalia would lie at our heads." In the morning it was there.

They always made wishes that way and they afterwards came to pass. After a time he began to run about. One night the sister said, "I wish when we wake up in the morning we would find a bow and arrows at our heads." In the morning there they were. Then they went hunting and he killed birds. Finally he became a man and killed deer. The girl was now a woman. They filled their house with dried meat. Then the boy fished and they dried the fish and stored them away. When their house would hold no more they made cribs of hazel. They filled ten of these with provisions. All this time they saw nothing of their mother. One night the girl had a dream. The next morn-

AM. ARCH. ETH. 1, 13.
ing, the young man, who now slept in a sweat-house, came in and said, "I dreamed there will be a famine." "I, too, dreamed that," said the sister. For several years there was a famine. The people about began to starve.

One morning the sister thought she heard someone moving outside. She looked out and saw a woman who said, "Here take your brother." She took it and carried it in. Then she took in another and another until she had taken in ten children which had been born to her mother. Last of all the husband came in. "I have come back," said the mother, "these your brothers were about to starve." "Poor things," thought the girl, "I had better hurry and feed them." She fed the smallest one and told the others to eat as fast as they could. She was afraid of the young man, her brother.

When he came back at night he brought in a deer. "I am glad my boy," said the woman, "for I am going to eat." He did not even look at her, but turned around and went out. All the next day he stayed in the sweat-house without food. The following evening the girl went to the sweat-house entrance and said, "Come and eat." "No," he said, "gather up your things. I have found our father; he has come for us. Soon he will push a stick under our house." The girl went back to the house and made a quantity of soup that they might all have plenty to eat. When the rest were asleep she emptied down some acorns and buried some salmon under the earthen floor. At midnight the father pushed a stick under both the house and sweat-house and they went of their own accord under the water.* There their father, a water sprite,† lived.

The next morning when the others woke up they saw they were lying without a house to cover them. The woman looked about but saw nothing left. Then she began to dig in the wood-room where she found acorns and salmon buried. She knew her daughter had done that for her.

*For another instance of this singular method of house-moving see p. 149.

†This sprite's name is Xaslinme Kûnteâwiltewil, "Riffle in young man." He lives in the riffle below the Miskût ford and has a love song which the Hupa men sing to win the hearts of the maidens.
XI.

The Cause of the Lunar Eclipse.*

min-Lūn eñ xō-ūt yi-ṭsin kūn nañ min-Lūn xō-ūt ya-
Ten there his west. Too there ten his where are wives

nauw-diñ teit-te-in-nauw hai xū-Le teit-te-in-nauw hai eñ
he goes up. He always goes. That one in the the always goes. That is one night

hai yeñ yi-ṭsin te tee-in-nauw-diñ wūn-na-ai-ya hai kil-La-
who way west in where he comes he hunts the deer. off the out

xūn tō kūt-teiñ kil-La-xūn hai-ya wūn-na-ai-ya hai a-den-ne
Water on deer there he always Those he calls hunts. saying

wū! wū! wū! hai-ūn min-Lūn teis-se-il-we na-diñ min-Lūn
"wū wū wū." Then ten he always Again ten kills.

he always kills. Then ten he always Then the going up takes on place his back.

teis-se-il-we hai-ūn min-Lūn ya-awūw hai-ūn ya-nauw-diñ
he always brings his house place. Then plenty stand of them

tein-ne-iñ-wuwe-hwei hai xō-xon-tau-diñ hai-ūn la-ōx da-de-
he always brings his house place. Then plenty stand of them

il-ya hai xō-liñ-ke hai xōl-tsai-tau hai Lūw hai-ūn wa-im
around his pets, the lions, the rattle- snakes, Then he always distributes

mil ye-i-yan hai La dō-yi-da-le hai-ya-miñ-ūn xō-kūt da-xō-
them. They The one never And on him they eat them. They always besides. Then they always eat them.

mil ye-i-yan hai La dō-yi-da-le hai-ya-miñ-ūn xō-kūt da-xō-
them. They The one never And on him they eat them. They always besides. Then they always eat them.

s-aww yai-xoi-i-yan mit-tis hai-ūn ye-xō-ne-il-ye hai-ūn
jump. They always besides. Then they always eat Then eat him him up.

tse-liñ hwa-ne noi-xwe-il-Lū hai-ūn hai me-tsis-yen xō-xūn-
blood only they throw down. Then that who stands her one in husband

* Told at Hupa, October 1902, by McCann, who has lived for many years on the left bank of the Trinity river, near the cañon.
The one who always travels at night has ten wives in the west and ten wives also where he rises. In the distant west he always comes out to the ocean and hunts the deer which live on the water. He calls them by saying "wū wū wū wū." He always kills ten and then ten more. Taking ten on his back he carries them to the place where he goes up into the sky. It is there his house is. Then his pets crowd around him, his lions and his rattlesnakes. He divides the deer among the animals but they are not satisfied with one apiece. They jump on him and eat him besides. They leave only his blood. Then Frog who stands in the body of her husband clubs them off and they desist. He goes down in the west, nothing but blood. There his wives brush together the blood and he recovers. He always goes back to the place of rising and there they make him well again.

His pets do not do that way with him every time. Sometimes they get enough and then they quit. When they are not satisfied with the food given them, then they eat him.
XII.

Origin of Fire.*

yi-man-a-kyũ-wiũ-xoi-yen en tse ya-wiũ-an hai-ũn na-nil-
Across the ocean old man it stones picked up. Then he hit
was
tseL il-tcĩn dau ũn-kya hai-yal-ũn kai-liũ mũk-kũt-de 2
them on each Nothing he saw. And willow its root
other.
yα-win-tan nũ-ũn-ũnas nit-tsai hai-yal-ũn ye-κιL-wis hai-yα-hit-
he picked up. He whittled dry. And he bored a holes.
it down And
djιt-ũn da-na-ũ-ũL-wir-a hai-yal-ũn tcιt-ũL-wir-wis sai-kit-dĩn 4
then he set another And he rolled it He was
on it. between his
ũn-kya Lit na-ũ-ũ-wiũ-a min-nẽ-djιL-xo-miL ũn-kya xoũ tce-
to see smoke come out. After a time he saw fire
nim-mas hai-yũ-kα̃n ᾱ-di-yau hai-yal-ũn ded xat a-ya-il-
rolled out. That is the it And now still they do
6
en-nei.
that.

TRANSLATION.

Origin of Fire.

It was the Old-man-across-the-ocean. He picked up stones
and struck them together. Nothing hapened. Then he picked
up a willow root and whittled it down to the dry part. He
bored holes in it and then setting another stick in one of the
holes, rolled it between his hands. He was surprised to see
smoke come out. Soon fire rolled out. That was the way it
hapened. They do that way now.

* Told at Hupa, July 1902, by McCann to offset a story by a Redwood
Indian which tells of the stealing of fire.
XIII.

The Coming of White Men.*

Winter time they said they are coming from the south. And
they said, "Some way you do. Something is coming." And
they said, "Already Southfork come."

And there some-thing they said, "Someway you do. Some-
some-thing they said, "Nothing they do." And they came down to Medildin.

Above on the other side the creek.

They said that he was at this time about as large as his grand-
son who is probably 10 years old. He appears now to be between 70 and 75 years of age.

The place is named for a man who used to say, when a child, sauw-titc-dint "Let me put the flour of seeds in my mouth." The baby name has established itself as the name of a family and their place of living.

*Told at Hupa, July 1902, by McCann, a white-haired old man who was born and has always lived at the northern end of the valley near the beginning of the cañon. He said that he was at this time about as large as his grandson who is probably 10 years old. He appears now to be between 70 and 75 years of age.

†The place is named for a man who used to say, when a child, sauw-titc-dint "Let me put the flour of seeds in my mouth." The baby name has established itself as the name of a family and their place of living.
den hai-yal-uñ mûk-ka-na-dû-wûl-a-diñ kai tce-te-del-ei went. And mouth of the Klamath along they came out.

hai-na-mit-La-diñ tak-a-diñ xôw diñ-kit-diñ ye-xôw me-nûn-

After that time three about four or about years
dî-yai mil a-ya-den-ne ta-des-la me-dîl mû-wûn nû-hên-

after they said, "Has come a boat ocean good place."*
dîñ hai-yal-uñ xoï-it-kai-yî-de mil xô-wil-lat kyû-wên-yâ-

Then Bald Hills from ran a man.
in-yan hai-yal-uñ a-den-ne di-hwô tin-diñ hai-yal-uñ kî-yauw-

And he said, "Something is coming."  
on-n-dîl-diñ xoï-tel-wêl hai-yal-uñ dik-gyûn xo-tcit-te-del

resting place† they camped. And here they came.

hai-yal-uñ Lûk-yî-dît-tîl-le ta xo-wa-ya-tel-lai lit-tsô-wîtc

And otter-skins they gave them blue beads

wûn hai-yal-uñ hai-de dûk-kai yî-nûk sa-win-den

for. And this way along south they went.

TRANSLATION.

The Coming of White Men.

It was winter when they heard they were coming from the south. "Let us make a dance or do something else," they said. "Something is coming." Then they heard that they had already reached Southfork. Southfork men ran down to Medildin and told them that the strangers did no harm. They came down to Medildin and camped for the night on the other side above the village. There they bought bear, fox, and coon hides, giving hatchets and knives for them. They came down here to Sauer-titediñ and camped on the north side of the creek. We ran away from them down into the cañon. They went on and spent the next night at Bloody camp. Then they say they went on crossing Pine creek at Martin’s Ferry. They went over the Bald Hills coming out to the ocean at the mouth of the Klamath.

Three or four years after that they heard a boat had come in at Trinidad. A Bald Hill Indian ran over and reported that something was coming. They camped at French camp. Then they came here. They bought otter-skins with blue beads. They went on this way up the river.

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* Trinidad.
† French camp.
The Coming of White Men.*

The first time pack-train came away from them we went.

2 me-dil-diį yį-dųk niįl-ate hai-yal xon-ta-teįn na-kis-deL
Medildin east they came. And houses among they came around.

din-nůw mū-wit-wat-de yō-xai-xō-win-sen Lit-tsō-wite tecm-
Manzanita its flour they all began to buy blue beads

4 miL‡ hai xoį-dje ya-tiį-te-ta miL-wa-ya-kin-dil-lai me-la ēn
with. Those their were strong traded with them. Some it hearts

was tsį-yûn-tes-dil-deL mitc-dje-ē-din ēn dje-łô ye-teų-wim-meL
we ran away from Babies it storage they put in.

was basket

6 hai-ya-hit-djit yį-nûk-a teL-ate hai-ya yį-nûk-a-yi-man-teįn
And then south they went. There south across the river

xoi-yal-weL hai-ya-miL xoČś teCM-liŋ‡ yō-xai-na-na-kis-deL
they spent And real dogs to buy they came back.

the night.

8 miL-teL-walte teCM-miL‡ teő-ya-te-xait hai-yal yai-.iįn-yan
Little axes with they began And they ate to buy.

One only they spent a then the up they went

night river with pack-train.

* Told at Hupa, July 1902, by the wife of Dan Miskūt. She was born at Medildin and lived there until her marriage. She appears to be about 75 years old. Her younger brother at the time of this incident was a small child. He was hid in a storage basket. He now has the appearance of a man of 65 or 70 years.

‡ The root of this word, -ate, indicates the undulating motion of a pack-train.

‡ The first syllable of these words is not a significant part of them. The aged narrator carried the last sound of the preceding words over and joined them to the initial sounds thus creating the syllable.

§ The word xo Łe is used to indicate that the Indian thing is meant before names which have been transferred to things introduced by white men.
When they first came along with a pack-train we ran away and hid. They came up on to the flat east of Medildiñ and went around among the houses of the village. They began to buy Manzanita flour with small blue beads. Those with brave hearts traded with them. Some of us ran away from them. The babies were hid in the storage baskets. They went across the river south of Medildiñ and camped for the night. They came back the next day and traded hatchets for the native dogs which they ate. After remaining only one night they went up the river with their train.
RELATING TO DANCES AND FEASTS.

The Young Man who Threw Himself with the Arrow.*

kin-teui-huek-kút na-tei-ditc-tcwem ki-xūn-nai la xō-xai
Kintecawwikút grew Ki×unai. One his son.

2 na-tses xon-noh-ai-diń na-tei-ditc-tcwem la kút xōl-na-xūns-
Arrow along side of him grew one with him to fly.

miń hai-ya-miń a-dil-ya-kič-qōtc xat me-it-tan hai na-tses
And he threw himself then he stuck to that arrow.

4 hai-yaL-un hai-yō min-nis-an sil-lai kút a-dil-nō-ke-it-qōw
Then those mountains standing to he used to throw
with it

hai-yaL-un tce-il-yō hai-yaL-un hai-yō tcux-xai na-xō-de-il-en
And he liked it. And that young man watched him.

6 sai-kit-diń ūn-kyā hai-yāk a-tcit-ya hai-yō na-tses ya-win-
He was to see the way he did. That arrow when he

surprised

tūn-hit ūn-kyā a-dil-ya-kič-qōtc-hit ūn-kyā me-win-tan-ne
picked up he saw, when he threw himself he saw, he stuck to it.

with it

8 hai-yaL-un a-teon-des-ne huec mit-dil-wa xa-auw-di-ya-te
And he thought, "I in turn am going to
do what

hai-yō a-ten hai-yaL-un huec na-nat-yai mił a-teon-des-ne
that did." And sun had gone then he thought, one

down

* Told at Hupa, December 1901, by Senaxon, whose Hupa name is
takilyu. He has for many years been the priest of the northern division
of the Hupa. He has charge of the Spring Dance, the Jumping Dance, the
Acorn Feast, and the Teexoltcwe rocks on the river bank above Takimitdin.
He shares the control of the White Deer-skin Dance with the priest of the
southern division. Since the death of his only son in 1899, he has refused
to assist in any of these ceremonials, which have been nearly discontinued
in consequence.
it-dō xō-lie-te nit-te-sil-lal-le hai-yat kūt xō-kyū-win-nan hai-yō
"I quick you would go And he went to sleep that wish to sleep."

tsis-di-yan hai-yat hai-yō na-tses ya-win-tan hit-djit hai-yō 2
old man. And that arrow picked up. Then that one
wil-duń a-tīn-āx a-teit-yaun a-dī-n-ya-kīl-qōte hit-djit me-
yesterday like he he did. He threw himself then he
was doing with it,
win-tan hai-yō teūx-xai a-ten hai-yar-ūn yō tse-tit-mil-a-kūt 4
stuck That young did it. And there Tsetitmilakūt
to it.

xōl-da-na-du-win-a-ai hai-ya teū-win-yen hit-djit a-teon-
with him it stuck up. There he stood. Then he
des-ne hai-yūk kūt dai-dik-kya a-ten hai-yar-ūn ki-ye a-di-
thought, "This it must be he has And again he
way been doing."
yana-kił-qōte yōt xō-wūn-kūt na-na-du-win-a-ai dik-gyūn
threw with There Xōwūnkūt it stuck up. Here
himself.

xa-ai-ūn-in-te hai-de na-na-du-win-a-ðiñ teit-dil-ye-te hai-
that will be Where it stuck up will be a dance.
done.

yai-ūn a-dīt-ya-na-kił-qōte hit-djit hai-yō tai-kyūw-diñ nō-
Then he threw it with himself. Then that sweathouse
na-wit-tan kūt da-na-na-du-win-a-ai hai tsel-ne-wan nō-na-
doors on it stuck up. That red obsidian door
wit-tan wil-tewen kūt hai-ya-hiit-djit-ūn a-xōl-teit-den-ne
was made of. And then he said to him,
dik-gyūn yi-nūk-a-yi-man e-nañ na-ťis-kił-dik-kik-kyō yai-12
"Here south across is hanging woodpecker scalps
kyū-wil-fats dō-ūn ā-teō-le-xō-xō-len ye-lūw mūx-xūs-tan-diñ
blanket of There is no way to get it. Watching along beside
strips.

hai-yō xō-wil-lik-te xas-lin-tau hai-yar-ūn a-teon-des-ne it-dō 14
that will tell crane." And he thought, "I wish

hai-ya nei-ya xa-te-he yī-heit-tsūn-te hai-yō min-nōn-ai-diñ
there I might go. What if he does see me that along side
yan-ai hai-yar-ūn kūt xu-le-duń a-dīt-ya-kił-qōte kūt hai-ya 16
sitting?" And in the morning he threw himself. There
da-na-du-win-a-ai hai-yō tse-tit-mil-a-kūt hai ya-na-kił-qōte
it stood up that Tsetitmilakūt. That he threw it again.
Some place mountains he threw on to. Now he threw it again. It is there it will stick up that woodpecker hanging. There it stood up. Near by it stood place.

Then he took it down. Not yet it saw him.

And then he threw him.

Then he took it along.

And he flew along. It did back.

That he threw again.

Then TsetitmilakAt it stood up.

In the morning when he came he saw hanging out.

"He!" he thought, about it.

from came Yimantūwiynai. He said, "My blanket it will be."
"No," he told him, "I am the my blanket Several one, it will be."

---

**TRANSLATION.**

**The Young Man Who Threw Himself with the Arrow.**

At Kintcuwhet'ikut grew a Kixunai. By one side of him grew a son and by the other side grew an arrow. This arrow was to fly with. When he threw it he stuck to it. He delighted in throwing himself to the mountains standing there. The young man watched him and was surprised to see what he did. He picked the arrow up and saw that he too stuck to it. He thought, "I am going to do as he does." When the sun was down he thought, "I wish you would go to sleep quickly." Then the old man went to sleep. The young man picked up the arrow and did as the father had done the day before. He threw it and stuck to it. It came down with him on Tsetitmilakut. There it stood sticking up. Then he thought, "This must be the way he has been doing." And again he threw it with himself. At Xowun-kut it came down. Here where it came down was to be the place for the dance. Then he threw it with himself. It came down on the sweat-house door which was made of red obsidian.

Then the father told the son, "There across to the south is hanging a blanket made of rows of wookpecker heads. There is no way to get it for a crane watching near will give warning."

"I wish I might go there. What if the crane sitting beside it does see me?" the boy thought. The next day the boy threw himself and came down on Tsetitmilakut. He threw himself again and came down on other mountains. From there he threw again and came down near the place where the blanket was hanging. He took it down. The crane did not see him. Still unseen by the crane he threw himself, carrying along the blanket. When he lit with the
arrow on a certain mountain he heard the crane cry out. From there he threw himself to Tsetitmilakút. Then he threw himself and came down at Kintcūchweikút.

When his father came out in the morning he saw the blanket hanging there. The one who used to live across the ocean to the south heard about it. "Hi," he thought, "that which he has done is good." And the Kīxûnai who used to live there said, "It will be my blanket." "No," he said, "I am the one who will own it." Here from the north across the ocean, Yīmantūwiñyai came and said, "It will be my blanket." "I am the one," he told him, "it will be my blanket." For several days Yīmantūwiñyai watched trying to get it, but in vain.
The Scabby Young Man.*

kin-te'w-hweik-kut k'i-x'un-nai tcit-te't-cwen min-la'n-ne
At Kinte'ushwikut Kix'unai one after the ten,
other grew

La tsun-mes-lon hai'-un na-na-tul-di'n mi'-ye tcit-it-te hai'-un 2
one woman. And stepping down under he used And
place to lie.
tcwun mil x'o-wun na-ya-de-it-tul hai'-un min-ne-di'o-xo'-mil
dirt with over him they used to drag And after a time
their feet.
a-xol-tcit-den-ne na-tsês mil-loi-ne xol-tcit-den-ne dik-gy'un 4
he told him, "Arrows you must he told him. "Here
feather,"
n'o-hol yi-nuk-a-yí-man e-na'n kil-dik-kik-kyô yai-kyû-wil-tats
from us south across it is woodpecker blanket of strips
sil-kyôs me tcit-dil-ye min-ne-djit me tce-i-yen hai'-un 6
lies in Dance middle in he always And
stands."
a-xol-tcit-den-ne xa wei-di'l hai-ya-tcin min-la'n xo mit-
he told him, "Come, we will There ten places
go."
tcin-a tsis-tetc nil-ne-djit min-la'n xo tsis-tetc hai xo'te 8
near it they lay. A little way ten places they lay. The very
from each other
min-ne-djit na-na-tsês hai-ya-hit-djit-ûn kât na-na-wit-kyôs
middle it hung. And then he took it down,
hai-yô te xo'-tis no'-nai-ya-di'u-wit-tal hai-ya-mil-ûn hai-yû 10
that blanket. Over he stepped. And that dis-
them
min-dai-tcin-di'n tsis-ten tce-xo'n-des-ne te no'-wun da-tcit-di'-
outside he lay found him "Blanket from he has taken
out. us
wil-kyôs tcit-den-ne xo'-la-me sil-la hai-yô na-tsês hai-ya-
away," he said. His hand in lies that arrow. And
mil-ûn a-di'-ya-na-kil-qôte me-dil-di'n yi-nuk-a-yi-man na-na-
then he threw it with himself Medildin south across it stood

*Told at Hupa, December 1901, by McCann.
dū-wiñ-a hai-ya nō-xō-awu-hwil hai xōl-tecū-wit-dil hai-yal-ūn up. There they kept those following him. And arriving

2 hai ya-na-kil-qōtc tse-mit-ta na-na-dū-wiñ-a-ei hai-ya-hit-

that he threw again. Tsemita it stood up. And

djit-ūn a-dil-ya-na-kil-qōtc hit-djit mis-kūt yi-man-tecīn

then he threw it with. Then Miskat across from

himself again.

4 na-na-dū-wiñ-a hai ya-na-kil-qōtc kai-nōn-a-diñ na-na-dū-

it stood up. That he threw. Kainōndiñ it stood

wiñ-a-ei hai ya-na-kil-qōtc yi-nūk na-na-dū-wiñ-a-ei est-tecīn

up. That he threw again. It stood up, Estcīn.

6 hai-yal xoi-e tecit-te-dim-nil hai-yal hai ya-na-kil-qōtc tse-yē-

And behind they fell one. And that he threw Tseye-

again.

diñ na-na-dū-wiñ-a-ei hai ya-na-kil-qōtc nīl-tāk-a-lai na-na-

diñ it stood up. That he threw Nīltākalai again.

8 dū-wiñ-a-ei hai-yal-ūn yī-da-xō-mīn-wa-tecīn lax a-tecil-lau

it stood up. And Yīdaxōmiwaełcīn without he did it.

reason

hai-yal kūt da-tecīt-dū-wiñ-kyōs Lai tecī-wiñ-kyōs-sil La-ai-ux

And he took it away. The taking it along really

one

dje-lō me nō-nūk-kyōs hai-ūn min-nē-djō-xō-mīn. xō-wān

djelō in he put it. And after a time to him

nō-na-wen-nin-deL na-nin yī-dūk-tō-nōn-a-diñe de-miL hai-ūn

to marry came two eastern water from. And

12 a-xōl-tecīt-den-ne nū-wān nō-na-wen-nin-deL hai xōl-tis-tsee

she said to him, "To you they came to marry." His younger

sister

ai-xōl-ne hai-yal-ūn xwa ta-kim-meL na-dī-yau mit-tsīn

kept telling And for him they made dentalia its meat,

soup

14 La-ai-ux tecīn-ney-ya-nei hai-yō lō-kyα-tce huva-ne hai-yal-ūn

Really he ate it, that scabs only. And

xōl-ya-tes-yai hai-yō na-tes-deL yō kin-tecū-hwil-kūt dūk-

with them he that. They went That Kintečūhwewikūt ridge

went one. back.

16 kan yī-dūk me-na-ya-is-deL hit-djit-ūn a-den-ne yō mil-lai

up they started back. Then she said, "That on top

xe-e-dū-waL-ei mī. ai-nin-si-ne yī-dūk-a-tō-nōn-a-diñ yī-man-
disappears over then you must think eastern water's edge across

the hill"
Hupa Texts.

Goddard.—Hupa Texts.

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tei'n xō-lūn tce-ni'n-ya tce-nin-del-hit a-xōl-teit-den-ne xō-
he must have arrived." When they got she told him, there
tsin-ne-wan ye-in-tāl-ne hai me-dil tō-ne-wan* me-dil ēn 2
"Carefully you must step that canoe. Black canoe it is in
hai ye-wit-kai-te hai-ūn ēn-ē na-wa hai kit-tal-tsit-xō-sin
that will come." And many were who were soaking
there acorns.
kōs-tan lūk-kai lax nō-nin-lūk-ne-wan hai-ūn xō-wūn 4
Hats white just dough put on the And at him
ground like.
Lō-xō-win-sen hai-yō a-in-te tcū-kal tce-wel hai xō-tei-na-
they laughed. That one how he walked carrying his quiver,
appeared
we ēn-te-ye na-xō-wil-loi nai-yeū-xō-mil a-xōl-teit-den-ne 6
How it his belt. From here and one said to him,
looked
hūō-wūn-dan nai-yeū-xō-mil kī-ye a-xōl-teit-den-ne hūō-
"My son-in-law." From here and again one said to him, "My
there a long way
wūn-dan min-lūn-xō-mil a-xōl-teit-den-ne hūō-wūn-dan-ne 8
son-in-law." Ten places from one said to him, "My son-in-law."
hai-yay-ūn kūt xon-ta ye-teū-win-yai hit-djit kūt ta-ya-kim-
And house he went in, then they made
meL hit-djit-ūn min-lūn me xō-tei'n ye-teū-win-xan hai 10
soup. Then ten in to him she brought in, that
sa-xauw hai-ūn a-ti'n me tei-net-yan ye ya-ten-des-ne kūt
soup. Then all in he ate up. " Ye!" they thought,
xō-lūn-tel hai-ya-hit-djit-ūn nō-kin-ni'n-yan hit-djit tai-kyūw 12
"he will be And when he finished, then sweathouse the one."
ye-teū-win-yai xōl-nō-kin-nil-lit hit-djit-ūn na-wim-me hit-djit
he went in. He finished sweating then he swam. Then
a-xōl-teit-den-ne dō-xō-lin-ta ēn xō-li'n tais-tsē dik-gyūŋ 14
he said to him, "No place it is there is sweathouse Here
wood.
no-hōl yit-de-yi-dūk hwa-ne ēn-te tais-tsē xon-nin-sōte ēn
from us northeast only there is sweat- Mink said
house wood. it.
hai-yay-ūn kūt tcit-tes-del mūx-xa hai-ya tein-nin-del hit- 16
And they started after it. There they arrived.

*"Water it looks like." One would be likely to slip and hurt himself
in such a canoe.

djit-ún teú-wil-kil hai-yó kin-es-tan la-ai-úx múx-xa-tce-teiñ 
Then he split with that Tan oak. Really to the root 
his hands

2 nón-dik-kil-lei hai-ya-hit-djit ya-na-is-kil hai-ya-hit-djit-ún 
that far he split it. And then he split it up. And then

min-Lúñ tsis-loi hit-djit kút na-tes-del tewó-la wil-loi xoñ 
ten bundles Then they went Five bundles him- 
home.

4 ya-wiñ-en yó kún tewó-la wil-loi ya-wiñ-en xon-nin-sóte 
he carried. That too, five bundles carried, Mink.

xon-ta-diñ mú-watc hit-djit a-tiñ le-na-is-loi hit-djit-úñ 
Village near then all he tied together. Then

6 xó-kút da-teú-wiñ-an hit-djit a-xól-teit-den-ne xó-tsin-ne-wan 
on him he placed it. Then he told him, "Carefully 
nón-awu-ne hai nim-meL-diñ hai-ya-hit-djit-úñ kút xó-tei-lit 
you must put the you bring place." Then he smoked 
it down himself.

8 hit-djit-úñ nó-nil-lit-hit tó-teiñ na-wim-me la-ai-úx yeú yí-de 
Then when he finished at the he swam. Really way down 
sweating river 
xañ-xen-nei hai xoi-de-ai xwed-dik-lya-ún-te hai kit-tat-tsít- 
he came up. His hair how it looked! Those soaking

10 xó-sín lax noi-nil-kit-ne-wan hai-ya-lat-úñ a-den-ne kin-teú- 
acorns just like fog it appeared. And one said, "Kintéú-
heik-kút múl út-ten teit-tes-la ne-xúñ tes-la xóL-teit-den-ne 
heikkút from he is drowning. Your is she told her, 
marrid husband drowning."

12 hai-yó hai-úñ xa-na-is-dí-ya-hit na-xól-tei-tewO-ig tai-kyúw 
that one. And when he came up he swept Sweathouse 
meük hai-ya-hit-djit-úñ a-xól-teit-den-ne xa xon-ta ye-naí-díL 
inside. And then he said to him, "Come, house let us go in.

14 yis-xúñ-de eñ kit-túk-kútc-te heik-kai xóL-teit-den-ne kút 
Tomorrow it is shinny will be my brother- he told him. 
played, 
ya-kyú-wiñ-yan hai-ya-hit-djit-úñ yis-xúñ-hit kút tce-xó-tei- 
They ate. And then next day he took him 
along.

16 ten hai-ya-hit-djit-úñ mil-kit-túk-kúlc xó-la me nó-nil-tan 
And then shinny stick his hand in he put. 
hai-ya-lat-úñ nit-ni-ni-teit la-ai-úx sík-kyas-sei ki-ye na-la 
And toward the ground Really it broke. Again another 
he pressed.
Goddard.—Hupa Texts.

xō-wa-in-tan kı-ye hai xa-a-teč-lau La-nai-ūx sik-kyas-sei he gave him. Again the same thing Really it broke he did.

kı-ye hai-ya-ūn a-den-ne kūt xa xa-te-he hai-ya-hit-djit-ūn
again. And he said, "Well, let it go." And then

xō-kyañ-ai-ke xa-win-tan miL-kit-tūk-kūtc tse-Lit-tsō eñ nít-
his arm he drew from skinny stick blue-stone. "It is
tcia-ña ya-dūk-kai tcis-teč-te xō-teč-den-ne hai-ūn hai
before wall stick he will make," he told him. Then that

yu-wūn-dim-miL-lei wil-weL-ei xa-ni-ya-xōL-in-9x hai-ya-hit-
went through. Until night they did that with him. And

djit-ūn kūt na-ne-wes-dil-lai hit-djit kūt na-ya-tes-deL hai-
then he won. Then they went home.

ya-hit-djit kūt a-teč-den-ne tsis-da-te hai-ya-hit-djit-ūn
And he thought, "He will stay," that one. And then

yis-xūn-hit a-teč-den-ne xō-wūn na-tes-di-ya-te hai min-Lān
next day he thought, "To them I will go back." The ten

xō-Lān hai-ya xōL-tis-teč kūn-na hai-ya-hit-djit-ūn na-tes-
his that one his sister too. And then he went

dí-yai na-in-di-ya-yei kin-teč-hwik-kūt hai-ya xōL-Lān wūn
home. He got back to KintcuM̆-hwikāt his brothers to.

hai-ya-hit-djit-ūn hai xōL-tis-teč aL-teč-den-ne yi-dūk-tō-non-
And then his sister he told, "To the eastern

a-teč-ña te-šL-te hai-ya xōL-Lān eñ meū-na-sit-tan La hwa-ne
water's we will Those his it meñasitan* once only

edge go." brothers was

miL xoi-kin-ne hai-ya-ūn kūt tcit-tes-deL det na-dil-le
with went around. And they two went. Now they are

hai-ya-tečn hai eñ xō-teč-dil-ye hai-ded xūn-nūk-ka tcit-dil-
there. This is his dance, this river along dance.

ye kyū-win-ya-in-yan-ta-dixn xa-a-kiL-in-te tcit-den-ne La
"In the Indian world that way they he said. "One

tsūm-mes-Lōn Lū-wūn kūn-na xō-is-dai-te hai tcō-xō-wil-
woman, one of too a man will be who will fix the

tcwel-liL-te hcue hweL-nis-te hai xoi-kyūn miñ-ya-te hai
dance place. My body his mind will come to who

xa-a-kyū-wil-leL-te.

* A head-dress for the Jumping Dance. See Life and Culture of the Hupa, p. 86.
The Scabby Young Man.

At Kinteūwhwikūt there grew ten Kixūnai and one woman. One of the brothers who was covered with scabs lay next to the steps in the sweat-house where the others stepped over him with their dirty feet. Once the head-man of the family commanded him to feather arrow-shafts. "Here across the river toward the south hangs a blanket made of woodpecker scalps in rows," he said. "The man who stands in the middle of the dance always wears that blanket." "Very well, let us go," said the brother who was covered with scabs.

They found ten men lying there a little way from each other. Right in the middle was hanging the blanket. The scabby brother stepping over them took the blanket down. The man lying on the outside first discovered what had hapened. "He has taken the blanket away from us," he cried. Then the scabby one in whose hand lies the arrow* threw himself with it. The arrow came down on the west side of the Trinity river south of Medildiū. Those who were pursuing him came there. He threw himself with it again. This time it came down at Tsemīt. Again he threw it landing opposite Miskūt. From there he threw himself with it to Kainoñadiū. Then he threw the arrow with himself back to Estcīn. Those who were following him fell behind. He threw it again coming down at Tseyediū. The next time he threw it landed with him at Niłtûkalai. Then without special reason he threw it to Yidaxomiñwateiū. Having succeeded in taking away the blanket he put it into a storage basket.

After a time two maidens came to marry him from the shore of the eastern world. "They have come to marry you," said the sister to the scabby brother. The stranger women made soup for them of dentalia meat. The scabby brother was the only one who could eat it. Then he went with them along the ridge from Kinteūwhwikūt toward the east. Before they left one of the

*See p. 205.
women told his sister that when the feathers on his head-dress disappeared behind the crest of the mountain she might know he had reached the eastern world.

When they came to the shore of the body of water which separates the eastern world from this, one of his wives cautioned him to step into the canoe with care. The canoe, which had come to ferry them across, was made of black obsidian, on which ordinarily one would slip and hurt himself. So many woman were making soup by the water's edge that the ground was white with their hats, as if dough had been spread over it. The women laughed at him as he walked along. His quiver looked as badly as he. When he was yet a long way off he heard someone calling him son-in-law. He heard himself called that way ten times.

When he came to the house of his wives he went in. They made soup and brought him ten baskets full. He ate it all. "Ye! he will be the one," they thought. When the meal was over the men went into the sweat-house. After the scabby one had finished sweating he went out to swim. Then someone said to him, "You can't find sweat-house wood around here. Northeast from here is the only sweat-house wood." It was Mink who told him this. Then they two went there after it. The scabby one took a Tan oak and split it to its roots with his hands. Then he split it up and made ten bundles of it. They went back each carrying five bundles. When they were near the village they put the wood down. Having tied them all together, Mink lifted them all onto the back of the scabby man. "Put them down carefully wherever you take them," he said.*

Then the scabby fellow smoked himself. When he was through he went to the river to swim. He came to the surface of the water way down stream. How beautiful his hair looked! There were so many women making soup by the riverside that the steam of the cooking settled over the place like a fog. One of the woman said, "That fellow who came here from Kintce−heikkit and married is drowned." "Your husband is drowned," she told one of the wives. When he had come up from the river,

*Compare p. 148.
now no longer scabby, he swept the sweat-house. "Come," said Mink to him, "let us go into the house. Tomorrow there will be shinny-playing."

The next day Mink took the stranger along to the game and handed him a shinny stick. When the one who had been scabby pressed down on it to test it, it broke. Mink gave him another which broke also. "Well, let it go," said the guest and drew from his arm a shinny stick of blue-stone.* "They will make a wall come between you and the goal," his companion told him.

He sent the balls right through the wall. They played until night. Having won, Mink and the man from Kinteūhewikut went home. "He will stay here," thought the father of the wives. The next day the one who had been scabby concluded to return to his brothers and sister. When he got back to Kinteūhewikut he said to his sister, "Let us go to the eastern world." He gave to each of his brothers a woodpecker head-dress. The brother and the sister went away. They are there now.

This along-the-river-dance is his. "In the Indian world they will do this way," he said. "There will be one man and one woman who will fix the dancing place. My body will come to the mind of the man who will do that."

*Compare pp. 147 and 149.
XVII.

The Passing of the Kixanai.*

hai-yal-űn yôt rel-diñ na-tel-dite-tcwen xō-xai la hai-
And there at Lediñ he grew his son one.

yal-űn xon-teū-wil-lau mil-la-kin-ta mil-la-kin-ta xon-teū-wil-
And he painted his wrists. His wrists when he had

lau-hit yin-ne-teū-wil-ten-nei hai-yal-űn hai kî-xûn-nai-ne-en
painted he put him in the ground. And the Kixanai used to be

ye-nes-git hai-yô a-teil-lau hai-űn mik-kyâ-teïñ tas-yai
it frightened that he did. And away from it they fled.

sa-win-den mik-kyâ-teïñ hai-yar-űn tse-kiri-dijen mit-Lô-we
They travelled away from it. And (a white its medicine
bug)

na-is-tcwen hai-űn hai kî-xûn-nai Le-nû-wil-nes ta-kim-mir-
made. And the Kixanai met together Takimit-
diñ hai tai-kyûw ni-kyâ-û-diñ† min-dai hai-űn Lû-wûn
the sweathouse large outside. And one of

a-den-ne dô la-ai-ûx tas-ya-hwûn ma nô-na-kin-niûn-ûn-te
said, "Not at once one ought to For it one should leave

hai kyû-wîn-ya-in-yan a-ûn-te‡ hai-ya-hit-djit-ûn me-dil
that Indians will do. And then canoe

tcïst-cwen hai-ya-hit-djit-ûn kût tcït-tes-lai me-dil-diñ yî-nûk-
he made. And then they started Medildin above

10 by boat.
a-ûn-man me-na-nil-lai hai-ya-hit-djit-ûn hai-ya xon-a-û-
across they landed. And then there they painted

wil-lau hai-ya-hit-djit-ûn niun-tsïs-deL§ teït-dû-wil-ye la xû-Le
them And then they danced. They danced one night.

12 selves.
Next morning they danced Then they came down. Tsemita
again.

* Told at Hupa, December 1902, by Senaxon.
† Compare Life and Culture of the Hupa, p. 12.
‡ For a general description of this dance and the places here mentioned see Life and Culture of the Hupa, pp. 82-3 and the map.
§ An old-fashioned word. The recent form is nin-is-deL.

me-na-nil-lai hai-ya-hit-djit hai-ya yis-xan kī-ye teit-dil-
they landed.  And then there until day again they

2 ye-ōx hai-ya-hit-djit yis-xūn-hit na-dū-wil-ye-hit a-dūk-kūt
danced.  And then in the morning when they had them-
danced again selves on

nō-nil-lai hit-djit-ūn kūt me-dil ye-teit-te-deL hit-djit deōx
they put  Then canoe they went in.  Then this
(regalla).

way.

