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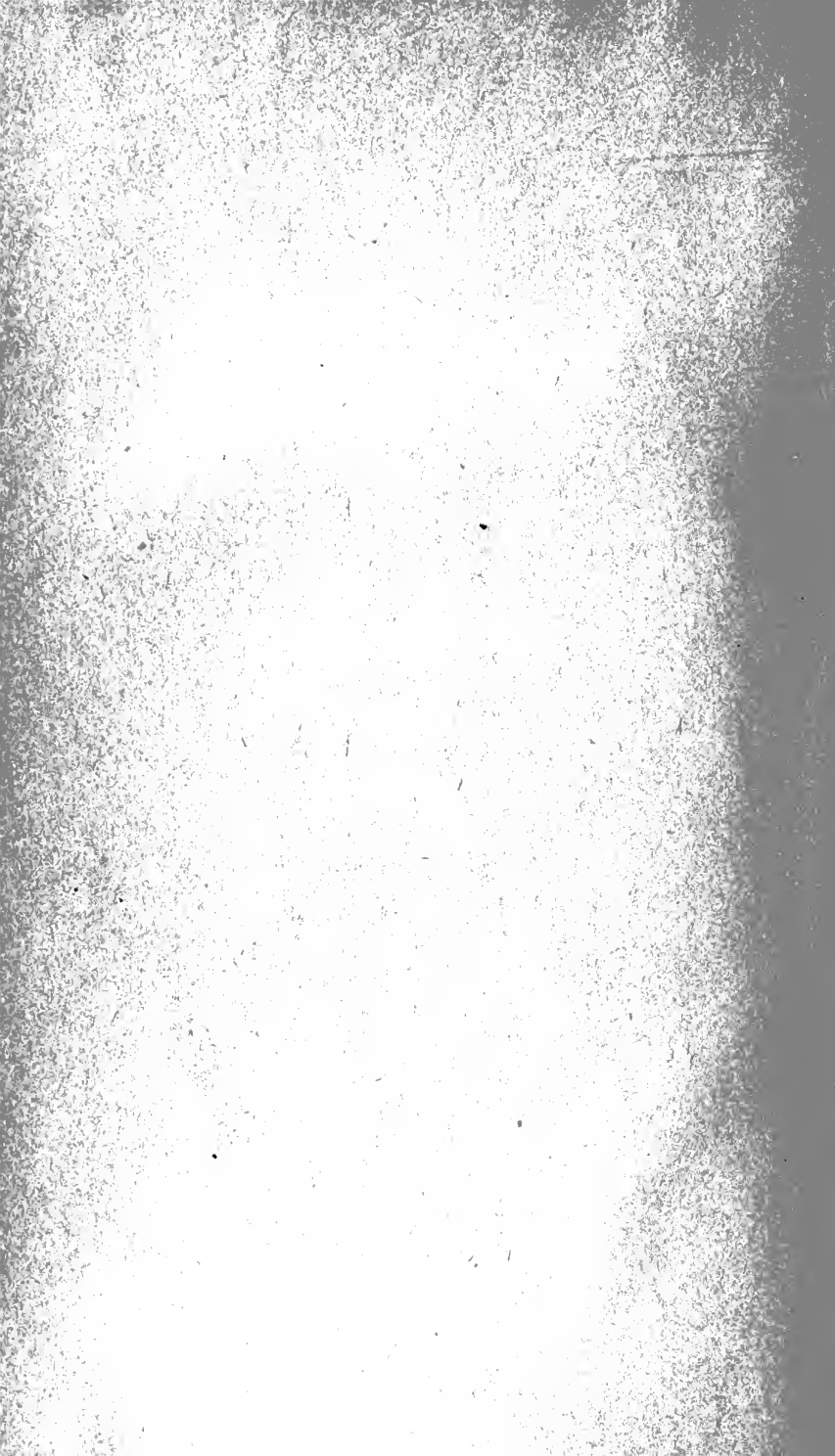
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HUPA TEXTS

BY

PLINY EARLE GODDARD



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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 diæreses 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 \bar{u} 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.
- ī 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.
- û nearly as in but, a little nearer to a.
- û a faint sound like the last. Sometimes it is entirely wanting.
- y as in yes.
- w as in will.
- w 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.
- ñ 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.
- e 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.
- ʈ 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 ī 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, û, 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*.*

- tcō-xōl-tewe-diñ e-nañ na-teL-dite-tewen kit-dū-wil-lik-kan
 Myth-place it was he grew. Inner house wall
- 2 me-neūk tcis-lan miL kyū-win-dil hai-ya-miL-ûñ hai Lit
 behind he was born, then there was a And that smoke
 ringing noise.
- xon na-tse teL-tewen nō-nai-niL-kit hai xoñ e-nañ kiL-kit-de ya-
 him before grew settled. That fire was Rotten pieces
 there. of wood
- 4 wiL-kas hai-yaL hai xō-la me na-nal-dit-tsit-diñ xoñ wes-kas
 he threw And his in where it fell fire lay.
 up. hand
- hai-ya-hit-djit-ûñ kût xō-kai na-teL-dite-tewen kī-xûn-nai a-tin-
 And then after grew Kixûnai every-
 him
- 6 diñ nin-nis-an meūk me-la dō-nū-hwoñ na-nan-deL hai-ya-miL
 where world over. Some of bad became. And
 them
- dō-teū-wes-yō hai a-teon-des-ne kyū-wī-yûl dō-xōs-le dō-he-teL-
 he did not like that, he thought. Food was not. It had not
- 8 tewen La kī-xûn-nai a-tiñ yōn-tan hai kyū-wī-yûl-ne-en kiL-La-
 grown. One Kixûnai all kept that food used o be. Deer used
 xûn-ne-en a-tiñ mite-teiñ-a nō-na-nin-tse hai-yaL hai dō-teū-wes-
 to be all in front of he shut a door. And that he did not
- 10 yō hai-yaL hai wûñ tcit-tes-yai teūk-qal ded nin-nis-an nē-djōx
 like. And that for he started walking. This world in the
 middle
- tcin-nes-dai hai-yaL deōx na-teñ-iñ-hit ûñ-kya is-de-au na-da-a
 he sat down. And this way when he looked he saw madroña standing.
- 12 hai-yaL hai mis-sits wûn-dō-wiL-teût deūk ai-kin-te kiL-La-xûn
 And its bark he took, so long deer
 me-neūk-nin-dik mē-kin-te xon-na-we ye-teū-wiñ-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 Tsewenaldiñ (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.

- yaL kût teit-tes-yai xō-wûn tein-niñ-ya-yei hai kī-xûn-nai hai
 he started To him he came, that kixûnai who
 out. 2
- kyū-wī-yûl kil-La-xûn mite-teiñ-a nō-na-wil-dits-tse xō-teiñ 2
 food deer in front of had a door shut. To him
- ye-teū-wiñ-yai dō-sa-a teū-win-da miL a-din-na-we* me-teiñ na-na-
 he went in. A little he stayed then his quiver in he
 while
- kis-le hai-ya-hit-djit-ûñ tce-nin-tan hai is-de-au sits kyōts sil- 4
 felt. And then he took out that madroña bark. Sinew it
- len-ne-xō-lûñ hai-ya-mil-ûñ a-tcon-des-ne hai-yō kī-xûn-nai
 had become. And he thought that kixûnai
- a-tcon-des-ne hai-yō xō-da-ûñ kûñ teL-tewen kil-La-xûn hai-ya- 6
 thought, "There I see too has grown deer." And
- hit-djit-ûñ a-xōL-teit-den-ne kil-La-xûn tse-me-dē-tewiñ niL-
 then he said to him, "Venison I feel hungry for; dry
- tsai dō-me-dūw-tewiñ yī-man-tū-wiñ-yai ān hai-ya-mil-ûñ teit- 8
 meat I do not want," Yimantūwiñyai said And
 it.
- tes-yai hai kī-xûn-nai hai kil-La-xûn mûx-xa teit-tes-yai hai-ya-
 went that kixûnai. That deer after he went. And
- hit-djit-ûñ teō-xōt-dit-teL-en hai xōn-naL na-te-tse-yei nin- 10
 then he watched along that Before he opened
 one. him the door.
- nis-an me hai-ya de-me na-kyū-wil-wel da-ûñ-hwe-e dō-kit-tī-yauw
 Moun- in there in he kept them Nowhere they went out
 tain shut up. to feed.
- hai-ya-mil-ûñ kût teōL-tsit da-na-dū-wil-Lat na xon-ta-teiñ 12
 And he found He ran back back to the house.
 out.
- hai-yaL-ûñ a-din-na-we tce-na-nin-tan xon-ta kût da-na-win-tan
 And his quiver he took out. House on he put it down.
- hai-yaL-ûñ kin-niñ-en hai kī-xûn-nai kil-La-xûn hai-yaL-ûñ 14
 And brought it that kixûnai, the deer. And
- a-den-ne ke nauw-me† yī-man-tū-wiñ-yai ān kei-yûn-te kil-La-xûn
 he said, "Let me swim." Yimantūwinyai said "I am going venison."
 to eat
- tce-niñ-yai na-na-win-tan hai xōn-na-we hai-ya-hit-djit-ûñ 16
 He went out. He took down his quiver. And then
- na-tes-dī-yai hai-ya tein-niñ-ya-yei-hit hai na-te-tse-diñ hai-ya
 he went back. There when he had come the to door then
- djit-ûñ a-din-na-we me-teiñ na-teñ-en teL-tewen-xō-lan hai 18
 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.

- mīL kit-tī-yauw teis-tewin-te xōL-tewīL-ta-fūn-nas-mats* hai-yaL-
 with them at the door he was going wild ginger. And
 to scatter to cause
- 2 ūn hai na-te-tse-diū nō-nīl-lai hai-ya-hit-djit-ūn La-ai-ūx tee-
 that at the door he put. And then at once they
 kin-niū-yan ded mūk-ka yī-na-teiū kit-tī-yauw hai-ya-mīL hai
 came out. This on from the they came. And the
 south
- 4 kī-xūn-nai xō mūk-ka kit-te-hwēil hai-ya-mīL-ūn a-tin-diū kit-
 kixūnai in vain after called along. And everywhere they
 tē-yan-nei hai kī-xūn-nai na-nan-deL-ta hai yū-wiū-yan-nei hai
 fed about. The kixūnai had become they ate those
 places
- 6 kīL-La-xūn hai-ya-mīL-ūn na-in-dī-ya-yei tē-xōL-tewe-diū hai-
 deer. And he came back to Myth-place.
 ya-mīL-ūn mit-dīL-wa dō-ya-īL-tsan Lōk kī-ye dō-xōs-le kī-ye
 And in turn they did salmon. Again there were Again
 not see none.
- 8 Lū-wūn xa-a-it-yau yī-man-ne-yī-nūk hai-ya-mīL-ūn kī-ye xō-teiū
 one of did that, across to the south. And again toward
 them her
 teit-tes-yai tsūm-mes-Lōn hai a-ten hai xō-teiū teit-tes-yai
 he went. A woman who did it. Her toward he went.
- 10 hai-yaL-ūn hai xō-wūn tein-niū-ya-yei hai-ya-mīL-ūn Liū-xō-wil-
 And to her he arrived. And he addressed
 en hwac-tee mīL hai-yaL-ūn xwa-īL-kit Lōk xūn-nai hai-ya
 her "my niece" with. And she gave salmon fresh. There
 him to eat
- 12 xōL-xwel-weL hai-ya-mīL-ūn La yis-xan mīL a-xōL-teit-den-ne
 he stayed And one day after he said to her,
 over night.
 is-dō Lūw-xan kei-yūn hai-ya-mīL-ūn mūx-xa teit-tes-ya-yei
 "I wish eels I might eat." And after them she went.
- 14 hai-yaL-ūn tē-xōt-dit-teL-en da-tein-nes-dai ūn-kya hai-ya-mīL-ūn
 And he watched her along. She fished he saw. And
 da-na-dū-wil-Lat xon-ta-teiū hai-ya-mīL-ūn tai-kyūw ye-na-wit-
 he ran back to the house. And sweathouse he went
- 16 yai hai-ya-hit-djit-ūn xa-is-lai hai Lūw-xan hai-yaL-ūn kit-te-tats
 in. And then she those eels. And she dressed
 brought up
 hai Lūw-xan hai-ya-hit-djit-ūn a-xōL-teit-den-ne ye-nūn-dauw
 those eels. And then she said to him, "Come in."
- 18 hai-ya-hit-djit-ūn ye-na-wit-yai hai-ya-hit-djit-ūn kyū-wiū-yan
 And then he went in. And then he went to
 eating

*"Wet-place-round-leaves." *Asarum caudatum* Lindl.