4 yī-nūk-a-yē-man dit-tse-nō-nil-lai hit-djit-ūn kūt xot-dān-xen
up stream across they headed the  And then they floated
down.

hit-djit me-nin-tsis-deL hai-ya-hit-djit xot-dan-xen mis-kūt
Then in it they danced.  And then they floated Miskūt
down.

6 yī-man-tciūn me-nil-lai min-Lūn-diūn yī-man nō-nil-n-de-xen
opposite they landed.  Ten times across they floated
to shore.

hai-yal-ūn hai-ya kī-ye teit-dū-wil-ye yis-xan teit-dil-ye-ōx
And there again they danced.  Until day they danced.

In the again they danced.  Then they went down again.
morning
tse-lūn-diūn hai-ya kī-ye teit-dū-wil-le la xū-Le teit-dū-wil-ye
Tselūndiūn there again they danced.  One night they danced.

10 hai-ya-l-ūn yis-xūn-hit ki-ye na-dū-wil-ye hit-djit yī-nūk tce-
And next morning again they danced.  Then up river
in-di-qot-diūn mi-ye me-na-nil-la-yei hai-ya-hit-djit-ūn hai-ya
Tceindiqotdiūn under they landed.  And then there

12 kī-ye la xū-Le teit-dū-wil-ye hai-ya-hit-djit-ūn xū-Le-dūn
again one night they danced.  And then next morning
xot-da-wil-lai me-is-diūn me-nil-la-yei hai-ya la xū-Le
they went down.  Melsidūniūn they landed.  There one night

again they danced.  And then in the they danced
morning again.

hit-djit-ūn kūt me-sit-te-deL Lō-hwūn-kūt-tciūn Lō-heūn-kūt
Then they moved up Bald Hill.  Bald Hill

16 teit-dū-wil-ye-ei hai-ya-hit-djit-ūn yis-xūn-hit kī-ye teit-dū-
they danced.  And then next morning again they
wil-ye hit-djit-ūn deōx yī-man-a-yī-nūk din-nūn na-nū-win-
danced.  Then this way across south facing they formed a

18 dik dik-gyuūn na-nū-win-dik de hai ne-he na-ne-wit-dil-
line.  Here they lined up.  This we will look
in-it-te hai-ya-hit-djit-ún	
tas-ya-yei me-la	
dik-gyuñ yit-de-yí-at. And then they went Some here north away.
man-teiñ tas-ya-yei me-la
dik-gyuñ  yı-núk-a-yí-man-teiñ tas-
across they went, some here south across they
ya-yei me-la dik-gyuñ  yı-núk-a-yí-dukt-teiñ tas-ya-yei me-la
tas-ya-yei me-la went, some here southeast they went, some
denôw-kút-teiñ	
tas-ya-yei me-la de-nô-hoi, yit-de-yí-dük-teiñ
above us went away, some from us northeast
tas-ya-yei hai-yòw a-fit-te kyú-wín-ya-in-yan na-nan-deL-te
went away. This way they Indians when they
will do, become,
déük a-fit-in-te kyú-wín-ya-in-yan na-nan-deL-te hai-ún
this when it Indians when they become. And
way happens
ma a-ná-dit-ten hai-ded hai-ya-mil-úñ Lú-wúñ na-na-is-yai
for we did this. And one of them stayed around.
a-tecon-des-ne ke dai-dòw-hëun na-deL-tse ye ki-xûn-nai
He thought, "Well, where are living instead Kixûnai."
sai-fit-diñ un-kya Lín hëun teiL-tsan kai-lúw mit-ta-diñ
He was surprised dog only he found willows among.
hai-ya-mil-úñ xò-wúñ teiL-teiñ nû-wúñ 10
And to him he came. He said to him, "From you
sa-wín-den hai-yùn teit-den-ne xûn-në-yeùw-te kút dët
they have "Yes," he said. "I am going to talk. This
gone."
hea-ne kút xûn-në-yeùw-te x̂a hwe dët mëuk kûn-nà nái
only I will talk. Well, I this in too will
era ya-te kyú-wín-ya-in-yan me-nai-lúw-te kax kyú-wín-ya-in-yan
live. Indians I will watch. But Indians
na-nan-deL-te kút mit-diL-wa dò-xò-liñ kì-ye-diñ xûn-nûw-
when they then no more again I will become
yeùw xûn-në-yeùw-de kyú-wín-ya-in-yan dò-xò-wil-lel-liL-te
talk. If I talk Indians will be no more.
da-xò-úñ a-di-ya-te hai-yar-úñ me-is-La-dei tec-min-niñ-yôt-dei
They will die. " And he ran up. He drove out a deer.
hai-ya-mit-úñ ta-na-is-walL-ei hai-yal ta-na-is-ten-nei miL,
And he threw it out And he had taken then
of the water.
ëñ hai-yò kûn-na kút a-den-ne hwe kûn-na kút dò na-hëun-
it that too said, "I also must not
was one
At Leldin he grew with one son. He painted the wrists of the boy and then buried him. The Kixûnai who used to live there were afraid of what he had done and fled. They went away. A white bug made medicine. The Kixûnai met at TakimiLdin outside of the large sweat-house. One of them said, "We must not go away at once. We must leave that which the Indians will do."

Then they made a canoe and went up the river. They landed above Medildin on the opposite side of the river. They painted themselves and danced there one night. The next morning they danced again. Then they came down landing at Tsemita. They danced there all that night. The next day when they had danced they dressed themselves and got into the canoe. They headed the boat across the river and up stream. Then as they floated down, they danced. When they had floated down opposite Miskût they approached the shore. Ten times they came up to the shore and went back again. Finally landing, they danced there that evening and again in the morning. Then they went down to Tselûndin where they danced. After dancing the next morning, they went up the river and landed close to Teeîndiqot-diñ, where they danced that evening. The next morning they went down to Meûsdildin. There they danced one afternoon and one morning. Next they moved up to Bald Hill. They danced there that day. The next day they danced there again. Then it was they lined up facing the northwest. "This is the dance we will see," they said.

And then they went away. Some of them went across the ocean toward the north. Others went across the ocean to the south. Still others went to the southwest. Some went to the
world above us. And others went to the northeast. "This is the way Indians will do when they come. We did it for them," said the Kixûnai.

One of Kixûnai had not gone with the rest. "Let me see where the Kixûnai are who were living about here," he thought. He was surprised to see only a dog among the willows. He came up to him and the dog said, "They have gone away and left you." "Yes," said the Kixûnai. "I am going to talk just this once," said the dog. "I am going to live around here and the Indians come, I will not talk. Indians would be no more. They ran up the hill and drove a deer out. The Kixûnai threw the deer out of "I shall not be seen again either."
The Spoiling of the World.*

Lel-diñ na-tel-dit-tcwen yī-man-kyū-wiñ-xoi-yan tsūm-mes-
Leldin he grew Ylmanyūwiñxoiyan. Women

2 Lon nax hai xo-út sil-lin-te hai-ūn kyū-wiñ-ya-in-yan na-
two his were to be. Then Indians were
wives

nan-deL-te sil-len mił Lit noi-nil-kit hai-yō nin-nis-an nes-
to become, then smoke stayed in Those mountains that
one place.

4 noi min-nē-djōx āL-tsa hai-ya-mił-ūn dō-teū-wit-den nin-nis-an
stand half way that far. And he got lonesome. World
down

meūk tcit-tes-yai de mūk-kai yi-de tcit-tes-yai kūt nin-nis-
over he went. This on north he went. World
down

6 an meūk Le-na-in-di-ya-te sil-len mił ān-kya tsūm-mes-Lūn
in he got nearly round then he saw woman
sit-da tin-teūn-hwōn hai-ūn teū-wes-yō hai tsūm-mes-Lūn kūt
sitting goodlooking. Then he liked that woman.

8 Le-na-in-di-yai mił tcir-tsān hai tsūm-mes-Lūn yōt en kūn
He completed then he saw that woman there too.

kūt tcir-tsān hai kyū-wiñ-ya-in-yan hai tsis-da-diñ hai-ūn
He saw the child the he used to Then
stay place.

10 dik-gyūn yī-nūk nin-nis-an nōn-a-diñ kī-ye xūx-xai tcis-tcwen
here south the worlds edge again a child he made.

hai-ūn xōtc kūt wiñ-yen-nei hai-ūn yōn-e-yī-dūk tsis-ten
And quite he was able And back of the he lay.

12 a-den-ne Lel-diñ mūk-ka nō-aue-ne-en xo-ka-sa-an-ne yī-man-
Somebody "Leidiñ the fire pit cover on him, across
said,

yi-dā-teūn tce-il-La-de xa xō-lictc xō-teūn āl-le sai-kit-diñ
from the he is run. "Come, quick to him take-it He was
north ning along." surprised

*Told by McCann at Hupa, December 1901.
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ún-kya a-xölt-teit-den-tse da-xunt-dir-ye hai deöx tsis-dai to hear him say to him. "Where is he that here stays?"

hai-yarl-ún a-den-ne da-xwed-na nik-kyū-win-ya-in-yan-ne-en
And he said, "Why do you "Your child used to be
want him?"

dö̊n műx-xún-nai yin-ne-teū-wil-tiūn hai-yarl-ún já-ai-úx still alive in the ground they And really have put."

a-di-ye nö-na-kin-nit-kis xon-ta ye-na-wit-yai hai-ya-hit-djit-under he put his hand house he went in. And then himself

ún a-na-dis-loi hit-djit hai-yő xo-kyū-win-ya-in-yan yaa-girded himself. Then that his child be

wit-ten hit-djit a-dit-ta teū-wil-ten hai-ya-hit-djit-ún yī-man 6 picked up. Then in his he put him. And then across

ye-na-wit-kait hit-djit da-na-dū-win-Lat na-wil-dit-bal mit- he went. Then he ran down. He ran along
tūk-kai-kūt yī-na-tečiū na-na-wil-Lat dai-di-xūn-na na-wa-ne 8 South fork from the He ran down. There nobody walked
creek around.

na-nin ún-kya nir-tečiū din-nūn ya-n-a hai-á-n hai ye nihil Two he saw each other facing sitting. And that over some-there

hān wil-tewen* wūn tečiū-nūn-yai hit-djit xa-na-wil-ten hai- thing was made to it he went. Then he dug it out.

ya-hit-djit-ún hai-yarl-ún xon-diūn nö-na-nit-ten hai-yarl-ún And then fire place he put it. And
dūn-xö kī-ye yin-ne-nal-Lat min-Lūn-dīn win-te xa-a-na- 12 again in the ground it ran. Ten times always it did
dī-yau hai-ún xōte nın-nis-an tewin-dai-wil-ten dō-da-xō-a- that. And quite the world he spoiled. Would never

ún mūn-in-ne kyū-win-ya-in-yan xa dūn xa-te-he teon-des-ne 14 die it would people. "All right let it be he thought. that way,"

hai-yarl-ún kūt tčit-tes-yai ded mūk-kai yī-na-tečiū kūt tčit- And he went this on from the They


tčiū na-na-wil-La-dei dān-ye-xo-lūn yū-diū-hit xot-tū-wai-a- the he ran down. A while ago they Finally Xottow- hill had gone he found.

*Euphonistic expression for a grave.
kût tee-in-la-dei sai-kit-diân kai-kis-dê-ke teû-wil-la-le yû-diin-
kût* he ran out. He saw with Kaikisêke they were Finally
surprise going along.

2 hit na-tin-nôx-xoi tce-wil-lin-diân ye yû-wit-diân-hit-ûn mûk-
Natinôxoi Teewîlindân instead. At last the
ka-na-dû-wûl-a-diân tce-il-La-dei sai-kit-diân-ûn-kya kût yî-man
mouth of the Klamath he ran down. He was surprised already across
to see

4 dit-tse-nô-nil-la-xôl-lûn hai me-dîl hai-yal-ûn a-xôl-tecit-
was pointed the canoe. And one
den-ne yeû toûk-qal hai nin-nis-an tcein-da-wîl-ten hai-yal-
said "Away walks that world spoiled." And one
there

6 ûn a-den-ne dôn-ka-tsît hai-de hëçk-kyû-wìn-ya-in-yan
he said, "Wait, this
his child
heca-ne te-sôl-tin-te hai-yal-ûn Lû-wûn xoî-kyâ-nil-ten hai-
only you will take." And one of took it from him.

8 ya-hit-djit-ûn kût xon-teû-wil-lau hit-djit ye-teû-wîl-ten-nei
And then he painted him. Then he took him in.

hai-yal kût taû-xen-nei hai-yal-ûn xôn hai-ya na-des-de-qôt
And they floated. And he there tumbled around. himself

9 teû-wîl-tewu hai-yâ-hit-djit-ûn ta-detc xôn tein-niû-yaî Lô-
He cried. And then Smaller him came to,
hawk

me-we nai-kit-ta kit-la-xûn† tseûk-ka-yân-ai† xon-teû-tau
Cotton- Jack-rabbit, Ground-squirrel, Coyote,
tail,

12 nis-tan-ka-kit-tûk-göv§ min-ditc kit-na-dil miî-towân-tûl-tan
Pine-martin, Wildcat, Wolf, Fox,
kît-tsâi kis-tai-tewu hai-ya-miû-ûn a-den-ne xa dôt-ye
Hawk, Crow. And he said, "Come, dance,

14 hût-tsoi-xai hai-ya-ûn tceî-dû-wil-ye kût hai-yal-ûn a-xôl-
my grand-
And they danced. And he said
my children."

tcit-den-ne yeû teît-dîl-ye nô-na-niû-ûn hai nin-nis-an tcein-
to them, "Way dance he is leaving that the world he
over

*Pactah, a village opposite Weitchpec on the east side of the Trinity.
†"In the brush deer."
‡"Roek on sitting."
§"Log on runs."
da-wiL-ten ye-he is-dō da-xōk-he a-xō-wit-la hai-yal-ũn spoiled." "Yehe! I wish something would happen And to him."

na-tes-di-yai a-tecn-des-ne is-dō da-xūn-hwe-e kī-ye tcit-dil-2 he came back. He thought, "I wish somewhere again dance

ye nō-na-na-ũn hai-yal-ũn na-in-di-yai kai-kis-dō-ke hai-yal-I might leave." And he came back to Kaikisdēke And

ũn hai-ya kī-ye tcit-dū-wil-ye di-hveō sats ai-kit-ũn-xō-siũ 4 there again was a dance. Some bears did that.

hai-yal-ũn na-tes-di-yai na xō-il-kūt yī-nūk kai-te teon-And he came back across Redwood "South along it he
creek. will be,"

des-ne nax tcit-dil-ye nō-na-niūn-an hai-ũn yeū yī-dū-teiũ 6 thought. Two dances he left. Then way from the off north

na-wit-dal-hit a-xōL-tcit-den-ne ye-he it-dō da-xōk-he a-xō-when he came he said, "Yehe I wish something would

wit-la hai tīn-xe-neūw tsō-yōL-tel a-xōL-tein ye-he xa xon-na 8 happen who spoke the Gull he told, "Yehe! come for him
to him curse."

nō-a-diūn-xauw xōL-tcit-den-ne hai-ya-miL-ũn kūt xon-na nō-lay yourself. And for him she
down,"

a-din-niūn-xan da-xwed-dik-kya a-tecin-te ūo sai-kit-dīn-ũn-kya 10 placed herself. How she looked there. He saw with surprise

tsīs-sūx-xūn hai-yal-ũn xoik-kya-teiu yī-nūk nō-na-dū-win-tal lying there. And from her south he stepped away.

hai-yal-ũn nis-sate na-wit-dal miL a-tecn-des-ne xōL-neūte 12 And little ways he went then he thought, "Let me lie with her,
mūx-xūn-naue-dāl-te hai-ũn kūt xōL-tein-nes-ten miL La-ai-ũx having gratified myself I Then with her he lay then really
will go back."

a-de-xōL-kit La-ai-ũx yī-man xōL-ta-na-wil-lat xō-dje-e-it-14 she caught him Really across with him she went. He became against herself.

din-te-e-il-lū miL xa-na-xō-il-tūw unconscious then she kept lifting him out.
TRANSLATION.

The Spoiling of the World.

Yimankyuwinxoiyan* and the two women who were to be his wives grew at Leldîn. When the time was near for Indians to appear upon the earth the smoke which was a token of their coming was seen. It hung along on the mountains as far down as those which stand in the middle of the world. Yimankyuwinxoiyan got lonesome and started to travel over the world. He went down this way through Hupa toward the north. When he had travelled nearly around the world he saw a handsome woman living there. He liked her. Finishing his journey he came back where he used to live and saw his wives and his child.

Then he went away to the world’s edge toward the south where the handsome woman lived and became the father of a son. When the child was large enough to stand, his father told him to lie down back of the fire. Someone called out, “A Southfork man is running along from the north on the other side. He has the cover of the fire-pit on his head.” Yimankyuwinxoiyan said, “Quick, take the boat over to him.” He was surprised to hear the stranger asking, “Where is the one who lives here?” “Why, what do you want?” they asked him. “Your child they have put in the ground still alive,” said the messenger. Immediately Yimankyuwinxoiyan put his hand under himself and got up. He went into the house and girded himself.

Picking up his child he put him in his sack and crossed over. He ran down Southfork creek to Leldîn. There was no one to be seen walking about. He saw his former wives sitting facing each other. He went to that something (grave) which had been made. He dug out the child and put it by the fire. It ran into the grave again. He dug in out ten times and it ran back each time. It quite spoiled the world. People would never have died but for that. “Well, let it be that way,” thought Yimankyuwinxoiyan.

*Yimankyuwinxoiyan, “Old-man-across” is said to be the same as Yimantuiwai.

†It is customary for those who have touched a corpse to cover their heads lest the world be spoiled.
Then he started down toward Hupa after the Kixûnai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to Djictañadîn he found they had been gone some time. He ran on to the mouth of the Trinity. He was surprised to see from there that they were passing Kaikisdêke. He passed Natinôxoi Tcewilindîn and at last ran down to the mouth of the Klamath. There he saw the Kixûnai dancing in a boat which was headed across the ocean. One of them said, "Way over there is walking the one who spoiled the world." "Wait," called Yîmankyûwîn-xoiyan, "only take my child." One of them took the child from him, and having painted it, put it into the boat. Then they went away.

Yîmankyûwîn-xoiyan tumbled about on the sand in his grief and cried. Then Smaller hawk, Cotton-tail, Jack-rabbit, Ground-squirrel, Pine-martin, Coyote, Wildcat, Wolf, Fox, Hawk, and Crow came to him. "Come dance, my grandchildren," said Yîmankyûwîn-xoiyan. And they danced. Then someone said to the others, "Way over there, that one who spoiled the world is leaving a dance." "Ye-he!" he exclaimed, "I wish something would happen to him." Yîmankyûwîn-xoiyan went back. "I wish I had left dances for them at other places," he thought. He came back and arranged another dance. Some bears danced this time. He came back across Redwood creek and thought to go south. There he left two more dances. Then someone who was living way to the north said, "I wish something would happen to that one who did wrong." Finally he told Tsôyôttel to go and lie in the trail to tempt Yîmankyûwîn-xoiyan.* She did as she was told. Yîmankyûwîn-xoiyan was surprised to see her lying there but he walked on by her toward the south. Yielding to temptation he returned to her. Immediately she caught him against her breast and went with him through the water back across the ocean. As often as he became unconcious she held his head above water for him to recover.

*Compare p. 132 and footnote. In the former case the immortal beings wished to prevent the Indians' renewing their youth and becoming immortal. In this case they wished to prevent their securing the dances which are the peculiar possessions of the immortals.
XIX.

Formula of the Jumping Dance.*

kút hai kyū-win-ya-in-yan kī-xūn-nai sil-len hai-ūn hai
Already that Indian Kixūnai was Then that
becoming.

2 kis-sea-qōt wūn-na-i-ya la-djes wūn-na-i-ya kūt dea-xa-
kiseaqōt he worked on. Every day he worked on it. The time
win-den mil hai kī-xūn-nai sis-lin-te la me-tel-xa la-djes
was near when Kixūnai he was to One he finished everyday
become.

4 kyū-wī-yūl dō-kyū-wit-yan lax teit-te-te-tcwit hai kis-sea-qōt
food without eating so he completed that head-dress.
quickly the measure
hai-yal kūt dō-na-xū-wes-tsan da-xū-ūn-a-teit-yau xū-win-sen
And he was not longer That he was dead they all
seen.

6 hai-yal min-nē-djō-xū-mīl na-in-dī-yai lax hwe-en na-xōw-
Then after a time he came back. "Just I to tell you
lik-mīn hai-de nauw-dī-yai xa-a-in-in-te hai-yō yin-nūk-kūt-
this I came back. That way he there up-river on the
will do

8 tēin hai sa-xauw-sai-ke-xauw-dīn hai-yōt sa-ūn-te hai kin-ai-
bank. The soup-eating place that will be. That pipe

gyan hai mite-teīn na-sa-ūn-te yō kūn hai tei-dil-ye hai
that toward will lie. There too the dance; that

10 kyūn yōt sa-ūn-te dik-gyūn hai-yōt kī-xūn-nai-ta-dīn hai
too will be here. Over there Kixūnai world the

*Told at Hupa, November 1901, by Šenaxon.

This formula is repeated by the priest while preparing the ground
where the dancers stand in the Jumping Dance at Takimīldīn. He is
assisted in this work by a woman. The stones and sticks are removed.
The priest then strews the powdered roots of Leptotaenia Californica over the
ground on which the dancers are to stand. The formula is repeated as the
root is scattered. The priest does not drink water during the ten days of
the dance. He omits the customary daily bath in the river or otherwise it
will rain. He fasts each day of the dance until the ceremony is completed
for the day. He stripes his body with charred Leptotaenia root beginning
at his wrists.
A Formula of the Jumping Dance.

When that Indian was becoming a Kixûnai he worked making kiseaqot. He worked on them every day. He finished one each day without eating, so quickly he made them. They did not see him any longer. They thought he was dead.

Then after a while he came back. "I just came back to tell you what it is they will do up the river on the bank. That will be the place for eating the acorn soup. The pipe will lie buried there. That dance too will be held here. The way they do over in the Kixûnai world; that way they will make the dance here. In the way of the Kixûnai world they will dance." He, the priest, must not talk about the wind that blows from the south. He must talk about the ten winds which blow down from the world above. These will blow down here. Ye winds which never blow in the Indian world, blow down here. People will live to old age if they blow on them. He always pounds incense and scatters it there.
XX.

Daily Prayer of the Priest at the Jumping Dance.*

nais-xûn-te úl-kyō-wē-diû̱ nǐn-nis-an meûk ā-ne-en dō-
There will be everywhere world in. Clouds
sunshine used to be

2 na-xŏs-dil-le-te a-tiû̱ nĩ̱n-eL xōtc na-nas-deL-te nû-hwôn
will be no more. Everything that is good will become. Good
thing

3 kyū-wî-yûl na-tel-dite-tewin-te hai miL xōtc na-nas-deL-te
food will grow again. That with well they will live.

4 hai-ded din-tea-ne-en kyū-wîn-ya-in-yan dō-na-xŏs-dil-le-te
These sick used to be people will be no more.

These sick used to be with blow out to sea with you, that

hai miL din-tea-ne-en miL ta-nai-kyû-wes-sin-tee-te hai kyû-
That with sick used to be with blow out to sea with you, that

6 wîn-ya-in-yan miL din-tea-ne-en
people with sick used to be.

TRANSLATION.

The Prayer of Priest at the Jumping Dance.

It will be pleasant weather everywhere in the world. The
clouds which used to be, will be no more. Everything will be
as it should be. The good food will come again; it will grow
again. By means of it the people will live happily. This sick-
ness which the people used to have they will have no more. This
that the people used to be sick with, blow out to sea with you, O, wind.

*Told at Hupa, November 1901, by Senaxon.

This prayer is uttered by the priest each day as he sits before the
dancers during the Jumping Dance.
XXI.

*Told at Hupa, November 1901, by McCann. This is apparently another form of the formula told by Senaxon which is given above. The narrator called it one of his choicest stories, but said nothing of its ceremonial use.

**Origin of the Jumping Dance.**

ta-kim-mit-diīn e-nañ kyū-wiū-ya-in-yan-ne-en ki-xūn-nai
At Takimidiiñ it was, an Indian used to be, Kīxūnai
tsis-len-ne teit-dil-ye tcū-wes-yō hai-ūn nik-kyaux na-e-i-ya 2
became. Dances he liked. And much it used to rain,
mīt. a-den-ne xa dōl-ye tcs-da nik-kyaux nañ-ya hai-ūn
then he said, "Come, dance. Too much it rains." And
nin-nis-an meūk teit-tes-yai teit-dil-ye eñ xa-teñ-en hai-ūn 4
world over he went. Dance it he looked And
was for.
yū-wit-diīn-hit nin-nis-an meūk Le-na-in-di-yai hai-ūn tei-
finally world around he encircled. And he
tsan teit-dil-ye dik-gyuū nō-hōl yit-de-yī-dūk min-Lūn-xoi 6
saw dance here from us northeast. Ten places
nil-nē-djōx teit-dil-ye hai wes-yō teit-den-ne na-in-di-ya-hit
near they danced. "That I like," he said, When he got back
together
a-den-ne xa dōl-ye xa-a-fīn-te dik-gyuū kyū-wiū-ya-in-yan 8
he said, "Come, dance. That way here Indians.
will do it
hwe-eīn kūt te-sō-ya-te kyū-wiū-ya-in-yan dik-gyuū meū-
I am going away. Indians here if
na-hwīt-de xa-a-win-ne-liit-te La-a tsum-mes-Lūn nō-na-nit- 10
their time that will be done." Only woman he
comes one

ten hai-ye xō-wīt-tewet-te La xō-is-dai hai xō-is-dai yit-de-e
left who is to fix the place; one man. "That man north

tcit-tū-win-na-hwīt-te teit-den-ne hai tsum-mes-Lūn yī-nūk-a 12
will go," he said. "That woman south
tū-win-na-hwīt-te hai-ye xō-wīt-tewet-te dik-gyuū āl-tsa
will go. He who fixes the place here this far
nō-win-na-heit-te teit-den-ne dik-gyūn nō-hōl yit-de-yī-dūk will go," he said. Here from us northeast
2 ye na-wa-ye hai teit-dil-ye win-te teū-wes-yō hai-ūn min-
  in- he went. That dance all the he likes. And after
  time
nē-djō-xō-mil na-xō-wes-tsan kauw-kyū-wim-me* xon-na kin-ta
  a time he was found among the redwoods his eyes below

4 lū-hwin hai-ūn hai xoū xō-wit-dil-lau-mit-ūn-te hai-yal-ūn
  black, because he dressed up often. And
a-den-ne de-dōw hwa-ne na-heol-tsan teit-dū-wil-ye-lit-te
  he said, "This time only you see me. There will be dance

6 ta-kim-mit-ūn mik-kin yī-nūk noiw-kil-liit-te hai eū hai
  a-Takimidiā. Base of south it will be foggy. That is the
  mountains place
na-teūw-in-it-te hai-yūk a-win-ne-liit-te meū-na-heol mil hai-
  I will look back That way it will be. The time comes then that
  from.

8 yūk ai-kyū-wil-lel-lit-te la-xō xa-a-fin-te hai hwe-huin-nis-te
  way they will do. Always he will do the my body
  that one
xoī-kyūn miū-ya-te hai-ūn ān-Lūn-xoi-dīn-mil meū-na-sit-tan
  his mind will come Then from everywhere woodpecker
  head-dress
10 xō-wūn tein-ne-il-lūw hai-yal-ūn hai xoū xō-meū-na-sit-tan
  to him they always And his woodpecker head-
  brought. own dress
ye tce-il-lūw hai-ya-hit-djit-ūn hai kis-seaqōt kān la dje-lō
  in- he always And then the kiseaqot too, one djelō
  took out.

12 xō-wūn tein-ne-ū-wūw hai-ūn dō-tce-auw hai xoū-xwē hwe-ne
  to him they always And he never took that, his own only
  brought. out
tee-il-lūw hai-ūn min-nē-djō-xō-mil a-den-ne dō hwe-wūn nū-
  he used to And after a time he said, "Don't to me bring
  take out.

14 wit-lai-he kūn-na lūn hwe-hwē min-nē-djō-xō-mil dil-lea-xūte
  them. Too plenty I have. After a time deer-skin
  xō-wūn tein-tel-lai hai eū dō-xa-auw-ne-xō-xō-līn hai
  to him they brought. "That is I won't do that. This

16 hwe-ne dōń hai-ded hwe ai-kyūw-en hai hwe-ne dōń iw-e-yō
  only this mine I will do. This only I like.

*There is an isolated group of redwoods on the mountain-side opposite Takimidiā.
dō-yō-lūn-te hai-ded kin-la-xūn mit-tcit-dil-ye kyū-wiñ-ya-in-
They will quit this deer its dance. Indians
yan hwa-ne ai-kin-in-te hai-ded hwa-ne dōn wes-yō hai-
only this will do. This only I like." 2
yal-ūn dik-gyūn yit-de-yi-man-tciñ tcit-tes-yai sai-kit-diñ-ūn-
And here north across he went. He was surprised
kya la hwa-ne ye-tecū-win-ya do-wes-yō tcit-den-ne la hwa-
to once only they came in. "I don't he said, "once only see
ne ye-tecū-win-yai* hai hwe nai-ya-diñ a-ten-ka ye a-tin-te
they come in." The I live place the way instead they
hai min-lūn-diñ yec-tcin-nauw hai-yar-ūn dik-gyūn nō-hōl 6
Ten times they will And here from us
and come in.
yi-nāk-a-yi-dūk ki-ye tcin-nin-ya-hit ŭn-kya ki-ye na-diñ
southeast again when he had gone he saw again twice
hwa-ne ye-tecū-win-ya dō-wes-yō tcit-den-ne dō-tecū-wes-yō 8
only they came in. "I don't he said. He did not like it
like it,"
ūn-lūn-xwed-diñ xō tcin-nin-ya-win-ťe hai-ya na-wa-ye hai
everywhere in vain he always came. There he goes that
around
TakimiLdin̄ dance always. He likes it.

TRANSLATION.

Origin of the Jumping Dance.†

It was at TakimiLdin̄ the Indian who became Kixūnai used
to live. He liked dances. When it rained much he used to say,
"Come, let's dance, I don't like heavy rains." He went over the
world looking at dances. Finally he went around the world.
Over here northeast from us he saw a dance. They danced ten
places near together. "I like that," he said. When he got back
he said, "Come, let's dance. This is the way Indians will do

*By "they come in," a single performance of the dance is meant.
†Compare Powers' version in Contributions to North American Ethno-
logy, Vol. iii, p. 80. The author feels like apologizing on behalf of himself
and his Indian informants for the tameness of the form here given as
compared with that produced by Mr. Powers and the Indian Agent.
Here. I am going away. If Indians want to dance they will do it this way." He left directions that one woman and one man should fix the place. "The man will go north," he said, "the woman will go south." "The one who fixes the place will go this far," he said.

Here toward the northeast from us, he went to live where they always have the dance which he likes. After a time they found him among the redwoods. So often he had dressed for the dance his face had become black below the eyes. "This time only you will see me," he said. "When there is a dance at Takimitdïn it will be foggy along the base of the mountain toward the south. That is the place I will look from. This way it will be when the time comes. This way they will do. Whoever will do that will always think of me."

At every place woodpecker head-dresses they used to bring him, but he always took out his own. They always brought him the kiseaqït in a storage basket. He never took that, he always took out his own. After a while he said to them, "Don't bring them to me. I have plenty of my own." After a while they brought mounted deer-skins to him. "I won't do that way," he said. "This only will be mine. Only this one I like. The Indians will quit this deer dance, only this one they will practise. Only this one I like."

Here across the ocean to the north he went. He was surprised to see they danced only once. "I don't like it," he said, "when they dance but once. Where I live it will be ten times that they will dance." When he had gone from us southeast he saw only twice they danced. "I don't like it," he said. He did not like it wherever he went. He always comes to the Takimitdïn dance. He likes that.
XXII.

*Formula of the Acorn Feast.*

\[\text{ân-Lûn-xwed-diûn nin-nis-an meûk til-tcwin-ne-en dik-gyûn}\]
Everywhere world over used to grow here
\[\text{na-nô-di-ya kyû-wiûn-ya-in-yan dû-Lan yû-wiûn-yûn-hwûn-te 2}\]
let it come People little must eat.
\[\text{dû-Lan tcû-wiûn-il-he tiûn-ye Lan tcû-wiûn-yûn-sil-len-te}\]
Little even if he eat as if much he eats it seems.
\[\text{ki-yaûw dû-yit-dit-te-wil-le-te ûn-Lûn-xoi-hwe-ûn-te dik-gyûn 4}\]
Birds must not like it. Every kind here
\[\text{ye na-nô-di-ya hai nin-nis-an meûk til-tcwin-ne-en.}\]
let it come that the world on used to grow.

TRANSLATION.

*Formula of the Acorn Feast.*

Whatever has grown any where in the world in time past let it come back here. The people must eat but little. If one eats but little he shall feel as if he had eaten much. Birds must not like the food. Let every kind come back here which used to grow in the world.

XXXIII.

*Formula used at the Tcezôltcwe Rocks.*

\[\text{na-xûl-tûn na-xûl-tûn dû-wes-yû nûn-xûs-tiûn.}\]
Let it get Let it get I don’t like frost.
\[\text{soft. soft.}\]

*This formula is repeated after the feast is eaten and the people have gone away. The priest repeats it while standing close over the fire which is renewed to consume the remains of the feast. See Life and Culture of the Hupa, pp. 80, 81.

†Told at Hupa December 1901, by Senaxon. Said by the priest while bathing the Tcezôltcwe rocks with incense root, *Leptotaenia Californica*, and warm water. Life and Culture of the Hupa, p. 80.
Formula of the Spring Dance.*

Everybody sang.

2 wil-tu nis-satc-xo-luw na-dil-le-lei hai-yal do-teo-wil-lun hai-sang. A little way it went back. And he stopped. And

yal na-lu-wun me-kyu-wil-tu hai-yal nis-satc-xo-luw nas-dil-

another one sang. And a little way it went


ago

hai-yal-un ki-ye lu-wun me-kyu-wil-tu nis-satc-diin da-na-du-

And again one of them sang a song. Little way it went back.

6 wit-ya-yei tak-kun me-kyu-wil-tu hai-yal-un xa niin me-

back. Three of them And, "Come, you

ki-te no-niin-uhn-hit un-kyu nis-satc-tce-xo-luw nas-dil-len-ne

sing."† When he he saw a little way it had gone back.

finished

8 din-kin me-kyu-wil-tu hai-yal-un hai deox me-nit-tcwit mil

Four sang. And that here he put aside then

na-lu-wun me-kyu-wil-tu hai-yu-mil tcw0-la-ne me-kyu-

another one sang. And five had

10 wil-tu hai-yal-un na-nei-in hai-yu kit-tecint hai-yal ne-satc-

sung. And he looked that sickness. And a little

at it
tce-xo-luw na-at-lu-e-xo-lan hai-ye-xo xo-lun a-di-ya-tel

way it had gone back. That way he found it would do.

out

12 hai-yal ki-ye me-kyu-wil-tu hai-yu-mil xoT-tun me-kyu-

And again he sang. And six had

wil-tu hai-yal-un na-nei-en sai-kit-diin nis-satc-tce-xo-luw

sung. And he looked. He saw a little way

* Told at Hupa, December 1901, by Senaxon.

This formula is repeated by the priest while he collects the bark used for the fire of the dance. He goes alone, or with a virgin, to the mountainside west of the TakimiLdin, setting out in the middle of the afternoon and returning after dark.

† The speaker was probably Yimantuwinyai. See p. 127.
nas-dil-len-ne-xο-luNu ye-nes-git kút-xο-luNu xa-a-fin-tel xos-tuN
it had gone back he It was afraid. That it will do. Six
found out.

me-kyų-wiL-tų ki-ye na-Lu-wuN ki-ye me-kyų-wiL-tų hai-
had sung. Again another one again sang. And
yə-kit-din me-kyų-wiL-tų hai-yuN nis-saL-tuN na-dil-le-lei
seven had sung. And a little way it had gone
back.

ye-nu-wil-giL-lu hai-ýo me-kyų-wiL-tų hai-yuN a-dų-win-nel-
It kept getting that singing. And he said,
afraid of

lil nis-saL-tuN-xo-luN nas-dil-len-ne hai-yuN ki-ye na-Lu-
a little way it has gone back. And again another
wuN me-kyų-wiL-tų hai-yuN ke-nim-min me-kyų-wiL-tų hai-
one sang. And eight had sung.

hai-tewiL-kút hai miN-LuN-din me-kyų-wiL-tų mĭN hai-yu
the wood. The tenth he had sung when then
hit-djit-ůN kút no-nin-tan hai-ya-hit-djit-ůN hai-ýo tewiL
he put it on. And then that wood
hai miN-na taL-êN nö* hai-ya-hit-djit-ůN ki-ye na-Lu
that around he stood up. And then again another
me-kyų-wiL-tų hai miN xoN miN-na teiL-teiYai hai-ýo miN-
sang. That with fire around they went. And
LuN-din yis-xaL-nei hai-ýo teiL-na-luN teiL-wa-din yis-xaL-nei
ten days; that he built fire five days;
hai-ýo teiL-dil-yé kún teiL-wa-din yis-xaL-nei xo-djox da-xoX
that they danced too five days. Really bad way
dų-teiL-neiL hai-ya-hit-djit-ůN kút dų-te initial lan-nei
he never talks. And then they stopped.

min-LuN-din yis-xaL-nei miN na-nei-en hai-ýo kit-tci
Ten days when he looked that sickness
un-teiL-neiN miN-nis-an meük sai-kit-din-ůN-kya dů-na
used to be seen world in he saw with surprise was

*A large block of wood is placed in the middle against which many pieces of bark are leaned.
xõ-len-ne na-is-dau-we-a-xõ-lûn kût xa-a-win-nelt-te kyũ-gone. It had melted away. "This way it will be

wiŋ-ya-in-yan na-nan-del-de hai-yôx a-den-de ye-nes-git-te Indians when they come. This way if he sings it will be

hai-yóx a-kyû-wil-lel-lil-te hai-yal nû-hwôn-ťx na-na-wit-diL-te This way it will do. And good the people will

live again.”