- lūw-xan hai-yaL kī-ye Lōk me-dū-win-tewen na-diñ xwel-weL
 eels. And again salmon he was hungry for. Twice he had spent
 the night
- miL me-dū-win-tewen Lōk hai-yaL-ûñ hai kī-ye xa-is-ten 2
 after, he was hungry for salmon. And that again she
 brought up.
- hai-yaL-ûñ a-teon-des-ne neiL-in-te ded hai-ya-miL-ûñ a-teon-
 And he thought, "I am going this And he
 to see time."
- des-ne ke-nūw-iñ hai-yaL-ûñ tcin-neL-en da-kyū-we-wit-tan 4
 thought, "Let me And he saw fishing boards
 look."
- tañ-eL hai-yaL-ûñ ki-xak ûn-te ke-na-niñ-a hai-ya-miL-ûñ hai
 sticking And nets many were And those
 out. leaning up.
- ta-din-dil mik-ki-xak-ka ta ûñ-kya ke-ya-niñ-eL hai-yaL-ûñ 6
 surf fish their nets too he saw leaning up. And
- xon-ta-diñ xa-na-is-dī-yai hai-yaL-ûñ ta-din-dil me-dū-win-tewen
 to the house he came back up. And surf fish he was hungry for.
- hai-yaL-ûñ kī-ye xōt-da-wiñ-ya-yei hai-yaL kī-ye hai tcō-xōt-dit- 8
 And again she went down. And again her he watched
- teL-en hai-ya-hit-djit-ûñ xa-is-xûñ-hit xwa ke-wiL-na kin-tûk-kai
 along. And then when she had for she cooked sticks
 brought him them; between
 them up
- xwa teis-tewen hai-ya-hit-djit-ûñ tcōL-tsit hai da-xwed-dûk 10
 for she did it. And then he found what
 him out
- ā-win-nū hai-ya-hit-djit-ûñ mil-i-mil teis-tewen xōL-te-il-lit
 one should And then a flute he made. He smoked
 do. himself.
- hai-ya-hit-djit-ûñ hai xōL-nō-il-lit miL tcit-de-il-ne mil-i-mil 12
 And when that was done then he played on the flute.
 smoking
 with him
- hai-ya-hit-djit-ûñ hai mil-i-mil al-teit-den-ne hwa-na-na-wit-
 And then that flute he talked to in the
- daL-diñ hai-yaL-ûñ 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 hwit-La-diñ hai-ya-miL-ûñ kût xa-a-dī-yau hai-ya-miL-ûñ
 after behind me." And it did that. And
- xoñ hai-ya-teiñ tcit-tes-yai hai-ya-miL a-tin-diñ tcin-neL-en yeū 16
 him- to that went. And every place he looked. Way
 self place off
- eñ mil-i-mil din-ne tai-kyūw-diñ hai-ya-miL-ûñ tcin-neL-en hai
 it flute playing in sweat-house. And he looked where
 was

- kit-diñ-hwe-teL-diñ hai-ûñ La-a-xō mite-teō-wiL-te hai-ya-miL-ûñ
 he would dig out. Then one place would be easy And
 he saw.
- 2 xa-na-is-dī-yai xon-ta-diñ hai-yaL-ûñ kiñ dim-miñ tcis-tewen
 he came back up to the house. And stiek sharp he made.
 hai-ya-miL-ûñ kī-ye aL-teit-den-ne dō-ne-ne aL-teit-den-ne hai
 And again he told it. "Let it play," he told it, "that
- 4 mil-i-mil xon-na-we tce-na-nin-tan xon-ta kût da-na-win-tan
 flute". His quiver he took out. House on he put it.
 hai-ya-hit-djit-ûñ dū-win-ne hai mil-i-mil hai-ya-hit-djit-ûñ
 And then played that flute. And then
- 6 teit-tes-yai hai-ya tein-niñ-ya-yei hai Lōk na-dīL-diñ hai-de
 he started. There he arrived where salmon lived. Those
 teū na-lū min-Lan-ne hai-ya na-dil hai mūñk me hai-yaL-ûñ
 under which all there were that lake in. And
 water live, living
- 8 kit-te-hwe La Lō-tse na-da-ai mik-kya-tciñ hai-yaL-ûñ tce-kin-niñ-
 he began one rush standing away from it. And he finished
 to dig
 hwe-ei hai-ya-hit-djit-ûñ kût tce-kin-niñ-hwe hit-djit hai Lō-tse
 digging. And when he had finished then the rush
 digging
- 10 hai xa-wiñ-an hai-ya-hit-djit La-ai-ūx na-te-dit-tse-yei hai
 that he took out. And then at once he opened it. The
 ta-nan La-ai-ūx kit-tē-yōw nō-nat nin-nis-an min-na na-kis-
 water at once flowed out. Us around, the world around it flowed
- 12 yōw-hwei hai-ya-hit-djit-ûñ xon-ta-diñ xa-na-is-dī-yai xon-
 in a circle. And then to the house he came back up. His
 na-we hwa-ne ya-na-win-tan min-noñ-a-diñ na-teL-dit-dauw hai
 quiver only he picked up. Along side he ran,
- 14 da-xwed-dūk yū-wiñ-yūn-te hai tsūm-mes-Lōn xō mūk-ka teit-
 how are they going That woman in after them ran
 to eat them. vain
 teL-dauw hai xō-lō-ka-ne-en wūt-te wūt-te hwil-lō-ka Lōk
 along, those her salmon "Wūte, wūte, my Salmon
 used to be. salmon."
- 16 kûte-hwō* ûñ hai a-den-ne hai-ûñ hai xō-lō-ka-ne-en yī-man-tū-
 its grand- it that said. And her salmon Yimantū-
 mother was used to be
 wiñ-yai na-wit-dal-lit ûñ-kya kût ya-te-yūn-xō-lūñ nī-yūn-kil-ŪL
 wiñyai when he was saw already they had eaten. They were cut-
 coming along ting
- 18 ûñ-kya hai Lūw-xan hai-yaL a-den-ne deūk ye dōñ a-le-ne
 he saw the eels. And he said, "This in- you must
 way stead do it."

¹Lōk kûte-hwō 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-ya-hit-djit-ûñ teũ miL Le-na-nin-deL-ei xoi-kya-teiñ ye te-
 And then in the with they went From there it
 water it clear round. them

- 2 it-tũw hai yei-il-lũw miL kût xat ya-iL-kit-te miL kit-diñ-kil-ei
 always the waves began when. Just as they were then it broke out.
 floated going to
 catch it,

hai-yaL hai teũ-wit-diL-ne-en na-del-tse dō-he-ya-iL-kit hai me-dil
 And where they used to they stayed. They did not that canoe,
 go about catch

- 4 mite-dje-ē-din me yañ-ai hai-yaL-ûñ tcit-tes-yai yī-man-tũ-wiñ-yai
 baby in sitting. And he went on Yimantũwiñyai.
 yī-dûk tcit-tes-yai tse-nûn-sin-diñ tein-niñ-yai hai-ya tō-diñ nax
 East he went. Somes Bar he came to. There at the two
 river

- 6 tsũm-mes-LON tel-tewen hai-yaL hai-ya kũn-teũ-wil-tewil a-dis-
 women grew. And there a young man he made
 tewen hai-yaL hai-ya nō-le tcis-tewen hai-yaL-ûñ a-teon-des-ne
 himself. And there a dam he made. And he thought

- 8 meũ tin nu-win-a-te hai nō-le meũ hai-ya tsũm-mes-LON wũñ
 under road will be that dam under. Those women for
 it

a-teil-lau tce-in-diL-miñ me-dil-itc xō te-teũ-win-tan mit-tau-tein-
 he did it them to come A small in he put in on the back
 out for. boat vain the water

- 10 teiñ hai-yaL-ûñ dō-he-tce-nin-deL hai tsũm-mes-LON hai-yaL-ûñ
 side. And did not come out those women. And
 hai wũñ da-an-na-teil-lau hai nō-le-ne-en hai dō-tce-nin-deL
 that for he tore down that dam used they did not come out
 to be,

- 12 wũñ hai-yaL-ûñ in-ta na-wit-yai hai-ya-hit-djit niL-tewin-ka-diñ
 because. And back he turned. And then Orleans Bar
 yī-da-teiñ tce-na-in-di-yai hai-ya ûñ-kya tsel-kai teil-tewe
 from the east he came out again. There he saw white stone some one
 knife making.

- 14 hai-yaL-ûñ hai xō-wũñ ya-niñ-yai a-xōL-tcit-den-ne da-xwe-ûñ
 And to them he went. He said to him, "What
 a-la-te hei-yũñ ya-xōL-tcit-den-ne yō ûñ xō-mit min-nō kyũ-wit-
 are you "Yes," they said to him, "that is her open we are
 going the belly
 to do?" one

- 16 dit-tats-te hai-yaL-ûñ a-den-ne dōñ-ka-tsit hai-yaL-ûñ wũñ xoik-
 going to And he said, "Hold on." And about his
 cut." it

kyũñ nañ-ya hai da-xwed-dûk is-lũn-te hai-yaL-ûñ a-teon-des-ne
 mind studied how birth And he thought,
 should be.

- xō-tsiñ-dûk-kan* kût sil-lin-te hai-yaL-ûñ wûñ xōik-kyûñ
 "Shin on it will be." And about it his mind
- na-nañ-ya hai-yaL-ûñ xon-na-we me-teiñ na-teñ-en ûñ-kya te-mil 2
 studied And his quiver into he looked. He saw net-
 again. sack
- teL-tewiñ-xō-lûñ hai-yaL-ûñ hai a-tcon-des-ne hai tsûm-mes-LON
 had grown. And "That" he thought, "that woman
- mei-te hai-yûk-ke is-lûn-te tcon-des-ne hai-ya-hit-djit-ûñ na-tes- 4
 will That way birth will he thought. And then he went
 belong to. be given,"
- dī-yai na-in-dī-ya-yei hai tsis-da-diñ na-in-dī-yai hai-ya-miL
 back. He got back. Where he lived he came back. And
- a-tcon-des-ne te-sē-ya-te ded-de yī-dā-tciñ hai-ya-miL teis-tewen 6
 he thought, "I am going this from the And he made
 way north."
- kit-Loi hai-yaL xō-wa-teil-lai hai kit-Loi hai-yaL kût teit-tes-yai
 baskets. And he gave those baskets. And he started
 away
- ded-de mûk-ka yī-dā-tciñ ded-de yī-nûk teûk-qal nil-liñ-kin-diñ 8
 this way along from the This way south he walked. Sugar Bowl†
 north.
- tee-niñ-ya-yei hai-ya-miL hai-ya teis-tewen hai nō-le hai-yaL
 he came to. And there he made that dam. And
- in-ta na-wit-yai yī-man-yī-de kai na-tes-dī-yai xon-sa-diñ yī-man 10
 back he turned. On the other along he went Xonsadiñ on the
 side north back. other
 side
- na-na-in-dī-yai hai-yaL nax tsûm-mes-LON kit-tai-yiL-sit
 he came across. And two women were soaking
 acorns.
- hai-ya-miL xō-wī-ye-yit-dûk me-na-is-dī-yai hai-ya-miL nin 12
 And steep up he climbed. And the
 ground
- na-na-dû-wa-al hai na-teñ-iñ-il-ta‡ hai-ya-miL Lō-hwûñ mil-lai
 rose up, where he looked back And Bald Hill on top
 places.
- hai-ya miL na-neL-en hai nō-le teis-tewen hai-ya-miL-ûñ a-tcon- 14
 there from he looked that dam he made. And he
 back at
- des-ne kûñ is-dī-an-tcwûñ sil-lin-te kai§ yil-tsûn-te hai yeū nō-le
 thought, "Recent widow will be (?) will see that dis- dam
 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-ei hai-ya-miL kai tiñ-Lûñ-ûx ai-yõn-des-ne-te hai-yaL
it falls. And (?) many she will think about and
things
- 2 kai kiL-wea-kûts yī-kit-ta-a-te hai-ya-miL in-ta na-wit-yai
(?) queer way she will sing." And back he went.
hai-yaL-ûñ na-tes-dī-ya-yei yī-nûk hai-yaL-ûñ na-na-kin-nū-wiL-a
And he arrived south. And he made the ridge.
- 4 hai-yaL-ûñ hai mi-ye yit-tsin mûk-kût teit-tes-en teis-tewen
And that foot down, on it he looked, he made
of it
djic-tañ-a-diñ mū-win-na iL-man hai-yaL-ûñ me-dil teis-tewen.
at Djicetañadiñ around both And canoe he made.
sides.
- 6 hai-ya-hit-djit-ûñ teit-teL-kait hai mū-win-na yī-nûk hai-yaL-ûñ
And then he started that around south. And
in a boat
a-teon-des-ne kiL-ne-sē-tin-te hai-yaL-ûñ dō-he-kiL-tein-nes-ten
he thought, "I will have inter- And he did not have
course with a woman." intercourse.
- 8 hai-yaL-ûñ na-is-xût hai mûk-kût teit-tes-en-ne-en hai-ya-hit-
And he tore that on he used to look. And
down
djit-ûñ dûñ-âx in-ta na-wit-yai na-yin-na-teiñ hai-yaL-ûñ
then again back he went down from And
the south.
- 10 ta-kim-miL-diñ na-in-dī-yai hai-ya-miL-ûñ hwa na-na-it-dauw
TakimiLdiñ* he came And sun gone down
back to.
miL Lax kī-yauw na-il-tsit-te e-il-lū hai-ya-miL-ûñ xō-iL-kût
then almost birds would drop. And Bald Hills
- 12 yī-dā-teiñ† miL xō-teū-wiñ-yai xō-iL-kût-xoi hai-ya-miL-ûñ yī-dûk
down from he came down, a Bald Hills And east
man.
ya-teñ-iñ-hit a yei-wiL-kit-dei hai-yaL-ûñ a-den-ne kit-teint
when they clouds rose up. And he said, "Disease
looked
- 14 dōñ a-dī-yau-wei xa nin-sō-diL hai-ya-miL-ûñ kût niñ-is-deL
it is, is coming. Come make a And they danced.
dance."
- xon-ta ne-kya-ō me xoñ min-nat teit-tes-yai hai-ya-miL-ûñ
House great in, fire around they went. And
- 16 a-teon-des-ne ke hwe xauw-te hai nō-kī-wil-taL sil-lin-teL-diñ
he thought, "Let me look that finishing going to be
for it dance place."

* Hostler rancheria.

† Xō-iL-kût is the Hupa name for Redwood Creek, and Xō-iL-kût yī-dā-teiñ for Bald Hills.

- nin-ne-me yit-de xa-is-yai hai-ya-te teon-des-ne hai-ya-miL tee-
Nineme north he came "Here it he thought. And he
up. will be,"
- xai-neūw a-den-ne lōk-e! hai-yaL lōk ta-des-lat hai-ya hai-yaL-ûñ 2
talked. He said, "Salmon." And salmon came there. And
- wûñ yit-de teit-tes-yai a-den-ne ta-nan-ne! hai-yaL a-tin-diñ xa-
from north he went. He called, "Water." And every place it
there
- kin-de-mût hai-yaL yit-de teit-tes-yai mis-kût tein-niñ-yai kī-ye 4
boiled up. And north he went on. Miskût he came to. Again
- hai-ya xa-a-den-ne ta-nan-ne dō-he-xa-kin-yōw hai-yaL hai-ya teis-
there he called the "Water." It did not And there he
same, come out.
- tcwen nō-kyū-wil-taL hai-ya-hit-djit na-tes-dī-yai na-yī-nûk ta- 6
made final dancing And then he went back south
place. again.
- kim-miL-diñ na-in-dī-yai hai-ya-miL yis-xan kī-ye nin-sin-dil
Takimildiñ he came And next day again they danced.
back to.
- na-ya-neL-en hai a na-La na-tes-dī-yai tewō-la-diñ yis-xan-nei 8
They looked. That cloud back had gone. Five days
- nin-sin-dil-^{ûx} hai-ya-miL xa-en-nal-dit-dō-wei hai-ya-miL xon-ta
they danced. And it drew back. And house
- me ya-xōñ-an tcwō-la-diñ yis-xan xa-a-ya-iL-iñ-^{ûx} hai-ya-hit- 10
in they jumped; five days they did that. And
- djit mis-kût-teiñ ya-xōñ-an hai-ya-miL a-teon-des-ne hai-yûk
then at Miskût they danced. And he thought, "That
way
- a-win-neL-te kit-teint tū-win-na-hwiL-de hai-yûk au-win-neL-te 12
it will be disease if it comes, that way it will be."
- hai-ya-hit-djit teit-tes-yai yī-nûk Lel-diñ tein-niñ-yai hai-yaL
And then he went south. Southfork he arrived. And
- yī-nûk teit-tes-yai ke-wel-le ûñ-kya yī-na-teiñ xōt-de-is-yai 14
south he went some one he saw from the He met him.
carrying south.
a load along
- xon-na dō-ya-xō-len hai-yaL a-xōL-teit-den-ne e! kyū-wiñ-
His eyes were lacking. And he said to him, "Eh, old
- xoi-yan xûL xō-lûñ-ne-seL-wiñ hai-ya-miL-ûñ tein-nes-dai hai 16
man, load has worn you out." And he sat down, the
- kyū-wiñ-xoi-yan La-ai-ûx ke-wiñ-xûts hai-yaL a-den-ne xa hwiL-
old man. At once he fell over. And he said, "Come, help
- lan ya-kīñ-wūw xa xōL-teit-den-ne xa hwiL-kût-teiñ miL-tewit 18
me, carry it." "All he said. "Come, on me push it."
right,"

- hai-yaL-ûñ kût meū tein-nes-dai yī-man-tū-wiñ-yai hai-ya-miL-ûñ
 And under sat Yimantūwiñyai. And
- 2 xō-kût-teiñ me-niL-tewit miL tce-niL-tsit miL meū tce-il-Lat miL
 on him he pushed it, then he untied then under he then
 the strap, jumped
 out,
- xō-Lan yin-ne na-dū-wiñ-eL xō-teiñ din-nūñ na-wiñ-yen
 where in the they stuck up. To him facing he stood.
 he was ground
- 4 tō-ne-wan de hai tee-wel hai-de miL kyū-wiñ-ya-in-yan tcis-
 Black this that he was That with people he
 obsidian carrying.
- siL-we hai-de miL kyū-wiñ-ya-in-yan tcit-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 hwo-wūñ ki-xa-en-na
 eyes lacking. When he had felt he said; "From me he never
 gets away,
 hwo-wūñ ki-xūn-na hai-yaL-ûñ 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 kī-ye a-na-teil-lau hai-ya-hit-djit yī-
 The he used to do way again he did. And
 man-tū-wiñ-yai a-den-ne xa niñ mit-diL-wa dau tcit-den-ne
 Yimantūwiñyai said, "Come, you next." "No," said
- 10 kyū-wiñ-xō-yan hai-ye-he a-xōL-teit-den-ne xa nūk-kût-teiñ
 the old man. Anyhow he told him, "Come, on you
 kyūw-tewit dau tcit-den-ne kyū-wiñ-xoi-yan hwe-en kyū-wiñ-
 let me push "No," said the old man, "me person
 it."
- 12 ya-in-yan dō hwik-kût-teiñ kiL-tewit tcit-den-ne hai-ye-he
 never on me pushes it," he said. Anyhow
 meū ye-na-xōL-waL hit-djit xō-kût-teiñ me-na-niL-tewit La-ai-ūx
 under he threw him. Then on him he pushed it. Really
- 14 xō-kût na-na-dū-wiñ-eL ta-nai-xōs-dō-wei hai-ya-hit-djit yī-nūk
 on him they stuck up. They cut him all And then south
 to pieces.
- tcit-tes-yai kyō-hwal-le ûñ-kya tin nūk-kai hai-ya xō-wūñ tein-
 he went. Somebody he saw road along. There to him he
 hooking
- 16 niñ-yai hai-yaL teiL-kit hai miL-kyū-wō-hwal hai-yaL a-dit-
 came. And he took that with he hooked. And to
 hold
- teiñ tce-xō-teL-waL xūn-diñ teis-len miL na-dū-win-tewit
 him- self he pulled him. Close he got then he let go.

- kī-ye xa-a-den-ne hwō-wūn ki-xa-en-na hwō-wūn ki-xūn-na
 Again that he said, "From me he never from me he got
 gets away, away,"
- tcit-den-ne xō-teiñ din-nūñ na-wiñ-yen a-xōL-tcit-den-ne 2
 he said. To him facing he stood. He said to him,
- xa niñ yī-man-tū-wiñ-yai ān hai-yaL dau tcit-den-ne
 "Come, you." Yimantūwiñyai said And "No," said
 it.
- hai kyū-wiñ-xoi-yan hai-yaL a-den-ne ke hwe nil-lan 4
 that old man. And he said "Let me help you
- kit-tūw-hwal dau tcit-den-ne kyū-wiñ-xoi-yan dūñ-hwō dō-hwil-
 hook." "No," he said, old man, "nobody helps
- lan yī-kit-tū-hwal hai-ye-he xō-la ta-tce-nin-tan hit-djit na-xō- 6
 me hook." Anyhow his he took it out of then he
 hand
- wiñ-hwal hai-yaL a-den-ne yī-man-tū-wiñ-yai xōtc na-dil-te dō
 hooked him. And said Yimantūwiñyai, "Safely they will Not
 travel.
- kyū-wiñ-ya-in-yan tcit-tan-hwūn-te tin mūk-ka xōtc na-dil-te 8
 people shall eat. Road on safely they will
 travel."
- tcit-tes-yai yī-nūk teúk-qal yī-nūk kin-tsi-yō-ye ūñ-kya teil-tewe-
 He went south walking. South seesaw, he saw some one
 making
- ye tin mūk-ka xō-wūn tein-niñ-yai hai-ya xōL-teil-kit hai xōL-ya- 10
 road on. To him he came. There with him he That with him
 caught it.
- kit-wūl hai-yaL La-ai-ūx tcit-dū-wil-Lat hai ā-tin-ne-en hai-yaL
 he see- And at once he jumped off, the doing it. And
 sawed. one
- a-xōL-tcit-den-ne hwa mūk-kūt da-nin-sa mūk-kūt da-tein-nes-dai 12
 he said to him, "For on it sit." On it he sat,
 me
- yī-man-tū-wiñ-yai hai-ya-mil La-ai-ūx xōL-tce-nil-tsit hai-yaL
 Yimantūwiñyai. And at once with him he And
 untied it.
- La-ai-ūx na-dū-wil-dit-tōn yī-man-tū-wiñ-yai na-wiñ-yen xō-teiñ 14
 at once he jumped off Yimantūwiñyai. He stood up, to him
- din-nūñ hai-yūk kūñ xon-na dō-ya-xō-len hai-yaL xō na-kis-le
 facing. That way too his eyes were both And in he felt.
 missing. vain
- a-den-ne hwo-wūn ki-xa-en-na hwō-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 nil-yai-kyō-dū-wūl hai-yaL dau tcit-den-ne
 said, "Come, you, with you let it And "No," he said.
 seesaw."

- hai-ye-he kût mûk-kût da-na-xōL-ten hai-yaL xōL-tce-niL-tsit
 Anyhow on it he put him. And with him he untied it.
- 2 La-ai-ūx ta-nai-xōs-dō-wei ded-dit-de tō-ne-wan au-wil-lau hai-yaL
 Really it cut him to He found black it was And
 pieces. out obsidian made of.
- a-xōL-teit-den-ne kiñ ke-ket nûn-dil-le-ne dō-añ kyū-wiñ-ya-
 he said to him, "Trees rubbing you may Not
 together become.
- 4 in-yan teit-tan-hwûn-te hai-yaL yī-nûk teit-tes-yai sai-kit-diñ-
 people shall eat." And south he went. He was sur-
 ûñ-kya kiL-tûw-tse hai-yaL a-tcon-des-ne ke xō-wûñ ne-hwa
 prised some one And he thought, "Well, to I will go."
 to hear splitting him
- 6 hai-yaL xō-wûñ tein-niñ-yai a-xōL-teit-den-ne kyū-wiñ-xoi-yan
 And to him he came. He said to him, "Old man,
 dik-gyûñ ûñ kiL-tûw-hwa-ûñ hei-yûñ teit-den-ne hai kyū-wiñ-
 here is it you are splitting?" "Yes," said that old
- 8 xoi-yan hai kûñ xon-na dō-ya-xō-len hai-yaL-ûñ a-den-ne
 man. That too his eyes were missing. And he said,
 one
 dik-gyûñ dōñ kyūw-tûw dō-hwiL-djeñ-kil xa hwa mit-tûk in-yauw
 "Here I am splitting. With me it Come for between jump
 won't split. me in."
- 10 hai-yaL-ûñ yī-man-tū-wiñ-yai a-den-ne xa hai-ya-hit-djit-ûñ
 And Yimantūwiñyai said, "All And then
 right."
 kût nō-kin-nin-tan hit-djit dje-wiL-tseL miL djeñ-yai hai-ya-
 he set the wedge. Then he pounded it, then it opened. And
- 14 hit-djit-ûñ a-xōL-teit-den-ne xa djō kiñ mit-tûk in-yauw
 then he said to him, "Come, now tree between get in."
 hai-yaL-ûñ kût yī-man-tū-wiñ-yai mit-tûk teū-wiñ-yai miL a-na-
 And Yimantūwiñyai between he got in, then he
- 16 dit-dū-wiL-kan miL xō-Lan-ye Le-nûn-dū-waL dūL dū-wen-ne
 jumped out then after him it shut. "Dul" it sounded.
 one side,
 hai-ya-hit-djit-ûñ yī-man-tū-wiñ-yai na-wiñ-yen xō-teiñ din-nûñ
 And then Yimantūwiñyai stood to him facing.
- 18 hai-yaL-ûñ miL-toi ya-win-tan da-xûñ-hwōw* ûL-kyō hai-ya-
 And a basket- he took so big. And
 pot
 xa-djit-ûñ meū nō-niL-kait hai-ya tsē-liñ me nau-wil-liñ miñ
 then under he put it there blood into to run for.

*The word calls for a gesture to indicate the size.

- tcō-xōn-neL-en hai-ya-hit-djit-ûñ nō-na-kin-tan hai kyū-wiñ-
He looked at him. And then he set the that old
wedge again,
- xoi-yan hai-ya-hit-djit-ûñ dje-na-wil-tūw hai-yal-ûñ xō na-kis-le 2
man. And then he opened it. And in he felt
vain around.
- a-den-ne hwō-wûñ ki-xa-en-na hwō-wûñ ki-xûn-na hai-yal-ûñ
He said, "From me he never from me he got And
gets away away."
- a-xōL-teit-den-ne xa niñ hai-yal-ûñ a-den-ne dau hwe-en do 4
he said to him, "Come, you." And he said, "No, I never
xa-auw-ten hai-ye-he me-teiñ me-xon-niL-tewit xōL-Le-nûn-dū-
do that." Anyhow into it he pushed him, with him it
waL-ei hai-yal-ûñ a-xōL-teit-den-ne kiñ-qō-yan il-le-ne dō-añ 6
shut. And he said to him, "Borer become." "Not
is, it
- kyū-wiñ-ya-in-yan teit-tan-hwûn-te xon-ta miL wa-a-il-tel-dete
people shall eat." House when they are going
to build,
- ya-na-kyū-wil-tsil-lil-te dō-añ kyū-wiñ-ya-in-yan miL teit-tan- 8
they may split. Not people with shall
hwûn-te hai-yal yī-nûk teit-tes-yai teûk-qal-lit ûñ-kya Lō-xō-
eat. And south he went. As he walked he heard laugh-
along
- sin-tsū hai-yal-ûñ hai-ya tein-niñ-yai sai-kit-diñ Le-na-wil-la 10
ing. And there he came. He saw fire
- da-xûñ-hwō-ōw kyū-wit-nōL hai-yal-ûñ hai-ya teū-wiñ-yen
in such a way blazing. And there he stood.
- dûñ-hwe-e ûñ-kya dō sit-da xō teit-te-te-en kos-kyō hwûñ 12
Nobody he saw not staying In he looked Soaproot only
there. vain around.
- na-ya-dū-wil-waL xōn min-nat hai-yal ûñ-kya xōn-teiñ me-xō-
were scattered fire around. And he felt fire toward some-
thing
- niL-tewit hai-yal-ûñ xōn mit-tis da-teū-wil-tōn hai-ya kī-ye 14
pushed him. And fire over he jumped. There again
- xōn-teiñ me-xō-niL-tewit yū-diñ-hit teit-te-teit hai-yal-ûñ hai-yō
fire toward something Finally he was And those
pushed him. tired out.
- kos-kyō na-ya-dū-wil-waL ya-te-xan xōn-diñ na-dit-tel-waL 16
soaproots scattered about he picked up. Fire in he threw them.
- a-lō-lō-lō ya-dū-wen-ne ded-dit-de hai kos-kyō kyū-wiñ-ya-in-yan
"A-lo- they said. He found those soap- people,
lo-lo," out roots
- yai-tan hai-yal-ûñ a-yal-teit-den-ne kyū-wi-yûl ō-le-ne dō-añ 18
ate. And he told them, "Food become. Not