**TRANSLATION.**

**Formula of the Spring Dance.**

Everybody sang a song. One of them sang a song. The cloud of disease went back a little way. He stopped and another sang a song. It went back a little way. While he was singing it went farther back. Again one of them sang a song and it went back a little way. Three of them had sung. "Come, you sing.” When he had sung he saw it had gone back a little way. Four had sung. When he had finished that song another one sang. And when he looked he saw it had gone back a little way. He found out it would do that way. Six had sung. Again another one sang. Seven had sung. It had gone back a little way, it was afraid of that one’s singing. "A little way it has gone back,” he said. Again another sang. Eight had sung. Again another one sang. Nine had sung. He was surprised to see it had gone back a little way.

The sticks of wood were leaning up. Then when the tenth on had sung he put the stick in the fire and leaned the bark around it. Then they sang another song and danced, circling around the fire. The ceremony lasted ten days. Five days the priest built the fire and five days they danced. He carefully avoided saying anything wrong. When they stopped after ten days, he looked. He was surprised to see that the sickness which had been in the world had gone. It had melted away. "This way it will be when Indians become. If they sing this way it will be afraid. If they dance around the fire this way the people will live happily again.”
XXV.

*Origin of the KinaLdûn Dance.*

Yî-man-tû-wîn-yai xô-tse hit nô-na-nin-deL da-tce-it-da
Yîmantûwenyai his both lived there. He always
daughter

Lûw-xan tce-e-xauw a-xôL-tcit-den-ne kit-na lan a-xôL-tcit- 2
Eels he always He said to her, “Cook many.” He said to
caught.

den-ne nit-tai xô-tcin kit-tiûn-en-ne hai-yal kût kit-te-û-wûw-
her, “Your to him carry them.” And she used to
uncle

hivei hai-yal yî-man-tû-wîn-yai xon-ta ya-a-wûw da-tcit-de-
carry And Yîmantûwenyai house used to He used to
carry.

il-Lat xon-nin-diûn hai tce-niû-ya-tel-diûn hai-ya nô-û-wûw
run ahead of her. The she was going place there he put down

hai xon-ta tai-kyûw kûn-na hai-yal ke-i-yan hai-yal na-te-
the house, sweathouse too. And he used And she
to eat.

it-dauw miL xoûn kûn kût ya-na-ke-û-wûw miL da-na-de-
always then he too used to pack up. Then he ran
gone home

il-Lat xon-ta xô-tsit-da da-na-sa-an hai-yal xon-nin-diûn na-ne-
back, house on his head sitting. And ahead of her he used

it-wûw xa-a-xoi-il-lû a-xôL-tcit-den-ne dû yû-dûk tceit-tes-iû†
to carry Always he did He told her, “Don’t look up.”
that.

hai-yal-ûn min-nê-djô-xô-miL tceit-teûn-iû-hit üûnyya yeû daôx 10
And after a time when she she saw on upper
looked up trail

*Told at Hupa, June 1901, by Robinson Shoemaker, a man about 30
years of age. His father and mother, both quite old, are unusually well
supplied with myths and formulas.

KinaLdûn means a girl who is undergoing her first menstruation.
Life and Culture of the Hupa, p. 53.
A story similar to this is told of Coyote.

†The third person is used here in a prohibition of general application
as also in pp. 135, 1. 3; 150, 1. 2.
yin-nûk xon-ta tce-wel-le hai-yal-ûn kût kin-nûn-iû-hit kût
south house someone And when she came
carrying along.
2 xon-ta sa-ûn hai-yal-ûn kût kyû-win-yan hai-yal-ûn na-tes-
house was And he ate. And she had
tere.
gone home then Yimantûwînyai packed up. And
4 na-in-dî-ya-hit a-den-ne hwe e-nañ yi-dûk tei-en hai-ûn
when she got she said, "I it was up I looked and
home

dûn-hveô-ow daôx yin-nûk xon-ta tce-wel-lei hai-yal-ûn yi-
obody upper south house was carrying And
trail along."
6 man-tû-win-yai a-den-ne da-xô-ye na-teên-iû-xô-lan yôn din-
Yimantûwînyai said, "Wrong you looked it was. Back of
the house
nûn nin-tsa sel-wal-te hai-yal-ûn kin-nal-dûn-tsê teis-
facing sit down. I am going And kinaldnûn stick he
to shake stick."
8 tcwen dûn-hwe-e en dô-tcô-xôL-tsîs hai-yal wil-wel-mil
made. Nobody it was he saw. And after night
ûn-kya xô-Lit-wil-sîL-tse ye-xô-ta-an xô-wit-tse xon-ta meûk
he heard heavy footsteps. They ran in. It was house inside.
crowded
10 yis-xan teîL-waL-x yis-xûn-hit da-dîL-Lan tein-nûn-yai
Until they danced. Next night more came.
morning
yis-xûn-dîn-dîn-hit da-dîL-Lan tein-nûn-yai min-lûn-dîn yis-
Next night after that more came. Ten
12 xan-nei mil dô-ye-na-wit-yai mit-dai mil máx-xa-tce-xo-len
days after he did not come in. Outside from incense root
de-de-iû-ksîs kin-ne-sô-yûn-te tcit-den-ne xô-Lûk-kai tes-yai
he threw into "May you grow he said. Dawn it came
the fire.
14 mil dô-ya-xôL-tsân hai ye-teû-win-yai nô-nûn-an mil tsim-ma-
then he did not see them. He came in. They stopped then
dancing
na-xô-win-sen xon-ta meûk me-na-kyû-wil-tû nô-nûn-an
the noise stopped house inside. He sang again. He stopped.
16 min-tsit-da hai me-na-kyû-wil-tû xôL-yai-wit-kit-dei de-nôw-
In the smoke they sang again. The fog took her away. To the
hole
TRANSLATION.

*Origin of the KinaLdûn Dance.*

Yûmantûwiñyai and his daughter lived by themselves. He used to fish for eels and when he had caught some he would say to his daughter, "Cook plenty of them and carry them to your uncle." When she had gone with them Yûmantûwiñyai would take the house on his head and, by following a trail higher up on the mountain, run ahead and place it where the imaginary uncle was supposed to live. He would also bring the sweat-house. He used to eat the eels himself.* After his daughter had started back he would take the house on his head again and run back, so that on her arrival she found it as she had left it.

He used to tell her not to look up as she was carrying the eels, but one time she did look up and saw someone carrying a house along the upper trail. When she got to the place, the house was there. Yûmantûwiñyai ate the eels as usual. When his daughter had gone home he took up the house and carried it back. When the girl got home she said, "I looked up and saw someone was carrying a house along the upper trail toward the south." "It was wrong for you to look," said Yûmantûwiñyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaLdûn dance stick. He saw no one, but after night-fall he heard the sound of many feet. The invisible people ran in until the house was crowded. They danced till morning. The next night more people came and the

*For other devices employed by Yûmantûwiñyai to gratify his greed, compare pp. 129, 130.}
night after still more. After the tenth night they ceased dancing. Standing outside Yímantūwiinyai threw incense root into the fire praying, "May you live to be men."

When it was dawn he did not see them. He went into the house. When they ceased dancing the noise stopped in the house. He sang again and stopped. The invisible ones sang in the smoke-hole. A cloud enveloped her and took her away. They took the girl with them to the world above. They are dancing there now. The girl became a perpetual kinałdūn. They always dance there; only when the Hupa dance here they stop up there.
Directions and Formula for the Brush Dance.*

xō-Lük-kai tes-ya-te mit. in-na-iūw-dük-kai hai-ya-miL-ūn
Dawn is about to then I always get up. And

yī-nūk yōn xō-Lit e-iūw-tewe† yit-de yōn kūn-na yī-tsin yōn
south- corner a noise, I make northern corner too, west- corner

ekūn-na hai-ūn kin-nūr-xō-iūw-tewe hai kyū-win-ya-in-yan
too. Then I notify him, the persons

kyū-wa-na-it-tūw
he who gives back.

ded-deL nin-nis-an nē-djit xoi-kyai hīL nō-na-nin-
- This world the her grand- both they lived. middle daughter

del hai-ya-mit-ūn min-nē-djō-xō-miL kyū-win-ya-in-yan
And after a time child

xon-nis-te me tel-tewen kūt xei kyū-win-ya-in-yan nan-deL-te
her body in grew. "Xei! Indians are going to become

sil-len kūt mil-lit-de noi-uit-kit xōt-tecit-den-ne hai-ya-mit-ūn
it seems. Their smoke is every- she said. And

where,"
xō-wūn dū-win-teat hai mitc-dje-č-din xō-an sil-len-ne-en
from her it got sick that baby. Out of her it came.

And she thought, "What kind is it with

me-wit-dil-na-te hai-yō mite-dje-č-din hai-ya-miL-ūn a-xōL-
we shall steam it that baby?" And she

* Told at Hupa, December 1901, by the wife of McCann who is the only person living that has performed the ceremony.
† The noise made consists of one or several knocks on the wall with the hand and the call "ha ha ha." This is to notify the people of Teindintax, the world below, that they must give back the spirit of the sick. To make sure the omission was not accidental, the attention of the narrator was called to the fact that she had mentioned only three of the world-quarters. She volunteered no information as to why the fourth had been omitted. The world of the dead is underground toward the west. It is likely the east is not associated with the dead. The Hupa are never slavish adherers to the world-quarters.
‡ Here begins the formula.

AM. ARCH. ETH. I, 16.
"You must go. And she went out. She told her.

"You must go. And she went out."

She went.

She went.

She was surprised to see something stood here from us southeast.

And she saw that plant. And that toward

And then she put it that baby. It was evening. And

And then she was surprised to see

And then she went. And she dug it that wild ginger. out

And then a xaisa in she put it. Under

And then she saw with surprise pitch sticks.

And then she put the ends in the fire.

And when well

And then she thought

And then she thought, "before one night will pass. That way they will do," (the dance)
teon-dest-ne hai-ya-miï-ün ki-ye a-teon-dest-ne do-ixo-liï Lai
she thought. And again she thought, "Not only
mit-lo-we na-dil-üi hai-ya-miï-ün ki-ye a-ixo-teit-dent-ne 2
medicine will be." And again she told her,
ke ki-ye xan-te hai Lō hai-ya-miï-ün kút ki-ye tce-nin-yai
"Well again look that plant." And again she went out.
for it
xai-nit-te hai-yaL-ün hai tce-nin-yai ün-Lün-xwed-diï xo 4
She looked and she went out. Everywhere in
for it.
teit-teï-en na nai-wit-in-il dik-gyün yï-dûk tō-nōn-a-teïn
she looked. Once she looked here eastern water's edge.
teit-teï-in-hit ün-kya niï-nis-an Lük-kai* na-dũ-wïn-a-ëi hai-
When she looked she saw mountain white standing up.
yä-miï-ün teït-tes-yai hai-ya tce-nin-yai-hit ün-kya mïk-kin-
And she went. There when she came she saw at its
dïn na-la xïn-nis-tec-len hai-ya-miï-ün me-teïn teit-teï-en 8
base floating a cup. And in it she looked.
hai-ya-miï sai-kit-diï dï-hï-cë dï-me-sa-uum Lō he me-sit-tïn
And she saw nothing was in it. A not was in it
plant even
hai-üï hai mïc-dje-ë-diï miï-sa-wïn-xïn-te wûn teûk-qal 10
that the baby in his mouth she After it she
walked.
hai-ya-miï-ün deôx na-teï-in-hit ün-kya do-ixo-len-ne hai
And this way when she looked she saw it was gone that
xïn-nis-tec-len na-la-ne-en hai-ya-miï-ün deôx yi-ïtsïn na-
cup floating used And this west way
teiï-in-hit ün-kya kit-tï-kût† ye ün-kya da-nat-la-le hai-
when she she saw Kïtï-kït instead she saw it floating.
yä-miï-ün ki-ye hai me-teïn teït-teï-in-hit ki-ye dï-hï-cë 14
And again it into when she looked again nothing
do me-sa-üm hai-ya-miï-ün a-teon-dest-ne da-xwed-hit-ki-
was in it. And she thought, "I wonder why
yanï-üï a-dï-ëïe-tsan hai miï-sai-xïn-te hai do-na-il-tsan 16
I didn't find it, that I will put in its That she did not
mouth." I didn't find it. That she did not
mouth."
ûn-kya ki-lai-gya-diï yi-dûk ye na-lat-ðe de-dit-de xo-wïn-na
She saw Kïlaïgyadin above instead was The expla-
the mouth. nation was

*Mount Shasta.
†"Paddle mountain," opposite Orleans.
tce-a-xūs hai xūn-nis-tce-len hai-yal-ūn ki-ye hai-ya tcin-it flew, that cup. And again there when

2 niū-ya-hit me-tcit-teñ-en hai-ya-miI-ūn deōx na-teñ-in-hit she arrived into it she looked. And this way when she looked ūn-kya xot-nūn-diū yī-dūk ye ūn-kya na-lat-de hai-ya-miI-ūn she saw Bluff creek above in- she saw it was And stead floating.

4 mite-tciū tcit-tes-yai me-tciū tcit-teñ-en hai-yal-ūn deōx to it she went. In it she looked. And this way na-teñ-en sai-kit-diū dō-xō-len-ne ki-ye yē Le-nal-diū yī-dūk she looked. She saw it was gone again. Way Weitchpec above

6 ye ūn-kya da-wil-la-le na-lat-de mis-đje mit-ta-diū dai-dit-in- she saw it was floating. It was fog in. "Where stead floating
diū-yan iūne-tsūn-te hai Lō teon-des-ne hai-yal-ūn deōx am I going to that med- she thought. And this find ieine?"

8 na-teñ-in-hit ūn-kya Le-nal-diū mī-ye ye na-na-lat-de Le-when she looked she saw Weitchpec under instead it was floating.
nal-diū mī-ye na-miI-e x na-na-lat-de hai-ya-miI-ūn xō me-Weitchpec under in a circle it was floating. And in she vain

10 tcit-teñ-en ki-ye diI-hue-e dō-me-sa-an dō-xō-liū Lō hai-yal-looked in. Again nothing was in it. There was med- And not ieine.

ūn la-a a-na-di-yau La-ai-ūx ta-nē-djit yī-de tes-lat-dei once it did that. Really in the middle down it floated. And in the middle of the river again

12 tce-xōl-tewe-diū yī-dūk-ken-tciū hai tse na-da-ai yī-de-tecin-Teexōltewedīn above, where rock stands in lower side the river tcīn ye ūn-kya na-lat-de hai-ya-miI-ūn ki-ye xō me-tciū instead she saw it floated. And again in into it vain

14 tcit-teñ-en hai-ya-miI-ūn ki-ye xa-a-di-yau ki-ye ta-nē-djit she looked. And again it acted the Again in the middle same way, of the water yī-de tes-lat-dei hai-ya-miI-ūn mūk-ka tcit-tes-yai sai-kit-diū-down it floated. And after it she went. She saw with

16 ūn-kya tewite na-niū-a-diū yī-de-tein-tecin ye ūn-kya na-la surprise wood across place* on the lower instead she it was side saw float-

* Cappel, the place of the fish-dam.
hai-ya-miL-űn mite-teiń tee-niñ-yai míł da-wes-lal di-hwe-e
And to it she came then it stayed. Nothing still.

dō-me-sa-an hai-ya-miL-űn kī-ye xa-a-di-yau xōte ta-nē-djit
was in it. And again it did that. Right in the middle.
yī-de tes-lat-dei mūk-ka tcit-tes-yai kī-ye sai-kit-diń űn-kyə
down it floated. After it she went. Again with surprise she saw
xō-xōte-diń mī-ye ye na-lat-de hai-ya-miL-űn hai-ya kī-ye
Peewan creek under in- it floated. And there again she stood
mite-teiń tee-niñ-yai me-teiń tcit-ten-en sai-kit-diń di-hwe-e
to it she came. Into it she looked. She saw nothing
dō-me-sa-ţan hai-ya-miL-űn a-teon-des-ne dai-dit-diń-yań ĭuwe-
was in it. And she thought, "Where am I going that med-
and then again it did that Really
way.

ta-nē-djit yī-de tes-lat-dei mūk-ka tcit-tes-yai mūk-ka-na-dū-
in the down it floated. After it she went. The mouth of the middle
wūl-a-diń tee-niñ-ya-hit űn-kya yī-man-a-yi-de na-lat-de hai-
Klamath when she saw across to the it was came out north floating.

ya-miL-űn a-teon-des-ne xeī teon-des-ne deōx xon-niñ nō-na-
And she thought, "Well," she thought. This her face when
way

ta-űn-hit xon-na kūt-tō na-dit-te-mēL a-teon-des-ne da-
she turned her eyes their water fell. She thought,
xwed-dūk-ki-yaux ĭuwe-tsūn-te hai Lō hai-űn xa-nit-te hai
"How I wonder can I find that med- Then she looked
icine!" for it.
yal-űn xō-wūn nō-nūn-dil-lat hai-ya-hit-djit tō-noi-kit-tūwe-diń
And to her it floated back. And then along the shore
yī-nūk na-tes-di-yai hai na-tes-dil-lat na-ne-it-en hai mit-ðůk
south she went. That floated back. She looked at that beside
na-te-it-dauw yī-nūk nō-tal-a tee-niñ-yai hai-ya me-nūn-dil-
she kept South Redwood she came There it floated back.
walking.

lat hai-ya-hit-djit-űn kī-ye tcit-tes-yai hai na-te-dil-lat
And then again she went. That floated up
mūk-ka tō-nūwe-hwōn-diń tee-niñ-ya-hit űn-kyə yī-man-yi-tsīn
after her. At fresh water when she came she saw across to the west
out

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ye na-lat-de hai-ya-miL-ûn La-ai-ûx xû-teiûn na-dû-win-tewit in- it floated. And really to her it was shot stead

sil-len xû-wûn nû-nûn-dil-lat hai-yaî xû me-teiû-tën-en hai-it. To her it got back. And in she looked in. vain

ya-miL deôx na-teû-en sai-kit-diûn-ûn-kya yeû yi-dûk xon-ta And this way she looked. She was surprised way east a house to see

sa-ûn hai-ya-miûn a-teoûn-des-ne hai-ya ye-weep-ya-te hai-ya-was And she thought, "There I will go." And standing.

miûn teit-tes-yai ye-teiû-win-ya-hit ûn-kya dû-kyû-wiû-le she went. When she went in she saw an old woman

ya-ûa hai-ya-miûn a-xûl-teit-dën-ne dû-ii-tsûn-te-xû-ûn hai sitting. And she told her, "You can't find it that anywhere

Lû kût wiû-dûn-diûnée deû-de-ai ye-win-yaï hai-ûn nût-teiû-med- Day before into my head it came. And they said of icine. yesterday

den-ne xû kyû-win-ya-in-yan hai-yûk a-dû-yau xû xa-nit-te you, "Her child this way it did. In she looks vain for

Lû yûn-yi-dûk da-sit-tûn hai ne-xûn-nis-tce-len hai-ya-med- There in the sits your cup." And

icine. corner

miûn wûn-nû-kin-nil-lai hai-yû da-sit-tan hit-djit de-nûw-then she put her hand on that sitting there. Then up to

kût-teiûn ya-win-tûn-hit ûn-kya me nû-nûn-xûts hai-yû da-the sky when she held it she saw in something fell.* That

teû-wit-tîl na-it-ddî-âû dit-tse hai-ya-miûn xû-wa-teiû-xûn she was crosswise pointing. And to her she gave holding up

hai-yû a-xûl-teit-dën-ne tûn-xauw-ne hai-ya-miûn hai nin-mite-that. She told her, "You take it And your along.

dje-ê-dîn mis-sûn-xauw-ne baby its mouth put it in."

* Dil-tewag mis-sits "pine bark," Pinus Ponderosa, is the medicine used which in this first case fell from above.
DIRECTIONS.*

Kút hai tce-iūw-wauw mil hai mil na-na-iūw-me
I get through then that with I bathe it speaking

Hai-yó ki-ma-ū xū-Le-dūn-dīn a-tiū mil na-na-iūw-me 2
that medicine. In the morning all over I bathe it

Mil la-xō-win-te nō-na-iūw-xauw hai tin-ta-dīn-dīn kiū
then always I leave it. In the woods sticks

Lūk-kyūw nil-man nō-ke-iūw-qūt hai-ya mūk-kūt da-e-iūw-lūw 4
forked each side I always set up. Them on I lay

Hai dje-ki-yats-tse da-na-kin-neu-eL hai-ya-hit-djit hai-yō kiū
the pitch sticks. Crosswise I lay them. And when those sticks

Nō-ke-iūw-qūt tse mūx-xūs-tan-dīn nō-iūw-aaw hai tse dje-ki- 6
I stand up, stones along side I put. The stones pitch

Yats-tse mūk-kūt da-e-iūw-tūw mūx-xa-tec-xō-len kūn-na hai-
sticks on them I put, incense root too.

Ya-mīl-ūn ka-de e-it-da mil hai-yō mūx-xa-tec-xō-len-ne-en 8
And a while it lies then that incense used to be there

Xōn-tecin de-na-de-iūw-mil hai-yal-ūn hai-yō tse nūk-kūt-tecin
fire in I put. And the stones back from the fire

Nō-na-iūw-lūw hai kiū Lūk-kyūw kūn dō Lax nō-na-iūw-mil 10
I always put. Those sticks forked too I do not drop

Nū-hweōn̄-x nō-na-iūw-lūw na-iūw-loi-hit hein-nīn dō Lūk-kai
Properly I always put When I tie them up, my face never is white.
them down.

Lū-hein hein-nīn na-iūw-Lū̄ hu-il-la-kiū kūn-na na-iūw-Lū̄ 12
Black my face I paint, my wrists too. I make

Lū-hein hweik-kūn-kiū-dīn kūn-na hweik-kiū-kiū-ne kūn-na
black on my shoulders too, my ankles too,

Hweik-kiū-ye kūn-na hweit-ta-dī-me kūn-na tseŭk mil na-na- 14
my thighs too, my chest too. Tseŭk with I tie

Iūw-loi nīt-cēwin dō-nauw-ai nū-hweōn hwa-ne hai tci-tē-my hair. Dirty things I do not wear, good only. The utensils

*The formula is repeated while the priest pounds the medicine at the beginning of the ceremony, which is held at night. Then as she herself explains she bathes the patient. For further information concerning this ceremony see Life and Culture of the Hupa, p. 67.
tcwiṅ a-tiṅ huče-e-il-lu di-hće-e dō-xō-tcin nō-naue-aw—all become mine. Nothing for her I never leave
hai-yō xo-küt xoṅ naue-we.
that one over fire I wave.

TRANSLATION.

Directions and Formula for the Brush Dance.

I always get up at dawn. I go to the south corner of the house and rap and call, then I do the same at the north corner, and last at the west corner. I do this to notify the people of the under-world that they must give back the soul of the sick person who is to be treated.

THE FORMULA.

In the middle of the world there lived a woman with her granddaughter. After a time the granddaughter became pregnant. "Hei," exclaimed the grandmother, "it looks as if the Indians were about to appear," she said. "Their smoke in everywhere." The baby contracted some sort of sickness from its mother before its birth. The child was born.

"What shall we steam the baby with," thought the grandmother. "You must go out and try to find the medicine," she told the granddaughter. She went out and looked over the world. She was surprised to see something standing toward the southeast. Then she saw it was the herb, and going to it she dug it out. It was wild ginger. Placing it in a basket she put it under the baby and steamed it with it. It was then evening. At dawn she noticed the baby was feeling around in her armpit.

The old woman went out. When it was light she was surprised to see pitch sticks lying there. She carried two of them into the house. Having lighted them in the fire she waved them over the baby. When it was broad daylight she stopped. "Hei," she thought, "Indians are soon to come. It may be their babies will take sick from them. They will think about us. With what shall we make them think about us?" "Oh, yes," she
found, "one night will intervene between the dances. That is the way they will do. There will not be one medicine only," she thought.  

Then she told her granddaughter again, "Go out and look for an herb." She went out again to look for it. She looked everywhere in vain. As she looked toward the east she saw Mount Shasta standing there. She started toward it and when she came near she saw a basket-cup floating at its base. She looked into the cup but saw nothing in it. There was not even a leaf which she could put into the baby's mouth.  

She walked along after it. She turned her eyes away and when she looked again the cup was gone. She saw it floating by Kiököüt. She looked into it but there was nothing there. "I wonder why I can't find the medicine which I am to put into the baby's mouth?" she thought.  

Again she missed the cup. She saw it floating by Kilaigyadiñ. It had floated by her. When she came where it was, she looked into it again. She looked away again and it was gone. She found it floating by Bluff creek. She went to it and looked into it. Again it disappeared and reappeared in a fog above Weitchpee. "Where am I to find that medicine?" she thought.  

When she looked away again it was floating around below Weitchpee. She looked into it but there was no medicine in it. Again she looked away and the cup floated down the middle of the river. She saw it a little above Texöltewedini below the rock that stands in the water. Again she looked into it in vain. The cup did the same thing again. It went down the middle of the river and she followed it. Below Cappel it stopped until she came up and looked into it. There was nothing in it. It did that way again. It floated right down the middle of the river. She went after it. She was surprised to find it at Peewan creek. She came up and looked into it. There was nothing in it. "Where am I going to find that medicine?" she thought. And then it did that again. It floated right down the middle of the river. She went after it. When she came to the mouth of the Klamath river she saw it floating across to the north. "Hei!" she thought. When she turned her head slowly about, the tears fell. "How can I find that medicine?" she thought.
When she looked for it again it floated back. Then she went along the shore toward the south. The cup came back and floated along beside her. South of Redwood creek she came down to the beach. The cup floated back to her. She went along again and the cup floated after her. At Fresh-water Lagoon she again came down to the beach. She saw the cup was floating across the ocean toward the west, but it came back to her as if it had been shot from a bow. She looked into it. There was nothing in it.

She was surprised to see a house standing in the distance toward the east. "I will go there," she thought. She went to the house and went in. She saw an old woman sitting there. "You can't find that medicine anywhere," the old woman told her. "Day before yesterday it came into my head. This is what they said of you, 'This way her child does. In vain she will look for it.' There in the corner stands your cup." Then the old woman took the cup and held it up to the sky. Something fell into it.* She was holding it up pointing crosswise. She gave it to her saying, "Take it along and put it into your baby's mouth."

DIRECTIONS.

When I get through speaking I bathe the child with the medicine. In the morning I bathe it all over. I always leave the medicine there.

In the woods I always set up two forked sticks on each side. Then I placed the pitch sticks crosswise on them. I put four stones along side. I put pitch sticks and incense root on these stones. When there are good coals I put the incense roots into the fire. I always put the stones back from the fire. I do not drop the forked sticks just anyway, I always lay them down carefully. I tie up the pitch sticks.

I do not have my face white (unpainted). I have my face painted black. I paint my wrists, my shoulders, my ankles, my thighs, and my breast. I tie up my hair with tseûk.† I do not

*It was the bark of the yellow pine, Pinus ponderosa, which fell into cup.

†Tseûk are the ribbons of mink fur with which the clubs of hair are wound. These tseûk are sometimes covered with woodpecker scalps. See Life and Culture of the Hupa, p. 20 and Pl. 5.
wear dirty things. I wear only good things. I take along all the utensils. I do not leave any of them for the one over whom I wave the fire.
XXVII.

Formula for the Eel Medicine.*

yi-man-a-yi-nük tak ta-nan nañ-xa tein-niñ-yai kyü-wín-
Across south three bodies were. He went there. In the
of water

2 ya-iñ-yan-ta-din dö-til-lű tein-nel-en ta-nan Lűe-xan tsel-ne-
Indian world never he looked at the eels red
come;

wan hai dö-til-lű hai tes-deL-te a-teon-des-ne tes-deL-te
that never "They will come," he thought. "They will
come.

4 hai-yal kit-dű-win-kil hai-yal tes-deL hai-yal teit-tes-yai
And the bank slid out. And they went. And he went
mil tű-wim-mā yi-man-a-yi-na-teĩ niā hai-ya mük-a-
with shore along. Across south with he went. The
them

6 na-dű-wůl-a-din hai-ya nō-niñ-deL hai-yal hai-ya xon-nej
mouth of the there they stopped. And there for him
Klamath

da-wes-dil teũ-win-da hai-yal tim-ma-tcil-tcwe† hai-yal a-teon-
they waited. One stayed. And time he makes. And he
there.

8 des-ne nik-kyü-wín-nůn-te hai tim-ma-il-tcwe hai-yal a-teon-
thought, "You will go to sleep who time make." And he
des-ne teć-nil-le-te nik-kyûn-sa-an meũ‡ teć-nil-le-te meũ
thought, "They will your heart under. They will under."
dive out
dive

10 teũ-k-qal mil hai Lűe-xan Le-nal-din hai-ya tein-niñ-yai hai-
He walked with eels. Weitchpec there he came. And
along

yal a-xōl-teit-den-ne tim-ma-teč-tcwe nik-kyû-wín-nûn-te teč-
he said to him to Timatcticte, "You will go to sleep. They

12 nil-le-te nik-kyûn-sa-an meũ hai-ya-nil a-teon-des-ne
will dive your heart under." And he thought,

*Told at Hupa, November 1901, by William Lewis (Kū-wt-ta) said to be
the only person who knows the formula. He performs this ceremony which
necessitates ten days of fasting without recompense for the good of the
people.
†A spirit, or person with supernatural power, who interferes with the run
of fish and causes famine.
‡"Without your knowledge."
dō-xō-liṅ tin-dil hai-yal a-tecon-des-ne nin-nis-an ta-nan dū-
"They will never go." And he thought, "Mountain water will
wes-a-te* hai-yal teit-tes-yai tein-neL-en hai Lūw-xan wit-dil 2
go across." And he went on. He saw the eels coming.

hai-yal tein-nīn-yai yōt hai-yal a-tecon-des-ne dō-xō-liṅ tin-dil
And he came over And he thought, "They won't go there.

yī-nūk xai-ya-me† nō-le hai me nas-deL-te hai-yal a-tecon-
south. Xaiyame water- that in they will And he fall

des-ne na-tes-dī-ya-te hai-yal a-tecon-des-ne dō-me-dūw-tewiĩ
thought, "I will go back." And he thought, "I don't want
hāi-yō hwit-Lūw-xan mīn-kil-en‡ dō-xō-liṅ yī-tan hai-yal 6
these my eels miṅkilien shall not eat." And
a-tecon-des-ne xō-yū-win-yūn-te dō-xō-liṅ dō-xō-a-ten Lūw-xan
he thought, "If she does eat them, they won't die eels
hāi-yō hwee-hwee hai-yal a-tecon-des-ne kit-tecwē§ yū-win-yūn-te 8
those mine." And he thought, "Kitte will eat them
xō hai-yal a-tecon-des-ne dō-xō-liṅ da-xō-a-ten hai-ya
with- And he thought, "They won't die. There
out harm."

nū-hwōn-te hai-yal a-tecon-des-ne Lān aî-la-te min-Lūn me-dil 10
they will be And he thought, "Many they will Ten canoes
good."

de-wim-min-te na-tes-dī-yai hai-yal a-tecon-des-ne hēe-eň
will be filled." He went back. And he thought, "I,
"I am
a-tecon-des-ne dēuk a-wil-le-L-te hai-yal a-tecon-des-ne na-tes-
he thought, "This he will do." And he thought, "I am
way
dī-ya-te yī-man-a-yī-nūk hai-ya-teiĩ na-in-dī-yai yī-man-yī-nūk
going. Across south there he got back across south.
back."

hai-yal a-tecon-des-ne kī-ye na-tes-dī-ya-te hai-yal a-tecon-
And he thought, "Again I will go back." And he
14
des-ne te-se-la-te hai-yal a-tecon-des-ne kī-ye na-tes-dī-yai
thought, "I am going And he thought, "Again I am going
to take them."
back.

yī-na-teiĩ miL kī-ye na-in-dī-yai mūk-a-dū-wūl-a-dīň hai-yal 16
From the with again he got back to the mouth of the And
south them Klamath.

*A point of land runs out at the confluence of the Trinity and Klamath.
Its function, according to this formula, is the turning of the eels into the
former river.
†An unusually fine fishing place in Sugar Bowl valley.
‡Menstruating women.
§Women who have given birth recently.
a-teon-des-ne nik-kyū-wiñ-nūn-te nik-kyūn-sa-an kyū-wiñ-
he thought, "You will go to sleep, your heart will go to
2 ūn-te meū tee-nin-deL-te hai-yal teūk-qal mil hai Łuńe-xan
sleep, under it they will go And he walked with those eels
along
Le-nal-diń hai-yal a-teon-des-ne yī-man-tū-wiñ-yai a-tecon-
to Weitchpec. And he thought Yımantūwiñe he
4 des-ne hai-yūk a-wil-la-te hre-hrē ma na-seL-tewin-te hai-
thought, "This way it will be Mine for I am doing it And
done."
yal a-teon-des-ne dō-xō-liŋ tin-dil hai-yal a-teon-des-ne dik-
he thought, "They won't go on." And he thought,
6 gyūn nas-deL-te hai-yal a-teon-des-ne hre a-hrēL-teit-den-te
"Here they will And he thought, "Me I will say of
stay." hai na-is-tewen xo yū-wiñ-yūn-te kiL-teewe dō-xō-liŋ it-dau
'He did it.' With- she will eat, kīt-teewe. They won't melt
away
8 hre-hrē hai-yal a-teon-des-ne miń-kil-en xo yū-wiñ-yūn-te
my eels." And he thought, "Mińkilen with- will eat them.
out harm
xa-a-tin-te a-teon-des-he hai-ya-mīł Łuńe-xan mīn-Lūn me-dīl
They will do he thought. "And eels ten canoes
that,"
10 de-wim-min-te a-tin-diń xa-dī-ya-te hai nū-hwōn-te nā-tes-
will be filled. Everywhere they will do That will be good." He went
that.
dī-yai yī-man-yī-nūk a-teon-des-ne te-sē-ya-te kī-ye Lan
back across to the south. He thought, "I will go again. Many
12 me-dūe-tećwin łan til-lū tū-wim-mā yī-na-tećin na-tes-di-yai
I want." Many came. Along the from the he went back.
shore south
hai-yal tećin-nūn-yai mūk-a-na-dū-wūl-a-dīn łan hai-yal a-xōL-
And he came back to the mouth of Many. And he said the Klamath.
were
14 teit-den-ne nik-kyū-wiñ-nūn-te tēc-nil-le-te Łuńe-xan hre-hrē
to him, "You will go to sleep. They will eels mine.
go out
ka-de nūn nik-kyū-wiñ-nūn-te hai meūk teit-tes-yai hai-yal
Soon you, you will go to sleep." That in he went. And
16 Le-nal-diń ka-de nik-kyū-wiñ-nūn-te a-tecon-des-ne hai-ya-mīł
at Weitchpec, "Soon you will go to sleep," he thought. And
18 hre-hrē hai mūk-ka hai-ded Łuńe-xan hai mūk-ka ye-wiñ-
mine. This in these eels this in they will
"She will eat," and he thought, "When she is through her menstruation."

This way she will do. When she is she will eat." And hungrily

And he thought, "That will be good. It won't die. This way she will do. When she is she will eat." And hungry

And he thought, "This he will do. Me way

And he thought. "This net he took out outside. Tomorrow this this way me way

And he thought, "Every-tomorrow everybody will fish." And he where

And he thought, "Even if she eats them, woman who has these my eels, anyhow suffered miscarriage

And he thought, "I will go back." Across away."
win-núnte hai meúk hai-ded lāw-xan tō-xon-des-ne teú-go to sleep that during these eels," he thought of him.

wa-al hai kī-ma-ū* xō-la me hai na-a-a hai ma na-is-tewen He that medicine, his in it he had, that for he made it carried along

ta-teon-des-ne xa-a-wi-len-te hai-ya-detc teú-wiñ-yúnte hai-ye He thought, "He will do that and then he will eat them.

man na-a-a hai kī-ma-ū lāx dō-xō-liń tcit-tan deuf lāx For he always that medicine. For he will not eat. This way that has nothing reason

kī-ma-ū e-din kis-sa-wiñ-ya-te† hee a-hwił-teit-den-te hai mit medicine without he will go into me he will say of this with somebody's mouth,

hai-ded hai kix-xak kīn hee dō a-hwił-teit-den-de hai-yal this the net pole me if he does not tell." And

ta-teon-des-ne dō-nū-hwōń a-teit-yau hai-yal a-teon-des-ne dō-he thought, "It is not he did." And he thought, good

xō-liń nūn-yai hai-ded dō-nū-hwōń-āx ūn-di-yau la-xō-kyā "You will not live. This not a good way you did. Just that way

dō-xō-liń nūn-yai xō dō-teū-wiñ-xan deuf xō dō-teū-wiñ-xan you may not live. Even if he does not this even he does not catch any way if catch any,

hai-ye-he kis-le-te hee a-hwił-teit-den-te hai-ye-he lān even then they will me if he talks about. Even then many catch many

aí-la-te deuf dōn nū-hwōń deuf hai hee hai dō-na-wa-te they will This is good this this mine. He will not live catch. way

hee dō-a-hwił-teit-den-de dūn-hwō hai-ya-mit-ān a-teon- if he does not tell me somebody." And

des-ne na-tes-di-yā-te teon-des-ne hai-yal a-teon-des-ne da-thought, "I will go back," he thought. And he thought,

xwed auw-di-yā-te hai-yal a-teon-des-ne xwa na-set-tewin-te "What am I going And he thought, "For him I will make it." to do?"

hai-yal a-teon-des-ne deuf teū-wiñ-yūn-il-te hee xwa a-nauw-And he thought, "This he will eat. I for him will way

*Leptotaenia Californica is held in the hand while the formula is being repeated.
†A rattlesnake will bite him. This expression is used to avoid Lūw, the name of the rattlesnake, which being spoken might anger him.

AM. ARCH. ETH. 1, 17.
la-te na-a-a deûk tee-i-yiĩ-hit teû-wiûn-yûn-de xwa-wes-le-te do it. He this way when he if he eats he will get always stands he has it

2 de-na-dû-wiûn-ûnte hai-ded kî-ma-û mi. Le-na-nil-la-te hai He will put in the fire; this medicine with he will build a fire. This mû-wûn xwa-wes-le-de dô-xo-liûn na-ta-auw xon-ta-teîn deûk half, if he gets enough, he won't carry to the house. This way

4 a-na-teîl-la-te hai-yûk teû-wiûn-yûn-te hai-yûl a-teon-des-ne he will do. This way he will eat." And he thought, min-lûn-diûn yis-xûn-de da-na-ne-se-da-te hai-yûk teû-wiûn-"Ten days I will fish. This way he will eat." And he thought, "This way he will do. Me he will teît-den-te hai-yûk a-na-it-yau hwe na-tes-diû-ya-te kût na-say of 'This way he did.' I will go back. Already

6 il-te hai-yûl a-teon-des-ne deûk a-na-teîl-la-te hwe a-hût-i. And he thought, "This way he will do. Me he will teît-den-te hai-yûk a-na-it-yau hwe na-tes-diû-ya-te kût na-say of 'This way he did.' I will go back. Already

8 sel-tewîn ya-xwa hai-yûl a-teon-des-ne kût me-îl-ûxe teîn-I have for them." And he thought, "Already I have he made it des-ne kût a-tîn-ka-ûnte hai lûw-xan a-teon-des-ne a-tîn-thought. "Everything the eels," he thought "every ka-ûnte yû-wiûn-yûn-te hai-ye-he me-nai-lûw-te hai-yô hai kind will eat. Nevertheless I will watch Those them. hût-lûw-xan hwe nel-im-te nû-hweûn-aûnikûnt-e dô-xo-liûn na-naL-my eels I will look at. Good they They won't dodge appear.

10 dô hai-yô hai lûw-xan kût a-tîn yû-wiûn-yûn-kil-tewë yû-wiûn-those eels. Already everyone eats them. Kiltewe eats kind yûn hai hwe-hweû min-kil-en hai hût-lûw-xan dô nas-dô these mine; minkilên these my eels. They don't dodge

12 hwe-hweû nû-wiûn-hweûn a-tîn hai-yûk a-win-îl-te hai-ye-he mine. Good it is all. This way it will be. Nevertheless mûw-lûw-te hai hût-lûw-xan hwe a-hût-i-teît-den-te hai-yûk I will watch my eels. He will say of me, 'This way them

14 a-na-it-yau hai nû-wiûn-hweûn-te kût nû-wiûn-hweûn hwe hai na-he did.' That will be good. Already it is good. I will sel-tewen hai-yûk teû-wiûn-yûn-te kût a-tîn yû-wiûn-yûn-te hwe make that. That way he will eat. All will eat them. I

16 me-îl-ûxe kût dô nas-dô kûn nû-wiûn-hweûn hai-yûk a-win-have finished. They won't Already it is good. This way dodge.
And he thought, "Now I will go back across south." And across south he got back. And he got back across south again. And all gone that water. All the banks he made that in they used to live. And for slide out that water. All kit-dik-kiL tcis-tcwen hai me da-wit-dil-ne-en hai-yaL ma. He never that medicine his hand in. He thought that TimatciLtcwe, "You will go to sleep that meuk a-tiñ during all will dive out. You will sleep that while. I wish kya nit-dje kis-da-te hai meük tes-deL-te teit-tes-yai Le-your mind would melt That while they will go." He went away. Of the TimatciLtcwe he thought, "You will Weitechpe win-ñün-te hai meük yi-dûk dô-xô-liñ tin-dil La-ai tce-go to sleep that during east they will never go. One wes-lin-te hai-ya-mit hai-ded hwe hai-ded Lûw-xan hwe na. And these my these eels I will flow out. And he thought, "This in I watch these hai-yûk hai-yaL tein-niñ-yai de-de meük am this this way. And he came this in. And he thought, "It will be that way. Just many boats..."
he will count." And he started. He came this in.

And he thought, "Already all eat

And he thought, "This way

And he thought, "This of way me

And he thought, "This way

And that way me

And that way me

And that way me

And that way me
tō-nai hai-yūk teū-wi-yūn-il-te hai-de kī-ma-u mīl hai-ya-fish. This way he will eat this medicine with. And mīl ded kūt hai-yūk xwa na-sel-tecwin-te kūt a-den-ne me-2 this now this way for him I will make it. Now he said, nel-xe-tel ded kūt me-nel-xe-tel deūk wūn hai me-nil-xe-tel. "I am about Now I am about to This for I am finishing. to finish.

kūt ded na-tes-di-ya-tel yī-man-yī-nūk
Now I am going home across to the south."

TRANSLATION.

Formula for the Eel Medicine

Across the ocean towards the south were three bodies of water. Yīmantūwīnyai went there. He saw there the red eels which never come to this world. "They will come," he thought. The bank of the lake slid out and some of the eels went out with the water. Yīmantūwīnyai himself walked along the shore and accompanied the eels until he came to the mouth of the Klamath river. There they stopped and waited for him. There at the mouth of the Klamath a Timateitcwe (one who stops the run of fish) lives. "You who stop the run of fish, you will go to sleep," thought Yīmantūwīnyai, "and the fish will go through without your knowledge."

Yīmantūwīnyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another Timateitcwe lived. Yīmantūwīnyai said to him, "You will go to sleep; fish will go through without your knowledge." "They will never go on up the Klamath," thought Yīmantūwīnyai. "A mountain shall project into the water to prevent it." He went on up the Trinity. He saw that the eels were coming along.

When he got quite a way up he thought, "These eels won't go on towards the south; they will stay in the waterfall at Xaiyame." "I will go back again," he thought. "I don't want a miṅkilen to eat my eels," he thought, "but if she does eat them, these eels of mine won't die. Kitcwe may eat them without harm; the eels won't die; they will be good and many will be caught." "Ten canoes will be filled with them," he thought.
He went back again. "I will do this again; I will go back across the ocean towards the south." When he got back there he thought, "I will go again; I will take them with me." He went northward again to the mouth of the Klamath. "You will go to sleep," he thought of the Timateitlwe. "Your heart will go to sleep; without your knowing it the eels will go past." He walked along accompanying the eels to Weitchpec. "This is the way it will be done," thought Yimanantūwiŋyai, "they won't go on; they will stay here," he thought. "They will say of me, 'He did this.' Kīltewe will eat them without harm. My eels will not melt away. Miŋkilen may eat them without harm. Ten canoes shall be filled with eels. It will be that way everywhere. It will be good," he thought.

He went back south across the ocean. "I will go again," he thought. "I want my eels." He went along the shore from the south until he came to the mouth of the Klamath. He said to the Timateitlwe, "You will go to sleep. My eels will go on when you go to sleep." He went on up the Klamath to Weitchpec. "Soon you will go to sleep," he said to the Timateitlwe. "Only one river will flow for you, my eels; this one, my river. In this my river the eels will go. They won't go east," he thought. "A mountain will project into the water in front of them. One river will flow out for you. They will go into this one," he kept thinking. "He will say of me, 'He did that way.' Now I will quit."

As he went along he looked at the eels. "They won't go into this river (Klamath)," he thought. "They will live in this river of mine even when it becomes shallow. He (the coming priest) will do this way," he thought. "He will say of me, 'He did that way;' he will do this way with the eels." Then Yimanantūwiŋyai ate them where he had cooked them. "He will say of me, 'I hear he did this way.' He shall eat eels there for five days." He did not eat all of those eels. "This is the way he will do," Yimanantūwiŋyai thought, "when he gets enough he will throw the remainder in the fire; with this medicine he will tell of my deeds. This way he will do for five mornings."

"When a woman is through with her period of seclusion she may eat the eels; they will not die. She may eat them if she is
hungry," he thought. Yimantūwiṇyai fished for eels thinking, "Hereafter the priest will do this way; he will say of me, 'He did that way.'" "Even if he does not catch anything, nevertheless he will talk about me." Then he took the net outside. "Tomorrow he will talk about me this way. Tomorrow I will go fishing. Everybody will fish tomorrow." Yimantūwiṇyai fished and thought to himself, "He will say of me this way he did." "A woman who has suffered miscarriage may eat them without doing harm; even if she eats them the run of eels will not disappear."

"I will go back," he thought.

Then having gone back he soon came along the shore again from the south until he came to the mouth of the Klamath. There again he said to the Timateıtćewe, "You will go to sleep, and while you sleep they will go past." Yimantūwiṇyai was carrying along medicine in his hand while he was saying this. "He (the coming priest) will do that, and then he will eat them," thought Yimantūwiṇyai. That is why he always carries the medicine. If he eats the eels without the medicine he will be bitten by a rattlesnake. "You will not live," he thought, "this was not a good thing that you did. I wish that you may not live. Even if he does not catch any eels he must talk about me. Even then many eels will be caught. If he does not talk about me he will not live."

"I will go back," he thought. "What am I going to do? I will do this for him. This way he will eat them. If he eats, having the medicine in his hands as I have it, he will get enough. He will put the remainder in the fire with this medicine and burn it. He will not carry to the house what is left after he gets enough. This is the way he shall do; this is the way he shall eat. Ten days I will fish," thought Yimantūwiṇyai. "This way he will do," he thought. "He will say of me, 'He did this way.' I will go back. Already I have finished. All kinds of people will eat the eels. I will watch the eels. I will look at my eels. They appear good. They won't dodge away from the net. Already all kinds of people eat them, even kitćewe, and miṅkilen. My eels won't dodge away from the net. All is good. It will be this way, nevertheless I will watch my eels; he will say of me, 'He did this way.' They will be good. Already they are good. He (the
priest) will eat this way. Everybody will eat them. I have finished. They won't dodge. Now I will go back across to the south."

When he got back the water in which the fish lived was all gone. He made the banks of the ponds slide out. Then he came back from the south along the shore of the ocean to the mouth of the Klamath. He never ceased having the medicine in his hand. "You will go to sleep," he thought of the Timatiełtewe. "While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens." Yîmantūwiñyai went along to Weitchpec. He thought concerning the Timatiełtewe, "You will go to sleep. The eels will never go to the east. Only one river and that mine, will flow out for them. I will watch my eels."

He came up to Hupa. "Here in this valley I will watch my eels," he thought. "Kîltewe will eat them. Even if the river becomes shallow they will live in some deep places. Many boats filled with eels shall be counted. Every one ate them. Every one has eaten my fish. Already I have done that which I was intending to do." He fished. "Now I am fishing," he thought. "He shall do this way for five mornings." He cooked it with the medicine lying in his hand. "It shall be done this way," he thought. He (Yîmantūwiñyai) ate the eels. "He will say of me, 'He did this way.' He will eat them here as I have done. When he has enough he will put the medicine in the fire. This medicine is good. He will say of me, 'He did this way.'"

"Now here in this place I finish. This is the way it shall be. Not many shall say of me, 'He did that way.' Every kind of people will eat them. Even if bad people eat them I do not want that the eels shall stop coming. They will not stop. This is the way he will talk of the fish. He will eat them in this manner with the medicine. This way now I will make it for him."

"Now," he said, "I am about to finish." "I am finishing for him. Now I am going home across the ocean to the south."
Formulas for the Salmon Medicines.

xxviii.

Xas-lindin e-nan ya-tel-tewen ta-kun me-ya-dū-wil-wauw

xwed-dūk-kyauw a-ōn-ne ya-tcon-des-ne kyū-wiū-ya-in-yan

"How will it be," they thought "Indians

nun-del-te hai-ya-hit-teit-un yō-yī-dūk-ka teit-tes-yai na-nin

when come And then Orleans he went. Two
to be."

win-da xon-na ya-del-tse hai yī-dūk teit-tes-yai hai-yaL

stayed for him waiting who east went. And

Lū-wūn a-den-ne xūt-ūn-xōw xon-na des-dil-tseñ hai-yaL

one said, "I don't think for him we better And

tō-teiL tce-nin-yai hai-yaL a-tcon-des-ne tse xai-tsa tōL-tewen
to the he went down. And he thought, "Stone cup let it grow."

river

hai-yaL teL-tewen kūt hai-ya-hit-djit-un hai me Lōk teL-

And it grew. And then it in salmon
tewen hai a-tcon-des-ne kūt a-di-yau hai-yaL kūt xōL-teit-
grew. He thought, "Already it has And "All he said

happened," right."
den-ne hai-ya-hit-djit teit-tel-men ded xūn yit-de mū-k-a-na-
to him. And then he made it this river down. Mouth of

swim

dū-wūl-a-diñ tec-nin-men-nei hai-ya-hit-djit tū-wim-mā nau

the Klamath he made it swim And then shore along from

cut.

* Told at Hupa, June 1901, by Robinson Shoemaker in whose family the celebration of this medicine is an hereditary trust. The priest performs the ceremony in ceremonial dress, with beads around his neck, and his face painted red. He carries a fisher-skin quiver. When he has caught the salmon at the fishing-place in Sugar Bowl valley he cuts it with a stone knife, holding his breath while he does it. He then builds a fire and cooks the fish. He places incense root, Leptotaenia Californica, in the fire saying, "Kyōle, may there be many salmon." For ten days following he does not drink water. One meal a day is eaten at the exact time the sun reaches a fixed mark in the sweat-house. The meal is eaten from new baskets and is cooked by a woman chosen for the duty. She is dressed in a beaded dress. A male attendant remains in the sweat-house to attend to the fire. The priest keeps the incense root in his hand at night that he may not have dreams. He is careful not to say evil things for what he says or dreams will happen. He prays every night for many salmon. He does not eat salmon during the remainder of the year.
yî-nûk na-teL-men nin-nis-an min-na na-is-men-nei hai-ya-south he made it World around he made it swim. And swim.

2 hit-djit ded xûn yit-dâ-tein ye-na-wît-men xai-ya-me na-il-then this river from the he made it To Xaiyame he made north swim in.
dim-men-nei hai-ya-hit-djit hai-ya têô-dû-wît aL-teit-it swim back. And then there he questioned it. He said,

den-ne da-xwed ūn-dî-ya-te da-xô-a-tein-te nit-teû-wîn-yûn-de “What will you do bad person* if he eats you?” hai-yal-ûn da-wes-lel hai-yaL-ûn a-tiû-ka-ûn-te aL-teit-den-ne And it swim around And concerning he asked it. in one place. every kind dî-ya-te xoî-kyûn-kî-yat nit-teû-wîn-yûn-de hai-yaL-ûn La-ai-ûx will you woman who has if she eats you?” And at once do suffered miscarriage

dî-ya-te xoî-kyûn-kî-yat nit-teû-wîn-yûn-de hai-yaL-ûn La-ai-ûx will you woman who has if she eats you?” And at once do suffered miscarriage

8 teit-dei xa-wîl-lat hai Lôk tewô-la-diûn yis-xan sit-tûn-ûx hai it died. Float on that salmon. Five days it lay the the water nô-nil-tin-diûn hai-yaL yit-de-yî-man na-in-deL xu-Le-dûn he put it place. And down across they went in the morning.

10 hai-ya-hit-djit-ûn hai-ya nîn-kûû-wît-aL hai-ya kê-ya-wît-na And then there he cut it. There they cooked it.
mûx-xa-tce-xô-len ma de-dû-wîl-lai hit-djit-ûn hai mîl kê-ya-Incense root for it he put on Then it with they the fire.

12 wîn-na hai-ya-hit-djit-ûn hai-ya ya-wîn-yan hai-ya-hit-djit-ûn cooked it. And then there they ate it. And then hai-ya a-tiûn a-kil-lau na-kis-its deûk a-il-in-te teon-des-ne there all they did. They shot "This they will do," he thought, things at mark.

14 kyû-wîn-ya-in-yan na-nan-deL-te hai-ya-hit-djit a-den-ne "Indians when they come." And then he said, a-tiûn hêik-ka na-nô-diî hai-yaL Le-na-nil-lai hai-ya-hit-djit "All from me go away." And he built fire. And then

16 ma de-dû-wîn-an a-teon-des-ne kyû-wîn-yan-in-yan nû-hêoûn-ûx for it he put in He thought, "Indians well incense.

*"Bad persons" are those mourning recently dead relatives, women during menstruation, and after child-birth or miscarriage.
yū-win-yūn-it-te kyū-win-ya-in-yan na-nan-deL-te nū-hweō-āx will eat, Indians when they come Well to be.
yit-da-wes-le-te kyū-wi-yūl tel-tewin-de dō-xō-liūn kī-yauw 2 will get enough food when it grows. Won’t birds
tewiū-yō-wil-lel min-ne-gits yik-kyū-win-yan-ne-he nū-hweō-āx bother it. Little even if he eats well
yit-da-wes-le-te dō-xō-liūn tel-tewin-yō-wil-lel nū-hweō dī-hweō 4 he will They won’t bother it. Will be good whatever
tel-tewin-de dī-hweō dik-gyūn a-dū-win-xel-de la-ai-ūx au-win-grows. Whatever here anybody says really it will
neL-te hai-ya-ul-ūn yū-nūk kai yī-man-tečiū na-na-nin-deL 6 happen.” And south across they went over.
dū-ūn-kya na-nit-dauw-xō-ūn hai yū-yī-dūk-ka teči-tes-yaí They did They won’t come back that one Orleans not see
hai-ya-hit-djit-ūn tai-kyūw na-ya-is-xūt xon-ta na-ya-is-xūt 8 And then sweathouse they tore down. House they tore down.
hit-djit-ūn xai-ya-me-tečiū tce-na-nin-del hai-ya-hit-djit-ūn Then Xaiyame to they went back. And then
hai-ya i-μ-man nō-na-na-nin-del wūt-na-ya-xō-wil-yan hai-ya 10 there on each they sat down. They watched their side
xō-lō-kai hai-ya-hit-djit hai Lū-wūn Lē-nal-dīn tce-na-in-dī-yai salmon. And then the one Weitchpee came back to.
sai-kit-din-ul-ūn-kya Lōk mīt-Le-te ye-nin-dil-liūn-ye na-tin-nōx 12 He was surprised salmon scales had washed ashore the Trinity to see
yit-dā-tečiū-kai hai-ya-hit-djit-ūn na-tes-dī-yai na-in-dī-ya-yei up along. And then he came back. He got back.
sai-kit-din-ul-ūn-kya xō-wuūn tasa-ye-xō-ūn hai-ya-hit-djit-ūn 14 He saw with surprise from him they had gone. And then
ya-xō-teč-xa xai-ya-me na-ya-xōl-tsan hai-ya-hit-djit-ūn he tracked them. Xaiyame he found them. And then
a-den-ne xa dōn hwe tse-ye-kyauw-hweik-kūt na-se-da-te 16 he said, “All I (at the upper end of will sit down. right, Hupa valley)
hai-ya me-nauc-lūn-te da-xōk-a-ūn-te tēč-wiūn-yūn-teč-de hwe There I will watch. Bad person would eat I
ta-nauc-tū-hwiit-te hai-yāk nō-wūn-nūn-xūn-ne拴-te kyū-win- 18 will take out. That way they will talk about us Indians ya-in-yan na-nan-del-te hai-ya xa-a-na-it-yau teči-den-te, when they come. ‘There that way he did,’ they will say.'
Three immortals came into being at Xasliundi. They began to talk about what would be when Indians should come into existence. One of them went away up the Klamath river. The other two remained waiting for him. "I don’t think we better wait for him," said one of those who remained. He went down to the river. "Let a stone cup become," he thought. And it became. And then in it a salmon became. "Already it has happened," he thought. "It is finished," he told his brother.

He made the salmon swim down the Trinity and Klamath rivers to the ocean. Then he caused it to swim along the beach southward. Having gone entirely around the world, he came back with it from the north to the mouth of the Klamath again. He made it swim back up the Klamath and Trinity rivers to the starting place.

There he questioned it. "What will you do if a person with a bad body eats you?" he asked. The salmon swam around in one place. He asked it about every kind person. After each question it swam for a short time in one place. Finally he asked, "What will you do if a woman who has miscarriage eats you?" It died at once. It rose to the surface of the water. Then he took it and placed it on the shore where it lay for five days.

After the five days, in the morning, the two brothers went down the river and crossed over to the place where it lay. The one who was officiating cut the salmon and cooked it there. He put incense root in the fire with which he cooked it. When the salmon was done they ate it. When they were through they shot at a mark and had all kinds of games. "This is the way Indians will do when they come," he thought.

Then he said, "All of you go away from me." Having built a fire he put incense root in it and prayed. "Indians when they come into existence, will eat this happily," he thought. "They will have plenty of food when the time comes for it to grow. The birds will not bother it. It will be good wherever it grows. Whatever anyone says will happen."
The two brothers went up the river and crossed over to their home. They found the one who had gone up the Klamath was not yet come back. Then they tore down the house and the sweat-house and went back to Xaiyame. There, one on each side of the river, they took their stations to watch their salmon.

When the one who had gone on the journey, came back to Weitchpec and started up the Trinity he was surprised to see salmon scales scattered about. When he got back where they had lived he found they had departed. He tracked them to Xaiyame where he found them. "Well," he said, "I will take my place at the Tseyekyauìchikút. There I will keep watch. The salmon which a bad person would eat, if it were caught, I will take out as it passes up. Indians when they come into existence will make mention of us. 'At that place he did that,' they will say."
XXVIII.

Formula of the Rain-rock Medicine.

yas-tsim-me min-Luhn Lul-Liuh hai-ya-mil yi-nuk teit-tes-yai
Yastime ten brothers And south went
(lived.)

2 Lu-wun yi-nuk nin-nis-an nohn-a-tein hai-ya teul-win-da dik-
one of South the world's end there he stayed,

gyun yi-nuk nin-nis-an nohn-a-diuh hai-ya-miul-min-ne-djoh-
here south the world's end. And after a

4 xo-mil un-kyuh xo-kut ye-kyuh-wes-tee yu-din-miul hai-yoh
time he per- on him the wind blew in. After a time there

le-de-el-ta deuk ul-koyo xa-te-mas tes-deL yu-din-hit xon-ta
in a corner this big rolled out frost. Finally house

of the ground

6 meuk da-xwed-daun adi-yun teon-des-ne hai-yal-uhn mux-xa-
inside "What is it going to do?" he thought. And incense

tce-xo-len a-de-it-kit hai-ya-mil teit-tes-yai yi-na-tein yas-
root he took with And he started from the Yas-
himself.

8 tsim-me na-in-di-yai hai-ya-mil xo teit-te-ten di-hue-e do-
tsime he came back to. And in he looked Nothing

vain around.
tcil-tsain hai-yal-uhn la-ai-ux teit-tes-yai mi-me yi-man-tein
he found. And really he started Mime on the other
away. side

10 tce-niin-yai sai-kit-diun-yuh kyo hai-ya Lu-wun na-nese-da-xo-luhn
he came out. He saw with surprise there one sitting.

hai-ya-mil-uhn nit-ta na-wit-yai yas-tsim-me duhn-xo ki-ye
And back he turned. Yastime once again

12 na-in-di-yai da-xwed-daun teit-den-ne La-xo hai-ya hai-yah-
he came. "What is the he said just there. And

matter?"
from some he heard say to him, "Indians

place

*Told at Hupa, December 1901, by Emma Lewis, whose father belonged
to the southern division of the Hupa.
na-nan-de-Ł-te dik-gyūn yī-de nin-nis-an nōn-a-diń dōn kit-will become."  Here north the world's end
teint yañ-xūts-ci hai-ya-mū. a-xō-L-teit-den-ne kūt dōn tas-yai sickness flew up.  And he said to him, "Have left
hai mī-ne-en hae-en doñ kūt dik-gyūn me-nai-lūw-te hai-ya-those spirits I here am going to And
used to be.
hit-djit-ńūn kūt teit-tes-yai yī-na-teiń hai Lū-wūn hai yī-nūk-
then he started down that one who south
a-nin-nis-an nōn-a-diń tsis-da-ne-en hai-ya-mūń xō-xū-tin-
the world's end used to stay.  And Xōxōtin
nit yī-nū-kai-kūt-teiń hai-ya Le-na-nil-lai hai-ya-hit-djit-ńūn
above the creek there he built a fire.  And then
kūt teit-tes-yai yī-de xas-lin-diń yī-na-teiń tce-niń-yai xas-
he started down Xasliniń from the he came out. south
lin-kai-yī-dūk ńū-kya Lū-wūn na-nes-da-xō-lūn xas-lin-diń
Above Xasliniń he saw one sitting.  Xasliniń
creek
yī-dūk-a-teiń tūn-tewin* kis-xan meū Le-na-nil-lai xai-ya
up east pepper-wood standing under he built a fire. Xai-
tree
meūk yī-na-teiń ye-tecu-wiń-yai La-xō dō xō-niń da-dū-wes-
into down he came.  Just his face he could hardly
10
ne-wan xōs-kūts-mīń hai-ya-mūń xai-ya-me ni-l-m-an hold pointed on account of And Xaiyame each side
to it the cold.
nō-na-nil-de-Ł-xō-lan yī-man-yī-de na-niń-yai nil-liń-kin-diń
they had sat down he saw.  Across and he went from Nilińkindiń.
down
hit-djit nai-yī-nūk nit-ta na-wit-yai nil-liń-kin-diń hai-ya-
Then back south back he turned to Nilińkindiń. And
hit-djit Le-na-nil-lai hit-djit a-ton-des-ne deūk a-win-ne-lī-te then he built a fire. Then he thought, "This he will do
14
way
hai hae hwin-nis-te tō-nai-tsīt hai-ya-hit-djit de-dū-wiń-
who my body knows."  And then he put in
an-nei hai mūx-xa-tec-xō-len hai-ya-hit-djit-ńūn yit-de teit-tes-
the fire that incense root.  And then north he started. 16
yai hai yī-dūk-yī-de me-įs-yai mū. a-lō-tse hai-ųk xō-lūń
Up the hill to he went then it was "This way the north warm.

* Umbellularia Californica.
a-di-ya-tei, teon-des-ne kyū-wiň-ya-in-yan na-nan-deL-de hai-it will be," he thought, "Indians when they come to be."

2 yə-miL-ùn yì-dûk-ỹi-de kì-ye le-na-nil-lai kût hai xa-istik and up the hill north again he built a fire the he got ya-diũn hai-ya-miL-ùn yì-de din-nûn-xò-ye-tečin xot-da-wiň-budget will place. And north down the hillside he went.

4 hai-ya-hit-djit-ûn djic-taũ-a-diũ ta-man-tečin hai ni-lin yì-de and then Djietaňadì across from the creek north e-kût-tečin-tečin tin yì-dûk-en-tečin Le-na-nil-lai hai-ya-hit-djit-a short way the road above, he built a fire. And then

6 ̀tce-xùn-neũw dik-gyũn le-na-nil-la-te teon-des-ne here he commenced "Here they will build he thought. "I to talk. na-tse ̀w-tsil-liL-te kyú-wiň-ya-in-yan mik-kyûn-sa-an hai first will know Indians' hearts da-xwed-a-in-te teč-tû-wiň-na-hečiL-de hai-ya-hit-djit-ûn tečt whoever will pass there." And then
tes-yai here hećim-nil-na-tal deox wûw-kûn-liL-te hai-yà-nil he "I my foot this way will lean up. And started.

10 xa-kyû-wite-šie-liL-te here na-tse tči-hečiL-hečiL-te hai-ya-de from the ground the wind Me first he will call. Then

na-tse tčo-hečiL-te dik-gyũn yì-nûk tin-nis-an nôn-a-diũ first they will call south world's end

12 hai sùw-da-ne-en-diũ hai-ya-detc tči-hecn-hečiL-e-te dik-gyũn where I used to live. Then he will call me here yì-de tin-nis-an nôn-a-tečin hai-ya-tečin tči-wiň-da-ei na-tse north world's end." There he stayed first

14 tčoL-sil-liL hai hai-yaL a-den-ne hai-yûk a-wiň-ne-liL-te xö knew it that And he thought, "This way he will do it if one.
hai-yûk nôn-xö-win-ten-te hai-he here a-hečiL-tečt-den-te hai this way frost is. Then me he will say of, 'That one

16 teč-taũ-a-it-yau là-xö-kya hai-yûk a-wiň-neL-te hai they that way he did.' I wish, that way he will do who say hečiL-nis-te wa-nûn-xö-win-ne-hečiL-te hai kyû-wiň-ya-in-yan-my body will talk about. In the Indian world

18 ta-diũ nà-dû-win-tečit hai mûx-xa-teč-xö-len lax xon-sel-its fashion he let go that incense. Just a little warm
mil da-na-kit-dū-wit-tee-it-te hai-ded műx-xa-tce-xō-len de-dū-
with the wind will blow gently this incense if they
auw-hwēn-de la-xō nin-nis-an nē-djit da-nai-wit-kil-lil-te
put it in the Just mountain middle fog will stay.”

hai-yūk nō-niñ-an.
That way he established it.

THE PRAYER.

yi-tsin te-nal-dit-dō-te yī-de kūn te-nal-dit-dō-te yī-dūk
"West it will draw back, north too it will draw back, east
kūn te-nal-dit-dō-te yī-nūk te-nal-dit-dō-te nais-xūn-te na-nū-
too it will draw back, south it will draw back. There will It will be
be sunshine.
wiñ-hwōn-te nin-nis-an meūk na-xō-wit-tūn-te nal-hwīn-te
good weather the world over. It will be wet. Will melt away
niñ-xūs-tin-ne-en na-win-tau tee-na-xon-net-tiñ
frost used to be. It will settle I brought it down.”

down.

TRANSLATION.

Formula of the Rain-rock Medicine.

Ten brothers lived at Yastsime. One of them went away
toward the south. At the end of the world to the south he stayed.
After a time he felt the wind blow on him. Frost rolled out of
the ground in big chunks. "What is it going to do?” he thought.
He took some incense root with him and started back south.
When he came back to Yastsime he looked around. He saw
nothing. He went on and came down opposite Mime. He was
surprised to see some one sitting there. He turned about and
went again to Yastsime. “What is the matter here?” he asked.
From some place he heard a voice say, "Indians will become.”
Here at the world’s end toward the north sickness flew up.
"Those weather spirits who used to be here have gone away,”
he told him.

Then that one, who used to stay at the world’s end at the
south, started down the river. When he came to the creek above
Eslick’s he built a fire. Then he went down, coming out on
the river bank south of Xaslindiñ. He saw someone sitting
above Xaslindin. He built a fire there where a pepper wood tree was standing. He went down to Sugar Bowl. The wind was so cold he could hardly face it. He saw someone had taken up his abode each side of the fishing place at Sugar Bowl.

Then crossing the river he went below Nilinkindiñ. He turned back to Nilinkindiñ and built a fire there. "Here he will do this who knows my body," he thought. Then he put incense root into the fire. He started down river climbing the mountain. When he got up the hill he was warm. "This way it will be," he thought, "when Indians come to be." He built a fire on top of the hill and then went down to the northern side.

On the north side of the creek opposite Djectañadiñ above the trail he built a fire. Then he commenced to talk. "Here they will build a fire," he thought. "I first of all will know Indians' hearts when they pass."

Then he started back. "I will lean my foot up this way. The wind will blow up from the ground. They will call me first at the end of the world toward the south where I used to live. Then they will call me here at the end of the world toward the north. There he stays who first knew it." "This way they will do if frost comes," he thought. "Just this way it will happen to the one who talks about my body. In the fashion of the Indian world he will let go from his hand the incense. The wind, just a little warm, will blow gently, if they put this incense in the fire. The fog will stay in the middle of the mountain." This way he established it.

"West it will draw back, north too it will draw back, east too it will draw back, south it will draw back. There will be sunshine. It will be good weather in the world. It will be wet. The frost that used to be will melt. It will settle down. I brought it down."
FORMULAS OF PRIVATE MEDICINES.

XXX.

Formula of Medicine for Pregnant Women (Deer’s Medicine.)*

nin yei-teìn doñ a-nún-dì-yau kil-la-xûn kyû-wiû-ya-in-
You they say did that way, deer offspring
yan nin-nis-te me te-il-tewen-ne-dûn e-il-wil kiû-ûl-ûx nai-
your body in the time when it grew. All day you chew.
2
il-ûx kiû-ûl-ûx hai-ya-mîl lax na-kûte nil na-il-tsit mît-All you chew. And with-
night out place you
harm

dje-è-din niû kyû-wiû-ya-in-yan ma a-nûn-dì-yau hai-ya-mîl 4
the child. You people for do that way. And
a-en-nû hai nit-Lû-we hai-yûk auw-dì-ya-te hai-ded nit-Lû-we
it does it this your That way I will fare this your
mîl
medicine.
with.

TRANSLATION.

Formula of Medicine for Pregnant Women (Deer’s Medicine.)

They say, deer, you do this way when the young grow in your body. All day and all night you chew this brush. You drop your young without harm even in rocky places. You do this way for the sake of people. It is your medicine that does it. By the use of your medicine it will happen the same way to me.

*Told at Hupa, June 1901, by Mary Marshall.

The formula is said to the growing shrub, Ceanothus integerrimus. The tender shoots are then taken and chewed. The practice is followed during the first three months of the term to keep the fetus of moderate size.
XXXI.

*Formula of Medicine for Pregnant Women (Bear's Medicine,)*

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Formula of Medicine for Pregnant Women (Bear's Medicine,)*

nin-nis-an min-nē-djit hai-ya a-na-tcit-ya u sats na-wa-
World in the middle there she got that way bear while

2 nē-djōx kyū-win-ya-in-yan xon-nis-te me tel-tcwen hai-ya
walking. Offspring her body in grew. There

e-il-wil ke-ul-ēx la xū-Le ke-ul-ēx min-nē-djō-xō-miL dō-ma-
all day she every night she chewed. After a while

4 a-din-nūt-tcwit hai-ūn wūn-xoi-kyūn-na-i-ya da-xwed-dūk-kī-
she couldn't walk. Then she began to think about it,

"Why

am I this Her own so large over it she looked.
way?"

6 kūt aue-xa-ṭin-ne kyū-win-ya-in-yan-ta-dīn hai-ded aue-dī-
"I wonder if this Indian world this way I am."

And at her back it spoke. It said,

8 ēhe dōn sa-hwil-lūw hai eū dōn kyū-win-ya-in-yan ma
"Me put in your "It is Indians for

a-nūn-dī-yau hai-ya-mīL deōx na-teūn-iū-hit ded ūn-kya La
you are that And around when she looked this way saw, one

way."

10 xan-dik kit-fūn-dūn-qōtc† hai-ya-mīL sa-wil-lai yis-xūn-hit
standing its leaves sour. And she put it Next day

in her mouth.

ūn-kya na-na-is-ya-e-xō-lan hai-ya-mīL a-teon-des-ṇe hai-yūk
she found she could walk. And she thought, "This way

it will be Indian world, this medicine with. This

kūt hwiit-Lō-we hai-ye-he dō-xō-liūn lan hwin-nis-te teō-
is my medicine. Anyhow not many my body

---

*Told at Hupa, June 1901, by Mary Marshall. This medicine is for the same purpose as the preceding, and may be used along with it or alternately.
† *Oxalis Oregana.*
nal-tsit-te kyū-wiṅ-ya-in-yan-ta-tein na-de-tewit-te hai mil.

will know. Indian world in I will leave it. It with

a-hwiṅ-teit-den-te
they will talk to me."

hai-yūx tein a-na-teit-yau
This they say she did.

TRANSLATION.

Formula of Medicine for Pregnant Women (Bear’s Medicine.)

While walking in the middle of the world Bear got this way. Young grew in her body. All day and all night she fed. After a while she got so big she could not walk. Then she began to consider why she was in that condition. “I wonder if they will be the way I am, in the Indian world?” She heard someone talking behind her. It said, “Put me in your mouth. You are in this condition for the sake of Indians.”

When she looked around she saw a single plant of redwood sorrel standing there. She put it into her mouth. The next day she found she was able to walk. She thought, “It will be this way in the Indian world with this medicine. This will be my medicine. At best not many will know about me I will leave it in the Indian world. They will talk to me with it.”
**XXXII.**

*Formula of Medicine for Childbirth.*

nin-nis-an nē-djit tcin-nīn-yai hai-ya na̱x ket-tsǎn sit-daī
World middle he came. There two virgins lived
2 tcin-tsǎn hai-ya xōl-tel-lit la-a-djes yeū yit-tsǐn wiñ-a mił
he saw. There he smoked all day. Way west the sun then
he himself was
tcē-niñ-deL ya-xon-nel-en hai-ya-mił. yis-xūn-hit ya-kyū-wil-
they came out. They looked and next day they found they
at him.
3 kyan-ne-xō-lau hai-ya-mił. xō-xa ye-te̱u-win-del. tai-kyūw tce-
were pregnant. And after they went in. Sweathouse
him
xō-nił-ten ya-xō-sil-we mił lax min-nō-ya-kin-tats-te-ne-en
they took they might for. Just they were going to cut them open.
him out kill him
4 hai-ya-mił. yī-man-tū-wiñ-yai a-den-ne dōn ka-tsit kim-ma-ū
And Yimantūwiyai said, "Wait, medicine
juwe-te̱we xūn-nis-teil-ten. hewi-wu̱n-tūw hai-ya-mił. a-xōl-teit-
let me Basket-cup hand me." And they told
him
5 den-ne xat hai-ya i̱l-te̱we hai-ya-mił-ūn xat xon-ta-me
him, "Right here make it." And there house in
tcis-tewen xōn-din teis-tewen hai-ya-hit-djit-ūn hai lōl na-
he made it. Of ashes he made it. And then the straps†
6 is-eL hai-ya-hit-djit sa-wiñ-xan xō-le-kin yī-man tcit-teł-Lū
were And then he put it into her across he rubbed it.
hanging
7 deōx ua-is-din-nan mił kya-tele-tewi mite-dje-ē-din hai-ya-
his mouth; abdomen
8 this he turned then cried a baby. And
way
10 mit. yī-man mit-dił-wa xa-a-xō-lau deōx xon-na-is-din-ūn-
across in turn he did the This way when he turned around
same thing.

*Told at Hupa, June 1901, by Mary Marshall.
†The strap referred to is one of elk-hide used in carrying the burden-
basket. It is used for the woman to pull upon while in labor. Compare
Dr. Washington Matthews, Navaho Legends, p. 106.
hit mite-dje-ē-din kī-ye kya-teł-tecwū hai-yūx xō-lūn-teł hai baby again cried. This way it will be to those
dūnt hée hwin-nis-te tcū-naL-tsit-te who my body shall know.

TRANSLATION.

Formula of Medicine for Childbirth.

He came to the middle of the world where two maidens were living. He smoked himself all day. When the sun went down they came out to look at him. The next day they were pregnant. Their brothers went into the sweat-house after him. They were going to cut the girls open and then kill him. "Wait," said Yīmantūwiñai, "I will make medicine. Give me a cup." "Make the medicine right here," they said. Right there in the house he made it of ashes. Then he hung up the straps of the carrying baskets. He put some of the medicine in the mouth of one of them and rubbed some of it across her abdomen. When he turned around he heard a baby cry. When he had done the same to the other he turned again and heard another baby cry. "This way it will be with those who know my medicine."