- kyū-wiñ-ya-in-yan kyō-yan-hwûn-te hai-ûñ kos-kyō ya-is-len-ei
 people you shall eat." Then soaproots they became.
- 2 hai-ya-hit-djit-ûñ yī-nûk teit-tes-yai teûk-qal-lit yi-na-teiñ yei
 And then south he went. As he from the he
 walked along south saw
- tak-kûn tsûm-mes-LON ya-ke-wel hai-yaL-ûñ hai-ya xōt-de-ya-
 three women, carrying And there he met
 loads.
- 4 is-yai hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ wiūw-hwal hai-yaL-ûñ
 them. And he said, "Without I am coming." And
 food
- xwa-ya-iL-kit kos hai-yaL-ûñ kyū-wiñ-yan xwa-wil-xan da-na-
 they gave bulbs. And he ate them. He liked them. He ran
 him
- 6 dū-wil-Lat ya-xon-nin-diñ hai-yaL teū-win-tewen hai-ya-hit-
 back ahead of them. And he defecated. And
 djit-ûñ a-den-ne kin-na ô-le hai-yaL kin-na xōL-tes-deL hai-yaL
 then he said, "Yurok be- And Yurok with him And
 come." they went.
- 8 xōt-de-ya-is-deL hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ ya-wit-dil hai-
 they met them. And he said, "Hungry they are And
 traveling."
- yaL xwa nō-na-ya-kin-niñ-an yū-diñ-hit tein-neL-yan-nei hai ya-
 for they left food. Finally he ate up all that
 them
- 10 tee-weL-ne-en a-tiñ-ka-ûn-te xûn-neūw teis-tewen hai-ya kin-
 they were Every kind of language he made there.
 carrying.
- nûs yī-dā-tein kī-in-tax yit-de-din-niñ-xûn-neūw tai-ke yī-na-
 Karok, Yurok, Shasta, Tolowa, Mad South-
 River,
- 12 teiñ Lō-mit-ta-xoi xō-iL-kût-xoi xa-ûñ-Lûñ na-is-tewen hai-yaL
 fork, New River, Redwood, so many he made. And
 yī-nûk teit-tes-yai hai-yaL xon-ta ûñ-kya sa-ûñ hai-yaL ye-teū-
 south he went. And house he saw stand- And he
 ing.
- 14 wiñ-yai kin-naL-dûñ* ûñ-kya yañ-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 mite-dje-xō-len kī-la-djon-de kyū-wiñ-yan hai-ya-miL
 gave pine nuts, hazel nuts. He went to And
 him eating.
- 16 ta-nan me-dū-wiñ-tewen hai-yaL xai-tsa ya-win-tan tō-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 yī-man-tū-wiñ-yai a-teōn-des-ne is-dō ya-ûl-kai
 she And Yimantūwiñyai thought, "I wish louse grey
 went.
- nin-neL-yan-ne hai-yaL-ûñ xō-dit-teL-xûts hai tō-ōn-tewin-ne-en 2
 would bite you." And she felt it bite, the water going after.
 one
- hai-yaL tein-nes-dai xa-nū-win-te hai-yaL-ûñ hai xwa tō-ōn-nū
 And she sat down. She looked And the for water she
 for it. one whom
- win-tewit-ne-en dō-xon-na-na-wil-lūw hai-yaL-ûñ yī-man-tū-win- 4
 was to bring she never thought about. And Yimantūwiñ-
 yai tee-te-xan kyū-wiñ-yan a-tiñ-ka-ûn-te tein-neL-yan hai-ya-
 yai took out. He went Every kind . he ate up. And
 to eating.
- hit-djit-ûñ teū-win-tewen hai-yaL-ûñ aL-teit-den-ne ka-de xa-na 6
 then he defecated. And he said to it, "After if she
 a while
- is-dī-ya-de djō teit-den-de kyō-dil-tsōts-ne hai-yaL teit-
 comes up, 'Take if she make a kissing noise.' And he
 it' says,
- tes-yai yī-nūk hai-ya-miL xa-na-is-dī-yai hai-yaL djō teit-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
 she heard. the water.
- ya-hit ûñ-kya tewûñ hūûñ ûñ-kya sa-ûñ na-neL-iñ-hit hai xoik- 10
 went in she faeces only, she saw lying When she her
 saw there. looked
- kyū-wī-yûl dō-ya-xō-len-ne hai-yaL a-teōn-des-ne hai kin-naL-
 food was all gone. And thought, that kinaL-
 dūñ is-dō nin-nin-diñ na-xō-wiL-tsai-ye hai-yaL-ûñ yī-man-tū- 12
 dūñ, "I wish ahead of you creeks would And Yimantū-
 dry up."
- wiñ-yai teûk-qal-lit nil-lin-tsū tauw-din-nūn-te teōn-des-ne tein-
 wiñyai walking creek heard. "I am going to he thought. When
 along a drink,"
- niñ-ya-hit na-xō-wiL-tsai-ei hai-yaL yī-nūk teit-tes-yai teûk- 14
 he got there it was dried up. And south he went. As he
 qal-lit nil-lin-tsū hai-ya-hit-djit-ûñ da-teit-dū-wil-Lat mite-teiñ
 walked he heard And then he ran to it.
 along a creek.
- na-xō-wiL-tsai-ei hai-yaL-ûñ teit-te-teit ta-nan wūñ hai-yaL 16
 It was dried up. And he was water for. And
 almost dead
- a-teon-des-ne La-ûl-len te-wa-ût-te teon-des-ne hai-yaL yī-nūk
 he thought, "A blanket in water I he thought. And south
 will throw,"

- teit-tes-yai tcūk-qal-lit kī-ye nil-lin-tsū hai-yaL-ūñ miL da-teit-
 he went. As he walked again he heard And with he ran
 along a creek. it
- 2 dū-wil-Lat hai La-ūl-len miL na-xō-wil-tsai-ei xōL-tsai-diñ ye
 there that one skin with. It had dried up. The dried in-
 up place stead
- nō-niñ-ūt hai-yaL-ūñ yī-nūk-a-diñ teit-tes-yai hai-yaL min-
 he threw it. And further south he went. And he
- 4 na-na-wil-lūw xon-na-we a-teōn-des-ne hai te-weL-qōte-te hai-yaL
 thought of his quiver. He thought, "That I will throw in." And
 nil-lin-tsū tcūk-qal-lit hai-yaL kūt xōte a-teil-lau hai xon-na-we
 creek he as he walked And good he fixed that quiver.
 heard along.
- 6 hai-ya-hit-djit-ūñ miL da-teit-dū-wil-Lat miL te-kil-qōte xōL-
 And then with it he ran there then he threw it in. In
 tsai-diñ na-dū-wiñ-a hai-yaL-ūñ ya-na-win-tan hai xon-na-we
 the dry it stuck up. And he picked up his quiver
 place
- 8 hit-djit yī-nūk teit-tes-yai tcūk-qal-lit nil-lin-tsū hai-yaL-ūñ
 then south he went. As he walked he heard And
 along a creek.
- a-tcon-des-ne te-ke-its-te mit-da-mil miL hai me wiñ-xa-te
 he thought, "I will arrow socket with, that in will stay,"
 shoot in
- 10 tcon-des-ne hai-ya-miL kūt te-kiñ-its xōL-tsai-diñ na-dū-wiñ-a
 he thought. And he shot it in. In the it stood up.
 dry place
- hai-yaL ya-na-win-tan yī-nūk teit-tes-yai tcūk-qal-lit teū-naL-
 And he picked it up. South he went. As he walked bull
 along
- 12 tcaik dil-wauw-tsū hai-yaL-ūñ a-tcon-des-ne mūñk xō-lūñ-
 frog he heard croak. And he thought, "A lake must be
 se-xūñ tcūk-qal-lit mūñk sa-xan-ne hai-yaL-ūñ dō-he-min-tel-
 there." As he walked lake was in And he did not run
 along the distance.
- 14 dauw tee-niñ-yai xōt-da-wil-liñ xōt-da nō-niL-kait teit-te-tōt
 for it. He came At the outlet his mouth he put. He drank,
 down.
- teit-te-tōt teit-te-tōt xa hai-ya ya-wim-mas dō-he-in-na-na-is-
 he drank, he drank. Right there he rolled over. He did not get
- 16 dūk-ka teū-wes-waL hai-yaL-ūñ kī-yauw te-e-xūs miL
 up. He lay there. And birds flew up, then
 a-den-ne hwiim-mit min-no-kyōL-dik mis-sa-niL-tewin na-tse-diñ
 he said, "My belly pick open (plu)." Buzzard first
- 18 da-nes-dai hai-yaL a-den-ne hwiim-mit min-nō-kyōL-dik hai-yaL
 sat there. And he said "My stomach pick open." And

- mis-sa-niL-tewin ya-na-it-xûs a-teō-in-ne min-nō-tes-iñ kyūw-
 Buzzard kept flying up. He kept "He is looking "I
 thinking, under his arm."
 ten-nañ teō-in-ne mis-sa-niL-tewin hai-yaL xō-wûñ tein-niñ-yai 2
 found kept Buzzard. And to him he went.
 dead," thinking,
 hai-ya-hit-djit-ûñ a-tiñ-ka-ûn-te tee-nin-tan hai miL min-nō-
 And then everything he took out that with he
 kil-dik-te nā-mûk-kai-din-diñ tee-nin-tan hai miL min-nō- 4
 was going The last one he took out, that with he
 to pick.
 kil-dik hai-ya-hit-djit-ûñ xō-mit min-nō-kiñ-kil in-na-na-is-
 picked. And then his stomach he opened. Got
 dûk-ka yī-man-tū-wiñ-yai hai-ya-miL tcit-te-te-en sai-kit-diñ-ûñ 6
 up Yimantūwiñyai. And he looked He was surprised
 around. to see
 kya kī-ye-kût kis-xûñ hai-ya-hit-djit-ûñ hai me ye-teū-win-yai
 a hollow standing. And then that in he went.
 tree
 hai-ya xoik-kyū-wiñ-an tee-in-sit-hit ûñ-kya xō-teiñ-a Le-nûl- 8
 There he went to sleep. When he he saw in front it had
 woke up of him
 ditc-tewen-ne-xō-lûñ hai-yaL-ûñ kiñ-kit-diL-tsai nai-nel-dik hai-
 grown together. And the smaller pecked.
 woodpecker
 yaL-ûñ yī-man-tū-wiñ-yai a-den-ne in-niL-te hai-yaL ya-nat- 10
 And Yimantūwiñyai said, "Do it hard." And he flew
 xûts-ei xoi-nes-git hai-ya-miL kil-lai-gea xa-a-dī-yau hai-yaL
 away. He was And larger did that. And
 afraid. woodpecker
 mit-diL-wa min-teūw-mil hai-yaL-ûñ dō-he-tee-xai-neūw hai- 12
 after him yellowhammer. And he did not say anything.
 yaL-ûñ xō-kût yis-dik hai-yaL xa-te-dim-mil hai-yaL-ûñ kil-
 And on him he And chips flew off. And largest
 pecked.
 dik-kik-kyō mit-diL-wa da-wil-Lat nain-TEL-dik hai-ya-hit-djit-ûñ 14
 woodpecker in turn jumped on. He pecked. And then
 hai min-noi-kil-dik hai-yaL-ûñ hai-yûk-ka tee-na-in-dī-yai
 that he pecked open. And that way he came out.
 hai-ya-miL-ûñ a-den-ne hwō-wûñ nit-tō-diL hai-ya-hit-djit-ûñ 16
 And he said, "To me come(plu)." And then
 a-tiñ-ka-un-te xō-wûñ niñ-xûts hai-ya-hit-djit-ûñ mis-sa-niL-
 all kinds to him flew. And then buzzard
 tewin xôt-da na-is-tewen kyū-wiL-ta-il-tewiñ kil-dik-kik-kyō 18
 his bill he made. Crow a largest
 woodpecker

- teō-xōs-tewen hai-yaL kut da-teū-wiñ-xûts hai-yaL-ûñ a-xōL-teit-
 he made; and he flew there. And he said to
- 2 den-ne yeū djen-na da-ûñ-xûs hai-yaL-ûñ na-na-wit-xûts a-den-ne
 him "Way up fly." And he flew back down. He said,
 there
- ûL-kyū-we tsel-liñ hwil-tewe tce-hwis-sū-wil-wel-de La-ai-ūx
 "All over red make me. If he kills me at once
- 4 niñ-xa-ten teū-wil-leL-te hai-yaL-ûñ teūw teū-win-tsit hit-djit
 rich man he will become." And charcoal he pounded, then
- xō-kût 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-ûñ-xûs hai-yaL-ûñ da-teū-wiñ-xûts kyū-wil-ta-il-tewiñ
 fly." And he flew up there. Crow
- ye dū-win-ne ka ka ka dū-win-ne kyū-wil-ta-il-tewiñ teis-len-nei
 in- said, "Ka ka ka" he said. Crow he came
 stead to be.
- 8 hai-yaL kil-dik-kik-kyō teō-xōs-tewen hai-yaL kil-lai-gea tis-mil
 And largest woodpecker he made. And woodpecker, eagle,
 min-teūw-mil kiñ-kit-diL-tsai a-tiñ-ka-ûñ-te hai-ded na-xûs
 yellowhammer, least woodpecker, all kinds these fly
- 10 min-Lan-ne hai-yaL me-nil-xa hit-djit teit-tes-yai yī-nûk hai-
 so many. And he finished, then he went south.
- ya-mil teūk-qal nei-djōx a-teon-des-ne is-dō Liñ hwil-teL-dauw
 And walking while he thought, "I wish dog would travel
 along with me."
- 12 hai-yaL teū-win-tewen hai-yaL-ûñ aL-teit-den-ne hai Liñ ō-le
 And he defecated. And he said, "That dog be-
 come."
- hai-yaL-ûñ hai Liñ sil-len a-teōn-des-ne Liñ sit-da-diñ ûñ
 And that dog became. He thought, "Dog stays there it is
- 14 nei-ya-te kût tein-niñ-yai hai-yaL ûñ-kya Liñ da-sit-ten-ne
 I am going." He got there. And he saw a dog was lying
 there
- xon-ta kût hai-yaL-ûñ hai xōñ xō-līn-ke xoi-ū ye-na-te-de-qōt
 house on. And his dog under tumbled.
 him
- 16 yin-nel-git hai-yaL-ûñ hai xon-ta kût da-sit-ten in-nas-dûk-ka-ei
 He was And that house on was lying got up.
 afraid. one
- La-ai-ūx hai xon-ta-ne-en kyū-wiñ-ket tse-lit-tsō xon-ta
 Really that house used to be creaked, blue stone house.
- 18 xōL-tsai-tau* de hai xon-ta kût da-sit-ten hai-yaL-ûñ hai yī-man-
 Lion that house on was lying. And that Yīman-

* A mythical animal which the Hupa identify with pictures of lions.