*For another version of this incident, compare pp. 125-6.
XXXIII.

Formula of Medicine for the Birth of the First Child.*

tee-xōl-tewe-diṅ tsi-s-dai yī-man-tū-wīn-yai yī-de-teiṅ teiṅ
Teexōltewedīṅ lived Ymantūwiśyai. Down river

2 niṅ-ya-yei tsel-teiṅ diṅ na-tō-nōn-a-diṅ yī-nūk na-dūk-kan
he went. Tsetteediṅ along on the beach south. Along the
ridges

yī-da-teiṅ hai-yā ye-na-wit-ya-yei hai-ya-miL teiṅ-nes-dai hai-
from the there he went. And he sat down.

north

4 yal yī-na-teiṅ yei na-nin tsūm-mes-Lon hai-ya-miL a-xōL-
And from he saw two women. And he went south

tcit-den-ne naL-yeūw nō-hiń kūń hai-yal nō-ya-nin-deL hai-
said, "Rest you too." And they sat down.

And

6 yal a-tcon-des-ne me-dū-win-tewen kir-teiṅ-nit-tūw hai-
And he thought he wanted to have intercourse
with some woman.

yal-ūń hai-yā nō-na-nūń-an hai tse-ka-tcwun-tō-me-neūk hai-
And there he left that Tsekatewāntōmeūk.

And

8 ya-hit-djit-ūń yit-de tcit-tes-deL hai tsūm-mes-Lon hai-ya-
And then north went those women. And

hit-djit-ūń xōń tcit-tes-yai yī-nūk teūk-qal ded yī-nūk
then he went south walking This south of
himself along. place

10 tsū-diṅ hai-ya xwel-wel hai-ya kī-ye nax tsūm-mes-Lon yit-
Willow there he spent There again two women

himself the night.

Willow there he spent There again two women

del-wel hai-ya xoi-ye yī-tsīn xōń tse-ye-me xwel-wel hai-
spent the There under below he rock under he spent the
night. them himself night.

And

12 ya-miL kī-ye xu-a-teiṅ-yau kī-ye xoi-ye yī-tsīn yit-del-welL
And again that he did again under below they spent
him the night.

---

* Told at Hupa, November 1891, by Emma Lewis.

† This is said to be a stone, on which if a woman sits, she will be cured of barrenness.
To them it went down that his. And he went south this
world the middle walking then again he did not feel like
going farther.

Women again his mind went to. Finally he did not
feel like going on. He was surprised a white oak there standing.
to see
hui-ya-hit-djiit-.rnn hai-ya miit-tein-niis-ten hai kii-nya-o kii-
And then there with it he lay that white oak
ye-kiiit hai-ya-hit-djiit-.rnn kiiit teit-tes-yai yii-niiik hai-ya-mii-.rnn
hollow. And then he went on south. And
yii-niiik-a-nii-nis-an-nii-n-ai-diiii teiit-nii-nya-yiie hai-ya-hit-djiit-
south world's end he came to. And then
 rnn hai teiit-nii-nya-aii na-tes-di-ilai yi-na-teii na-wii-dal
the he came from place he started back. From the he came
south back,
yii hai-yii-nya-teii hai-ya na-wii-dal hai kii-nya-o-diiii hai-
way back from south there he came to that white oak place.
yii-mii-.rnn hai-ya na-wii-dal miit mite-dje-ii-dii dai-iiii
And there he came along then baby some-
teii-xii kya-teit-tewii-we-tesii hai-ya-hit-djiit min-na-na-wii-liiii
where he heard ery. And then about it he thought
hai nas-da-unn-de a-teit-yaa hai-ya-l-unn mite-teiit din-niiin
that some time ago he did that. And it facing
teiit-win-yen sai-kit-diiii uii-nya hai kii-nya-kiiit me-teii an-tu
he stood. He was surprised that hollow tree inside he heard
it ery.
hai-ya-l a-teon-des-ne da-xwed-diiik-kyauw a-ii-ne hai-ya-hit-
And he thought how will it be. And
djiit-unn hai-yii kii-mii-iiit-teit min-nat hai Le-nal-dite-tewin-
then that knurl around the it had grown
xii-lan-diiii min-nat teit-diiik-wiiit-teii hit-djiit hai miiik-kiiit
together around he pounded it off. Then it on
place
da-na-deii-iiii hai-ya-l-unn la-ai-iiii djiit-wnii hai-yii kii-nya-o
he poured it. And really it opened that white oak.
hai-ya-yii a-dii-ya-te teon-des-ne kyii-wiiii-ya-in-ya nan-unn-
"This way it will be," he thought, "Indians when they
deL-te hai-yûk dô-xûl-me-tsa-xô-win-sin-te tcon-des-ne hai-

come This way it will be easy for them," he thought.

to be.

2 yaL-ûn hai-yûk-ke tce-nil-ten mite-dje-ë-din kî-la-xûte ûn-kya

And that way he took out the baby. A boy he saw it was.

na-tel-ten tce-xôl-tewe-din na-il-dit-ten-nei hai-yal-ûn hai-ya

He took it Teexôlthewedîn he brought it. And there along.

4 na-is-te hai mite-dje-ë-din dô-xoi-nes-yan kyû-win-ya-in-yan

he carried that baby. He did not raise it around

"Indians it will be easy for them," he thought.

na-is-te hai mite-dje-ë-din dô-xoi-nes-yan kyû-win-ya-in-yan

he carried that baby. He did not raise it around

ma a-naûw-dî-yan a-teon-des-ne hai-yal yi-de-kit-teiî tce-xûn-

for I did it," he thought. And "Yidekiteî Teexûn-

neûw-kût-teiî noi-na-seL-tewin-te tcon-des-ne a-dit-ta na-

eûkî I will bury it," he thought. In his sack

wil-ten yi-de-kit-teiî tce-xûn-neûw-kût di-have-e dô-teîl-îsan

he put it. At Yidekiteî Teexûneûkî nobody he saw.

8 ki-xûn-nai-ne-en a-tiîn tsin-tel-deL hai-ya-mîl xoi-nes-git

The Kixûnai used all had run away. And they were afraid of him.

hai-ya-mîl teit-tel-ten hai kî-xûn-nai na-ðîl ta xô-teiî

And he took it the Kixûnai lived places to them along


he went. And finally he carried it all around

hai-ded nin-nis-an meûk yû-wit-din-nê-mîl tce-xôl-tewe-din

this world over. Finally Teexôltewedîn

12 na-in-di-ya-yei hai-ya-hit-djit a-na-teil-lân-wei hai-ya-mîl-ûn

he came back. And then he buried it. And

Lû-wûn tsis-dai nil-kya-kil-dû-wim-me hai-ya tsis-dai min-

alone he lived Nilkyakîldûwîme there lived there.

14 niîn-mîl-le-dil-lû hai-yûk kûn la xô-mite-dje-ë-din hai-yûk

Panther. That way too one his baby. That way

en a-teit-yau kyû-win-ya-in-yan ma a-na-teîl-yau hai-ya-mîl

it he did. Indians for he did it. And

was

16 a-teon-des-ne yi-de-kit-teiî tce-xûn-neûw hai-ya-teiî-te tcon-

he thought "Yidekiteiî Teexûneûw there it will be,"
And again there from him they ran off.  

And thought.

And he thought world over he would take it along.

That way too that way he did. That way too Nitkyakilduwime he brought it And then that way he back.

And again thought.

And then that way he brought it And then that way he back.

And there grew small Douglas. And that Nitkya-spruces.

That way over in he carried it. Teexol-vain way.

That way too Nitkya-spruces.

That way world over he would take it along.

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TRANSLATION.

Formula of Medicine for the Birth of the First Child.

Yīmantūwiŋyai lived at Tćexoltcweđiŋ. He went down the river to TseLtcediŋ. He followed the beach south for some distance and then he went along the ridge. He sat down to rest. Two women came from the south. "You sit down and rest too," he said. They sat down. He thought, "I would like to have intercourse with them." Then he left that place, and the women went on toward the north.

He himself walked along toward the south. Below Willow Creek he spent the night with two women. He went on walking along in the middle of the world toward the south. Again he did not feel like going on. His mind again turned toward women. He was surprised to see a hollow white oak standing there. He lay with that. Then he went on toward the south.

He came to the end of the world at the south and then turned back the way he had come. When he came back to the place where the white oak was standing he heard a baby crying somewhere. Then he thought about what he had done some time before. As he stood facing the tree he heard something inside. "How will it be," he thought. Then he pounded off the bark around the knurl where it had grown together. Having made a decoction of the bark he poured it on the tree. That white oak opened at once. "This way it will be," he thought, "when Indians become." "It will be easy this way," he thought. That was the way he took the baby out.

He saw it was a boy. He brought it back to Teexoltcweđiŋ. He carried the baby around with him but he did not succeed in raising it. "I did it for Indians," he thought. "I will bury it at Yidekitcēn Teexûneůwktcēn," he thought. He put it in his buckskin sack and took it there.

He found no one about. All the Kixńāi who used to live there had fled. They were afraid of him. Then he took it to all
the places where the Kîxûnai used to live. Finally he went all around the world and came back to Teexöltewedîñ where he buried it.

Panther was living alone at Niłkyakildûwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekitciñ Teexûneûw to bury it." They ran away from him. Then he thought he would take it around the world. He, too, brought it back to the place from which he had started and buried it. He, too, carried it over the world in vain.

At Teexöltewedîñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at Niłkyakildûwime was yarrow. That way they both did. That is why I call Yîmantûwiñyai a second time, and then I call panther again. Then he talked to them. He told one of them, "Stand on the river side where the branch hangs over. The salmon with long tails will pass under that." He told the other one, "Stand on the shore side. Those with small tails will pass under that."
XXXIV.

Formula of Medicine to Cause the Infant to Grow Fast.*

dik-gyūn yì-dûk ya-le-da-a-diû na-tei-dite-tewen kei-tsan
Here east in the corner grew a maiden, of the world

2 Lû-wûn-niû hai-ya-mîl. Lû-wûn-niû tce-it-da di-hwe-e dö-teî-t all alone. And alone she used Nobody she saw. to live.
tsis múx-xa he dö-teî-tsîs hai-ya-mîl-ûn mîn-nê-djô-xô-mîl Tracks even she did not see. And after a time,

4 Lax hai-ya kûû-wîl-kyan di-hwe-e en kûû dö-teî-tsîs hai-with- there she was pregnant. Nobody it too she saw. out reason.

ya-mîl-ûn a-dû-wûn-xô-kyûn-naî-ya dai-dit-dîn-ki-awî mil And about herself she thought, "Where is it from

6 xû-xai iûw-tsan têô-in-ne mîn-nê-djô-xô-mîl. kût mîn-yai hai baby I found," she kept After a time it was thinking. nearly time
teî-dû-win-tea-te hai-ya-mîl-ûn mîn-nê-djô-xô-mîl. teî-dû-that she was going And after a time she was to be sick.

8 win-teât hai-ya-mîl-ûn xô-an sil-len hai mîte-dje-ê-din hai-sick. And from her it came that baby.
ya-mîl-ûn a-teon-des-ne ya-nauw-tûw hai mîte-dje-ê-din And she thought I will pick up that baby.

10 yawt-tûw teon-des-ne mîl. xô-kyâ-teîn yat-qôt Lats-a-xô-ûû "Let me she thought. Then from her it dodged. Many times pick it up,"
a-dî-ya-te yauw-tûw têô-in-ne xoî-kyâ-teîn ya-it-qôt yû-wit-it did that. "Let me she thought; from her it always pick it up," dodged.

12 din-nê-mîl. de-nô-kût yî-tsîn te-de-qôt yû-din-nê-mîl. yî-man-Finally from the sky down it tumbled. Finally across yî-tsîn te-wit-qôt-te sil-len-nei tû-wim-mâ hit-djit nôn-de-qôt-west in the water it seemed Close to the then it stopped. about to tumble. beach

*Told at Hupa, December 1901, by Emma Lewis. For the treatment of infants by the Hupa compare, Life and Culture of the Hupa, p. 51.
ei hai-ya-hit-djit tel-tcwen-nei hai mit-Lō-we hai mik-kin-diñ
And then grew that medicine. At its base hit-teit nōn-de-qōt-ei hai-ya-hit-djit tel-teit-dū-wim-mite hit-djit 2
there it stopped. And when she broke it off then hai miL ya-wil-ten-nei hai-ya-hit-djit hai mit-Lō sil-len-nei
that with she picked it up. And then that medicine became.
hai tcit-dū-wim-mite-hit miL ya-wil-ten-nei hai-ya de tel-
That when she broke it off with it she picked There him up.
tcen hai mit-Lō sil-lin-te hai mitc-teiñ te-de-qōt hai-ya-
it grew that medicine going to be that toward it tumbled. And miL dik-gyun yi-dûk ya-le-da-a-dîn na-il-dit-ten-nei hai 6
here east the corner she took him back. That mi-ye nō-nin-xan-nei hai-ûn hai mit-Lō-we na-is-tecwen-nei
under she put. Then that medicine grew xōL-tcwit-ta-fûn-nas-mats* 8
wild ginger.

TRANSLATION.

*Asarum caudatum Lindl.

Formula of Medicine to Cause the Infant to Grow Fast.

Here in the eastern corner of the world grew a maiden by herself. She lived all alone, seeing no one. After a time without cause she became pregnant. She had seen no one. She had not even seen the tracks of people. "From whom have I a child," she kept thinking. After a while the time for her to be sick had nearly come. Finally she was sick and gave birth to a baby. "I will pick up that baby," she thought. When she tried to pick it up it dodged from her. Many times she tried to pick it up but it eluded her until finally it fell down from the world above. When it had crawled near the beach across toward the west it stopped. Where it stopped the medicine grew. She broke off some of it and with that picked up the baby. That which grew at the place toward which he crawled became the medicine. She took him back to the eastern corner where she steamed him with it. The medicine was wild ginger.
**Formula of Medicine to Cause the Infant to Grow Strong.**

ki-xùn-nai tee-xöl-tewe-diùn xoi-kyai hil. teit-del-tse ki-
A Kixûnai Teexöltewedîn her grand- both stayed. The son
2 la-xùte xu-Le-diùn tee-in-nauve tai-kyùw-teiùn na-tsês ye-te-
boy in the morning used go out sweat-house Arrows he used toward.
il-lûw tai-kyûw me me-il- loi hai-ya-mîl hai kyôts ni-
to take the sweat- in. He used to And the sinew the
house tie on feathers.
4 tecwin-meî mil tee-il-lûw hai kyôts hai-ya-mîl ye-na-it-däuwe
feathercase from he used to that sinew. And he went back in. take out
hai-ya-mîl-ûn hai kyôts nô-il-xûts hai-ya-mîl-ûn xon-ta
And that sinew he chewed up. And the house
6 ye-na-it-dauwe hai-ya-mîl hai kyôts nô-il-xûts nat-sis-îtc
he used to go in. And the sinew he chewed Spoon basket off.
hai me ye-tee-il-kas hai kyôts nôl-xûts hai-ya-mîl-ûn tee-
that in he threw the sinew scrapings. And she
8 it-te hai dô-kyû-wil-le hai-ya-mîl-ûn yis-xûn ki-ye hai-yûk
always that old woman. And next day again that lay
down
a-in-nû min-nè-djö-xô-mîl hai dô-kyû-wil-le tsis-ten xu-Le
he did. After a time the old woman was lying at night. down
10 hai-ya-mîl-ûn tee-in-sit-hit ûn-kyä mite-dje-ê-din kya-til-tewe
And when she woke she a baby cry. up
hái-yal le-na-nil-lai na-kin-nêl-den hai-yal wûn xoûn ya-
And she built a fire. She made it blaze. And for it fire she
12 wiñ-en hai-ya-mîl sai-kiit-diùn ûn-kyä mite-dje-ê-din me
picked up. And she was surprised to see a baby in

* Told at Hupa, December 1901, by Emma Lewis.
† The case is made of stems of *Gnaphalium decurrens* var. *Californicum*. The name of this plant, nîltewiñ, means "it is fragrant."
na-tse nai-tsí-sítc me ya-wíl-ten hai dó-kyū-wíl-le hai-ya-míl
crawling spoon in. She took it the old woman. And
around basket up
a-teon-des-ne dai-dik-kyauw-úñ mí-ye nó-ne-xún-te teon-
she thought, "What kind is it under I will put?" she
des-ne hai-yal tce-níñ-yai Lax tó-diñ tce-níñ-yai hai-ya-hit-
thought. And she went out. Just to the she came And then
river down.
djit ya-wíñ-an tse-Lit-tsó hai-ya-hit-djit-úñ hai mí-ye te
she picked blue-stones. And then those under in the
water
tcú-wíñ-an hai-ya-hit-djit-úñ mit-díl-wa Lax tce-níñ-yai
she put. And then again she went out
kí-ma-ú mítc-tcíñ hai tceis-tcewin-te hai-ya-hit-djit-úñ kút
medicine after that she, will make. And then
tcís-tsan tcei-me-yauw dik-gyuń úł-kyð hai-ya-míl-úñ kyú-
she saw small Douglas this high. And she
spruces
wa-is-tcwit hai-ya-míl-úñ La xat kyū-wíñ-xa hai-ya-hit-djit-úñ
broke them And one still she left And
off.
déox yí-núk din-núñ tcein-nes-dai hai-ya-míl-úñ hai-yúk
this south facing she sat down. "And this way
way
a-di-ya-te teon-des-ne hai mítc-tcíñ tce-xe-neúw La xat
it will be," she thought. That toward she talked. The still
one
kís-xan mítc-tcíñ tce-xe-neúw hai-yúk a-win-neí-te tceit-den-ne
standing toward she talked. "This way it will be," she said.
La nó-wit-túc-wit-te hai mítc-tcíñ tce-xó-win-ne-hví-let-te hai-
"One shall always That toward she shall talk." be left.

ya-hit-djit-úñ hai mí-ye te tcú-wíñ-tan hai-ya-míl-úñ dún-
And then that under in she put. And
it water
Lúñ-hwó-diñ yis-xan míl mit-La dje-win-tan hai kai-tel 14
several days after behind spread open that basket-
plate.
yi-kís-mút-ey hai kai-tel-ne-en hai-ya-míl kí-ye tców-ó-la-diñ
Broke that basket-plate And again five
used to be.
yis-xan míl kí-ye xa-a-di-yau-ey hai-ya-míl kí-ye tçowo-la-
16 days after again it did that. And again five
dín yis-xan míl xea-kai ye-teú-wít-ten hai-yal kí-ye hai
days after baby- she put it in. And again that basket
xea-kai xa-ai-lau hai-ya-mil na-la ye-teu-wil-ten ke-na-baby-broke. And second she put it in. She

2 ne-it-a mit-tsin-ne yai-im-mil hai-ya-mil hai xo-tewo na-tse-leaned Its legs it kicked up. And his grand-first it up.

diñ tse-Lit-tsö hai dje-lote mite-dje-ë-din me-nu-wil-a me-place blue-stone that small the baby leaning against
djelo

4 nõ-na-niñ-an hai-ya-mil-ûn yû-din-nê-mil-ûn a-teon-des-ne she put in. And finally she thought, is-dô di-hwö múx-xea-kai sel-tewiñ teon-des-ne tewo-la-diñ "I wish some its basket I could she thought. Five kind

6 hwa-ne ye-it-xa eñ hai múk-kai-kit-Loi xea-kai me na-il-only mornings it that hazel basket in she was

te-ûx hai-ya-mil-ûn yû-din-nê-mil-ûn a-teon-des-ne tse-Lit-tsö carried And finally she thought, "Blue-stone

8 múx-xea-kai sel-tewiñ hai-ya-hit-djit me-na-is-te-ei win-lits-ei its cradle I will make." And then she carried it. It was tough.

hai-ya-hit-djit ke-ne-it-a hai-ya-mil hai tse-Lit-tsö ke-ket-And she leaned And that blue-stone make a it up.

10 na-i-ya hai tse-Lit-tsö xea-kai hai-ya-hit-djit me-na-is-te-ei creaking that blue-stone baby- And then she carried it. noise basket.

hai-ûk xo-lun-teL teon-des-ne hai hwe hweit-Lö-we mĩ-ye "This way it will be," she thought, "who my medicine under

12 nõ-niñ-xûn-te teon-des-ne hai-yai-ûn hai na-is-tewen hwe will set," she thought. And that she made. "Me hai kyû-win-ya-in-yan na-nan-del-te a-hweit-teit-den-te hai the Indians when they come will say of me, 'That one

14 tein hai-ya hai-ûk a-na-it-yau hai-ûk tein-nes-da-te hai they there that way did.' This way she will sit the say

hwe ne-se-dainûk.

I sat way."
TRANSLATION.

Formula of the Medicine to Cause the Infant to Grow Strong.

A Kîxînâi woman lived at Tcexlîtelâdâ with her grandson. The boy used to go every morning to the sweat-house where he worked fastening the feathers to arrows. He used to go back into the house and get sinew from the case in which feathers were kept. He worked the sinew into shape with his teeth, throwing the pieces scraped off into the spoon-basket. The old woman was always lying down. The next day the boy did the same thing.

After a time the old woman, while lying there one night, woke up and heard a baby cry. Having started a fire she took up a brand and was surprised to see a baby squirming about in the spoon-basket. She took it up and then thought, "With what am I going to steam it?" She went down to the river and picked up some blue-stones which she carried to the house and put in a basket of water. Then she went out again to get the herb for the medicine she was going to make. She saw small Douglas spruces growing there about so high (two feet). These she broke off, leaving only one standing. She sat down this way facing the south. "This way it will be," she thought. She talked to the one still standing. "This way it will be," she said, "one always will be left toward which she shall talk."

Then she put that under the baby in water. Several days after the basket-plate spread out and broke. After five days it did that again. After five days more she put it in a baby-basket. The baby-basket broke. She put it in a second one and leaned it up against something. The baby kicked up its legs. It was a blue-stone storage basket she leaned it against. Finally she thought, "I wish I could make some better kind of a baby-basket." It was only during five days that she carried it in the hazel baby-basket. At last she thought, "I will make for it a basket of blue-stone." She carried it in that for it was tough. When she leaned it up, the blue-stone baby-basket made a creaking noise. Then she carried it about. "This way it will be," she thought, "with those who put my medicine under. The Indians, when they come, will say of me, 'That is the one who did this way there.' She will sit the way I sit."
Formula of Medicine to Insure Long Life for an Infant.*

...
te-miL me-e-na-nes-dai. dink-kit-diN xu-Le sil-lin-te-miL hai-
nearly hidden he sat Fourth night it nearly was. watch-
yai kyū-win-dit-tsū hai-ya-miL ūn-kya mite-dje-ē-din kya-
a jingling noise. And he heard a baby
tel-tee-wit yii-din ye-na-wit-yai xon-ta hai-ya-miL-ūN
ery. And he went in the house. And
mite-dje-ō-din ūn-kya na-tse hai-yal ya-wil-ten dite-wil-lite
baby he saw crawling And he picked A piece of
about. it up. buckskin
ya-wit-kyōs hai miL tsis-loi hai-ya-miL-ūN ya-wil-ten hai
he picked up. That with he And he picked up that
wrapped it.
mite-dje-ē-din hai-ya-miL a-teen-des-ne xwed-dik-kyauw-
baby. And he thought, "What
ūn aue-la-te hai-ya-hit-djit-ūN a-dit-ta tcū-wil-ten dō-nō-nil-
do shall I And then he put it. He did not
with it?" knapsack
tin-te-sil-len hai-ya-miL tcit-tes-yai xa-nū-win-te hai mit-Lō
want to leave it. And he went away. He looked for that med-
icine
tcis-tewin-te tcit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na-
he was going He went the world over. Finally he took
make.
niL-ten dō-he-teiL-tsan hai mit-Lō sil-lin-te de-de nin-nis-an
it all the He did not find that medicine that was This world
way around.
the middle the he used to stay place he came back to. He went in
xon-ta dō-he teiL-tsan hai mit-Lō we hai-ya-hit-djit xon-ta
the He did not find that medicine. And then house
house. meūk na-ten-en hai-ya ye ūn-kya tcit-tewūn-xō-lūn kit-diN
inside he looked There instead he saw it growing. The wall
around.
wil-kan ūn-kya hai-ya tcit-tewūn-xō-lūn hai is-lūn-diN hai-
that holds he saw there it was growing the it was born
the wood place.
yai-hit-djit hai tcit-dū-wim-mite hai-ya-hit-djit-ūN hai mī-ye
And then that he pulled it off. And then that under
nō-nīn-xan hai-ya-hit-djit-ūN teiL-tewen hai mite-dje-ē-din
he placed. And then it grew that baby.
Indeed very quickly it grew. In a little while it crawled around.

And very strong it was. And it ran around that strong it was.

And very strong it that baby. And looked

after a time it was.

And he thought, "It is running that boy." He began to think

about it. And he told him, "Lie down, go to sleep."

And he thought, "He is growing strong." And he thought,
kit-da-xō-kyā-a-ō-ne hūin-nal Lin-ya-te tcon-des-ne yū-wit-din-
"What is going to "Before me they will he thought. Finally
happen?" come together,"

e̱-mīl hai sit-tin-ne-en-dīn mīl Lin-dūk-kait-de La-xō mīl 2
the he used to lie place from they slid together. Just
Lūn-hūin nañ-a-ei mīl tewa-xō-L-wil nañ-a-ei hai-ya-mīl-un
blackness hangs Darkness hangs there. And
there.

hai mitc-dje-ē-dīn mī-nes-git hai-mīl a-dī-yau La-ai-ūx 4
that baby was afraid of that it did. Really
in-nas-lat hai-ya-mīl-un La-ai-ūx a-tin-tcīn Le-ye-nal-dīt-
it ran up. And really every direction they drew
dō-wei hai-ya-mīl a-tcon-des-ne hai-yūk xō-lūn a-dī-yat-l 6
back. And he thought, "This way it is going to be.
hai-ya-mīl hai-yūk xō-lūn kit-tcīnt mī-nes-git-tel hai-ya-hit-
And this way it is sickness will be afraid." And then
djit na-tes-di-yai xon-nal a-di-yau hai mit-Lō-we hai tcis-
he went back. Before did it that medicine him

tewen hai na-net-en da-xwed-dūk xō-lūn nū-huōn-tet. tcon-
he That he looked "How will it be good?"

made. at it.

des-ne na-tes-di-yai na-in-dī-ya-yei na-nal-its ūn-kyā hai 10
he He started home. He got home. Running he saw that
around
kī-la-xūte hai-ya-mīl a-tcon-des-ne nū-huōn na-set-tewin
boy. And he thought, "Good, I have made
mit-Lō-we hai kyū-wiīn-ya-in-yan hai na-nan-deL-te hai hūin-
medicine. Those Indians who are coming to be this
nis-te yō-nal-tsīt-te dō-Lūn hūn hai hūin-nis-te-tcīn nai-xe-
my will know. A few only my body to will
body
neūn-te hai-ya-mīl-un a-tcon-des-ne hai-yūk a-wil-leL-te hai 14
talk." And he thought, "This way he will do the one
hūin-nis-te tō-nal-tsīt hai* mī-ye nō-niīn-xūn-te hai-yūk
my body who knows. That under he will place it. This way
a-wil-leL-te dik-gyūn yī-man-yī-de ya-wī-xauw-hūin-te dik-gyūn 16
he will do. Here across to the he will take it up. Here
north
yī-man-yī-nūk kūn ya-wi-xauw-hūin-te hai hūin-nis-te tō-
across south too he will take it up. Who my body

*The medicine used is teimūlkys, Lupinus latifolius.
nat-tsit hai-yûk a-wil-le-let-te hai-ya-de hai-yûk a-wil-le-let-te knows this way he will do. This way they will do.

2 hai hwee-ded kyû-wîn-ya-in-yan ma na-set-tewen hai hwa This mine, Indians for I made. That me yô-dû-wit-xlû-li-te hai-ya-miL-ûn a-teon-des-ne kyû-wîn-ya they will ask for." And he thought, "In the

4 in-yan-ta-din til-tewen mit nai-kê-yûn-te teon-des-ne kûn-Indian world what grows, with they will grow," he thought. "Something

nû-hvûn ma nû-na-ne-ûn hai-yûk mi-nes-git-te hai kit-teint good for I will leave. This way will be afraid that sickness them

6 hai hwee hcvit-Lô-we mî-ye nû-niin-xûn-te hai-yûk a-kit-tis-seôx that my medecine under if he puts. This way smart he will a-nû-wes-te hai hcvin-nis-te yô-nai-tsit-te hai-yûk na-is-tewen grow my body who will know." This way he made it.

8 hai-yûk mil me-nil-xe This way he finished it.

hai-yûx kût hwa-ne
This way only.

THE PRAYER.*

10 hai-ded ên min-Lûn mit-da-Lit-yôs mil na-ô-dûwe-de-xût "Here are ten packages.† With I ask you for it. them hai nit-Lô-we hvû-va-mel-tewit-te hwe kûn-naûn dô-hwa-da-Your lend me. I too I have not medicine

12 da-tsin kyû-wîn-ya-in-yan-ta-din til-tewen‡ hai-ya-hit-djit hei-got much in Indian world grows." And then yûn kût xôw-dôû kût hcvit-dje ôl-tsit kûn nû-wa-me-net.""Yes I guess it My mind you know. I will lend it is so.

14 tewit-te yô dôû kis-xûn hai hvît-Lô-we mî-ye nôû-xaue-ne to you. There it stands that my medicene. Under put it." hai-ya-hit-djit xe-e-il-yôl hai-ded mâû-xa-tee-xô-len And then he blows that incense.

*This prayer with its answer is repeated after the formula. Such a prayer is used in connection with all, or nearly all of the formulas.
† Of tobacco.
‡ The phrase means tobacco.
Formula of Medicine to Insure Long Life to the Infant.

A man lived in the middle of this world all alone. His stool always lay in the sweat-house. Once when he came in and looked at his stool he was surprised to see a baby's track near it. The next day when he looked again he saw it had been playing still more. He studied about it. The next day he saw it had done that again. After a time he thought he would watch, so he sat near by. In the morning when he looked he saw it had been playing with woodpecker heads. The next day again it had been playing with woodpecker heads, and the next day also. He picked up the woodpecker head. The third day he picked one up also. When he had watched nearly four days and the fourth night was nearly passed, well after midnight he heard a jingling noise. He heard a baby cry. He went into the house. He saw a baby squirming about. He got a piece of buckskin, picked up the baby, and wrapped it up in it.

Then, because he did not want to leave it, he put it in his sack and went away. He went all over the world looking for the herb with which he was going to make medicine. Finally he went all around the world without finding it. He came back to the middle of the world where he used to stay and went into the house without having found the medicine. When he looked around inside of the house he saw it growing by the wall that holds the wood, at the very place where the baby was born. Then he pulled it off and put it under the baby and steamed him with it.

And then the baby grew. Really it grew very fast. Soon it was creeping about. It seemed very vigorous. After a while it ran about, it was so strong. He began to study about it. He said to the child, "Lie down and go to sleep." The child obeyed. The man went away.

He climbed one ridge, and then a second, and a third, and a fourth. When he got up the fourth ridge he sat down. He looked back where he had left the baby. He looked this way toward the north. Then he looked toward the south. After that he looked toward the eastern water's shore. And then he looked across to the west. Wherever he looked clouds came up.
As he looked he saw them slide together toward each other. "He is growing strong," he thought. "What is going to happen, they are going to come together before me," he thought. Finally where he used to stay they came together. Just blackness and darkness hung there. The baby was afraid of that which had happened. Suddenly it ran up and at once in every direction they drew back. "This way sickness will be afraid," he thought. And he went back.

The medicine he had made did that. He looked at it thinking, "How will it be good?" He started home and in time got there. He saw the baby running about. "I have made the medicine good," he thought. "The Indians, who are coming to be, will know of me. It will be only a few who will talk about my medicine. This way those who know my medicine will do," he thought. "They will place this under the child. This way they will do. Here across to the north he will hold it up. Here across to the south, too, he will hold it up. He who knows my formula will do this way. I made this my medicine for Indians. They will ask me for it. That which grows in the Indian world [tobacco] he will grow with," he thought. "I will leave something for them. Sickness will be afraid like this if he puts my medicine under the child. He, who knows my medicine, will grow in this way to be smart." This way he made it. This way he finished it.

THE PRAYER.

"Here are ten packages of tobacco with which I ask you for it. Lend me your medicine. I have not much of that which grows in the Indian world." "Yes, I guess it is true that you know my formula. I will lend it to you. There stands my medicine; put it under the child." And then he blows from his hand the offering of incense root.
XXXVII.

Formula of Medicine to Protect Children in Strange Places.*

ded nin-nis-an nē-djit hai kī-yauw hai lax na-dite-dje-ū
This world the the birds just flew together.

hai-yō xō-xai dō-kyū-wil-le hai-ya-mił-ūn a-den-ne teit-te-
Those her old woman. And she said, she would

2

middle

Those children

e-en min-nē-djō-xō-mił. a-den-ne ke tse-niñ-me† ye-ō-dik-
look. After a while she said, "Come Tseniñme run in,"

gin-ne a-xōl-teit-den-ne hai-ya-mił-ūn hca na-na-it-duaw
she told them. And the had gone down

4

sun

that children

mit ded nō-na-it-git hai-ya-mił-ūn yeū yī-nūk na-da-a
then this they came And way up river stands

5

place again.

kauw-hwun-me ke hai me ye-ō-dik-gin-ne yal-teit-den-ne
a yew tree "Come, that in run," she told them.

6

hai-ya-mił-ūn hca na-na-it-dauw mit nō-na-it-dje-ū hai-ya-
And the had gone done then they came flying And

sun

back in a flock.

7

mil ke dje-lo-o-me ye-ō-dik-gin-ne ded nin-nis-an nē-djit
"Come Djelōome run in." This world middle

they came back. Then "Come, Tsewijme run in,"

8

yał-teit-den-ne teets-din-mił. ded nō-na-it-dje-ū hai-ya-mił-
she told them. After a little this they came back. And

9

while place

And they came their mother was staying And

while back place.

10

mil-ūn ke Lō-hwun-me ye-ō-dite-dje-ne yał-teit-den-ne
"Come, Bald Hill run in." she told them.

11

Bald Hill they went in. They came this world middle,

12

back

Bald Hill east of Djictandiń.

*Told at Hupa, December 1901, by Emma Lewis.
†A mountain near Burnt Ranch.
‡A mountain east of Djictandiń.
hai-ya-mit-ûn ke Lõ-kyö-we-me ye-ô-dik-gin-ne ded nin-
And "Come Lõkyoweme run in." This
2 nis-an nê-djit na-ne-it-git ke xa-is-dil-me ye-ô-dik-gin-ne
world middle they came "Come Xaisdilme run in."
back.
na-ne-it-git ded nin-nis-an nê-djit hai-ya-mit-ûn ke yĩ-dã-teeĩ-
They came this world middle. And "Come Weitchpec
back
4 din-nûn-diûn me ye-ô-dik-gin-ne hai-ya-mit-ûn na-ne-it-git
butte run in." And they came
back
ded nin-nis-an nê-djit hai-ya-mit-ûn ke yit-de Lõ-hwûn
this world middle. And "Come north bald hills
6 me ye-ô-dik-gin-ne na-ne-it-git ded nin-nis-an nê-djit
run in." They came this world middle.
back
hai-ya-mit-ûn a-den-ne yit-de-kit-teiĩ tce-xûn-neûw me ye-ô-
And she said, Yitdeiteiĩ Teexûneûw
8 dik-gin-ne na-ne-it-git hai-ya-mit-ûn a-den-ne mis-xûs-tûn-diûn
run in." They came And she said, "Misxûstûndîn
back.
me ke ye-ô-dik-gin-ne hai-ya-mit-ûn na-ne-it-git hai-ya-
come run in." And they came
back.
10 mit-ûn ke da-din-môt-diûn* me ye-ô-dik-gin-ne teit-den-ne
And "Come, Dadinmotdiĩ run in," she said.
na-ne-it-git tse-ets-diûn mit na-ne-it-git hai-ya-mit a-den-ne
They came a short time then they came And she said, back, back.
12 ke taⁿ-ai-me† ye-ô-dik-gin-ne taⁿ-ai-me hit-djit la-ai-ûx
"Come Tañaime run in." At Tañaime then really
kin-nai-kil tcis-tcwen-nei la-ai-ûx yô me-neûk nô-nil-la-yei
slaves they made them. At once that behind they put them.
14 yû-din-nê-mîl wil-wel-ëi hai-ya-mit xa-na-ten-en yû-din-nê-
Finally it was night. And she looked for Finally them.
mîl nô-hwe-deûw-hwe-en-nei hai-ya-mîl a-tecon-des-ne hai-ya
darkness came. And she thought, "There
16 hwe-ne xo-lûn yû-din-nê-mîl xoûc xû-Le sil-len-nei xo-xa
only they are." At last quite night it became. For them
na-ya-tes-iûn.††x hai-ya-mîl sa-a wil-wel-hit a-tecon-des-ne kût
she looked. And long after night she thought,

*A mountain near mouth of Redwood creek.
† Near Trinidad.
xō-kyuñ mit-Lō-we nauw-tcwe miñ a-yai-de-iũw-ne ke hai-ya "Against medicine I am going That I told them, "Come, there his breast to make. is why

ye-ō-dik-gin-ne hai-ũn La xu-Le ya-wes-a dō-tein-nes-ten 2 run in." And all night she sat up; never lay down hai dō-kyu-wil-le hai-ya-hit-djit-ũn nin-na-is-dūk-kai tce-niL- that old woman. And then she got up. She took
ten tō-kū-te na-kyō-xo-an* múx-xa-tce-xō-len niL-tei nō-4 out water on always runs incense root together

nil-lai hai-ya-hit-djit-ũn de-dū-win-an tce-win-yeũw xon-dĩn she put. And then she put them in rubbing them. Fire the fire, place

ĩn-xūt-ei hai-ya-miL a-den-ne hai dai-dit-dĩn heo-wũn 6 they fell in. And she said "Wherever from me ye-tei-wil-lai hai mitc-dje-ē-din hai-ya-miL-ũn a-den-ne ka-de he took them in my children." And she said, "Pretty soon

xō-lûk-kai tes-yaï miï hai-ya ye-kyu-wes-tce-te tceï-den-ne 8 dawn will then there the smoke will blow," she said. come,

hai múx-xa ye-yũ-wiL-kit-de-te hai-ya-miL-ũn xō-lûk-kai "That after will go there." And dawn
tes-yaï miï hai-ya a-xũ-wiL-tcwen tañ-ai-me-tei miL múx-xa-tce-10 came then there it smells at Tañaïme incense root

xō-len hai-yaL-ũn hai tañ-ai-me a-den-ne mauw-xa múx-xa- root. And that Tañaïme man said, "I smell incense
tce-xō-len hai-ye xōw-ũn múk-kai a-xũ-wiL-tcewiL hai-yo 12 root. That it may be on their it smells, those account
mitc-dje-ē-din tce-na-miL La-ai-ûx tceï-den-ne hai mitc-dje-ē- children. Throw them Really he said it. Of the children out." 
din tañ-ai-me ân hai-ya-miL-ũn tce-na-nim-mel miL La-ai-14 the Tañaîme said And he had them then at once one it. threw out

ûx ya-nat-dje-û ded nin-nis-an nē-djit nō-nan-dit-dje-û they came back. This world middle they got back,
La-xō-yan-ye-tse miL hai-ya-miL-ũn xō-tei miL ye-nan-deL hai 16 the sun up a little when. And to her they came ways back in

xō-mite-dje-ē-din hai-ya-miL-ũn teō-dū-ûL-xût dē-dû-hwũn her children. And she asked them, "Did you

*The insect that skates on the water.
a-xō-wil-tciwin nō-kūt yah-teit-den-ne hai-ya-miL-ān a-ya-di-
smell anything on your-
selves” she said. And they
2 wen-ne dī-hwō-ōw-kyān a-xō-wil-tciwen nō-kūt hai-ya-miL
said, “Something smelled on us. And then
kyān a-nō-hōl-teit-den-ne tce-na-ya-xon-mīl hai-yō xō-wūn
he said of us, ‘Throw them out. Those for them
4 mūk-ka a-xō-wil-tciwin nō-hōl-teit-den-ne hai-ya-miL hai
on them it smells,’ they told us.” And that
dō-kyū-wil-le a-teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te
old woman thought, “Indians are coming to be.
6 a-hwil-teit-den-te hai tein hai-yūk a-na-teit-yau xō nin-nis-an
Of me they will say, ‘That they this way she did.’ In mountains
one say me-tsa-xō-sin-dīn ye-tcū-wil-tin-de hai-ye-he hai-ya-tei
bad places if they will take Nevertheless there
them in.
8 mūk-ka mūx-xa-tce-xō-len ye-i-yōL hai-ya-miL hce a-hwil-
after them incense she blew And me they will in.
teit-den-te hai tein hai-yūk a-teit-yau hai mūk-ka a-xō-wil-
say of, ‘That they that way did. Who after will
one say them
10 tciwin-te hai-ded hce auw-lau hai a-dīt-teiñ-nō-nil-la-de
make smell this I made, whoever puts with herself
hai-yūk mit-Lō na-sel-tciwin
this medicine I make.”