- tū-wiñ-yai xōL-wil-dal kûñ xōL-tsai-tau sil-len-nei hai-yaL
 tūwiñyai with him too lion became. And
 came along
- a-xōL-tcit-den-ne nō-liñ-ke kiL-dje-xai-yō-lūw hai-yaL-ûñ dau 2
 he said to him, "Our pets let them fight." And "No,"
- tcit-den-ne yī-man-tū-wiñ-yai hai-yaL-ûñ a-xōL-tcit-den-ne
 said Yimantūwiñyai. And he told him,
- xū-Le-dûñ kiL-dje-xai-wil-la-te hai-yaL-ûñ hai xō-liñ-ke aL-tcit- 4
 "To-morrow they will fight." And his dog he
 morning
- den-ne xū-Le-dûñ da-na-ke-xon-tewa hai-yaL-ûñ kût xū-Le-dûñ
 told, "In the paw the dirt up." And in the
 morning
- da-nai-ke-xōn-tewai hai-yaL-ûñ hai yeū xon-ta kût da-sit-ten 6
 he pawed the dirt. And that over house on lying
 one there
- en in-na-is-dûk-ka a-nai-dū-wiñ-wat hai-yaL-ûñ hai min-niñ-
 it got up. He shook himself. And that by the
 was one
- xûn-diñ da-sit-ten kûñ in-nas-dûk-ka-hit a-nai-dū-wiñ-wat hit- 8
 sweat-house lying too when he got up shook himself.
 entrance
- djit xon-ta kût-tciñ da-wil-tōn-ei yī-man-tū-wiñ-yai xō-liñ-ke
 Then house on to jumped Yimantūwiñyai his dog.
- hai-ya-hit-djit kût kiL-dje-xai-wil-lai de-nōw-kût-tciñ xa-in-Lin- 10
 And then they commenced To the sky they
 to fight.
- net-yōt-dei hai-yaL-ûñ a-den-ne dūñ-hwō-kya xō-lin-ke me-
 chased And he said, "Let us see his dog its
 each other.* whose
- tsel-liñ na-ōl-ūw hai-yaL-ûñ yī-man-tū-wiñ-yai a-den-ne dūñ- 12
 blood drops first." And Yimantūwiñyai said, "Let
 hwō-kya dōñ xō-liñ-ke me-tsel liñ nal-ūw-te hai-yaL-ûñ dō-wiñ-
 us see his dog its blood will drop." And a little
 whose
- sa-ai miL kût na-iñ-xût hai-yō xō-liñ-ke-ne-en hai-yaL-ûñ 14
 while after dropped down that his pet used And
 man to be.
- yī-min-tū-wiñ-yai xō-liñ-ke ûñ-kya nal-dit-dal min-niñ min-nē-
 Yimantūwiñyai his dog they saw coming his face half
 along
- djit tsēl-liñ nō-wil-lin xō-wûñ nûl-dil-Lat yī-nûk nin-nis-an- 16
 way blood covered. To him he ran back. South world's
 nōñ-a-diñ ûñ hai kiL-dje-xai-wil-lai hai-yaL-ûñ a-dit-dil-wa
 edge it that they fought. And behind himself
 was

*This happened at the end of the world where the sky meets the earth.

- na-teñ-en ded-de mûk-ka yī-na-teiñ sai-kit-diñ-ûñ-kya kût Lit
he looked. Here on from the he was surprised to see smoke
south
- 2 teL-tewen-xō-lûñ hai-ûñ kyū-wiñ-ya-in-yan na-nan-deL-te a-nū-
had become. And Indians were going When
to become.
- wes-de mil-lit-de teL-tewen hai-ya-hit-djit-ûñ na-tes-dī-yai
anything its smoke grows. And then he started back,
is becoming
- 4 nai-yī-na-teiñ Lel-diñ na-wit-dal-lit ûñ-kya Lax na-xon-mil-
back from To South- when he he saw without they were
the south. fork came back reason
- xū-lūw hai-ûñ hai sa-nan-din-te de-nō-hōL yī-man-ne-yit-de
getting It was that they were from us across to the north.
ready. going away
- 6 hai-yaL-ûñ xōL sa-nan-den ded-de mûk-ka yī-na-teiñ hai
And with they travelled this on from the those
him south,
- kī-xûn-nai-ne-en tee-xōl-tewe-diñ xoi-na-teL-weL hai-yaL yis-
kīxūnai used to be. At Myth-place they camped. And next
- 8 xûñ-hit sa-nan-den xot-da-na-wil-lai yī-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 yī-man-tū-wiñ-yai hai-yaL a-teōn-
arrived. There came back Yimantūwiñyai. And he
- 10 des-ne da-xwed-dik-kī-auw a-ō-ne hai kyū-wiñ-ya-in-yan na-
thought, "How will it be, those Indians going
nan-deL-te hai-yaL-ûñ a-teōn-des-ne nin-nis-an min-nat te-sē-
to become?" And he thought, "World around I am
- 12 ya-te te-se-tewit-te teūw-xai na-dil-le-te teōn-des-ne hai-yaL-ûñ
going. I am going to "Young they will he thought. And
measure it." become again,"
- kût teit-tes-yai nin-nis-an min-nat teit-te-tewit dik-gyûñ nō-hōL
he went world around. He measured Here from us
it.
- 14 yī-man-ne-yī-tsin na-in-dī-yai miL xoi-dū-wil-wauw a-ya-xōL-
across to the west he came back, then they talked They
about him.
- teit-den-ne dō-tcis-tewiñ-hwêûñ hai wûn-na-is-ya is-dō da-xō-
said, "He must not do that he is trying I wish some-
to do.
- 16 hwe-e a-xō-dil-la tsûm-mes-Lōn ûñ dō mit-tis teit-tes-en mai-
way we could do Woman it is never over he looks." Mai-
with him.
- yō-tel a-yan hai-ya-hit-djit-ûñ teit-tes-yai yī-man-tū-wiñ-yai
yōtel* said that. And then he went Yimantūwiñyai.

*The Hupa do not seem to be able to describe the maiyōtel. The Tolowa tell a similar story in which a Flounder girl entraps a man on the beach and takes him across the ocean.

- teûk-qal-lit ûn-kya tsûm-mes-Lôn xon-na sit-tiñ hai-yal-ûñ hai
 As he walked he saw a woman for him lying. And that
 along one
- mit-tis teûk-qal kî-ye teûk-qal-lit ûn-kya tsûm-mes-Lôn sit-tiñ 2
 over he Again as he walked he saw a woman lying.
 walked. along
- hai-yal-ûñ hai-ya xôL tsû-wil-lan hai-yal-ûñ La-ai-ûx xôL
 And there with he dallied. And really with
 her him
- yû-wûñ-na-na-is-dim-mit yî-man-ne-yit-de xôL te-na-wil-lat-dei 4
 she turned over. Across to the north with in the water she
 him floated back.
- hai-yal-ûñ dô-nas-dil-len-nei hai teûw-xai na-dil-le-te-ne-en
 And it did not happen that young was going to happen.
- dik-gyûñ nô-hôL yit-de-yî-man na-na-is-ya-yei hai-ya-hit-djit-ûñ 6
 Here from us north and he went back over. And then
 across
- kî-ye na-tes-dî-yai dea-xô-ta yî-nûk nô-tal-a na-in-dî-yai hai-ya
 again he came back here. South of Big he came back. There
 Lagoon
- tai-kyûw nô-na-niñ-an xon-ta nô-na-niñ-an me teit-dil-ye 8
 sweat-house he placed. House he placed in to dance.
- a-den-ne dik-gyûñ teit-dû-wil-ye-il-te da-xôk au-win-neL-de
 He said, "Here they will dance somehow if it happens.
- ta-nan ta ya-win-na-wil-de dik-gyûñ teit-dû-wil-ye-il-de nin- 10
 Water too if it raises up, here if they dance
- teiñ me-na-tewil-lil-te hai-yal-ûñ yî-man-ne-yî-de na-in-dî-
 down it will settle. And across to the north he came
- ya-yei hai-ya-hit-djit-ûñ kî-ye wûñ xoi-kyûñ na-nañ-ya dea- 12
 back. And then again about it his mind studied. "This
 xô-ta a-teon-des-ne hwin-naL na-nan-deL-te tes-tewin-ne-en-teiñ
 place," he thought, "in my they will Where I was brought up
 presence become.
- na-tes-dî-ya-te hai-ya-hit-djit-ûñ na-tes-dî-yai xoñ-xauw-diñ na- 14
 I will go back. And then he came back. Xoñxauwdiñ* he
- in-dî-yai xoñ-xauw-diñ ke-lûw e-nañ xô-ût dî-hwe-e dô-yil-tsis
 got back. Xoñxauwdiñ jealous lived. His wife nobody saw.
 man
- hai ûñ hai xô-xon-tau min-nat Lit-teûw tet-meL hai ûñ hai 16
 That was the his house around sand scattered. That it that
 one was
- dî-hwô kî-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.
- tsêl-liñ hwûñ mis-sa-ka-ta tce-na-il-liñ-xô-lan hai-yal yî-man-tû- 18
 Blood only their mouths used to run. And Yîmantû-
 out of

* A place on the Klamath.

- wiñ-yai min-lûñ teūw-hwūw il-kût nō-niL-kait xon-nis-te-ka
wiñyai ten elder sticks one over put his throat down.
the other
- 2 hai-ya-hit-djit-ûñ ye-teū-wiñ-yai na-te-tse hit-djit-ûñ ye-teū-wiñ-
And then he went in. He opened Then he went
the door.
- yai La-ai-ūx kiñ-xûts tein-nes-dai hai-yaL-ûñ tai-kyūw me miL
in. At once beside her he sat down. And sweathouse in from
- 4 tce-na-in-dī-yai xoñ-xaūw-diñ ke-lūw hai-ya-hit-djit-ûñ da-wit-
came out, Xoñxauwdiñ jealous And then as he
man.
- dal-lit ûñ-kya kyū-wiñ-ya-in-yan ye-win-ya-ye-xō-lûñ na-te-
was he saw a person had gone in. The door
coming
- 6 wits-tse hai-yaL-ûñ ye-na-wit-ya-hit ûñ-kya kyū-wiñ-ya-in-yan
was open. And when he went in he saw a man
- hai xō-ût miñ-xûts yañ-a hai-yaL-ûñ xon-na-diñ tein-neL-en
his wife beside sitting. And in his eye he looked.
- 8 hai-yaL-ûñ La-ai-ūx tsit-dûk-a-na-we* me-teciñ na-na-kis-le tce-
And at once his quiver in he felt. He
- niñ-yōs yī-man-tū-wiñ-yai a-den-ne dau hai en hai-yaL-ûñ
pulled Yimantūwiñyai said, "Not that one." And
out one.
- 10 kī-ye na-La tce-niñ-yōs kī-ye yī-man-tū-wiñ-yai a-den-ne dau
again another he pulled out. Again Yimantūwiñyai said, "No."
- yū-diñ-hit-ûñ a-tiñ tce-niñ-yōs La-aists nōn-dī-yan hai-ya-
Finally all he pulled out. Just one was left. And
- 12 hit-djit-ûñ hai tce-niñ-yōs xōñ-xauw-diñ hai-ya-hit-djit yī-man-
then that he pulled out (name of arrow). And then Yīman-
tū-wiñ-yai a-den-ne hai-ye dōñ hai-ya-hit-djit-ûñ a-den-ne hwis-
tūwiñyai said, "That is And then he said, "My
the one."
- 14 sa-kiñ-its hai-ya-hit-djit-ûñ xōs-sa-kiñ-its xōñ-xauw-diñ ke-lūw
mouth And then in his mouth Xoñxauwdiñ jealous
shoot in. he shot. man
- a-ten La-ai-ūx yī-man-tū-wiñ-yai ya-wit-qōt min-sit-da kai tce-
did it. At once Yimantūwiñyai tumbled. Smoke hole through
- 16 in-dûk-qōt a-din-na-tau xoñ-xauw-diñ mit-ta hit-djit xoi-na-
he tumbled Not knowing it, Xoñxauwdiñ over. Then he came
out.
- xō-wil-yan hai-ya na-wit-qōt tūn-tewiñ kis-xūn-diñ hit-djit
to his senses. There he tumbled Pepperwood † stands. Then

* A quiver of fisher skin open at one end. See note p. 96.

† *Umbellularia Californica*.

- xoi-na-xō-wil-yan hai-ya-hit-djit-ûn a-tcōn-des-ne hwit-tsin-tse-
he got his And he thought, "I have been
senses back.
- win-tûn hai-ya-hit-djit-ûn tee-na-nil-lai hai teūw-hwūw hai 2
killed." And then he drew out those elder sticks. They
- ûn a-tiñ wa-kin-nil-lit-xō-lan hai din-dai kûn tee-na-niñ-an
all were burned through. That arrow- too he took out.
point
- hai-yaL-ûn hai xat na-is-tsū ded xa-ûn-te hai-yaL-ûn hai-ya 4
And where he rolled still can be seen. And there
about
- teL-tewen Lō-dī-mendj* hai na-tse-diñ hai-ya-hit-djit-ûn hai
grew Lōdīmendj where he rolled. And then that
- sa-wil-lai hai na-is-tewen hai kī-ma-ū hai-yaL-ûn teit-tes-yai 6
he put in That he made that medicine. And he went on.
his mouth.
- tee-xōl-tewe-diñ na-in-dī-yai tsûm-mes-Lōn ûn-kya na-teL-dit-
Myth-place he came back. Woman he saw had
- tewiñ-xo-lûn xō-is-dai kûn-na hai-yaL-ûn teit-tes-yai dea-xō-ta 8
grown, man too. And he went on. Here
- mis-kût tein-niñ-yai hai-ya ûn-kya xō-is-dai tsûm-mes-Lōn hiL
Miskût he came. There he saw man, woman both
- na-teL-dite-tewiñ-xō-lûn ta-kim-miL-diñ dūn-Lûn-hwō-ūw na-teL- 10
had grown. Takimildiñ several had
- dite-tewiñ-xō-lûn hai-yaL yī-nûk teit-tes-yai Lel-diñ tein-niñ-
grown. And south he went. Leldiñ he
- ya-yei hai-ya kût na-nan-deL-xō-lan kyū-wiñ-ya-in-yan hai-ya- 12
arrived. There had become Indians. And
- miL yī-nûk teit-tes-yai xon-teL-teit-diñ yī-dā-teiñ tee-niñ-yai
south he went. XonteLteitdiñ north of he came out.
- hai-ya-miL hai-ya na-wil-yeūw kiñ-ai-gyan mûx-xa na-na-kis-le 14
And there he rested. Pipe after he felt.
- tee-niñ-an hit-djit mûk-kût da-teū-wiñ-en† hai-yaL-ûn deōx yī-nûk
He took Then on it he put fire. And this south
it out. way
- teit-teñ-in-hit ûn-kya yeū yī-nûk da-ya-wiñ-a-ye hai-ya-hit- 16
when he looked he saw way south some one fishing. And
- djit-ûn xō-teiñ teit-tes-yai nil-lin na-niñ-yai meûk dō-na-xo-
then to him he went. The creek he crossed when, he was
- len-nei hai-yaL-ûn xō xa-nū-win-te tal-kait hwūn 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 Lōk mit-Le-te ûn-te hai-ya-miL-ûñ a-tin-diñ xō teit-gone. Salmon scales were And everywhere in he there. there. vain
- 2 teñ-en hai-yaL-ûñ miL-xō-wil-loi* da-an-na-dil-lau hai-yaL-ûñ looked. And his belt he untied himself. And
- te-nō-dū-win-taL hai na-wit-dits-tin-nauw me da-nō-dū-win-taL in the water That whirlpool in he stepped. he stepped.
- 4 hit-djit-ûñ hai ta-nan na-niL-deL La-ai-ûx ta-nan meū yin-nûk Then the water he struck. At once water under south
- xō-wes-en-nei hai-ya ûñ-kya ya-na-wiñ-a-ye xōñ min-na-kit-del-one could see. There he saw sitting down, fire a leg each
- 6 kai hai-ya-hit-djit-ûñ xō-wûñ tein-niñ-yai hai-yaL-ûñ xō-teiñ side. And then to him he came. And to him
- tce-xai-neūw dō-he xōt-da me tce-xai-neūw hai-yaL-ûñ a-tiñ-ka he spoke. Did not his in he speak. And every-mouth mouth way
- 8 xō-teiñ tce-xai-neūw hai-yaL-ûñ de-xōt-dil-waL na-wil-lit-dei to him he talked. And he threw him He burned up. in the fire.
- ded-dit-de Lōk mik-kyûn-sa-an ā-ten hai-ya-hit-djit-ûñ hai Lōk He found salmon its heart did it. And then that salmon out
- 10 ta-tcis-wen hit-djit-ûñ Le-na-niL-lai hit-djit hai-ya kyū-wiñ-yan he carried out. Then he built a fire. Then there ate it,
- yī-man-tū-wiñ-yai hai-yaL yī-nûk teit-tes-yai yī-nûk-a nin-nis-Yimantūwiñyai. And south he went. South the
- 12 an-nōñ-a-diñ tein-niñ-ya-yei hai-yaL hai-ya na-teL-dit-tewiñ-xō-world's edge he came to. And there had grown
- lan kit-tsa-iL-kai hai yī-na-teiñ tsis-lin-te hai-yaL a-xōL-teit-Bluejay† who Wintun would And she said become.
- 14 den-ne yī-man-tū-wiñ-yai hwauw ûn-ī ō-ī wiñ-yal-xōw Lûñ-to him to Yimantūwiñyai, "My sister's (Wintun "where you all boy," words) came along
- hwō-ûn-te na-nan-deL añ ke-e-auw hai-ya-miL-ûñ a-den-ne hei-yûñ kinds have become already And he said, "Yes, I know."
- 16 wiūw-hwal kût dōñ La-a-ta na-na-te-a-xō-lûñ kyū-hwûñ-il hai I came Here and they had I ate along. When along. there become.
- wiūw-hwal hai kyū-wiñ-ya-in-yan na-nan-deL-xō-lan hai-ya-miL 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 añ kyū-wiñ-yûñ-il ûñ* yī-man-tū-wiñ-yai
 Bluejay said "Yes, you ate along?" Yimantūwiñyai
 a-den-ne hei-yûñ hai-ya-hit-djit-ûñ na-tes-dī-yai ded mûk-ka yin- 2
 said, "Yes." And then he started back this on from
 na-teiñ xon-teL-me xoi-nal-weL hai-ya-hit-djit-ûñ na-tes-dī-yai
 the south. XonteLme he stayed And then he came back.
 over night.
- Lel-diñ xoi-nal-weL yis-xûñ-hit na-tes-dī-yai hai-ya-miL-ûñ 4
 Leldiñ he stayed The next he came on back. And
 over night. morning
- xō-wûñ-kût yin-na-teiñ hai-yaL-ûñ miL-na-xō-wiL-we hai-yaL-ûñ
 Xōwûñkût from the south. And he felt sleepy. And
 a-teon-des-ne dik-gyûñ hwik-kyō-wûñ hai-yaL-ûñ hai-ya tein- 6
 he thought, "Here I am going And there he
 to sleep."
- nes-ten xa tin mû-wa hai-yaL-ûñ xoi-kyū-wiñ-an hai-yaL
 lay down right trail its edge. And he went to sleep. And
 tce-in-sit hai-yaL ûñ-kya tiñ-ā-il-das-tse dō-he kit-teiñ nō-na- 8
 he woke up. And he felt very heavy. Could over he
 not
- in-dī-tsū hai-yaL-ûñ kī-ye na-xoi-kyū-wiñ-an kī-ye tce-in-sit-hit
 roll. And again he went to sleep. Again when he
 woke up
- ûñ-kya da-ûñ-hwōw xō-mit a-nûL-kyō hai xō-mit-ne-en xō-tis 10
 he saw so large his belly had swollen. That his belly
 used to be over him
- ya-na-me-da-a hai-yaL-ûñ a-din-nat teit-te-te-en sai-kit-diñ xal-
 loomed up. And around he looked. He saw had
 himself
- a-xō-lûñ kit-tûñ-dûñ-qōte hai-yaL-ûñ hai teū-wiñ-aL hai-ûñ 12
 grown up its-leaves-sour.† And that he chewed. And
- La-ai-ûx nai-xōn-nū-wiL-hwōn hai mik-kī-ma-ū na-is-tewen
 at once it cured him. That everybody's he made.
 medicine
- de-dit-de miL-xōs-sat-an in-na-is-dûk-ka hai-yaL-ûñ a-den-ne 14
 He found he had been He got up. And he said,
 poisoned.
- hai-ded Lō kyu-wiñ-ya-in-yan mit-Lō-we-te hai-ya-hit-djit-ûñ
 "This plant Indians their medicine And then
 will be."
- na-tes-dī-yai tce-xōl-tewe-diñ na-in-dī-yai hai-ya xoi-nal-weL 16
 he went back. Myth-place he got back. There he spent
 the night.

* The sign of an interrogation.

† *Oxalis Oregona*.

- yis-xûn-hit xû-Le-dûn na-tes-dî-yai yî-man-ne-yî-de tû-wiñ-yai
 Next day in the he went back. Across to the north he was lost,
 morning
- 2 xōte-hæō mite-teiñ hai-yaL hai a-xōL-tcit-den-ne kût na-seL
 his grand- toward. And he said to her, "Now I have
 mother
- tcwiñ kyū-wiñ-ya-in-yan mit-Lō
 made Indians their
 medicine."

TRANSLATION.

Yimantūwiñyai.—*Creator and Culture Hero.*

It was at Teōxōltewediñ 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. Yimantūwiñyai, 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 madroña 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 madroña bark which had become sinew. "Deer must have grown also where that man lives," thought the Kixūnai. Then Yimantūwiñyai said, "I am hungry for fresh venison, I am tired of dry meat."

The Kixūnai went to secure the deer and Yimantūwiñyai 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 Yimantūwiñyai 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, Yimantūwiñyai said, "I am going out to swim because I am going to eat venison."*

*The Hupa bathed before a meal especially one of meat.

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*The Hupa bathed before a meal especially one of meat.

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 Kixûnai had come into existence they were eating venison.

When Yimantūwiñyai came back to Teōxōltewediñ 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 Yimantūwiñyai 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 Yimantūwiñyai 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: "Wût-te wût-te my salmon." It was salmon's grandmother* who used to own the salmon. When Yimantūwiñyai 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 Teōxōltewediñ. Salmon's grandmother came on to Hupa following her fish. She still comes in the fifth month.

Yimantūwiñyai 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. Yimantūwiñyai wanted in some way 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 went back and lived where they had before. Yimantūwiñyai 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 Xonsadiñ. 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 Djictañadiñ 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 Takimīldiñ 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 Yimantūwiñyai. The Kixūnai danced in the large house circling around the fire. "Let me find a dancing place," thought Yimantūwiñyai. 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 Miskût he called again, "Water." It did not appear. There he made the place for the final dance. Then he went back to Takimīldiñ. 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 Miskût. "That way it will be," he thought, "if disease comes." Then he went south until he came to Leldiñ.†

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 Yimantūwiñyai. "Push the load on me," said Yimantūwiñyai sitting under it. When he pushed it on him he untied the strap. Yimantūwiñyai jumped out and the pieces stuck up in the ground right where he had been. Yimantūwiñyai 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. Yimantūwiñyai 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-

*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 kinaldñ 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 Yimantūwiñyai. He was frightened and flew away. Larger woodpecker did that and then yellowhammer. This time Yimantūwiñyai kept quiet. He pecked until a chip flew off. Then largest woodpecker jumped on and pecked until he pecked it open. In that way Yimantūwiñyai 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."* Yimantūwiñyai 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 faeces, "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. Yimantūwiñyai'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 Yimantūwiñyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yimantūwiñyai, "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 Yimantūwiñyai'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 Yimantūwiñyai agreed. Soon the host's pet dropped down dead. Yimantūwiñyai'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 Yimantūwiñyai 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 Leldiñ he found the Kixūnai preparing for a journey. They were going to the world across the ocean northward. He traveled with them down this way toward Hupa. At Teōxol-tewediñ they camped. In the morning they started out in boats and went across the ocean to the north. Yimantūwiñyai 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 Maiyōtel began to talk about him. "He must not do this thing he is attempting," they said. "I wish someday we could stop him. It is women that he can't resist," said the Maiyōtel. As Yimantūwiñyai 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 overcrowding it.

will go back to the place where I was born." He came back to Xoñxauwediñ 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. Yimantūwiñyai 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 Yimantūwiñyai. He pulled out another. "No," said Yimantūwiñyai. Finally he had pulled out all but one. Then he pulled out the xoñxauwediñ arrow.† "That is the one," said Yimantūwiñyai. "Shoot into my mouth." Then the jealous man shot him in the mouth. Yimantūwiñyai 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 Teōxōltewediñ. He saw a man and a woman had grown there. He came up the Trinity to Miskūt. He found again a man and a woman. At Takimiłdiñ several had grown. He went on south to Leldiñ. There Indians had come into existence. He went on to Xontelteitdiñ. 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. Yimantūwiñyai 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 Yimantūwiñyai 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. Every way 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 Teōxōltewediñ 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 Oregona*.

† 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 very 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.

XaxōwilwaL.—*Dug-from-the-ground*.*

| | | | | | | |
|-----------------------------|-------------------------|----------------------|--------------------------------|-------------------|------------|---------|
| ya-deL-tse | tein | kin-teñw-hwik-kût | xoi-kyai | hiL | hai-ûñ | |
| They were living | they say | Kinteñhwikût | her grand daughter | both. | And | |
| hai kel-tsan | yin-ne-tau | xa-ke-hwe | na-ï-ya | hai-ûñ | hai | xotc- 2 |
| the maiden | bulbs | to dig | used to go. | And | the grand- | |
| hwō ai-xōL-den-ne | nax-xût-tan | dō-xa-auw | hai-ûñ | min-nē-djō | | |
| mother used to tell her, | "Two-stalked ones | one doesn't dig." | And | After a | | |
| xō-miL | a-tcon-des-ne | dai-dik-ge-auw-ûñ | a-hwiL-tein-ne | dō-xa- | | 4 |
| time | she thought, | "For what reason | does she always | 'One | | |
| | | tell me, | mustn't | | | |
| auw hai-yaL-ûñ | La xū-Le-dûñ | a-tcon-des-ne | xai-ûn-te | hai-yaL | | |
| dig And | one morning | she thought, | "I will take | And | | |
| it." | | one out." | | | | |
| kût | teit-tes-yai | hai-yaL-ûñ | na-niñ-ya-yei | tce-in-dī-qōt-diñ | | 6 |
| | she went. | And | she crossed over | to Teeindīqōtdiñ. | | |
| hai-yaL-ûñ | xa-kyū-wiñ-hwe | hai-yaL-ûñ | a-tcon-des-ne | xauw- | | |
| And | she went to digging. | And | she thought, | "I am going | | |
| auw hai-yaL-ûñ | kût | xa-wiñ-an | miL ûñ-kya | mitc-dje-ē-din | | 8 |
| to take And | she had taken | then she heard | a baby | | | |
| it out." | it out | | | | | |
| kyateL-tewe | hai-yaL-ûñ | da-na-dū-wil-Lat | tō-diñ | tce-na-il-Lat | | |
| cry. | And | she ran | to the river. | She came there | | |
| miL xō-kai-tsū | kyatū-wil-tewel | mûn-tewiñ | miL | hai-yaL-ûñ | | 10 |
| then after her she heard | crying along | "mother" | with. | And | | |
| me-dil | ye-na-wil-de-tōn | yī-man | aL-me-na-niL-tewit | yī-man | | |
| canoe | in she jumped. | Across | with it she pushed herself. | Across | | |
| ye-na-wiL-kait | miL yī-man-tein-teiñ | tein-dūk-qōt-ei | hai-yaL-ûñ | | | 12 |
| she landed | then on the other shore | it tumbled. | And | | | |
| da-na-dū-wil-Lat | xon-ta-teiñ | xa-na-is-dīL-Lat | miL kût | 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 Takimildñ. The story was finished by James Anderson, a man about 55 years old, a native of Medildiñ.