TRANSLATION.

Formula of Medicine to Protect Children in Strange Places.

In the middle of this world the birds flew together in a flock. They were the children of an old woman. “Let me go and look about,” she said. When she returned she said, “Come, run into Tseninme (Burnt Ranch mountain).” When the sun was down they came back. “Way up the river stands a yew tree. Come, run into the mountain which stands by that,” she told them. At sundown the flock came flying back. “Come, run into Djelême,” she said. They went and returned to the middle of the world. “Come, run into the mountain east of Djictañadīn,” she told them. After a time they returned. “Come, run into
Tsetitmilakút," she said. They did so and came back where their mother lived. "Come, run into Lōhweúnme (Bald Hill)," she told them. They went into Lōhweúnme and came back into the middle of this world. "Come, run into Lōkyō,"* she said to them. They came back again to the middle of this world. "Come, Xaïsdilme (Hooker's Ridge) run in," she told them. They went and came back. "Come, run into Lohwiinme and come back into the middle of this world. "Come, run into Lōkyō,"* she said. They came back again to the middle of this world. "Come, run into Xaisdilme (Hooker's Ridge) run in," she told them. They went and came back again. "Come, run into Yidatcidinundih (Weitchpee Butte)," she said. They came back again to the middle of this world. "Come, run into YidekitcinTcexüneüme, run in," she told them. When they had come back again, she said, "Come, run into Misxustundih (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmőtdiń (a mountain at the mouth of Redwood Creek)," she told them. After they had been gone a short time they came back.

And then she said, "Come, run into Tañaime (a mountain at Trinidad)." There they made slaves of them. They put them inside of that mountain.

Finally night came and she looked for them. When it became dark she thought, "That is the only place they got into trouble." When it became very dark she looked for them. Long after night had fallen she thought, "I am going to make medicine against him. That is why I kept saying to them, 'Come, run in here and there.'"

All night long the old woman sat up; she did not lie down at all. She got up and took a water bug and put it with incense root. Then rubbing them together between her hands she dropped them into the fire. "To whomsoever took my children in," she said, "when dawn comes this smoke will blow. After them it will go there." When dawn came, there at Tañaime (Trinidad) they smelled that incense root. That Tañaime man said, "I smell incense root. It smells on account of those children. Throw them out."

When they had been thrown out they came back. They got back to this middle world when the sun was up only a little way. When her children came back to her she asked them, "Did you

*A mountain near the Eight-mile camp on the Redcap trail from Hupa to Orleans.
smell anything on yourselves?" "There was something on us that smelled," they said. "He told them to throw us out. 'The smell comes on account of them,' he said." "Indians are coming into existence," the old woman thought. "They will say of me, 'That is the one who did this way. In vain they tried to take them into the bad mountains. Notwithstanding she made incense go there after them.' They will say of me, 'That is the one who did this way.' Whoever makes for them this medicine which I made, will accomplish what I did."
XXXVIII.

*Formula of Woman's Love Medicine.*

me-is-de na-ta-ne-teiň kĩ-xūn-nai tiň-ũn-Lũn ne-in-nauw
Melsd on the ocean Kixũnai very many used to come
side
kũn-teĩ-wil-tewiL a-ya-in-nũ nai-ke-its Le-in-nauw hai-ya-mil-
young men. They used to To shoot they came And
have sports. at a mark together.
ũũ hai-ye-he dō-tce-in-nauw hai tsūm-mes-Lũn hai-ya-mil-
anyway she never used to that woman. And
come out
min-ně-djō-xō-mil ke-it-Lōw hai-ya-mil dō mite-teiň tce-nauw
finally she made And to that she never went out
hai-yō a-ya-len hai-yō xō-is-dai hai-ya-mil min-ně-djō-xō-
that they did those men. And after a time
mil La-xō hai-ya xō-kūt ye-kin-nen-den hai-ya-mil-ũn a-teon-
without there on her sunshine came in. And she
cause
des-ne da-xwed-dũk-kyauw-ũũ teon-des-ne hai-yaL-ũũ na-kit-
thought, “What is going to be?” she thought. And she wove
tc-Lũn hai-yaL ūn-kyā kyū-wiũ-ya-in-yan ye-wiũ-ya hai-yōx
another And she saw a person come in. “There
round.
yi-duck ye-iũ-yauw xōL-teit-den-nc hai-yō kĩ-xūn-nai na-it-dil
up they always she told him. “The Kixũnai who go
around
eň dō-ye-in-dil xon-ta me-teiň hai-ya-mil hai tein-niũ-nai 10
it is never come house into.” And that who came
one
eň kūt hai tsūm-mes-Lũn xō-wũn tein-niũ-nai kūt xō-xũn
it that woman to her he came. Her
was
min xō-wũn tein-niũ-nai hai-ya-mil-ũn teit-del-tse hai-ya-mil 12
for to her he came. And he stayed And
there.
na-tes-dĩ-yəeĩ hai xō-is-dai hai-ya-mil dō-he xō-wũn na-in-
he went home that man. And never to her he came

*Told at Hupa, December 1901, by Emma Lewis.

AM. ARCH. ETH. 1, 20.
dī-yai hai-ya-miL-ūn hai kī-xūn-nai a-ya-tin-ne-en ūn-kyā
back. And those Kīxūnai used to do that she
perceived
2 tsū-ma-xō-win-sin hai dō-na-in-dī-yai hai kyū-win-ya-in-yan
it was quiet. And he did not that person.
come back
hai-ya-miL-ūn La-ai-ūx kūt tsū-ma-xō-win-sin La-ai-ūx kūt
And really it was quiet, really
4 hai kī-xūn-nai múx-xūn-neūe-hue-ne-en dō-xoi-de-ai ye-nat-
those Kīxūnai their talk used to be she never heard it.
yai hai-ya-miL xon-nin-sōte xō-tein ye-teū-win-yai hai tsūm-
And Mink to her came in that
6 mes-Lōn hai-ya-miL a-xōL-tein-den-ne dō-na-xōL-tsūn-ōx-xō-liūn
woman. And to her he said, “You won’t see him any more
hai nū-wūn tein-niū-ya-ne-en yī-man-yī-nūk eū nax xō-ūf
that to you used to come. Across to the it is two wives
one
south
8 niL-man-ne xoi-kya-n-ai me-tsīs-tete xōL-tein-den-ne hai-ya-
each side his arms lie in,” he said. And
hit-djit tōL-tsīs-dei hai dō xō-wūn na-in-di-ya-te hai-yai.
then she found out he not to her would come And
back.
10 a-tcon-des-ne dō-tei-wō-len hai-yal xō min-dai-ūk tce-niū-
she thought she was And in outside she went.
slave
yai hai-yal a-tcon-des-ne kyū-win-ya-in-yan na-nan-deL-te
And she thought, “Indians will come to be.
12 hai-yūk ke-yai a-vo-la-te hai-ya-miL xō min-dai-tein tce-in-
This way it may they will do.” And in outside she used be
vain
naux xa-ne-it-te hai-ded a-dit-Lō tcīs-tewin-te La tce-niū-ya
to go. She looked the one her herb she was Once she went
for it going to make. out.
14 nin-nis-an meūk tci-tei-en sai-kit-diūn-ūn min-dai-ūk Lax
The world over she looked. She was surprised outside
to see
dō-miūn-xō-sin na-xō-wil-tsīs-xō-lūn kūt-de tci-tewen hai
lonesomeness fell soon grew that
16 Lō* hai-yūk miū hai dō-miūn-xō-sin nal-tsiū min-nis-an
herb. That with the lonesomeness fell world
meūk nin-tein-ōx tci-tei-en tci-tewin-xō-lūn ūn-kyā hai-ya
inside. Ground she looked. It grew she saw. And

doward

*The herb is datcakitane, Monardella villosa.
hit-djit-un hai tcit-dā-wim-mite xon-ta ye-na-wit-yai hai-ya-
then that she pulled off. House she went in. And
hit-djit-un na-wim-me wil-wel-mīl a-dīl-la me nō-nil-lai hai 2
then she bathed. After night her hand in she took that
kī-ma-ū a-dīn-na-deūk-ka tcit-te-te-lai hai kī-ma-ū hai-ya-mīl
medicine. Her legs and arms she rubbed the medicine. And
wil-wel hai-ya-mīl tsīs-loi hai kī-ma-ū hai-ya-mīl-ūn 4
night it And she tied up the medicine. And
a-dīn-neūk-tecin-tecin nō-nil-lai hai kī-ma-ū xū-Le-ē-mīl
back of her she put the medicine. Middle of the night
ya-na-wil-lai hai-yaL xon-tecin-tecin nō-nil-lai hai-ya-hit-djit-un 6
she picked it up. And on the fire side she laid it. And then
tec-xai-neūw a-den-ē min-Lūn-diū ēwik-kyā-tecin dīts-tsee
she talked. She said, "If ten times from me towards
tsūm-mes-Lon ta xoi-kyān tes-ya-te hai na-mūk-kai hai xoī-
women other his heart goes, the last one his
kyūn na-tes-di-ya-te hai hue hūō-wūn xō-dje nūn-di-ya-te La-
mind goes to that to me his mind will come back.
I wish crazy he will be. How many soever women
tcū-wes-yō-ō te xō xoī-kyān-ai me sit-tin-te hai-ye-he hai-ya
he shall like, even if his arms in they lie, anyhow there
on him it will come. And how many soever among them
na-is-ya-te hai-ye-he nai-xōl-tsan-ne-te hai-ded hue ēwik-
he goes anyhow it will find him this my
kyūn-sa-an hai ki-xūn-nai-ne-en en Lā-ai-ōx tśū-wim-ma-xos-sin 14
heart." The Kīxūnai it really it was still.
was mū-xūn-neūw-hue dō-xwe-de-ni ye-nat-yaū hai-ya-mīl a-toon-
Their talk she never heard. And she
desi-ne hai-yūk ūn-dī-ya-te mit-dil-lan* nas-dil-lin-te hai wes- 16
thought, "This way it will be. Hateful to you will become the you
sil-yō-ne-en hai-ya-mīl a-tin-min-na-te nas-dil-len-ne-te hai
used to like. And ahead of all it will be
hue hūin-na-wil-līw-te hai-yūk a-dī-ya-te kyū-win-ya-in-yan- 18
me you will think about. This way it will be in the Indian world,

*It is said that dil-lan is a "water-dog," or species of salamander, especially feared and disliked by the Hupa.
ta-diñ hai-yûk a-xû-la-de xû-Le-diñ nîn-na-is-dûk-kai-hit this way if they do." In the morning when she got up
2 yi-de da-na-wil-lai xû-Le-diñ Lax dik-gyûn yi-da-tciñ toward she put it. In the morning, just here east
the north
yan-yai miL-un-ûn-yà yê-kin-ren-dûn xû-tciñ âûn-ûn-kyà the sun then she saw on her light shone in. To her she saw
was up
4 ye-na-wit-ya hai xû-xûn-ne-en hai-ya-miL-un a-teon-dè-ša ne he came in her husband. And she thought,
"This way it will be. This way if it happens, medicine
6 na-set-te-win-ûn hai kyû-win-la-ya-in-yan na-nan-deL-tye dû-xû-di- if they make, the Indians when they come "There won't
be many anyway," she thought. "Good I made it," she
8 deS-ne hai-yûk a-di-ya-te hai-yûk miL-xoi-nil-še xû-wûn thought. This way it will be. This way it went on him. To her
na-in-dû-yai xû-Le hwa e-nañ hai xe-e-na-kil-waL he came back. Night sun it was who threw her away.

TRANSLATION.

*Formula of Woman's Love Medicine.*

The young men of the Kixûnai used to come to a certain rock that stands in the ocean at the mouth of the Klamath. They used to hold there their sports and shooting matches. But notwithstanding all the attractions, a modest woman lived there who never went out of her house. Once, while she was sitting working on her baskets, a beam of sunlight fell on her without cause. "What is going to happen?" she thought. As she was going on with her weaving, she noticed a person coming in. "Up there is the place they go in," she said. "The Kixûnai who live around here never come in this house."

The one who came in, came intending to be the woman's husband. He lived there for a time and then he went away and never returned. She heard no longer the sound of the games and the talk of the Kixûnai.
Mink came to her, one time, and said, "You won't see again the one who used to come here. Across the ocean to the south he has two wives. One lies in each of his arms." When she had found out this, she was more lonesome than ever. She went outside. "When Indians come," she thought, "they will do this way." She used to go outside and look in vain for the herb with which she was to make the medicine. She looked all over the world for it.

Once she was surprised to see that as the lonesomeness fell upon her, the herb grew. It came into the world with lonesomeness. She looked at the ground and saw the herb growing there. She pulled off part of it and took it into the house with her. She bathed her arms and legs with it, and when it was night lay down with some of it in her hand and a bundle of it behind her. In the middle of the night she took the bundle up and put it in front of her.

Then speaking to it she said, "If ten times his heart goes from me to other women, finally it will come back to me. I hope he may be crazy. How many soever women he likes, even if they lie in his arms, this medicine will come to him. Among how many soever of them he goes, this my heart will find him."

The noise of the Kixunai was quiet. She did not hear their talk. "This way it will be," she thought. "You will hate the one you used to like. Before all others you will think about me. It will be this way in the Indian world, if they do this." When she got up in the morning, she put the bundle of medicine toward the north. When the sun was just here it shone upon her. "This way it will be," she thought, "if Indians when they come, make medicine. But there will not be many who will make it," she thought. "I have made it good," she thought. "This way it will be." It went even on him and he came back to her. It was the moon who discarded her.
Formula of Medicine to Shorten Period of Exclusion after Menstruation.*

dik-gyun nō-hōl yǐ-nūk-a-yī-dūk ta-nan nān-xa hai
Here from us southeast water has come That to be.

2 ta-nan te-ke-i-yauw deōx yī-da-tcīn kit-te-i-yauw mūx-xaix-
water they go into There from the many come to Does in bands.

xō-len† xō-ta-nan hai deōx yī-da-tcīn kit-te-i-yauw te-ke-i-
their water those from the east room about. They go

4 yauw hai ta-nan hai-ya-mīl te-na-de-il-ya La-a-xū-Le hai
into that water. And in the water they all night those stand long

kil-La-xūn hai-ya-mīl-ūn dik-gyun nō-hōl yī-na-tcīn-yī-da-
deer. And here from us from the southeast

6 tcı̨n xot-da-ke-i-yauw hai te-ke-i-yauw mūk-kai-kiīn nē-djōx
they came down the They go into their ankles middle hill.

yī-dūk nō-it-tō ka-de xō-Lūk-kai te-in-nauw hai-yal-ūn hai
above the water Soon the dawn comes. And comes.

8 mit-da-wōw hētu̓n nā-xa xō-Lūk-kai te-in-nauw mīl
their droolings only fills it. Dawn comes then

dik-gyun nō-hōl yī-de-yī-dūk mīl kil-La-xūn xa dil-mai
here from us northeast from deer yet gray

10 kit-te-i-yauw Lō-daite mit-tax kit-te-i-yauw hai te-ke-i-yauw-
come down in Lōdaite amongst they come to That water they feed.

* Told at Hupa, December 1901, by Emma Lewis.

The night of the eighth day after the beginning of the menstrual period the woman makes a small pool by the river. After repeating the formula she bathes, throwing the water over her right shoulder and then over her left, repeating the operation once. The next morning she makes a cross on her arms half way between the elbow and the shoulder with a burned acorn. After this has been done she may return to the xonta with the rest of the family.

† "Their children they have."
hweĩ tō-nōn-a-diĩ yī-dā-tečĭń kit-te-ĩ-yauw kil-La-xūn Lū-hwē\n go in. Ocean's edge from the come out the deer black.* north

hai te-ke-ĩ-yauw-hweĩ hai ta-nan hai-ya-mĭl tō-nōn-a-diĩ 2
They go in that water. And Ocean's edge

yī-na-tečĭń kit-te-ĩ-yauw kil-La-xūn Lūk-kai hai te-ke-ĩ-yauw-
from the come out deer white. Those go in the water.

hweĩ mūk-ka-tečũ-wa meūk te-wiL-auw-hweĩ na-di-yau hai 4
Armpits inside crawls dentalia.

mit-da-wōw hweĩ na-a-xa-ĕi xu-Le-dūn-mĭl mūk-kūs na-di-
Their spit only fills it. In the morning one side dentalia

yau mit-da-wōw na-a-xa hai-ya-mĭl hai ta-nan noi-ki-yōw-dīn 6
its spit - is full of. And that water as far as it goes
ūL-tsa te-ĩt-auw-hweĩ hai na-di-yau hai-yaL hai a-tečĩ-in-ne
so far in the water the dentalia. And she always
crawl thought,

hai eń mit-da-wōw mĭl na-nai-me tečĩ-in-ne hai na-na-im-
"That is "Their spit with I bathed," she thought, who always

me-ĕi hai-yaL-ŭn a-tečĩ-in-ne hai hwe hwin-noi-yauw-hweĩ
bathed. And she thought, "Who- my leavings
ever
teń-wiń-yan hai-yūk xon-nis-će yit-dū-wes-yō-će hai-de hwe 10
has eaten this way his body it will like, this mine

nai-me hai hwin-noi-yauw-hweĩ teń-wiń-yan-ne hai-ya-mĭL
I swim who- my leavings has eaten." And

in ever
dün nū-hwēn-tečĭń xoĭ-kyāń-ai iL-diL-wa na-de-Lū hai-yūk
Right arm both ways she marked "This way

a-tečĭń-la-te teon-des-ne xō kil-La-xūn wūn-na-diL-te teon-des-
it will be," she thought. "No deer they will hunt," she thought. harm

ne hai-ye-he ye-na-wit-ya-te teon-des-ne xa-ŭn-Lūn a-de-kit-
"Anyhow she will go in," she thought. "Just as his

many

La-xūn tcis-sel-wiń-te hai hwin-noi-auw-hweĩ teń-wiń-yan 16
deer he will kill who my leavings has eaten,"

teon-des-ne hai-yūk a-win-ne-liń-te hwe hwea teń-hwē-wiL-
she thought. "This way it will be. Me of me she will

*This is the only instance noticed of special colors associated with the world quarters.
xul-liL-te hai ta-nan lax xa-wa-aue-hwil-te hai tsē-ye ask for that water. Just she will pick out That pond (the stones).

hai eń tcō-win-neń-te hai mǐn-kil-en mid a-dū-wa-nūn-duň that it is she will think That mińkilen will rub about.

herself. It with her body another will become.”

kūt hai-yūk hwa-ne
This is all.

TRANSLATION.

Formula of Medicine to Shorten Period of Exclusion after Menstruation.

A body of water came into existence here to the southeast of us. The deer frequent that water in bands. From the east the does come and stand in the water all night. Here to the southeast from us the deer come down the hill. They go into the water and stand. The water covers their ankles, but soon, when the dawn has come, their droolings have filled the pond.

After the dawn comes, deer yet gray come from the northeast in bands and go among the Lōdaite. They go into the water. From the ocean’s border at the north, black deer come and go into the water. From the ocean’s edge to the south the white deer come and go into the water.

Dentalia crawl in their armpits. The pond is filled with their spit. In the morning one side of the pond is full of dentalia’s spit. As far as the water reaches, the dentalia crawl.

She always thinks, "It is dentalia’s spit I have bathed in. Whoever eats the food which I leave, his body will be liked in this manner.”*

She charred a shelled acorn, the next morning, and marked a cross with it on her right arm. “This way it will be,” she

*If the water which consists of the saliva of deer and dentalia likes his body he will, of course, have luck in hunting and gambling.
thought. "He will hunt deer without harm if he does eat what I leave. Anyhow she will go into the house," she thought. "He, who eats what I leave, will kill deer the same as ever," she thought. "This way it will be. She will ask me for the water. She will pick out the stones and make a pond. She will think about the pond which lies southeast from here. The mıṅkilen will rub herself with it. Her body will become another one."
XL.

*Formula of Medicine for Going in Dangerous Places with a Canoe.*

yi-man-a-yi-nûk tsis-dai mûk-kai-kin-me-kis-Lon† xô-Across to the south he lived,  
2 me-dil tiy-is-tik xô-kai-teû-wûl-le dô mit-tis in-nauw is-tik  
hai-ya-mil a-teon-des-ne ye-wê-ya-te teon-des-ne da-xwed-  
and he thought, “I am going he thought. “How is it  
4 dik-kyauw a-ô-ne teon-des-ne hai-ya-mil kit-tô tee-nil-lai  
tô-diû tce-niû-yai kût hai-ya-mil-ûn me-dil ye-teû-wîñ-yai  
To the he went And canoe he went into.  
6 hai-ya-mil ta-na-is-di-yai hai-ya-mil-ûn deôx na-na-is-dits-tse  
And he came out of And it again.  
hai me-dil mit-La tûk-ka-tein-teîn na-is-tcwen hai-ya-mil  
that canoe. Stern toward the land he placed it. And  
8 a-teon-des-ne kyû-wîñ-ya-in-yan na-nan-deLe-te hai mit. hwein-  
he thought, “Indians are coming to be. That with my  
nis-te xoi-kyûn me-nûn-di-ya-te tûk-ka-tein-teîn mit-La tcô-  
body his mind will think about.” Toward the land stern  
10 nan-tan deôx yi-man yi-de dits-tse da-wes-lal hai-ya-mil  
he held it. This across down headed it floated. And  
way stream  
a-teon-des-ne La-xô-kyä Lan dô a-hwîl-teit-den-herûn hai  
he thought, “Just like many not must say of me; ‘That  
that one  
12 tein hai-ûyûk a-na-it-yau hai-ya-hit-djit-ûn ye-teû-wîñ-yai hai  
they this way did it.’” And then he went in the  
say  
me-dil hai-ya-hit-djit-ûn kût hai ye-teû-wîñ-yai hit-djit mit-  
canoe. And when he had gone in then

*Told at Hupa, December 1901, by Emma Lewis.  
†“His ankle tied around.”
La-diû me-wîl-waL hai kit-tô hai-ya-hit-djit-ûn kût ta-wîl-
the stern he beat on the paddle. And then he started
kait hai-ya-hit-djit-ûn xôl-tes-lat nin-nis-an meûk lax dje-
across. And then with him it the world in. Just
na-tciû teL-tewen hai xô-me-dil xôl-tes-lat nin-nis-an meûk
up it grew his canoe. It floated world around.

Lax ta-nan dû-me-djin hai me-dil* hai-ded nin-nis-an sa-an
Just water did not mind that boat. This world lies
min-nat xôl-le-nûn-dil-lat kit-te-e-au hevin† yî-man-a-yî-nûk
around, it floated with him. He sang a song. Across to the south
along
xôl-me-nûn-dil-lat-dei hai-ûûk xô-lûûn-a-di-ya-tel hai hevin
with him it floated back. This way it will do who my
nis-te tcô-nal-tsît teon-des-ne xô nite-tcwîn-diûn ye-tecû-wîn-
body knows," he thought. "Even bad place if he
ya-de hai-ye-he hue hevin-nis-te xoî-kyûûn min-ya-te hai-ûûk
goes in, if my medicine he thinks about this way
ta-nan dô-mite-djin-te hai me-dil
water won't mind the canoe."

TRANSLATION.

*The subject.
†The formula and the song seem to be the only means employed in this
medicine to produce the desired result.

Formula of Medicine for Going in Dangerous Places with
a Canoe.

Snipe lived across to the south. His canoe was very narrow.
It was so shallow it did not come above his ankle. "I am
going in it," he thought. "How is it going to be?" he thought.
He took the paddles out of the house and went down to the river.
He got into his canoe and then he got out again. He turned
the canoe around. He placed it with the stern toward the land.
"Indians are going to come into existence," he thought. "They
will think about me with this." He held it with the stern
toward the land, headed this way across the river and down
stream. "There must not be many," he thought, "who will say
of me, 'That one I hear did this way.'" Then he went into the
canoe, beat on the stern with the paddle, and sang. When he started across, his canoe grew up higher, and floated with him over the world. The boat did not mind the water. It floated with him over this body of water which lies around the world. He sang a song as he went along. It floated back with him across to the south. "It will do that way with the man who knows my medicine," he thought. "Even if he goes into a bad place, if he thinks about me, this way the water will not trouble his boat."
Formula of Medicine for Going Among Rattlesnakes.*

At Tcesòtewedîn he did not "How must they like it.
ne tcon-des-ne tcit-tes-yai hai-ya-mîl yî-dûk-ka-kai hwa na-
he thought. He started And along the sun.
na-it-dauw mîl te-in-dîl mîl-tsa-xô-sîn mîte-tcîl-le-xô-len
it went down then they flew rattlesnakes wings they have.
hai-ya-mîl tcit-te-we-in-il hai tcûk-qal a-tcon-des-ne dai-dik-
And he looked about that walking. He thought, "What as he went along one
kind its shall I And he thought kaxûs†
ðû-k-eya kis-xûn hai kyû-wa-is-tcwi nûl-xûte teis-tcwen hai
he saw standing. That he broke off. Rings he made. That
kit-teL-tits a-tcon-des-ne Lûk-na-sa-ûn-dîn a-dîn-na-tse mîl
he used for He thought, "Prairie it lies place ahead of myself with a cane.
kit-teL-tas-te tcon-des-ne hai-ya-mîl Lûk-na-sa-ûn-dîn yî-
I will whip," he thought. And prairie it lies place
sin-tecin tce-nîn-yai mîl. a-dîn-na-tse kit-teL-tas-te hai-ya-mîl
he went out then ahead of he whipped. And
the west himself
dí-hwe-e dû-tcîl-tsas la-ai-ûx xûw a-tîn hai mîl teis-sâl-wen 10
nothing he found. At once it all that with he had killed. seems
hai-yûk a-win-nete tcon-des-ne hai-ded hhe hceit-tits-e
"This way it will happen," he thought, "this my cane
tcit-tes-tûn-de xô me-tsa-xô-sîn-dîn tcit-tes-ya-te hai-ded hwe 12
if he takes Even dangerous places he goes this my along.
if hceit-tits-e tcit-tes-tûn-de dû-xô-liîn tcîl-tsas mîl-tsa-xô-sîn
cane if he takes along, he will not see rattlesnakes.

* Told at Hupa, October 1902, by McCann.
† Philadephus Lewisii.
While at Teexółtcwedíñ Yímantůwiñyai felt dissatisfied with something. "How will the people live?" he thought. He started out and walked up along the Klamath. When the sun went down, rattlesnakes which had wings flew about. He looked about as he went along and thought, "What kind of medicine shall I make?" He saw a bush of Philadephus standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Lóknasaündíñ, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Lóknasaündíñ he whipped about himself with the cane. He found nothing there. He had killed them all immediately. "This is the way it will happen," he thought. "if any one takes my cane along. He will go through dangerous places if he carries my cane, and he will not see rattlesnakes."
XLII.

Formula of a Deer Medicine.*

ded nin-nis-an min-nē-djit na-tel-dito-twen kī-xān-nai
This world middle grew Kīxānai
nin-nis-an nē-djōx sil-len-nil a-teon-des-ne da-xwed-kyauw-ne
world middle nearly after. He thought, “How will it be
kyū-win-ya-in-yan na-nan-deL-de kil-La-xūn wūn-na-is-ya
Indians when they come deer they hunt?”
to be,
hai-ya-mīL tsis-sil-æ we nē-djit mīn-kil-en xōl-lan kyū-win-yan
And he killed one while mīnkilen with him ate.
oxoi-kiL-La-xūn ta yū-wiū-yan xu-Le-dūn tce-niū-yai wil-weL
His venison some she ate it. In the he went out. Until
morning night
tēuk-qal-dō dō-wil-tsan a-xōL-teit-den-ne mīn-kil-en eū nil-
he walked none seen. He said to him, “Mīnkilen it was
lan yik-kyū-win-yan xwed-dik-kyauw-ne toon-des-ne deōx na-
with ate.” “How will it be?” he thought. Around he
you
tēn-en xal-tciwin-xō-lan tē-Lit-tsō† hai-ya-hit-djit hai tōU-
looked. Growing up he saw blue-brush. And then that
win-tsît hai mîL a-dū-wūn-dū-win-tcwit xu-Le-dūn tce-niū-yai
he That with he rubbed himself. Next morning he went
pounded.
kiL-La-xūn mite-teūn nax tsīs-sel-wen a-teon-des-ne hai-yūk
Deer toward him two he killed. He thought, “This way
xō-lūn-tel kyū-win-ya-in-yan na-nan-deL-te hai hwin-nis-te
it will be Indians when they come who my body
to be
tō-xōn-des-ne hai-ye-he lan kyū-win-ya-in-yan dō hwin-nis-te
Deer toward him he killed. He thought, “This way
how many people not my body
tō-xōn-des-ne-hwūn nū-hwūn hai-ded hwin-nis-te tō-xōn-
shall know. Good this one my body knows.
esh-ne La-xoi-kya dō-xōL-me-tsa-xō-win-sin-hwūn hai hwein-
I wish he may have no trouble who my
nis-te tō-xōn-des-ne
body knows.”

*Told at Hupa, June 1901, by Robinson Shoemaker.
† Ceanothus integerrimus.
TRANSLATION.

Formula of a Deer Medicine.

A Kîxûnai lived in the middle of this world. He came into existence just before the coming of Indians. "How will it be," he thought, "when Indians come into existence and a mînkilen eats of the venison they have killed?" Then it happened that a woman in such a condition did eat of venison which he had killed. He went out to hunt and walked about until night without seeing a deer. He heard someone say to him, "It has happened because a mînkilen has eaten of your venison." "How will it be?" thought the Kîxûnai. When he looked around he saw buck brush growing there. He took some of the leaves and tender shoots, pounded them up, and rubbed them on himself.

When he went out to hunt the next morning two deer came toward him. He killed them. "This way it will happen to that one of the Indians who shall know my medicine. Not many of them shall know my medicine. It will be well with the one who knows it. I wish that he may have no trouble in killing deer."
XLIII.

Formula of a Deer Medicine.

ki-xun-nai na-nan-de l el-di'n yi-de-yi-man-tei-tei tai-
Kix'unai became at leldi'n. Down river across Tai-
kyi'we-wel-sil-kut-tei-tei teo-it-da hai-ded kyû-win-ya-in-yan 2
kyûweislikuteintei'n he lived. These persons
na-dû. na-is-tewen di-hrô dô-wûn-na-wai yô yi-nûk-yi-man-
living he did something he never There up river on the
had done.
tei-tei'n en Lîn hwûn min-noi-kin-ne-ût-dei hwûn e-e-a 4
other side it was dogs only they barked only was
there.
hai-ûn hai ye-yin-ne-ût a-den-ne hai kit-la-xun en ye-yin-
And those drove in by made the The deer it was they
barking noise.
ne-ût en a-den-ne hai-ûn hai na-del-tewan Lâ-ai-ûx mis-dje 6
driving it made the And the eating really fog
in was noise.
noi-il-kit e-il-lu hai kit-la-xun mil-lit-de en a-ne-e-te hai-
spread out used The venison its steam it looked
be. was that way.
yal-ûn hai-yô yit-de-yi-man tsis-dai a-teon-des-ne is-dî da-
8
And the one down across he lived he thought, "I wish
xô-hwe-e a-ya-xô-la dûnt xô-lûn mit-Lô-we na-is-tewin-tei.
something could befall Who is it its medicine will make
them.
hai-de kit-la-xun dô-na-i,tsûn-de dûnt xô-lûn mit-Lô-we 10
these deer they won't find Who is it medicine
again?
nais-tewin-tei dô-na-i,tsûn-de hai-yô a-kit-tis-seôx a-yûn-
will make they won't see That one smartest will
them again?
nû-wes-te hai-yal-ûn hai-yô yit-de-yi-man tsis-dai kyû-win-
12
he." And that one down across he lived Indian

*Told at Hupa, November 1901, by Senaxon. This formula was told
with xv as connected with the White Deer-skin Dance. It seems clear from
its form that it is a hunting medicine. The venerable priest was questioned
about its connection at another time without definitely settling the matter.
If it is really a formula of the White Deer-skin Dance, then that dance, held
as it is at the end of the period of cohabitation, purifies the people for the
hunting season.
ya-in-yan-ta-diña a-kir-en a-kil-lau hai-yal-un yi-nûk-yi-man
world what they do he did. And up across

2 hai ki-xûn-nai mû-son-tau xon-nûn ye-teit-teit-kait hai xon-
the Kixûnai their houses his face one after the other His
he stuck in.
nis-te nit-tewen-ne man eû a-teit-yau xû-Le-dûn sa-win-den
body not good reason it he did it. Next morning they started
was

4 Lin ma-miû me-la xa win-tete hai-yô Lin wil-weL-ei tsim-ma-
Dogs they Some still lay there those dogs. Until night it was
coaxed.
xûs-sûn-âx hai-yô Lin hai kiL-la-xûn a-iû-in-ne-en dû-xûs-le
quiet. Those dogs the deer used to chase was not

6 la-ai-ûx hai-yal-un la yis-xan-nei sit-te-te-àx hai-yô ki-xûn-
really. And one day they lay there those Kixûnai
nai-ne-en dû-he-nas-deL-àx la-ai-ûx kût ya-xû-win-an dûn-
used to be. They could not really they were worn
walk about.

8 hue-e ki-ma-û dû-nais-tewiûn hai-yô ki-xûn-nai hai-yal-un
Nobody medicine could make those Kixûnai. And

hue na-naue-dal-diûn ki-ma-û teis-tewen hai-ya-hit-djit-ûn
sun gone down time medicine he made. And then

10 yi-nûk-a-yi-man na-niûn-yai ân-Lûn-xoi xon-Lûn na-is-tewen
up the other side he crossed. For everybody enough he made.
hai-yô hueit-Lô* ded mil a-du-wûn-dû-tewit-te ya-xûl-teit-
"This my medicine this with bathe yourselves," he told

12 den-ne hai-yô Lin tu xû-Le-dûn sa-win-dûn hit il-lea-xûte
them, those dogs too. In the when they went wonderfully
morning out
Lin min-nô-kin-ne-yût-dei hûn win-a hai-yal-un a-tecon-
dogs barked only was. And he

14 des-ne hue-ye a-hueit-teit-den-te hai-yô ki-xûn-nai eû dû-
thought, "I it is they will talk to. These Kixûnai it is they
ya-xûl-den-hûn hue-ye hueit-teit-den-te kût ma dû mit-Lô-
must not talk to. Me they will talk to. For it not medicine

16 we na-ya-is-tewen
they made.

hai-yal kût hai-yûx hwa-ne
And that way only.

*The medicine was Douglas spruce.
TRANSLATION.

Formula of a Deer Medicine.

The Kixûnai lived at Southfork. One lived farther down the river on the other (east) side at Taikyûewelsilkûteïn.

Up the river on the west side there was nothing but dogs and their barking. The dogs made the noise when they drove the deer into the river. When the people ate, the steam of the cooking venison was like a fog spreading over the country. The one who lived down river on the other side thought, “I wish something could be done with them. Who will make medicine so they will not see deer any longer? That one will be the smartest.” The one who lived below on the east side did what they do in the Indian world.* Then he went up across the river and put his face in at the doors of the Kixûnai’s houses. He did it because his body was bad. The next morning when they started out to hunt they had to coax the dogs out. Some of the dogs lay in the house. All day it was quiet. There was no chasing of the deer by the dogs. Until night the Kixûnai lay there. They were so worn out they could not get up. None of the Kixûnai could make medicine. When the sun had gone down the one who lived down river on the east side made medicine and then went up to the village on the west side. He made enough for all, both the Kixûnai and their dogs. “Rub yourselves with my medicine,” he told them, “and the dogs beside.” The next morning when they went out the dogs barked wonderfully. There was nothing but barking. “I am the one they must tell about,” he thought. “They must not tell about these Kixûnai. I am the one they must tell about. They did not make this medicine.”

*The Hupa formerly did not cohabitate at all during the season for hunting. It is believed that the man himself who has cohabitated will not have luck in hunting, and that his bad luck will be communicated to those with whom he mingles.
Formula of Medicine for Making Baskets.*

is-din-na-me a-na-teit-yau kì-xûn-nai keit-tsan xû-Le-dûn
At Isdiname she did it Kixûnai maiden. In the morning

2 tó-diìn tce-in-nauw yi-man din-nûn te tein-ne-it-tsat lax
to the she always Across facing in the she always Just
tee-water went down. water sat.
xò-tesin-ne né-djit nò-tó-ûx min-né-djô-xô-mît. min-ne-gits
her legs the water staid. After a while gently
middle

4 yì-dâ-tein da-kit-diû-wes-tce hai yi-man din-nûn te tein-ne-
from the the wind blew. She across facing in the always
water
it-tsat kit-te-it-Loû kit-te-e-au hai kit-te-it-Loû
sat. She always She always that one who always
north
made baskets. sang
made baskets.

6 hai da-kit-de-it-tce min-ne-gits yai-wa-aue-wit-ûx ník-kyaux
That blew gently. It increased in Harder
blowing.
da-kit-de-it-tce-ei min-né-djô-xô-mît La kyû-wit-tce-il
it blew. Finally . one (gust) blew along.

8 La-ai-ûx xò-la-ta-mît. tee-kyû-wes-tce La-ai-ûx yeû ta-né-djit
Suddenly her hands from it blew out. Immediately way the middle
off of the water
yi-nûk miî. te kyû-wes-tce-ei hai-ya-hit-djit mûk-ka na-des-
south with in the it blew she And then after it she
it water saw.

*Told at Hupa, October 1902, by Emma Dusky (Tasentce), the wife of
Henry Frank. She is about 40 years of age and very conservative. She
surpasses all other Hupa women in basket-making.
†The south head at the entrance of Humboldt Bay.
de-qot mûk-ka hai xoi-kit-Loi-ne-en hai-ya-hit-djit na-tes-
crawled; after her basket used to be. And then she

dî-yai xon-ta-tein xon-ta-dîn xa-na-is-dî-yai yis-xûn-hit tee-
2 started toward the To the house she came up. The next she
back house.

niû-yai tô-dîn sai-kit-dîn ûn-kyà da-na-wil-lat hai xoi-kit-Loi
went to the She was surprised it was floating her basket.
down water. to see there

hai-ya-hit-djit ta-na-is-tan hai mûk-kai-kit-Loi kût-dûx Lax 4
And then she took It Those hazel ribs all over just
out of the water.

yî-kyû-wit-tsûs-sil hai na-di-yau hai-ya-hit-djit tee-nin-tan
were sucking the dentalia. And then she took out

me-dîl-ite yôn-ûc yî-ûûk màl hai na-teî-dite-tewen-ne-dûn 6
little canoe back of up 'from. That she grew time
the fire

xwen na-teî-dite-tewen hai me-dîl-ite hai me teîs-tewen hai
for her it grew the small canoe. That in she put the
dentalia. And then again to the when she went down
water

na-kit-te-Lôn de-dît-de nin-nis-an meûk tes-lat hai na-di-yau-
she began to She found world over it had The dentalia
make baskets out floated.
again.

kit-tewe na-teî-dite-tewen ta hai kit-Loi hai-ûûk a-tîûn-wes-te 10
maker it had grown places the basket that way had done.
Lax xa-a-tîûn-wes-te hai xoi-kit-Loi hai-ya-hit-djit a-teon-des-ne
Just the same thing her basket. And then she thought, it had grown
places the basket.

hai xûw-gyûn kyû-win-ya-in-yan ma a-nauw-di-yau La-xoi-kyà 12
"I shouldn't Indians for I did it. I wish
wonder

teis-di-yan-ne-te hai-ûûk-ûn-te xû-la meûk til-tsit-dûx hai
she may live to this way her hands in it will That
be old

hwe hwin-nîs-te teô-xûn-des-ne tei-kyûn me-win-na-heuî-te 14
my body she will think of, her mind will go against it.

hai-ûûk hwe-ne a-teon-des-ne hai-ûûk a-win-near-te hai-ded
"This way only," she thought, "this way she will do this

hwe aauw-di-yau hai-ye-he dô a-tîûn min-la-ne ma aauw- 16
I did. Anyway not everybody for I
di-yau hai-ded hai-de aauw-di-yau hai kin-tîs-sûx-ûn-te tsûm-
did it this. This I did, the smart
mes-lôn na-tel-dite-tewin-te hai kin-tis-seôx-ûn-te na-tel-dite-woman who will grow. The smart one who will
grow that only for I did this. Dawn
tes-yai mil hwein-nis-te xoî-kyûn me-win-na-heiî-te tecon-
comes then my body her mind will go against," she

des-ne
thought.

kût hai-yûk hwea-ne
This is all.

PRAYER FOR THE MEDICINE.

ha ha ha ha

niûn ye-xûw tein a-nûn-dî-yau is-din-na-me kî-xûn-nai
You I believe they did this at Isdiname, Kîxûnai
say

kel-tsant nit-Lô-we hweî-wa-mîl-tecwit hei teit-den-ne kût
maiden. Your loan me. "Yes," she said,
medicne

dûn hwe hai-yûk a-nû-dî-yau
"I that way I did."

TRANSLATION.

Formula of Medicine for Making Baskets.

A Kîxûnai maiden did this at Isdiname (the south head, at the
down to the water every morning and sit on the beach facing the west with
her legs half under water. One time as she was sitting there
making baskets the wind blew gently from the north. She
always sang as she made baskets. The wind, which blew gently
at first, increased in violence until it blew very hard. Suddenly
a gust came along and blew the basket from her hands. She
saw where the wind had blown it into the water, far to the south. She
crawled along after it. Failing to get it, she went back to
the house.

The next morning when she went down to the beach she was
surprised to see her basket floating there. She took it out of the
water. The hazel ribs were covered all over with sucking
dentalia. Returning to the house she took down a little canoe from the earthen bank back of the fire. This canoe had come into existence at the same time as herself. She put the dentalia into it.

When she went down to the beach again to work on her basket, she found it had floated around the world to every place where the dentalia-maker had grown. Her basket always did that way. Then she thought, "I shouldn't wonder if I did it for Indians. I wish long life for the woman who always has a basket in her hands. That one will think about me. My experience will come to her mind. She will do the way that I have done. I didn't do this for every one. I did it only for smart women who shall come into existence. When the dawn comes my formula will come to her mind," she thought.

PRAYER FOR THE MEDICINE.

Ha ha ha ha! You, I believe, I have heard, Kixûnai maiden, did this at Isdiname. Loan me your medicine.

"Yes," she said, "I am the one that did it."
XLV.

Formula of Medicine for Wounds Made by Flint Arrowheads.*

nin-nis-an Lûk-kai† kût xôl-Lûn hil na-ya-tei-dite-tcwen
Mountain white his both grew.

2 hai-yal a-xôl-teit-den-ne xon-ta na-seL-te hai-yal teit-tes-del
And he said to him, "House let us And they started.
go to."

hai-yal nun-dîl-win-te-diîn tein-nin-del mûn-kût-me kyô-ya-
And snow always there place they came. Lake place they

4 win-heal hai-yal te-kyô-xôL-xút† ta-ya-is-heval hai-ya-mîL
fished. And tekyôxôLxût they caught. And

me-te-ya-nîL-tô hai-ya-mîL teit-tes-del hai-ya-mîL tcû-wit
they skinned him. And they started on. And while they

6 diî-nê-djôx a-xôL-teit-den-ne dik-gyûn sin-daîn ne-e-ne-se-
were traveling he said to him, "Here you stay, I will hide

da-te hai-ya-mîL teit-tes-yai hai-yal tce-nîL-yai hai te-kyô-
from And he went on. And he came out that tekyô-
you."

8 xôL-xût mis-sits ye-na-xôL-wil-tô is-dô La-ai-Lx teit-teit-ne-en
xôLxût its skin dressed in. Almost really he died.

hai-yal a-xôL-teit-den-ne kût xôL-lûn-teL hai-yal teit-tes-del
And he said, "That will And they went on.
do it."

10 hai-yal na-dê-il-tcwen-diîn tein-nin-del hai-yal a-xôL-teit-
And Tule ranch they came to. And he
den-ne dik-gyûn sin-daîn here here ne te-sê-ya-te hai-yal
said, "Here you stay, I alone will go on." And

12 ya-a-dîL-tô hai te-kyô-xôL-xût mis-sits hai-yal teu-heuîô tce-
he put on that tekyôxôLxût its skin. And elder he

kin-nûn-qôt nax hai-yal xô-kyûn-sa-an me-nô-nîL-an hai-yal
pushed the two. And his vitals he put inside. And

†Mount Shasta.
‡A horrible water monster.
na-il-kút ye-teū-wit-tō hai-yal teit-tes-yai hai-yal tein-niñ-one over he slipped And he went on. And he the other them.
yai xoń-xauñe-dīn hai-yal ye-teū-wiń-yai xon-ta me na-nīn
came to Xonxaundeñ. And he went in. House in two
tsūn-mes-lon yań-ai hai-yal a-xōł-teit-den-ne na-tin-dauw
women were And she said to him, "You better sitting.
dīk-gyūn kyań dūn-hec-e dō-ye-in-nauw hai-yal a-den-ne
Here is where nobody ever comes in." And he said,
daun hai-yal min-ńe-djō-xō-miL ŭń-kya nati-dit-tsū hai-yal.
"No," And after a time he heard them coming And home.

ye-na-wil-Lat kiL-La-xūn teū-wil-tel yeń yī-dūk ye-teū-wil-
one ran in deer he was way up he bringing back
wal-eí hai-yal kī-ye Lū-wūn ye-na-wil-Lat yū-wit-din-nē-
throw. And again one ran in. Finally
mil mūk-kōs-tau-win ye-nal-Lat hai-yal na-mūk-kai-dīn
the ninth ran in. And last of all
ye-na-wil-Lat hai xōte ma-tsi-s-dai āl-lō xoń-na hai tō-ō-xōn-
came in the chief. Hot his eye (when) he
nei-en hai-ya-miL tce-nin-tan La-ai-ńx xon-ñe-wan hai ka-xūs
looked And he pulled out really fire-like the arrow.
at him.

hai-yal a-xōł-teit-den-ne dik-gyūń meūk da-na-diL-a haiAnd he said, "Here in shoot."
ya-miL meūk da-na-dū-wiL-a hai-ya-miL āl-lō-tse hai ye-
And in he shot. And it felt the he hot
de-we-nūn-diń hai-ya-miL ya-wit-qōt min-sit-da-teń xa-wit-qōt
shot place. And he jumped up. Smoke-hole to he jumped.

hai-ya-miL a-den-ne dūn-ka-tsit hō-ń-a-nūn-auw hēit-din-dai
And he said, "Hold on, give me my arrow point."

hai-ya-miL ya-na-wit-qōt yī-nūk-a-yī-man hai-yal tce-naAnd he jumped up river and across. And he took
niń-an xō-kyūń-sa-an hai-yal La-ais wa-kin-nīn-tseL-xō-lan
out his vitals. And one only was heated through he saw,
hai teū-hēwū hai-ya-miL kī-ye ya-na-wit-qōt na-de-il-tewūn-diń
the elder And again he jumped. Eating place
sticks.
nō-na-in-dūk-qōt hai-ya-miL na-tes-deL āl-lō-tse La-ai-ńx
he reached by And they started Hot it felt, really
jumping.
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na-wil-lit hai-ya-miL le-nal-diñ yì-dûk miŁ a-den-ne da-xwed-
he nearly And Weitchpec back of at he said, "How will

2 dik-kyauw a-teon-des-ne kyū-wiñ-ya-in-yan na-nan-del-te hai-
it be I wonder Indians when they come to be?"

ya-miL na-teń-en sai-kit-din kis-xûn* hai-ya-miL hai teit-dû-
And he looked He saw something And that he
around.

4 wim-mite hai-yal teņ-wiņ-al hai-yal la-ai-ûx na-wiņ-kûts
pulled up. And he chewed it. And really he became
cold.

hai-yal a-teon-des-ne hai-yûk xo-ûn-tel
And he thought, "This way it will be."

TRANSLATION.

Formula of Medicine for Wounds Made by Flint Arrowhead.

At Mount Shasta he grew with his brother. He said to him,
"Let us go visiting." They started out. They came to Nûndil-
winfedîn, one of the Salmon mountains. They fished in the lake
with a hook and caught a water monster. They skinned him
and went on.

When they had traveled some way the elder brother said,
"You stay here. I will hide from you." He went on, and when
his younger brother came along he jumped out of the brush
dressed in the skin of the water monster. His brother almost
died of fright. "That will answer," he said.

Then they went on until they came to Nadêiltewûndîn (Tule
ranch). "You stay here," he said. "I will go on alone." He
put on the water monster's skin. He took two elder sticks and
removed the pith. Then he put his vitals inside of them, slip-
ning one stick over the other.

He went on until he came to Xoṉxauwêdiñ (Masten ranch). He
went into the house where two women were sitting. One of
them said to him, "You better go back. This is the place that
no one comes in." "No," he said. After a time he heard the
men coming home. One ran in and threw the deer he was
bringing onto the bank back of the fire. Again one ran in. Then

* Woodwardia radicans.
they kept coming in until the ninth had run in. Last of all the head-man came in. His eye was hot when he looked at him. He pulled out the fire-like arrow. "Here in my breast shoot me," said the visitor. He shot him in the breast. It felt very hot where he shot him. The guest jumped up. He jumped through the smoke-hole. "Stop, give me my arrow-point," said the one who shot. He jumped up river and across to the other side. He took out his vitals. One only of the elder sticks was burned through. Again he went on jumping along until he came to Nadēítulondi. Then they started toward home.

The wound was so hot he was nearly burned. When they came to Weitchpee Butte he said, "I wonder how it will be when Indians come." He looked around and saw something standing there. He pulled it up and chewed it. He became cold again. "This is the way it will be," he thought.
Formula of Medicine for Going to War.*

ded nin-nis-an nē-djit na-ya-tel-dite-tewen xoi-kil hīl
This world middle they grew, her both brother

2 kit-tsai xū-Ne-wan hai-yaL a-xōL-teit-den-ne yis-xūn-de
hawk black. And she said to him, "Tomorrow
xū-Le-duu ne-he dū-wil-le-te hai teā-xūtc eŋ dō-kin-natel-in the morning us a company The girl it not yet
was will come to kill."

4 dūu-win-te hai-yaL deuk a-in-uū-mil xoi-de-il-tesū yī-da-
And here when they heard the From was
kinaa-duu. And the war party.
teīn xa-sin-naue-diūn eŋ mil hai xoi-de-il-lū hai-yaL a-xōL-
the where the sun it from the war company. And she cast
was rises was

6 teit-den-ne kīn-yūn-tsīt hai-yaL kē-yūn hit-djit xwa-e-il-letold him, "Eat first." And he had after he had enough
eaten hit-djit hai-yaL a-den-ne dūn tce-nīn-ya-te hai-yaL
after then he said, "Who first will go out?" And
xoi-kil aL-teit-den-ne hicē na-tse tce-nē-ya-te hai-yaL nō-na-
her she told, "I first will go out." And by the
brother wit-tse-duu tce-i-yen yīt-de-en-teīn hai dō-kin-natal-duu-win-te
door she stood on the north the not yet kinaa-duu.
side

10 hai-yaL uir-tūk mit-tūn me-na-iL-kyā nō-na-il-lūw xoi-kyā-
And black oak leaves she wore for She left off her dress.
ne-en tce-e-aue hai kai-la-tan† hai-yō kī-la-xūte hai-yaL-ūn
used to He took the bunch of that boy. And
be. out twigs,

12 tce-iL-tō hit-djit-miL teō-xō-ne-im-mil dū-hwe-e dō-na-xon-nil-
he pulled Then he threw them at her. None of struck her. out the knot.

*Told at Hupa, December 1901, by Henry Hostler often called "Packer Henry."
†The word kailatau refers to the ends of the hazel twigs which are cut from the rim of a basket in finishing it. They are tied in bundles and left lying about the house.
wül a-tiñ xō wai-e-xūs-sei hai-yal yi-nuk-ken-teiñ nō-na-il-
All in he threw at her. And to the south side she
vain
Lat hai-yal ki-ye yi-da-teiñ tsee-aunw kai-la-tau hai-yal ran. And again from the he took
north
out
ki-ye miñ teō-xon-ne-ite-tewa-ei hai-ya-hit-djit kūt tsee-in-
again with he threw at her. And then she went
them
naue-heei xōl-kiñ-dje-xa-in-naue-heei de-de-xōw de yi-tsin-
out. They all fought with her. Everytime here west the
e-e-amin a-tiñ teiñ-si-ii-we-ei hai kyū-wün-ya-in-yan-ne-en
sun was all she had killed those men used to be
La-a-dik-kin ēñ hai xoi-de-il-lū hai-yal nō-kiñ-dje-xa-in-naue one hundred that war party. And she quit fighting
miñ ye-na-it-dauw hai-yal hai xoi-ka nō-na-in-kyōs nā-īa then she went in. And her dress she put away. Another one
hai e-nañ nai-xoi-il-tau hai-yō nū-tūk mit-tūn kya hai-yal that is the flew around her that black its leaves dress. And
one
xō-hein-ne ēñ xō-len hai-yō dō-kin-nai-dūn-win-te xū-Le-
er her song she has that not yet kinatdān. In the
dān kiñ-te-e-aunw kūt hai xoi-de-il-let-sū miñ hai-yal a-ya-
morn- she sang it. The war party hear it when then they
ing
den-ne xa tsin-tit-dil-dil hai-yal tsi-yūn-te-il-dil La-xō said, "Come, let us run away." Then they always ran off just
dik-gyūn nīn-nis-an nē-djit yi-nūk yi-da-teiñ nē-it-tete 12 here the world middle. South east they always lay
xū-Le-dūn hit-djit na-te-in-dil hai-yal kūt hai kiñ-dje-xa-untill morning, then they went And there is going to
home.
in-naue-te miñ kiñ-te-e-aun dēñk a-den-ne be a fight then she sang. This way she sang.
Formula of Medicine for Going to War.

In the middle of this world, chicken hawk grew with her younger brother. She said to him, "To-morrow a company will come to kill us." The girl always remained under the age of puberty. When the sun was here they heard the war party. They came from the east where the sun rises. "Eat first," she told him. When he had eaten and had enough he said, "Who will go out first?"
"I will go out first," his sister said. Then the girl stood on the north side of the door. She had on leaves of the black oak for a dress. She had left off her other dress. The boy took out a bundle of twigs, pulled out the knot of the string that tied them, and threw them at her. They all missed her; not one struck her. Then she went to the south side. Again from the north side he pulled out a bundle of twigs and threw them at her. Then she went out and they all fought with her. When the sun was here in the west she had killed all of that company of one hundred men who had come to kill her. When she was through fighting she went in. She took off her dress and put on another.

That dress of black oak leaves is the one that flies around her. She has a song which she sings. She sings it in the morning. When the war party used to hear it they would say, "Come, let's run away." Then they always ran off. Here southeast of the middle of the world they used to lie until morning, and then they went home. When there was to be a fight she always sang a song. She sang it in the morning and again when she went to bed. None could affect her by singing or saying formulas. The hearts of the men always went along the way that lays behind this world. The song did it.

Again another night the girl found out they were coming. "Again a party is coming to kill us," she told her brother. "Indians are about to become," she said. "This will be the medicine." The Indians will say of me when they become, 'This one, I hear, did that way.' Even if many men come against him, there will not be blood on him. When he puts the twigs and black oak leaves on his head, tied together this way, he will be ready to fight."
XLVII.

Formula of Medicine for Acquiring Wealth.*

xot-tu-wai-kût na-teL-dite-tcwu kün-teL-wil-tcwuL ta-nan
At Pactaw there grew up a young man. Water

2 dö-xö-liL xöL-lük-göte eñ kût tce-yañ-eL hai-ded nin-nis-an
was none. Gulchs there ran out. This world were
dö-xö-liL eñ ta-nan xu-Le-dün tais-tsè múx-xa tcit-te-in-nauw
there was water. In the sweat—after he always went.
none morning house wood

4 tce-ite-tcwu hai-ûñ xöL-nö-il-lit yì-tsìn-e-e-a-mïl hai-ya-mïl
He always And it quit burning after the sun And
cried. went down.
a-teö-in-ne xu-Le-teïn ta-xöw-gyañ ne-il-len ta-nan hai-yaL
he always ”At night maybe always flows water,” and
thought,

6 ded ye-na-it-dauw hit-djit tcit-te-in-nauw nin-nis-an meûk
this whenever he Then he used to go the world over.
 went in.
e-il-wil-mïl. Le-na-it-dauw dö-teit-tsìs ta-nan kût hai na-wïn-
In a day he used to make He never water. The he had
the rounds. found

8 ya-yei-din tce-win-tcwuL hai tais-tsè tcis-tcwuL min-nè-dö-xö-mïl
lived time he cried. The sweat— he made. After a time
house wood
a-teon-des-ne is-dö iïï-te-te tïn ta-nan hai-ya-mïl a-teon-des-ne
he thought, "I wish I could water.” And he thought, see

10 yis-xun-de xa-ne-te-te hai ta-nan xu-Le-dün tcit-tes-yai
"Tomorrow I am going that water.” In the he started.
to look for morning
a-teon-des-ne dje-na-teïn hra-nañ dö-na-heï hai-ya-mïl
He thought, “Upper world only I never have And
been.”

12 xa-is-yai de-nö-kût hai-yaL tcit-teïn saï-kit-diû-ûn-kyà
he got up to the sky. And he looked He saw with surprise
about.

*Told at Hupa, December 1901, by Henry Hostler.
His hand was on someone's shoulder. He saw him and started sitting. He saw that his hand was shut. He picked it up and drank. His hand was shut. “Xe,” he said, “You did it,” he said, “You did it.” Indians are coming to be. Smoke hangs. Water is you think that you drank.” And he cried. That one drooping for I held under this told, by one Finally many Indians poor will grow, even if he sweats himself if he drinks he will drink.” “Come, go home,” he said. Before him Am. Arch. Eth. 1, 22.
a-teil-lau hai-yō ta-nan xait-tsa me sa-xūn-ne-en te-kil-la-hit he did it. That water xait-sa in used to be when he put his hand in it 2 ūn-Lūn-xwed-diū ya-kiL-tsis teis-tewen a-xōł-tecit-den-ne yis-everywhere he made it sprinkle. He said, "To xūn-de ta-nan sil-lin-te hai-man-ūn ūn-Lūn-xwed-diū ta-nan morrow water will be." That is why everywhere water

4 hai da-nal-iūv-diū xū-Le-dūn xō-Lūk-kai tes-yai miL-see-the it dropped place. Next day dawn came then he niñ-yai sai-kit-diū ta-nan nil-lin-tse hai-yaL a-xōł-tecit-den-ne went out. He was water running to And he said, surprised hear.

6 hai-yūk a-win-ne-liL-te xō tin-nik-kyaux tais-tsē a-da-yis-"This way it will be. If very much sweat-house he makes wood
tewin-te tai-win-nūn-iL-de dō-xō-liūn niñ-xa-ten teil-lū tai-win-for him- if he drinks water it won’t be rich man he will if he become, self,

8 nūn-de dē-dañ hva a-hwiL-tecit-den-te hai tein hai-yūk drinks This it is me they will say about, 'That they this way water. one say

a-na-it-yau hai eñ xō ta-win-nan-he dī-hiēō a-da-na-win-a-te did.' That even if he drinks, something for himself he will get.

10 niñ-xa-ten tsis-lin-ne-te hai ne-en dō-ta-nan-ne-en-hit xon-Rich man he will That used when no water used to be his become to be na-kūt-tō-ne-en tears used to be."

TRANSLATION.

Formula of Medicine for Acquiring Wealth.

A young man grew at Xotūwaikut.* There was no water. Gulehs came out there, but there was no water in them nor any-where in the world. He always went to get sweat-house wood in the morning. He always cried. When the sun went down he finished the sweat-bath. He always thought, "Maybe at night after I have gone in, the water flows." He used to go over the world. In a day he used to make the trip around, but he never found water. Ever since he had been living, he had cried as he made the sweat-house wood.

*Pactaw, opposite Weitchpee.
"After a time he thought, "I wish I could see water."
"To-morrow," he thought, "I am going to look for water." He started in the morning. "In the upper world only I have never looked," he thought. He went to the world above and looked about. He was surprised to see four ridges there. He saw someone sitting on one of the ridges. He went towards him. When he came near him, he saw he had no eyes. A basket-bowl was sitting by him. The Xotïwaikut young man put his hand into it and water dripped off when he drew it out. He saw the basket was half full. He took it up and drank, leaving a little.

"Hei," said the one who had his eyes shut, "you think you have succeeded." "You did it for the Indians," he said, "who are going to come into existence. Smoke hangs over the world. You think it was water you drank. It was your own tears which you have been crying ever since you have been living. I held this basket under to catch them one by one as they fell. After a time there will be many Indians who will be poor. Even if they sweat themselves, if they drink water they will be poor. If they do that they will drink their tears." "Come, go home," he said. While he was looking he saw him put his hand into the water in the basket and sprinkle it everywhere. "To-morrow there will be water." That is why there is water wherever it dropped.

The next day when he went out at dawn he heard water running. "This is the way it will be," he said. "Even if he makes much sweat-house wood for himself, if he drinks water he will not become a rich man. I am the one they will say of, 'That is the one who did this way.' That one even if he does drink water will get something for himself. He will become rich." This one was living when there was no water but his tears.
XLVIII.

Formula of Medicine for Green Vomit.*

dik-gyn yin-nuk nin-nis-an nohn-a-diin a-teit-yau de-duk-
Here south the world's end he did it, this one
2 qal† nin-nis-an meuk teit-te-in-nauw e-il-wil-mit. na-ne-it-
walking World over he always went. At night he came
along.

dauw yis-xun kī-ye xa-a-in-nū min-nē-djō-xō-mit. de-dit-de
back Next day again he did the After a time it was
home. same thing.

4 hai dī-heō me-dil-wauw-din† xoi-dai na-de-e-a yis-xun
the something they talk about place he listened. Next day
kī-ye xa-a-in-nū dō-teōi-tsit hai-ded me-dil-wauw min-nē-djō-
again that happened. He did not this they talked After a
know about.

6 xō-mit teōi-tsit nin-nis-an nē-djit mit a-teon-des-ne is-dō-
while he knew it. "World middle at," he thought, "I
xōw heit-tsūm-mes-lōn xō-liiñ a-teon-des-ne ded-dik-kyauw
wish my woman was." He thought, "Something

8 heit-tsūm-mes-lōn o-le dō-he-tei-l-tsān hai-ya-mit. a-teon-
my woman let it He didn't find her. And he
become." des-ne is-dō-xōw hai-de mūk-kūt-nai-dil he heit-tsūm-
thought, "I wish this one we walk anyhow my

10 mes-lōn tei-le hai-ya-mit. kūt hai xot-tsūm-mes-lōn tsis-len
woman would be." And his wife became
hai-ded mūk-kūt-nai-dil hai-ya-mit la-ai-ūx mit-tis na-xō-
this one we walk on. And really over his mind

12 win-dje-ei hai dī-heō me-dil-wauw-ta xoi-de-ai na-da-a-ne-en
passed those some-
thing
hai-da-teū-wes-yō hai xō-ūt sil-len hai-ya-mit kyū-win-ya-in-
More yet he liked his wife became. And child

*Told at Hupa, December 1901, by Emma Dusky.
†The sun.
‡The expression is apparently veiled to avoid mentioning the evil powers
which are in this instance ghosts.
yan xon-nis-te me teL-tewen la-ai-ux dō-ma-a-din-il-tewit her body in grew. Really she did not move.
kūt hai kyū-wïn-ya-in-yan xōL-xūt-tes-nūn-te ye-dū-wïn-a-mïl 2
That child would move in her pretty soon.
kūt hai kyū-wïn-ya-in-yan xōL-xūt-tes-nan mïl la-ai-ux 4
That child moved in her then really
nis-tan me-na-wïl-kyō xon-na hëuïn lax na-mïs-aoux na-xō-
a log she was that big. Her eyes only just a circle ran
tes-an hai-ya-mïl a-teon-des-ne hai-yō dō-min-na-na-lūw hai around. And he thought that he never thought of which
a-tïn-ne-en hai xō-ūt dō-xō-lin-dûn hai-yaL a-teon-des-ne 6
he used to do the his wife he did not have And he thought, time.
ai-yō hai-yûk kañ auw-ûn-ne-en hai-ya-hit-djit yôn yë-duk
"Yes, that way it was I used to do." And then back above of the fire
xûn-nis-tee-len da-sit-tan hai a-de-it-kit hit-djit toe-in-lat 8
basket-cup was sitting that to himself Then he ran out. he took.
nïn-nis-an min-na na-is-dïn-lat dō-wïl-tsan ki-ma-û hai-ya-
World around he ran. Was not seen medicine. And
hit-djit a-teon-des-ne kūt-auw kyū-wïn-ya-in-yan nan-del-te 10
then he thought, "I wonder Indians if are going to become.
hai-yûk a-teon-des-ne me-tsa-xō-sin-tel-xō-lûn kyū-wïn-ya-in-
This way," he thought, "hard it will be it seems Indians
yan nan-del-te hai-yûk-ûn-te-diñ xoi-de-ai na-dû-wïn-a-de 12
when they that kind of place if they listen."
hai-ya-hit-djit ki-ye ya-na-wïn-tan hai xûn-nis-tee-len hit-djit
And then again he picked up that cup, Then
tō-diñ tee-nïn-ya-hit ûn-kya tañ-eL Lûw mâk-kût-de il-lea-14
to the when he came he saw sticking alder its roots. Won-
water down into the water
xûte-hit ûn-kya lax ki-yauw-me-de-ai tañ-eL nû-hëoïn-hit
drously fine he saw just woodpecker heads sticking beautiful out
kyū-wïn-ya-in-yan nan-del-te-xō-lûn xa-a-di-ya-tel tecon 16
"Indians when they come to be, that way it will be," he
des-ne la-xoi-kyā dû-Lan a-hëit-tcît-den-te hai tein hai-yûk
thought. "I wish not many will say of me, "That they this way one say
a-it-yau hai-ye-he hai-ya-hit-djit tcîs-tewen hai xûn-nis-18
did it," anyhow." And then he made it that cup
tce-len me hai-ya-miL ya-win-an tse-Lit-tsō min-nōn-ai-diñ
in. And he picked up blue-stones besides.

2 hai kī-ma-ū mit-tō-wil-tewen eñ tceit-tes-xan hai min-nōn-ai-
That medicine its juice made of he took along that. Besides

diñ teit-tes-an hai-yō tse-Lit-tsō xon-ta-diñ xa-is-xān-hit
he took along the blue-stone. House place when he brought it up

that one child in her was about to move used to be mouth

kūt-tei-ha Lit-tsō* hai-ya-hit-djit de-dū-win-an hai tse-Lit-tsō
came out green And then he put in the the blue-stone. stuff.

6 hai-ya-hit-djit win-tsel hit-djit te-tei-win-an hai xūn-is-
And then it got hot. Then he put it in water. That cup

tce-len me win-tssel-e-miL xō-sa win-xan xōte nō-na-xon-
in when it was warm her he put in. Right he laid mouth

8 nīL-ten dōn-ka xōte nō-na-xōL-tūw mite-dje-ē-diñ xō-an
her. Before right he had her laid a baby out of her

kya-tel-tewū yi-de-tū-win-yaì† hai is-lūn hai-ya-miL dun-āx
cried. Yidetāwīnai that is born. And once

10 kī-ye xōte nō-na-xon-nil-ten kī-ye Lā xō-an kya-tel-tewū
again right he laid her. Again one out of her

nin-mū-win-na-nai-kis-ten† hai tsis-len hai-ya-hit-djit hai-ye
Ground around lies he came to. And then that

12 kī-ma-ū mīL me-na-wit-nai-e a-tcon-des-ne deūk a-win-neL-te
medicine with he steamed them. He thought, "This they will do

xō hai-yūk-ūn-te-diñ xoi-de-ai na-dū-win-a-he xū-Le-ci-miL
even that kind of a place they listen." After midnight if

14 xō-Lūk-kai tes-yai mīL mit-tsin-ne ya-yai-wim-mel-tsū hai
a little came then their legs he heard them kick up, those
daylight

mite-dje-ē-diñ a-tcon-des-ne hai-yūk xō-lūn a-dī-ya-tel kyū-
babies. He thought, "This way it is going to be,

16 win-ya-in-yan na-nan-deL-te hai-yūk wūn-xe-neL-te Lā-xō-
Indians when they come This way if they talk. I
kya hai-ye-he lan dō a-hwīl-teit-den-hweūn hai tein hai-yûk
wish anyway many not may say of me, 'That they this way one say
a-it-yau hai-ya-mīl a-teon-des-ne kūt-xōw-gyān hee kyū-
did.'” And he thought, “I guess I
wiū-ya-in-yan ma a-nauw-dī-yaun xat kūt hai-ya-dūn xō-is-
Indians for I did it.” Then right at men
that time
dai sil-len-nei nax-xe hai-ya-hit-djit a-xōl-teit-den-ne nin-mū-
they both of And then he told him, “Ground
became them.
win-na-nai-kis-ten e n sil-lin-te niū en yī-de-tū-wiūn-yai sil-
around lies it is you "You it is Yīdētuwíŋyaį going
going to be."
lin-te xōl-teit-den-ne hai nō-nis-te teō-nai-tsīt-de hai kit-tis-
to be,” he said. “Who our if he knows that smart
body one
seōx-ūn-te tel-tecwin-te hai-ya-mīl xat kūt hai-ya Lū-wūn
will grow.” And then right there one of them
dō-teō-xō-na-wil-lan yī-de-tū-wiūn-yai e n hai xat hai-ye
went away. Yīdētuwíŋyaį it was who then them
dō-teō-xō-wil-lan xōn e n kūt xat de-dāk-qal na-is-dil-len
left. He it was then sun turned into, him-
him-
selv hai-ya-mīl a-xōl-teit-den-ne niū e n nin-mū-wiūn-na-kis-ten
And he said to him, “You it is ground around lies
ūn-te-te kyū-wiūn-ya-in-yan nan-deL-tel kyū-wiūn-ya-in-yan ma
will be. Indians are going to live. Indians for,
yī-dāk-a-dim-mit na-nū-wiūn-tū-hwīl-ne hai-ya-mīl xōte
belly up you must lie. And happily
na-nan-dil-līl-te dō-xa-ūn-dī-yaun mīl dū-wiūn-kūn-te hai-ded
they will live. You don’t do that then will lean up on this
edge
nin-nis-an-ne-en
world used to be.”

TRANSLATION.

Formula of Medicine for Green Vomit.

The sun, here at the end of the world toward the south, did
this. He it is who always went over the world by day and at
night came back home. The next day he did the same thing
again. After a time he listened at the place they talk about
(underworld). He did the same thing the next day. At first he did not understand what they were saying, but after a time he understood it.

While traveling through the middle of the world, he thought, "I wish I had a wife. Let something become my wife" He did not find anything which might be his wife. Finally he thought, "I wish this one we walk on would be my wife." This that we walk on became his wife. He immediately forgot the places where he used to listen, so much did he care for the one who had become his wife.

A child grew in her and she could not move. Soon it would be time for the movements of the child to begin. By the time it did move she was like a log. Only her eyes moved about in circles.

Then her husband thought again of the rounds he used to make, which he had forgotten since he had a wife. "Yes," he thought, "that is the way I used to do." Then he took up the basket-cup which was on the bank back of the fire and went out over the world. He did not find the medicine he sought. "I wonder if Indians are coming into existence," he thought. "It will be hard for them to have children if they listen at that kind of a place.

Then he took up the cup again and went down to the river. There he saw alder roots projecting into the water. They were very beautiful, just like woodpecker crests sticking out there. "This way it will be when Indians become," he thought. "However, there will not be many who will say of me, 'That is the one who did this way.'" And then he made the medicine in the cup. He picked up a blue-stone* besides. He poured water on the medicine and carried it with the blue-stone to the house.

When he got there the one in whom the child was moving vomited green stuff from her mouth. Then he put the blue-stone into the fire. When it was hot he put it into the cup containing the medicine. As soon as the medicine was warm he put it into her mouth, and then commenced placing her in proper position. Before he had her laid as he wished a baby cried. The one that was

*A hard, dark colored stone used to heat in the fire for cooking purposes.
born was Yidetūwiñyai. Once again he arranged her and again a baby cried. That one came to be "Ground-lies-around." Then he steamed the babies with the medicine. "This way it will be," he thought, "even if they listen at that kind of a place."

After midnight, when it began to be light, he heard the babies kicking in their baskets. "This way it will be with Indians," he thought, "when they come into existence, if they repeat these words. There will not be many at all events who will say of me, 'That is the one who did this way.'" "I guess I did it for Indians," he thought.

Right then they both became men. "Ground-lies-around you are going to be," he told one of them. "You are going to be Yidetūwiñyai," he told the other. "Whoever knows our formula will become smart." And then one of them went away. It was Yidetūwiñyai who left them. The father himself became the sun. To the other one he said, "You will be the one that lies around the world. Indians are going to live here. You must lie belly uppermost for the Indians, so they may live happily. If you do not, this world will tip up on edge."
Formula of Medicine for Spoiled Stomach.*

dik-gyun yĩ-nuk nin-nis-an nōn-a-diĩ na-tel-dite-tewen
Here south world the end he grew
2 yĩ-de-tũ-win-yai nin-nis-an meũk tcit-te-in-naũw e-il-wil-miĩ
Yĩdetũwiĩyai. World in he always went. Until night
nin-nis-an min-na na-se-it-daũw hai kyũ-win-ya-in-yan hai
world around he always went. The people who
4 da-xo-a-ten hai mal-yeox-a-ĩl-en yis-xũn ki-ye xα-a-in-ũũ
die them he took care of. Next day again he always
did that.
a-tiĩ-xo-ũn-te hai tcint nō-xũw he-tcit-tan nin-nis-an nė-djit
Everything dead floats even he ate. World middle
ashore
6 sil-len mĩl dũn la-xo da-win-san-sil-len tce-nin-sit-hit
he got then rather he was weak. When he
there
xα-a-it-ya-xo-lan hai-ye-he kũt ki-ye nin-na-is-dũk-kai-hit
the same he found Any way again when he got up
he was.
8 tce-nin-yai nin-nis-an meũk wil-wel hit-djit ki-ye na-in-
he went out world over. At night then again he came
di-yai xa-ũt-kyũ-a-x ai-ye-teis-lin-xo-lan yis-xũn-hit tce-nin-
back. That much he was tired. In the morning when he
10 sit-hit da-dit-diĩ a-it-ya-xo-lũn de-dit-de kũt xoũ-tewit hai
woke up more tired he was. It was that
cought him that
di-hũũ nō-xũw tcit-tũn-ne-en yis-xũn-de da-dit-diĩ a-win-
something floats he used to eat. Next day worse he
ashore
12 nel-le-xo-lũn hai-ya-mĩl a-teon-des-ne la-ai yis-xan dik-gyun
became. And he thought, "One day here
dũ-mũ-teĩw-hũũ a-teon-des-ne la-xo kũt iũw-tecit-te tcit-
I won't die." He thought, "For I will die." He
nothing
14 tes-yai ded mũk-kai yĩ-na-tciĩ de-de nin-nis-an min-nė-djit
started this on from the This world the middle
south.