- tcīn kya-teL-tewe-tsū hai-yaL-ûñ ye-na-wil-Lat miL kût min-
side it crying she heard. And she ran in then back
of
- 2 dai kya-teL-tewe-tsū La-ai-ūx na-nes-dai hai-yaL-ûñ xon-ta-
the it crying she heard. At once she sat down and on the
house
- kût da-wit-qōt-tsū hai-yaL-ûñ min-tsit-da kai ye-wit-qōt
house it tumbling she And smokehole through it fell.
heard.
- 4 hai-yaL-ûñ nas-dûk-qōt hai-yaL-ûñ hai dō-kyū-wil-le ya-wil-
And it tumbled And the old woman picked it
about.
- ten hai-ya-hit-djit-ûñ xea-kai ye-na-wil-ten hai keL-tsan eñ*
up. And then cradle she put it in. The maiden it
was
- 6 yōn dīn-nūñ ya-na-wiñ-ai dō-na-ted-en hai mite-dje-ē-dīn
back facing sat down. She did not That baby
of house look around.
- dō-nel-en hai dō-kyū-wil-le hwa-ne mal-yeūw-ai-il-lū hai-ûñ
she did not The old woman only took care of it. And
look at.
- 8 min-nē-djō-xō-mil hai mite-dje-ē-dīn ya-ta-a-ei yū-dīn-hit
after a time the baby commenced Finally
to sit up.
- nas-ya-yei yū-dīn-hit yit-dite-tewit meL-kyō-wei hai-yaL-ûñ
it commenced After a to shoot it was big And
to walk. while enough.
- 10 dō-kyū-wil-le tsil-tiñ wūn-na-is-ya hai-ûñ kī-yats yis-se-teL-
old woman bow made. And birds he
commenced
- wēn-nei a-tiñ-ka-ûn-te eñ kût tee-seL-wen hai-ûñ hai
to kill. All kinds it was he killed. And the
- 12 keL-tsan dō-tcin-neL-en hai mite-hwō hwa-ne wai-il-tūw
maiden never looked at The grand- only he always gave
him. mother
- hai dī-hwō yis-se-il-we hai xwūn-tewiñ eñ xū-Le-dūn-dīn
whatever he killed. The mother it early in the
was morning
- 14 tee-in-nauw-wei dai-hwō-xō-xōw Lax xa-a-tiñ-win-te hai-ûñ yū-
used to go out somewhere. With- she always And
out did that.
reason
- dīn-hit xō-is-dai tsis-le-nei hai-ûñ hai xwūn-tewiñ 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-ûñ-hwōw-ai-kin-te* tein-ne-
 dark used to come Acorns so long she always
 back.
- û-wūw hai-ûñ min-nē-djō-xō-miL hai kûñ-teū-wil-tewil a-teon- 2
 brought And. finally the young man thought,
 back.
- des-ne na-xōt-dū-wes-in-te dai-dōx-xoik-ke-auw-ûñ miL tein-
 "I am going to what place from she
 watch her
- ne-û-wūw hai dit-tsik hai keL-tsan eñ a-teō-in-ne hai hwe 4
 always the acorns." The maiden it always "The I
 brings was thought,
- miL ne-iūw-wūw-diñ miL tein-niñ-win-dete dit-tsik hwix-xai
 from bring place from if he will bring acorns, my boy
- xōL-den-ne-e-te hai-ûñ min-nē-djō-xō-miL a-teon-des-ne 6
 I will call him." And after a time he thought,
- de-de-ûñ xō-wût-xō-wes-yûn-te hai-yaL-ûñ kût xû-Le-dûn-diñ
 "This time I will watch her." And early in the
 morning
- xō-wût-teū-xō-wes-yan hai-yaL ûñ-kya kût tce-niñ-yai hai- 8
 he watched her. And he saw her come out.
- yaL-ûñ La-ai-ûx dūk-kan yī-dūk teit-tes-ya-yei hai-yaL-ûñ
 And at once the ridge up she went. And
- xō-ka teit-tes-yai tce-x-xōt-dit-teL-en hai-yaL hai-ya yī-dūk 10
 after he went watching her. And there up
 her
- xa-is-yai hai-yaL-ûñ kik-kin-ne kis-xan mik-kin-diñ tein-niñ-
 she went. And dry tree standing its butt when she
- ya-hit ke-is-ya-yei hai-yaL-ûñ hai kik-kin-ne xōL-teL-tewen 12
 came to she climbed And that dry tree with her grew
 up.
- de-nōw-kût-teiñ hai-yaL-ûñ hai kûñ-teū-wil-tewil na-tes-dī-yai
 toward the sky. And that young man went home.
- hai-yaL-ûñ a-teon-des-ne yis-xûn-de hwe na-sē-te hai-yaL-ûñ 14
 And he thought, "Tomorrow I will go." And
- kût wil-weL miL na-in-dī-yaí kût tein-niñ-en dit-tsik hai-
 dark after she came back. She brought acorns.
- yaL-ûñ kût yis-xûn-hit teit-tes-yai tein-niñ-yai hai kik-kin-ne 16
 And in the he went. He got to that dry tree
 morning
- kis-xûn-diñ hai-ya-hit-djit-ûñ kût ke-is-yai hai-yaL-ûñ kût
 standing place. And then he climbed up. And
- xōL-teL-tewen hai-ûñ de-nōw-kût xōL-xas-tewen-nei hai-yaL 18
 it grew with him. And to the sky it grew up. And

* Measured on the narrator's finger.

- ûn-kya tin niñ-a hai-ya-hit-djit-ûñ hai mûk-kai teit-tes-yai
 he saw road was And then it on he went.
 there.
- 2 teûk-qal-lit ûñ-kya kis-xûñ kin-nes-tan hai-yaL-ûñ ke-is-yai
 As he walked he saw standing Tan oak. And he climbed
 along
 hai kin-nes-tan hai-yaL-ûñ hai-ya da-ya-wes-a dō-win-sa-ai-
 that Tan oak. And there he sat down. Soon
- 4 miL ûñ-kya Lō-xot-tû-wis-siñ-iL-tsu sai-kit-diñ ûñ-kya tcit-
 after he heard laughing along the road. He was to see
 surprised
 tin-diL keL-tsuñ* hai-yaL-ûñ tein-te-deL† a-tin-diñ-miL tein-
 coming maidens. And they got From every they
 there. place
- 6 niñ-yai hai-yaL-ûñ kûť kya-da-ne-xō-win-sen hai-ûñ a-tin-ne
 came. And they commenced to pick. And all of them
 iL-nē-djit ya-wiL-ditc-tewen hai me kya-da-ne hai-yaL-ûñ
 divisions had made which in they picked. And
- 8 kyū-wiñ-yan xot-da-iL-kas hai-yaL-ûñ a-ya-den-ne xa-ûl-le
 acorns he threw down. And they said, "That is
 right,
 kis-tai-tewiñ hai-yaL-ûñ lū-wûñ a-den-ne xa-xō-wil-waL tsan
 Bluejay." And one of said, "Dug-from-the- it
 them ground might
 be."
- 10 hai-yaL-ûñ kī-ye lū-wûñ a-den-ne xûñ-nai‡ xa-xō-wil-waL
 And again one said, "Dug-from-the-
 ground
 tein-dōñ La-ai-ūx dō-teû-xōn-neL-in-te-ne-wan hai-yaL-ûñ na-
 they say really you can hardly look at." And
- 12 niñ a-dū-wen-ne ā dō-tcin xō-nēL-in-teL hai-mañ ded-de
 two said, (Excl.) "They I can't look Always this
 say at him.
 qal§ xōn-ne-iūw-en hai dōñ kûť dō-tco-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-yaL-ûñ a-ya-den-ne hwe-en xōn-nēL-in-te hai-yaL-ûñ
 And they said, "I can look at him." And
 na-na-wit-yai La-ai-ūx ya-xot-tûk ya-niñ-yai hai-yaL La-ai-ūx
 he came Really between the he walked. And really
 down. two

* One of the few plural noun forms in the language. The singular is keL-tsan.

† 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-neL-en hai-yûk niñ-xa-
their faces they turned down. They could not look so good-
at him
- tcin-ne-wûñ hai-yaL-ûñ hai-yō na-nin hwa-ne ya-xōn-neL-en 2
looking he was. And those two only looked at him
- hai a-ya-den-ne ne-he-eñ dō-xō-liñ-xōn-ne-dil-en hai-ya-hit-
who said, "We can't look at him." And
- djit-ûñ hai kiL-La-xûñ eñ kût tcis-seL-wen hai a-tcō-in-ne 4
then the deer that he killed which she thought,
one
- hai tcis-seL-win-detc hwim-mitc-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-tewiñ mik-kya-da-ne-e me hai-ya-hit- 6
picked the his mother's picking place in. And
acorns
- djit-ûñ na-tes-dī-yai na-in-dī-ya-yei kin-tcūw-hwik-kât ye-tcū-
then he went home. He got back to Kintcūwhikât. He
- wiñ-en hai dit-tsik da-ûñ-hwōw-ai-kiñ-te hai-ya-hit-djit-ûñ 8
brought the acorns so long and then
in
- xō-xai miL Liñ-win-ten-nei hai-ûñ xa-a-in-nū hai-ûñ min-nē-
her boy with she called him. Then he always And after a
did that.
- djō-xō-miL a-den-ne xon-ta na-sē-te hai-yaL-ûñ dō-kyū-wil-le 10
time he said, "Houses I am And the old woman
going to."
- a-den-ne xa hai-ya-hit-djit-ûñ hai dō-kyū-wil-le tse-Lit-tsō
said "All And then the old woman blue-stone
right."
- tsiL-tiñ wûn-na-is-ya tse-Lit-tsō na-tses tse-Lit-tsō miL-kit- 12
bow made, blue-stone arrows, blue-stone shiny
- tûk-kûte tais-tsē kûn-na xōt-tsel kai nō-niL-kait hai-ya-hit-
stick, sweat- too. His along he pushed And
house biceps them.
wood
- djit-ûñ xoñ-a-na-dū-wil-lau hai-ya-hit-djit-ûñ kût teit-tes-yai 14
then he dressed himself. And then he went
- yī-dûk-a-tō-me-tciñ hai-yaL yī-dûk-a-tō-me-tciñ tce-niñ-ya-yei
eastern water toward. And eastern water he came out to.
- den-tciñ tcin-niñ-ya-yei hai-ya-hit-djit-ûñ kût tce-nin-tan 16
This shore he came to. And then he took out
- hit-djit-ûñ teit-te-tē-yōs me-dil hai-ya-hit-djit te-tcū-win-tan
and then he stretched a canoe. And he put it in the
water.

- hit-djit yī-man xō-teiñ ye-wit-kait tsel-ne-wan hai me-dil
Then across toward he landed. Red obsidian that canoe.
him
- 2 hai-yaL-ûñ hai xō-teiñ ye-wit-kait-diñ ye-teū-wiñ-ya-diñ min-
And the toward landing place in entering the
him
niñ-kût da-kiL-kis miL kyū-wiñ-ket hai-yaL kût yī-man
bow on he put his then gave a creak. And across
hand
- 4 ye-wit-kait hai-ya-hit-djit-ûñ xon-ta-diñ xa-is-yai xōte min-
he landed. And then house place he went Right in the
up.
nē-djit sa-ûñ hai xon-ta tse-Lit-tsō hai xon-ta tō-ne-wan
middle stood the house. Blue-stone that house. Black
obsidian
- 6 kyū-wil-tel mit-daik hai xon-ta hai-ya-hit-djit-ûñ ye-teū-wiñ-
was paved outside that house. And then he went
yai hai-yūw-xō-yī-dûk h̄wō-wûn-dan sa-a xō-xa teñ-in-te miL*
in. Up that way, "My son-in-law long for you will with.
time him look"
- 8 hai-yaL-ûñ kût h̄wa na-nat-yai hai-ya-hit-djit-ûñ kût Le-nûn-
And already sun was down. And then gathered
dī-yai a-tin-diñ-miL min-Lûñ LiL-Liñ xō-lan me-la kit-tûk-
back from all places. Ten brothers he saw Some shinny
there
were.
- 10 kûte-xō-sin-xō-lan me-la kiñ-miL na-kit-dûL-xō-lan me-la kyū-
had been playing some kiñ had been playing some
he saw, he saw,
wûn-nai-dil-xō-sin-xō-lan me-la kyōL-kis-xō-sin-xō-lan me-la
hunting had been he saw, some spearing salmon had been some
he saw,
- 12 nai-ke-its-xō-sin-xō-lan tis-mil min-niñ-miL-Le-dil-lū† hiL ût-
shooting at mark had been Eagle and Panther both were
he saw.
en-xō-lan hai-yaL-ûñ a-ya-xōL-teit-den-ne deōx-xō-lûñ hwil-
married he And they said to him, "You here, my
saw.‡
- 14 la-tsiñ hai-yaL-ûñ hei-yûñ teit-den-ne dan nei-yai hai-ya-
brother- And "Yes," he said, "a while I came." And
in-law."§ ago

* The passage is difficult. The sense seems to be, that in the language of the eastern people he heard his future father-in-law greeting him as his son-in-law for whom he had expected to be a long time looking.

† "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-ûñ kût na-dū-wil-tewan xoi-ye wiñ-xa kyū-wit-qōt
then it was supper time. Before they put a basket
him
- me miL-kyō-xait mit-tsiñ hai kyū-wiñ-ya-in-yan dō-sai-xauw 2
in dentalia its meat. That Indians can't swallow.
- hai-yaL-ûñ xoñ nax me tcin-neL-yan hai-yaL-ûñ a-ya-xon-
And he two in ate up. And they thought
- des-ne a-kit-tis-seōx ā-in-te hai-yaL-ûñ kût nō-din-nil-tewan 4
of him, "Smart he is." And they finished supper
- hit-djit-ûñ kût tee-te-deL tai-kyūw mit-tciñ hai-yaL kût tee-
then they went sweathouse toward. And went
out
- niñ-yai xoñ kûñ tai-kyūw mit-tciñ hai-yaL-ûñ xū-Le-ei-miL 6
out he too sweathouse toward. And at midnight
- tō-tciñ na-me-tes-yai tō-diñ tce-niñ-ya-hit ûñ-kya hai-yūw-xoi
to the to swim he went. At the when he got he heard that way
river river
- yī-da-tciñ miL a-xōL-tcit-den-tsū tais-tsē eñ dō-xō-liñ de-dōx 8
down with he heard say "Sweathouse is gone." "Around
wood here
- kût eñ kyū-wiñ-ya-in-yan xa-a-in-nū dō-yiL-tsis tais-tsē dik-
it is people always do One never sweat-
that. sees house wood
- gyūñ yin-nûk-kai-yī-dûk hwa-ne eñ tais-tsē teū-na-hwiñ eñ 10
here. To the southeast only there sweat- Mink it
is house was
wood."
- hai a-ne hai-yaL-ûñ añ xōL-tcit-den-ne a-xōL-tcit-den-ne
who said it. And, "Yes," he said. They said to him
- min-Lûñ tai-kyūw sa-an hai-ta añ xōL-tcit-dū-win-neL hai- 12
ten sweathouses stand- To all, "Yes," he kept saying. And
ing.
- ya-hit-djit-ûñ a-tiñ xōL-teū-xō-wil-lik hai-dait wûñ-nō-xōn-
then everything he told him that he is going to
- niL-tin-te hai-ya-hit-djit kût tai-kyūw-diñ xa-na-is-dī-yai 14
get him to do. And then sweathouse he went up.
place
- ye-na-wit-yai hai-ya-hit-djit xō-Lûk-kai tes-yai miL tee-niñ-
He went in. And dawn it had then he went
come,
- yai tais-tsē mûx-xa kût xoñ a-xōL-tcit-den-ne nax tin il- 16
out sweat- after, as he had told him. Two roads
house wood
- wai-wiñ-a La dik-gyūñ nō-hōL yit-de-yī-dûk La dik-gyūñ
forked. One here from us northeast. One here