* Told at Hupa, December 1901, by Emma Dusky.
yi-na-teciñ mil hai kyũ-win-nan-xõ-lan tee-nin-sit hai-ya-mil from the at he went to sleep. He woke up. From there south
hai-yal teit-tes-yai kĩ-ye ded nin-nis-an nẽ-djit xoi-yĩ-de and he went again this world middle down a little.
hai na-tcil-yẽw-diñ mil. teit-teit-xõ-lan hai-ded xon-na-de-ta That resting place at he died. These arms and legs
he-ya-ne le-na-de-eL hai mûk-qot-ta hai-ya-mil tec-na-il- only were joined the bones. And when he came
tewiñ-hit xon-nā ya-wil-lai-hit a-tecon-des-ne ded-dik-kyauw to life his eyes when he opened he thought, "That again,
eĩ a-Lûk-kai na-dû-win-a-ei a-tecon-des-ne kût xõw-gyaũ is it so white standing up." He thought, "I wonder
kyũ-win-ya-in-yan nan-del-te ma a-naue-di-yau hai-ya-mil Indians will become for I did that." And
xõte-teite mil teit-ter-qõl mite-teciñ hai a-Lûk-kai na-dû-win-a his elbows with he crawled to it that so white standing up.
xot-te-duw-hwe-nim-mil hai-ya-teciñ tein-nil-qõl-ei hai-de hai When it was dark there he had crawled. That
dik-gyuû nõ-hõL yit-de-yi-dûk hai na-dû-yau mit-tô nañ-xa- here from us northeast the dentalia their water lies
me dil-tewag te nai-kyũ-win-xa hai mik-kin-diñ tein-niñ- in. A yellow in the stands. The butt of it when he had
pine water ya-hit tei-wĩn-ũas hai dil-tewag hai-ya-hit-djit mit-tô teis- reached he scraped that pine. And then its infu-
12 bark off sion
tewen hai-ya-hit-djit ta-win-nan hai-yaL hai xoi-kyan-ai- made. And then he drank it. And his
kai-ta mil kit-te-tel-lai xon-na-de-kai-ta mil kit-te-tel-lai arms with it he rubbed, his legs too with it he rubbed.
hai-ya-hit-djit wil-weL-mil yũ-wũn-na-xos-yũ hai na-dû-yau And then when they ate it the dentalia
night hai-yô dil-tewag yĩ-de hai-yô kis-xan xõte mil-lai mĩ-ye that yellow pine, down that one standing. Right top under there
noi-niû-yan-ne hai-ya-hit-djit hai xôs-saik ya-xõn-an hai-ya that far they ate. And then abalones jumped up. There
da-xõn-an-nei hai mil-lai mĩ-ye hai hit-djit yin-net-yan-nei 18 they jumped the top under. They then ate it up.
When morning just a tree white in the it stood. And

he thought, "A second I will spend Well, I am going to get."

This west it went then the wind blew It grew up again.

When morning just a tree white in the it stood.

And

I will spend Well, I am going to get.

I thought, "A second I will spend Well, I am going to get."
TRANSLATION.

Formula of Medicine for Spoiled Stomach.

Yidetũwiňyai lived here at the end of the world toward the south. He travelled over the world all day long. He took care of the people who died. He ate whatever he found along the river, even the dead things.

One time when he came to the middle of the world he was rather weak. When he awoke in the morning he felt just as badly, but nevertheless he went over the world as usual. The next night he was just as tired and in the morning he was even worse. That which he had been in the habit of eating along the river had caught him. The next day he was still worse. "I won't just die here in a day without doing something," he thought. He started from the south to come down this way. When he was at the middle of the world, he went to sleep. After he awoke he went on a little farther until he came to Natcilyẽđiň, where he died. Only the bones of his arms and legs were clinging to his trunk.

After a time he came to life again. When he opened his eyes he thought, "What is that white thing standing up there? I must have done this for the Indians who are to come into existence," he thought. Then he crawled on his elbows to the white thing he saw standing up. It was dark when he had succeeded in crawling there. Here to the northeast from us dentalia's pond of water lies, in which a yellow pine stands. When he had reached the butt of the tree, he scraped off some of the inner bark and made an infusion of it. He drank some of it and rubbed his arms and legs with it.

At night the dentalia eat that yellow pine. They eat as far as the branches of the top. The abalones jump up under the top. These are the ones that eat it up. When morning comes it stands in the water just a naked white tree. He thought, "A second time, I am going to spend the night here, I am going to get well." When the sun went down in the west the wind blew on the tree and it grew again. Across to the south the sound of the wind went along. Across to the north, too, the
wind went along. Then he thought, "I wish a man may not grow up poor who knows my medicine and does as I did, even if his stomach is spoiled."

Then he went home here to the end of the world toward the south from which he had started out. "I can't stay here," he thought. "It is getting near to the the time when Indians are to come into existence. Anyway they will talk about me. There will not be many who will know my formula." Then he tied up his house and his sweat-house. He poked a stick under them. "Here across to the north I am going," he thought. Here across to the north he came to have ten dances.

There he became lost. He was afraid of the bad Indians who were going to come into existence.
L.

Formula of Medicine for Purification of One Who has Buried the Dead.*

"I come to you. I sat down at Xaslindin."

You are they said of he is smart he is. I

The one the one

I am which in the Indian world

The people build a fire place I don't have

This too, what people

Look. They. Reason

Telling for me your let it "Yes, it is true. I saw him you mind be sorry."

Told at Hupa, June 1901, by Mary Marshall, who learned it from an aged relative and employed it after his death.
ha ha ha ha ha ha ha ha
hue-en don nü-wün nü-hwauw tcewit-na-niñ-a-din to-din
"I to you I come Tewitenaniñadiñ at the river

2 na-ne-sin-dai
you sat down."
(As before.)
(The reply concludes as follows:)
hai-ye-he na-a-dil-wül xō-wiñ-yal xoñ xō-wün niñ-yauw
"Anyhow hurry go on. Himself to him you go

4 tse-niñ-a-din ta-nē-djit
Tsenōñadiñ water in middle."

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ha ha ha ha ha ha ha ha
hue-en don nü-wün nü-hwauw tce-niñ-a-din ta-nē-djit
"I to you I go Tsenōñadiñ water in middle

6 na-ne-sin-dai
you sat."
(As before.)
(Reply concludes as follows:)
hai-ye-he na-a-dil-wül xō-wiñ-yal xoñ xō-wün niñ-yauw
"Anyhow hurry go on. Himself to him you go

8 kyu-we-Le-din yī-nük ta-nē-djit na-nes-dai
KyūweLediñ below in the middle sat down."

ha ha ha ha ha ha ha ha
hue-en don nü-wün nü-hwauw kyu-we-Le-din yī-nük
"I to you I come KyūweLediñ down river

10 ta-nē-djit na-ne-sin-dai
the middle you sat."
of the water
(Ends as before.)
(The reply concludes as follows:)
hai-ye-he na-a-dil-wül xō-wiñ-yal xoñ xō-wün niñ-yauw
"Anyhow hurry, go on. Himself to him you go

12 kīl-wē-din na-nes-dai
Kīlweñiñ who sat down."

ha ha ha ha ha ha ha ha
hue-en don nü-wün nü-hwauw kīl-wē-din na-ne-sin-dai
"I to you I come Kīlweñiñ you sat down."
(The reply ends thus.)

hai-ye-he na-a-dil-wul xo-win-yal xo'n xo-wun ni'n-yauw
"Anyhow hurry, go on. Herself to herself go

\[tseL-tce-diñ\]\* dö-kyù-wil-le
Knife-place old woman.

ha ha ha ha ha ha ha ha
hue-en dön nù-wùn nù-\[hweauw\] tseL-tce-diñ dö-kyù-wil-le
"I to you I come Knife-place old woman."

(As before.)

hei-yùn hue-en dön kút nùL-xwe-lik-te hai kit-tes-seöx

"Yes I will tell you who smart

a-in-te-dete mûk-ka-na-dù-wûL-u-diñ yi-de-yì-\[tsin\] na-nes-dai
is.
Mûkanadûwûladîñ north below who sat

xo-\[teiñ\] iù-\[hweil\]
to him you call."

ha ha ha ha ha ha ha ha
dau dö-he xoi-de-ai ye-win-ya
"No, it his head go in."
doesn't

ha ha ha ha ha ha ha ha
kút xoi-de-ai ye-win-ya hue-en dön nù-wùn nù-\[hweauw\]
"Already his it has gone I to you I have come
head in.

mûk-a-na-dù-wûL-a-diñ yi-de-yì-\[tsin\] na-\[nes-dai\] hue-en dön
Mûkanadûwûladîñ north below who sat down.

kút dûc-di-ya hai kyû-wìn-ya-in-yan-ta-diñ nò-xa nò-nai-niù-an
am in the which Indian world for us he left
condition

mûk-kòs-tau-diñ xo nè-ya hai ta a-\[hweil\]-tei-\[dû\]-win-net
Nine places in vain I went those places. They told me
hai-ye dön kit-tsis-seöx-te-a-teon-dete hai kyû-wìn-ya-in-yan
that one smartest is. The Indians

hwin-nis-\[te\] mî-\[nes-git\] hai kyû-wìn-ya-in-yan Le-nai-wil-dil-
my body are afraid of. The Indians build a fire
la-diñ dö-Le-na-nel-la nas-dön-xò Le-nauwe-dil-la de-de kûn-na
place I do not build a fire; by myself I have a fire. This too
hai kyû-wìn-ya-in-yan yi-tan dö-kyû-wë-hwean de-de kûn-na
what Indians eat I don't eat This too

nin-nis-an meûk dö-te-en hai-yûk hwin-nis-\[te\] mî-\[nes-git\] hai-
world around I don't This way my body frightens For

*The sand spit south of the mouth of the Klamath river.
man ún-nil-duw-ne hea nit-dje teó-ó-da hei-yún kút tea-da reason I am telling you. For your let it pity." "Yes, too much me mind

2 dō-a-dūn-wún-tel-wis-he kút kyū-wiĩ-ya-in-yant-diĩ na-sin-
don’t be frightened. In the Indian world you will ya-te hai-ded kyū-wiĩ-ya-in-yant yī-tan na-kyū-wiĩ-yún-te travel. That which Indians eat you will eat.

4 hai-de kyū-wiĩ-ya-in-yant Le-nai-wil-dil-la-diũ Le-nai-nil-la-te
The Indians build a fire place you will build a fire.
nin-nis-an meůk na-teũ-in-te nin-nis-te na-la nas-dil-lin-te
The world in you will look. Your body another will become.

6 hai-ded hweit-Lō-we nū-ωa-me-neń-tewit-te hai-de hée hweit-
This my herb I will loan you. This my ki-ma-ũ mil nū-ωa-na-ne-la-te ded-de kūn-na hai-ded kil-
medicine with it I will loan you. This too this

8 La-xǔn la-ōx múx-xa tceň-ya-hwil-te ded-de kūn-na na-ði-yau
deer as if it after you will go out. This too dentalia
where lying there
hai-yū-ũx-o-te ke xa-nil-iũ yǒ ñeim-mit-dai kis-xan kút
the same way Now, look, here outside of my it stands. Al-
will be.

10 ded-e-il-lũ-wil mil yeũ yĩ-dũk a-na-kin-nit-te hai-ya-nil
it begins to be then way up it grows. And
dark
yis-xũn-de xū-Le-dũn me-nai-yi-yauw-e-xō-lan kīL-La-xũn
tomorrow in the morning it will be eaten down. Deer

12 wün-na-xō-îl-yũ ded-de kūn-na ke xa-nil-iũ yǒ yĩ-dũk yǒn
come to eat it. This too come look at there up back
of fire
hai na-ði-yau me-nai-yi-yauw hai yǒ yǒn yĩ-dũk kis-xan
the dentalia eat it down that there back up stands.
of fire

14 hai-ya-nil ye-it-xa-nil xă-a-na-kin-nit-te hai-yŏx a-na-nũ-
And at break of day it grows up again. This way it will be
we-sin-te-te hće-eń dön hai kút hće-de-ai ye-nat-yai hai-
with you my already my head it came to. And

16 ya-nil a-dit-kil hai-ded hće hweit-Lō-we ai-nes-ssen hai
take it with this my herb. I thought that you
xũ-ωa-me-neń-tewit-te mit-dil-wa dō-lan tejL-tsit-te hai mil
I would loan him. But then not many will know that with
kyū-wiñ-ya-in-yan-ta-diñ xō-wūn hweit-dje teon-da-te ke xa
Indian world for them my mind will be Well sorry.
a-diL-kit hai-ded hweit-Lō-we mit-diL-wa til-teōx hea nō-na-
take it this my herb. But then much for me you
along
kin-niñ-ûn-te kyū-wiñ-ya-in-yan-ta-diñ miL xon-nis-te xon-nūw
will leave Indian world with his body makes happy.”

[Note].—Said by the priest to the recipient as the medicine is applied.

hai-ded-a na-La nin-nis-te nas-dil-lin-te hai-ded kyū-win-
“This another your body will become. This Indians
ya-in-yan hai ûn-te hai-yûk a-na-nū-we-sin-te-te kût nin-nis-te
that they that way you will look. Already your body
look
na-La hai-ded niñ ma deûk xax-a-na-nū-wis-te-te a-tiñ-xū-
another this you for this way will be lighter. Every-
ûn-te niL-xōt-yûn-te hai-ded na-di-yau a-na-a-te
thing will be easy for This dentalia you will have.
you to get.

TRANSLATION.

Formula of Medicine for the Purification of Those Who Have
Buried the Dead.

Ha ha ha ha. Ha ha ha ha.

“I come to you who have made your abode at Xaslindin. They say you are the smartest of all. I am suffering from that evil (death) which has been left to us of the Indian world. The people are afraid of me. I do not have a fire where the others have their fire. I have a fire by myself. And besides, what the rest eat I do not eat. Furthermore, I do not look at the world. So much my body frightens them. I am telling you that you may be sorry for me.”

“Yes, I saw his spirit running down on the other side of the river with the string tied around his head. No, I am not the one. I will tell you who is the smartest, but that which makes the Indian happy (tobacco) you must leave for me. Hurry and go on to him who sits across the river from Djictanadiñ.”

(The priest calls up in a similar manner the spirits who live at the following places: Djictanadiñ, Tseyekexōxūw, Xonsadiñ.
At each of these places he receives a reply similar to the one given above. At Xonsadini he is told to go to the one who dwells below on the other side of the river. There he calls as at the former places. The reply is as follows:)

"Yes, I think so. I saw a spirit running down on the other side toward the north, his head tied around with a string. I heard the wailing of the Indians, then I ran away carrying with me my medicine, by means of which my heart is made sorrowful for them. I will give it to you. Bathe yourself with it. You will live among the people, but go on; hurry up. Give me that which makes the Indian feel happy. Go to him who dwells at Xotūwaikut."

(In the same manner the priest calls upon the spirits who dwell at Xotūwaikut, Tewitenaniñadiñ, Tsėnōñadiñ tanėdjit, KyūweLEDiñ, KiLwediiñ. Calling at the latter place he receives the usual reply and is told to go on to the old woman who dwells at Tseltcediñ:)

Ha ha ha ha. Ha ha ha ha.

"I come to you old woman who dwell at Tseltcediñ" (The address is finished as in former cases.)

"Yes, I will tell you who is the smartest. Call to the one who dwells north, just below Můkanadūwūladiñ.

Ha ha ha ha. Ha ha ha ha.

"No, he does not hear me."

Ha ha ha ha. Ha ha ha ha.

"Now he hears me. I have come to you, Můkanadūwūladiñ. I am in the sorrowful condition which has been left for those of the Indian world. I have been in vain to all these nine places. At each they have told me that someone else is the smartest. The Indians are afraid of me. I do not build my fire where the Indians build theirs. I have a fire by myself. That which the Indians eat I do not eat. Besides I do not look at the world. This much they fear me. I am telling you that you may feel sorry for me."

"Yes, I hear you. Do not be too much frightened. You will travel again in the Indian world. Your body will be renewed. I will loan you this my medicine. You shall hunt and the deer will lie still for you. It shall be the same in regard to dentalia.
Now look at the shrub which stands outside by my house. As soon as it is dark, it grows up tall. To-morrow in the morning it will be eaten down. The deer will come to feed upon it. Look at this too which stands back of the fire. The dentalia eat it down, but it grows up again at the break of day. It comes to my mind that it will be that way with you. I will loan it to you. There will not be many who will know the formula by means of which my mind is made to feel sorry for them. Take this medicine of mine with you. Leave for me that which makes the Indian feel happy.

(Said by the priest to the recipient as the medicine is applied to him). Now your body will be renewed. You will be as the other Indians are. Already your body is renewed. It will be less heavy upon you. Everything will be easy for you to get. You will possess dentalia.”
LI.

Formula of Medicine for the Purification of Those Who Have Buried the Dead.*

ai-we-tein yī-man-tū-wiñ-yai tsis-dai Lel-diñ nax xō-ūt
I hear it said Yīmantūwiñyai lived at South- Two his
fork. wives.

2 La kin-na xō-ūt La xō-ūl-kūt-xoi xō-ūt hai-ān il-waux La
One Yurok his One Redwood his And with each one
wife.
ya-is-tewen Lū-wūn kī-la-xūte Lū-wūn tea-xūte hai-yal-ān
he made. One of a boy, one of a girl. And
them them

4 xoi-kya-tein ya-tes-yai dik-gyūn yī-nūk nīn-nis-an nōn-a-tein
from them he went away here south the world’s end.
hai-yal-ān kī-ye nax tsūm-mes-Lōn tei-tsan hai-ān kī-ye
And again two women he saw. And again

6 kī-la-xūte teis-tewen hai-ya hai-yal-ān min-dai da-ya-wiñ-ai
a boy he begot there. And outside he was sitting.
hēit-tsū xū-Le-dūn dek-an-nil-diñ hai-yal ūn-ka ded
He heard in the about this time and he heard here
someone morning calling

8 nō-il-la kūt meiñ-na-sit-tan xō-kūt na-sa-an Lax hewāni-.getContent()
he came A woodpecker on him was. "Just I am
running. headdress

xōw-lik hai nē-ne-en-man hai nīn mite-dje-ē-din-ne-en yin-net-
telling those yours used’ those your children used to be in
the you, ground

10 ya-xōl-lai xat ya-xō-xūn-nai hai-yal xa-na-xōn-an nite-
they have yet alive. And they came up ‘No
put
tewiñ hai-ya tewa-xōl-wīl dō-xō-liñ se-dai hai-ya hai
good there it is dark. I can’t stay there.’ Those

12 kī-xūn-nai-ne-en eñ xō-djōx a-ṭiñ tas-yai hai niñ mit-teit-
Kixūnai used to be it is quite all went That your dancing
away.

*Told at Hupa, June 1901, by Lillie Hostler, wife of Henry Hostler. She is a native of Takimitudlin, about 55 years of age. Compare, Life and Culture of the Hupa, pp. 71 and 72.
dil-ye-ne-en e-n a-tiñ al-yaa-tes-an hai-yoo nim-mite-dje-din  
stuff it is all with them Those your children they took.

eñ kút yin-ne-teiñ deñ-tse ya-xõ-xuñ-nai hai-yal teit-tes-yai  
it is in the ground are alive." And he started  
staying

yi-na-teiñ hai xoi-kyu-win-ya-in-yan hwa-ne a-dit-ta teo-xõñ-  
from the His child only he put

stock it is all with them. Those your children they took.

ten hai-yal-ûñ leñ-din na-in-di-yai sa-kit-din-ûñ-lya na-nin  
in. And Southfork he got back to. He was surprised two  
to see

cito-teiñ-dits-tse sit-tiñ xut-yûñ-xós-sin-din tsûm-mes-lon hai-  
head to head lying at the grave women.

yaL-ûñ a-ya-xõl-teit-den-ne nite-tewith xõ-luñ a-di-ya min-  
And he said to them, "Badly it has happened. Ten

Lûñ-din teL-xai na-is-dil-lin-te hai-ûñ dau ya-den-ne tewô-  
times young they should And "No," they said. "Five  
become."

la-din he-don yû-ûñ-hit la al-teit-den-ne hai-ta dau ya-dû-  
times at least." At last, "Once," he said to Those "No," said,  
them.

win-neL ne-he hwa-ne a-nai-di-yau kút a-tiñ xa-a-tiñ-te  
"(not) we only do this; all will do this way."

hai-yal-ûñ yin-ne-ya-xõl-taL hit-djit-ûñ a-ya-xõl-teit-den-ne  
And in the ground he And then he said to them, tramped them.

dõ-xõ-liñ ki-ye naL-tsìs hai ki-xûñ-nai ma-a-kit-en-ne-en lax  
"Never again you will the Kixûñal their doings. Just  
see

xõL-tewil-a-kai ye-nya-wô-deL-te hai kin-ne-tax miL tsìs-da-  
a marshy way you will travel in." The Yurok country from used to  
ne-en tse-kiñ-djen na-is-dil-len hai xõ-il-kút miL tsìs-da-  
white bug became. That Redwood from used to  
ne-en eñ xõ-it-teiñ-tset na-is-dil-len hai-yal-ûñ kút teit-  
live it was a black bug became. And he

tes-yañ xûñ-ye yit-de hai-yal-ûñ tce-xõL-tye-din xwel-wel  
started along the river north.

hai-ya xõ-liñ xoL-teLoL hai ki-xûñ-nai xûñ eñ Lax  
There he found they were the Kixûñai. Him-  
camped self, was,

me-din-nûñ-din xwel-wel hai-ûñ yis-xûñ-hit Lax dik-gyûñ  
at one side camped. And the next just here
yit-da-teiñ win-a mil kút xot-da-wil-lai hai kí-xun-nai hai-
from the east it(sun) then they started the Kixúmai.

determined in boats
2 yai-un xoñ kún kút tei-tse-yai lax tak-kút xo-xai-mil
And he too started just bank on foot. himself

hai-yal-un na-tin-nox-xoi tce-wil-lin-din yí-na-teiñ mil teit-
And Natinoxoi Teewillindin above from they
4 tel-tal hai-un it-man mi-nil-la-yei hai-eñ hai teit-tei-tal
danced the And both sides the waves came It was the dancing
boat dance. to the shore.
a-di-yau hai-un tset-tei-din ye-tei-wil-tal-ee hai-ya-hit-
did it. And at Knife-place they landed. And
6 djit-un a-den-ne kí-la-xíte hwa-ne-he hwa yó-ól-ñwë me-dil
then he said, "Boy only for me put in canoe.
ki-xun-nai o-le hai-un dûn-hwe-e dô-yû-xon-neñ-en hai-ye-he
A Kixúmai let And nobody looked at him. Nevertheless
him become."

8 eñ kút ya-wil-wal yí-man me-dil me-teiñ hai-un xoñe
he threw across canoe into. And right
min-ñe-djit nò-niñ-xûts hai me-dil hai-ya-hit-djit-un kút
in the middle he dropped the canoe. And then
10 ta-wil-lai mil hai xo-ta na-net-en sai-kit-dîn-un-ka kút
it had then he at his looked back. He was surprised
started father to see
xon-na-flûn kí-yañw-me-de-ai sil-le-ne-xô-lûn hai-un kút hai
his eyebrows woodpecker feathers had become. Then already
12 kí-xun-nai tsis-len hai-ya-hit-djit-un kút ta-wil-la-yei dik-gýûñ
Kixúmai he had And then they went here
become.

nò-hól yit-de-í-man-teiñ hai-yal-un yí-man-tû-win-yai xat
from us north across. And Yimantawîñyai there
14 tei-wun-da tset-tei-din mû-win-na tai-kyûw wûn-na-is-ya
stayed Knife-place around. Sweat-house he started to make
hai-ya hai-ya-hit-djit-un xû-Le-dûn tce-nîñ-yai tais-tsë múx-xa
there. And then in the he went out sweat- after.

morning house wood

16 hai-ûñ hai kí-ma-û a-da hai xo-ñiñ-tec-û-din yin-ne-teiñ-
Then the medicine for his children in the ground himself had
wil-lai man hai-ûñ nit-tûk-yanw tais-tsë tce-tewen hai-ya-
been because, then young black oak sweat- he made. And
put house wood
hit-djit-\=un teit-ne-mel hai-\=un do-he-tel-lit hai-yaL-\=un tec-tes-
then he carried it And it would not And he went
home. burn.
yai yi-de tcit-tes-yai m\=uk-ka-na-\=u\=u-w\=uL-a-di\=un yi-d\=uk hai 2
out. North he went mouth of Klamath above. The
xa-sin-deL-din hai na-teiL-ye\=n-sa-an-di\=un hai-ya xo tein-
coming up place the resting place there in vain he
nes-da hai-\=un \=i-\=h\=a\=e-e do-he-teiL-tsan hai-miL ki-ma-us
sat down. Then nothing he saw that with medicine
a-dis-tecwin-te hai-yaL-\=un yi-de-e-di\=un tcit-tes-yai yi-de-xo-xote-
he might make. And further north he went. Yi\=dexoxtse-
yit-di\=un tein-ni\=n-ya-yei hai-yaL hai-ya ya-wes-a hai-yaL de\=ox
yitdi\=un he came to. And there he sat. And this way
na-te\=en-in-hit \=u\=n-kya tai-k\=y\=e\=n-me ya-wi\=n-a de-\=u\=n de\=\=uk-\=un-
when he looked he saw sweat-house in he was This time, this kind
sitting.
ted\=i\=n tein-nes-da hai-yaL-\=un de\=ox na-te\=en-in-hit \=u\=n-kya 8
of a he was sitting. And around when he looked he saw place
xoa\=na-ma-da-ai \=u\=k-kai win-te sil-le-ne-xo-\=l-\=un hai-ya-hit-
the post back of white all the had become. And
the fire way
djit-di\=un tce-na-in-di-yai sa\=i-kit-di\=n-\=u\=n-kya xon-ta k\=u\=n wi\=n-a-
thent he came out. He was surprised house too was
to see
e-xo-\=l-\=un hai-ya-hit-djit-di\=un hai-tim-miL tec-tes-tan tits k\=u\=n-na
standing. And then a wood-basket he took out, cane also.
hai-ya-hit-djit-di\=un tec-tes-yai ki-ma-us mit-teci\=n dik-gy\=un 12
And then he went medicine toward. Here
yit-de-yi-d\=uk-a-teci\=n da-na-x\=un-n\=u-win-ne-heiL mit-\=d\=uk-kan
northeast Danaxun\=unwineheil its ridges
na-nu-wes-a hai-ya he\=n\=e xe-tse-e-au\=n hai tsit-\=d\=uk-na-\=we 14
run across. There only runs along the fisher
hai na-di-yaU-k\=i\=n-te\=we hai-\=un m\=uk-ka-te\=c\=u-w\=u\=n me-ta kin-n\=u-
the dentalia-maker, and in armpits among they
de\=el hai-yaL a-den-\=ne do-xo-li\=n Lan a-hwiL-tec\=in-ne hai 16
stick. And he said, "There will many will say of me, 'That not be
one
tcin hai-y\=uk a-na-it-yaU x\=otc kit-tis-seox-xo\=w a-teci\=n-te-detc
they this way did.'" Very smart he must be then say
a-na-hwiL-teci\=n-den-te hai-ya-teci\=n xa-a-na-it-yaU hai-ya-hit-
18
of me he will say, 'That place he did that.' And
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djit-ūn kūt tcis-tewen hai tais-tsē hai na-dī-yau wūn-na-
then he made the sweat- which dentalia goes
house

2 xōl-yū tsē-Lit-tsōk nit-tsai na-dī-yau wūn-na-xōl-yū mil-ūn-te
to eat. Blue-brush dry dentalia eating it because of
it is.

hai-ūn deōx yit-da-teiñ-e-ñ a mil kī-ye na-kit-te-it-dai-ye hai-
And here east the sun is then again it blossoms again.

4 yal-ūn kūt-de kī-ye hēa na-na-e-dauw mil kī-ye kit-te-i-yaunw
And after again sun goes down then again they come.

a while

hai na-dī-yau eñ a-in-nū hai-ya-hit-djit-ūn na-tes-di-ñai
The dentalia it was did that. And then he went back.

And then

hai-ya-hit-djit-ūn tai-kyūw-diñ na-in-dī-yai hit-djit xōl-tel-lit
And then to the sweat- he got back then with him
house burned.

hai tais-tsē hai-ya-hit-djit-ūn xōl-nō-nil-lit hai-ūn hai
the sweat- And then it finished And the
house wood.

8 nō-xō-wis-diñ na-dī-yau wūn-na-xōs-yū hai-ūn Lax
sweeping place dentalia went to eat. Then just

kit-tsōts-yū-wiñ-ña hai-ya-hit-djit-ūn dik-γyūn nō-hōl yit-de-
"tsōts" they made And then here from us north
noise like.

10 yi-man hai múñk nañ-xu-teiñ tcit-tes-yai hai-ya eñ mit-ðūk
across the lake lies toward he went. There it is along the
shore

kī-ma-ū na-kyū-wiñ-xa hai-ya e-nañ hai Līw-xan tsel-ne-wan
medicine grows. There is the eels red

12 na-dīl dik-γyūn yi-man-ne-yī-tsin e-nañ hai Lōk mis-kai-gits
live. Here across west there is the salmon small
na-dīl hai mik-keL Lūk-kyūw dik-γyūn yi-man-ne-yī-nūk
living their tails forked. Here across to the south

14 e-nañ hai tse mis-lūt-xō-len na-na-dū-wiñ-a hai min-nō-djit
there is the rock folds having stands. That its middle

na-wes-deL hai kī-ma-ū nas-dik hai tse mis-lūt-xō-len nā
encircles the medicine nasdik the rock folds having. From there

16 yī-nūk e-nañ il-ba-la-diñ hai-ya eñ hai kī-ta-xūn Lūk-kaL
south is Lī-baladīñ. There it is the deer white
kit-te-i-yaunw kī-yaunw-me-de-ñi hēa-ne min-na-tūn-ta kī-yaunw-
always come Woodpecker color only their eyebrows, woodpecker
out to feed.

*Ceanothus integerrimus.
me-de-ai hwa-ne tcwō-la dūk-kan te-na-wes-a hai color only. Five ridges run into the those water.

tcī-la-xūn lūk-kai ma tcwō-la kūn kon-sontc ma te-na-deer white for. Five too vine maple for in the
wes-a min-Lūn te-na-wes-a irl-tei-hit hai-ya e-nañ a-na-water Ten into the water altogether. There is run.

nu-wes-te hai kūn kon-sontc lax kyū-wit-dai-ye-irl-win-te growing that too vine maple just always blossoms.

hai-ya e-nañ hai na-dī-yau-kil-tcwe wūn-na-dil hai-yal hai.There it is the dentalia-maker goes after it. And from
ya-mūl yī-nūk ki-ye teit-tes-yai tciL-tel-naL-la-dīn tein-min- there south again he went. To Teit.teimalāñī he
ya-yei hai-ya e-nañ hai kī-xūn-nai mil-lōk-ka da-wit-dil came. There it is the Kīxūnai their salmon are living.

hai-yal hai de-xō-ta tin-dīl kūn-na hai-yal da-wit-dil hai And those here come also there live. The
kī-xūn-nai mil-lōk-ka hai eūn kī-yauwe-de-ai hwa-ne iL-kyū-Kīxūnai their those are woodpecker color only all salmon the ones

wē-dīn hai-ūn mil-da-kit-dīL-dīl mit-tel hai mit-Le-te over. And winnowing basket its width their scales
kī-yauwe-me-de-ai xō-qōt-dīn ûL-dit-tan tū-wim-mā hai-ūn woodpecker color knee deep that thick along the And shore.

hai-mūl ta-kit-den-tce hai-ya eūn hai kī-ma-ū na-tel-dit-tewen that with the wind blows There it is the medicine grew out of the water.

hai-mūl a-dī-wūn-dū-win-tcwit hai-ya-hit-djit na la xon-with which he rubbed himself. And then another his

nis-te nas-dīl-len-nei body became.

[Note].—Not part of the formula.

mūk-a-na-dūL-wūL-a-dīn hai-ya yī-dūk e-nañ kī-yauwe da-na-Mouth of the Klamath there above it is birds
yai-dū-win-an yī-man-tū-win-yai a-tcōn-des-ne xa a-ya-teō-ne brought it back. Yimantūwīyai thought, "Well let them do that."

hai-ya-hit-djit-ūn de-xō-ta na-in-de-an hai a-tin-ka-ūn-te And then here he brought the every kind (Hupa)
They say Yîmantūwiñyai lived with two wives at Leldîn. One of his wives was a Yurok, the other was from Redwood creek. Each of them bore a child, one of them a boy and the other a girl. Yîmantūwiñyai went away from them to the southern end of the world. There also he saw two women and there he begot a boy.

In the morning about this time of day* while he was sitting outside he heard someone calling. A man came running toward him, wearing a woodpecker head-dress, saying, "I have just came to tell you that they have put your children into the ground alive. The children came up again, saying, 'It is not a good place there; it is dark; we can't live there.' All of the Kixûnai who used to live there have gone away. They have taken all of the dance stuff with them, but your children remain in the ground alive."

Yîmantūwiñyai, taking only his child which he put in his sack, started back to the south. When he came to Leldîn he was surprised to see the two women lying at the grave with their heads toward each other. "You have done badly," he said to them. "Ten times the people should renew their youth." "No," they said. "Five times at least," said Yîmantūwiñyai. "Once, anyway," he said to them. "No," said the two women. "We are not the only ones who will do this. Every one shall do this way." Yîmantūwiñyai, tramping them into the ground, said to them, "Never again will you see the games and dances of the Kixûnai. You shall travel a marshy way." The wife who had come from Yurok territory became a white bug; the one from Redwood creek became a black bug.

*About 9 A.M.
Then Yímantúwiñyai started down the river toward the north. He spent the night at Tcexółtewedin, where he found the Kixûnai were also camped. He himself camped at one side some distance from them. The next morning when the sun had come up from the east to about here (gesture) the Kixûnai started out in boats. Yímantúwiñyai went along the bank on foot. Just above Natínóxoi Tcewilindin the Kixûnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at TseLtcedin. Then Yímantúwiñyai called to them, "Only take the boy into the boat for me that he may become a Kixûnai." No one looked at him. Nevertheless Yímantúwiñyai threw the boy across the water to the canoe, in the middle of which he fell. When the boat had started the boy looked back at his father, who was astonished to see that the boy's eyebrows had become woodpecker color and that he had already become a Kixûnai.

Then they all went away across the ocean to the north, but Yímantúwiñyai remained at Tsettecdin. There he built a sweat-house, and in the morning went out to get sweat-house wood. He wished to make medicine for himself because his children had been placed in the ground. He gathered young black oaks for sweat-house wood and carried them home, but they would not burn. Then he went out and climbed the mountain north of the mouth of the Klamath to the resting place, where he sat down. He saw nothing there which he could use for medicine. He went on toward the north until he came to Yídeöxótcyitdïn where he stayed for awhile.

When he looked about he discovered that he was sitting in a sweat-house. From near the door where he was sitting he saw the post back of the fire was white from top to bottom. When he went out he saw a house was also standing there from which he took a wood basket and a cane for a digging stick. Then he went after medicine toward the northeast to Danaxûnûwinehâel where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yímantúwiñyai said, "who will say of me, 'I hear that he did this way;' he must be very clever who shall say of me, 'I hear he did that.'" Then he made
sweat-house wood of buck brush, to which the dentalia ever come to suck. The brush is dry after the dentalia have been sucking it, but when the sun comes up here (gesture) it blossoms again, then after it has blossomed and the sun has gone down the dentalia come again. Yîmantūwiñyai went back to the sweat-house, where he sweat himself with the wood which he had brought. When it had finished burning, the dentalia could be heard sucking at the pile of sweepings.

Then he went across the ocean to the north where a lake lies, along the shore of which grows a medicine. The red eels live in that lake. Across the ocean toward the west lives the small fork-tailed fish. Across the ocean to the south a rock stands having folds encircling it; the medicine, yerba buena, grows in these folds. South from there is IÎbaladin where the white deer come out to feed. The eyebrows of these deer are woodpecker color. Five ridges for the white deer and five for the vine maple run out into the water. Ten ridges in all run into the water. There grows the vine maple, always in blossom, for which the dentalia-maker is continually seeking.

From there Yîmantūwiñyai went still farther south to Tee-ititlenaladin. The Kîxûnai’s salmon live there, and also those which come to this world. The Kîxûnai’s salmon are woodpecker color all over, and their scales are as broad as a winnowing basket. They are knee-deep along the shore where the wind blows them out from the water. The medicine grew there with which his body when he rubbed it became perfect.

It was the mountain above the mouth of the Klamath to which the birds brought back the dances. Yîmantūwiñyai thought, “Well, let them do that.” Then he brought to Hupa all the different dances. Had he not done this there would not be dances in this world.
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CORRIGENDA.

Page 20. *Viburnum ellipticum*, is not the shrub from which the black fruits are obtained.

Pages 45 and 47. For *Luwmintcuw*, read *Lûwmintcûw*.

Page 82. For *xonsîsîteitdîlye* and *xûnkateitdîlye*, read *xonsîsîteitdîlye* and *xûnkateitdîlye*.

Page 85. For *tûnkteitdîlye*, read *tûnkteitdîlye*.
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