- yī-nûk-kai-yit-dûk hai-ya-hit-djit-ûñ hai tin iL-wai-wiñ-a-diñ
southeast. And then the road forking place
- 2 tein-niñ-yai hit-djit a-dit-tsel kai tee-niñ-yōs hai tais-tsē
he arrived. Then his biceps along he pull out that sweat-
house
wood.
- hai-ya-hit-djit-ûñ ya-na-is-kil hit-djit-ûñ min-Lûñ tsis-loi hai-
And then he split it. Then ten he made And
bundles.
- 4 ya-hit-djit-ûñ ya-wim-meL hai-ya-hit-djit-ûñ na-tes-dī-yai hai-
then he took them up. Then he went home. And
ûñ hai na-in-dī-ya-diñ xōts-tsin-ne-wan nō-niñ-an La-ai-ûx
the he got back place carefully he put it Really
down.
- 6 a-tin-diñ wil-diL-ei hai-ya-hit-djit-ûñ a-tin-diñ La mit-da-
every place shook. And then every place one to its
mouth
niñ-an min-Lûñ tai-kyūw hai-ya-hit-djit-ûñ a-tin-diñ xōL-ya-
he the ten sweathouses. And then at all the they
carried, places
- 8 tel-lit hai-ya-hit-djit-ûñ wil-weL tsis-da-^ûx hai-ya hai-yaL-ûñ
smoked And until night he stayed there. And
themselves.
- wil-weL-diñ kût kī-ye tai-kyūw ye-teit-te-deL hai-yaL-ûñ
at night again sweathouse they went into. And
- 10 tō-diñ tee-niñ-yai kī-ye hai-yaL-ûñ hai-ya teū-na-hwiñ kī-ye
to the he went again. And there Mink again
river
- hai-ya xō-wûñ tein-niñ-yai hai-yaL-ûñ a-xōL-teit-den-ne yis-
there to him came. And he told him "To-
- 12 xûñ kit-te-siñ-kûte-teL hai-ya-hit-djit-ûñ yis-xûñ-hit kût xû-
morrow you will play And then next day in
shinny."
- Le-dûñ na-dū-wil-tewan hai-yaL-ûñ nō-din-nil-tewan miL kût
the they commenced And they had finished then
morning to eat.
- 14 a-ya-xōL-teit-den-ne xa hwik-kai yai-diL kit-tûk-kûte-teiñ
they said to him, "Come brother-
in-law, let us go to the shinny place."
- hai-ya-hit-djit-ûñ kût sa-win-den hai-yaL-ûñ kût tein-te-deL
And they all went. And they got there.
- 16 hai-yaL-ûñ kût lī-sil-len hai-ya-hit-djit-ûñ kût kit-tea-kûte
And they made And then they begin to
bets. play.
- hai-yaL-ûñ na-diñ xō-wûñ na-ya-nū-wes-dil-lai hai-ya-hit-
And twice from them they took the bet. And

- djit-ûn a-ya-xôL-teit-den-ne xa hwiik-kai il-loi xô-wa-ya-in-tan
then to him they said, "Come brother-play." They gave him
in-law,
- mîL-kit-tûk-kûte hai-yaL-ûn il-kai-nîL-tewit hai mîL-kit-tûk- 2
a shinny stick. And he pressed down on that stick.
- kûte La-ai-ûx teis-kas-sei hai-yaL-ûn a-den-ne ka hwe dî-
Really he broke it. And he said, "Well I some-
hwe-e yai-tûn-taû hai-ya-hit-djit-ûn xôt-tsel-kai tee-nin-yôs 4
thing may pick up." And then from under he pulled out
his arm
- hai xoñ xô-mîL-kit-tûk-kûte tee-nîl-lai ya-de-mil kûn-na hai-
that his shinny stick. He pulled the balls too. And
own out
- ya-hit-djit-ûn kût tee-niñ-yai nō-kin-niñ-an kim-mîL-na-tûl- 6
then he stepped out. He started the Wildcat
game.
- teû-wôl xô-lûñ xô-teiñ teis-loi hai-yaL-ûñ xa-wiñ-kûte is-dō
he saw against playing. And he threw out. Very
him near
- La-ai-ûx tee-niñ-kûte-ne-en me-dim-mil kin-diñ uñ-de-mil 8
really the throw used to be the stake its foot fell.
- hai-ya-hit-djit-ûñ hai-ya kim-mîL-na-tûl-teû-wôl-ne-en tee-xôL-
And then there Wildcat used to be he caught.
- kit La-ai-ûx xon-niñ-ne-en Le-ye-teû-wiñ-yeûw hai-ya xa-ya- 10
Really his face used to be he jammed in. There he sits
- wes-a hai-ya-hit-djit-ûñ tee-niñ-kûte-ei hai-yaL-ûñ kî-ye
that way. And then he threw it over. And again
- na-kyû-wiñ-a mite-tewan-tûL-tan xô-lûñ xô-teiñ teis-loi hai- 12
they played. Fox he saw against played.
him
- ya-hit-djit-ûñ kî-ye xô-wûñ xa-wiñ-kûte hai-ya-hit-djit-ûñ
And again from him he threw. And
- tee-xôL-kit La-ai-ûx xô-niñ tee-nîL-tik xa mûk-ka ã-nû-wes-te 14
he caught him. Really his face he pinched That after-
out. way ward he looked.
- kî-ye ya-wiñ-kûte tee-niñ-kûte-ei hai-yaL-ûñ kî-ye na-kyû-
Again he threw. He threw over And again they
the line. started
- wiñ-a nin-mû-win-na-kis-ten* xô-lûñ xô-teiñ teis-loi hai-ûñ 16
a game. Earthquake he saw against played. And
him
- La-ai-ûx nin-ne-en na-dit-tē-yai hai-ye-he mit-tis da-teit-teL-
really ground used opened up. Anyhow over he jumped,
to be

* "World around he lies." See xlviii.

- tōn-ei xa-xō-wil-waL hai-ye-he xō-wûn tce-niñ-kûte xō tse-
Dug-from-the- Anyhow from him he threw out. His blue-
ground.
- 2 Lit-tsō ya-na-tûk-kai-teis-tewen hai-ye-he wûn-dim-mil-lei
stone he made come between. Anyhow it went through.
dol! dū-wen-ne-e-tsū hai wûn-dim-mil eñ a-dū-wen-ne
"Dol" it sounded he heard. That going through it was made the
noise.
- 4 hai-ya-hit-djit-ûñ ken-nūw xō-teiñ tcis-loi xō-lûñ hai-ûñ
And then Thunder against played he saw. And
him
La-ai-ūx nañ-yai miL kyū-wen-nūw hai-ûñ hai da-teit-dū-wil-
really it rained then it thundered. And the running
- 6 Lat miL a-dū-wen-ne hai-yaL-ûñ kut wil-weL hai-ûñ a-tiñ
with made the noise. And it was And all
evening.
na-na-niñ-an hai xō-wûñ na-ya-nil-lūw-ne-en min-Lûñ is-dits
he won back which from had been lost. Ten strings
- 8 xōw miL-kyō-xait dī-hwō Lōk-yit-dit-til-le tsit-dûk-na-we-ne-en
about of dentalia, some otterskins, fisherskin quivers,
te-ne-en ā-tiñ-ka-ûn-te-ne-en na-na-niñ-an hai-ya-hit-djit-ûñ
blankets, everything used to be he won back. And then
- 10 sa-nan-den hai-yaL-ûñ yis-xûñ-hit mit-teiñ sa-win-den tit-tau-
they went And next day toward they went the great
home. bird
Lûk-kai hai da-ya-na-wes-a hai kyū-wiñ-ya-in-yan dō mit-
white that sat there which Indians never to
- 12 teiñ yī-kit-te-its hai-ya-hit-djit-ûñ kût teō-yan-its xoñ eñ
it can shoot. And then they began He
to shoot.
dō-wûñ-nō-iL-kait hai-ûñ a-ya-xōL-teit-den-ne xa niñ mit-
did not shoot. And they said to him, "Come you in
- 14 dīL-wa wûn-nōL-kai hai-yaL-ûñ tsil-tiñ xō-wa-ya-in-tan hai-ûñ
turn shoot." And bow they gave him. And
teit-tes-lai La-ai-ūx sik-yas-sei hai-ya-hit-djit-ûñ xoñ xō-tsil-
he drew it. Really it broke. And then his bow
own
- 16 tiñ tce-nin-tan a-den-ne de-de-he miL wûn-nō-neL-kai-te
he took out. He said, "This with I will shoot.
anyhow
nit-tewiñ kûn-na min-nat nō-nau-tats hai-yaL-ûñ a-ya-xon-
No good, too around is cut down." And they

- des-ne hai-yūw miL mûk-kût da-na-dōL-a hai-ûñ wûn-nō
thought, "That with to it he can shoot."* And he
- niL-kait La-ai-ūx mûk-kût da-na-dū-wiL-a-ei hai-ûñ nal-tsit 2
shot. Really to it he hit. And fell
down
- La-ai-ūx miL-kyō-xait ta-ûñ-hwōw nō-kin-niñ-yōw hai-ya-hit-
really dentalia so much scattered about. And
- djit-ûñ kût na-kyū-we-xō-win-sen hai miL-kyō-xait hai-ya- 4
then they brought home that dentalia.
- hit-djit-ûñ na-tes-dī-yai hai xōtc-hwō maitc-teiñ hai-ûñ na-
And he went home his grand- to. And he
mother
- in-dī-ya-yei kin-teūw-hwik-kût dūn-lūn-hwō-diñ wil-weL sil-len 6
got back to Kinteūwhwikût. So many nights as it
seemed
- de-dit-de dūn-lūn-hwō-diñ me-nūn-dī-yai na-waux hai-ûñ
he found out so many years he stayed. And
- na-in-dī-ya-hit hai xōtc-hwō-ne-en xōñ meū sit-ten xō-wûñ 8
when he got back his grandmother fire beside was About
used to be lying him
- xō-dje-kit-teiñ-ya-sil-liñ-xō-lan hai-yaL-ûñ a-den-ne nō-xa eñ
they had worried he found out. And he said, "After it
you is
- nauw-dī-yai añ ya-den-ne kût dōñ ya-te-seL-te hai-ya-hit- 10
I have come." "Yes," they said, "all right we will go." And
- djit-ûñ xōtc an-na-teil-lau xon-ta a-tin-diñ me-na-kis-loi
then good he fixed the house. Every he bound it up.
place
- hit-djit-ûñ meū na-kis-qōt dik-gyûñ yī-dûk-a-tō-me-teiñ wiñ- 12
Then under he pushed a Here eastern water it
stick.
- a-ei hai-ya-teiñ ya-del-se-ei hai ût-en-tsis-lin-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 Kinteūwhwikūt. 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 Teeindīqōtdiñ 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 Kixûnai.

‡ 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 blue-stone 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 Kinteūw-lwikût. 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.

Xontcūwditcete.*—*Rough-nose*.†

- | | | | | | |
|----|-------------------------|-----------------|-------------------|-------------------------|---------------------------|
| | Xon-teūw-dite-tcete | teit-del-tse | xoi-kil | hiL | a-xōL-teit- |
| | His-nose-rough | lived | his | both. | He said |
| | | | younger | | |
| | | | brother | | |
| 2 | den-ne dō-de-dit-tūw | tce-xō-ma-din | La-xō-win-te | xa-a-xōL- | |
| | to him, "One must never | short ribs." | Always | he was | |
| | put in the fire | | | | |
| | tcin-ne hai-ya-miL | a-teon-des-ne | da-xwed-hit | a-hwiL-tcin-ne | |
| | telling And | he thought, | "Why | does he always | |
| | him that. | | | tell me that. | |
| 4 | ke de-dūw-tūn | hai-ya-miL | de-dū-win-tan | hai-ya-miL | ya-xōL- |
| | Let me put them | And | he put them in. | And | it carried |
| | in the fire." | | | | |
| | ten-ne hai-ya-miL | na-in-dī-yai | wil-weL | miL dō-ūn-kyā | tee- |
| | him off. And | he came home | at night | then | he saw he |
| | | | | | |
| 6 | xō-len-ne hai-yaL | a-teon-des-ne | kût | xō-lan-de-dū-win-tan | |
| | was gone. And | he thought, | | "He has put in the fire | |
| | | | | | |
| | tce-xō-ma-din | hai-ya-miL | teū-win-tcwū | e-il-wil | teit-tewe- ^a x |
| | short ribs." And | he cried. | | Every | he cried. |
| | | | | day | |
| 8 | Lō-ka kût | ya-a-a xoi-ye | na-da-a | xō-tits-e | hai-ya-miL |
| | The on he sat. | Near | stood | his cane. | And |
| | prairie | him | | | |
| | ge-ye-xōl-hwin | da-tce-e-xūs | tits kût | hai-ya-miL | a-xōL-teit- |
| | Meadow lark | used to light | cane on. | And | he |
| | | | | | |
| 10 | den-ne xoi-kil | da-dū-wil-ten " | min-nē-djō-xō-miL | a-teon-des-ne | |
| | said, "His | has been | After a time | he thought, | |
| | brother | carried off." | | | |
| | is-dō da-xōk | a-wil-la | iūw-kit | xō-se-seL-win-te | hai-yaL |
| | "I some- | would | so I | I will kill him." | And |
| | wish | thing | could | | pitch |
| | | happen | catch him. | | |
| | | | | | |
| 12 | ke-wiL-tan | tits mil-lai | hai-ya-hit-djit | yis-xūn-hit | tce-niū-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 Miskūt 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-tee dite-tcete, "iron rough."

- kī-ye hai-ya tein-nes-dai hai-ya dō-win-sa-ai-miL kūt da-teū-
Again there he sat down. There soon on it he
- wiñ-xūts hai-ya-miL teō-xōL-kit ne-se-sel-win-te xōL-teit- 2
lit. And he caught him. "I will kill you," he
- den-ne hai-yaL a-den-ne dō-hwis-sel-wen-he niL-hwe-lik-te
said. And he said, "Don't kill me. I will tell you
- hai dai-dit-diñ miL ya-xōL-ten de-nōw-kūt xoi-ye wil-ka-nei 4
where he has In the under a fire is
taken him. world him burning.
above
- de-dō hwa-ne La xō-teiñ 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-miL hai mūk-ka sa-wō-din-te hwe 6
will make rope. And that on you will travel. I
- de-nōw-kūt nō-na-tse nei-ya-te hai-ya-hit-djit-ūñ kūt Le-ya-
world above ahead of you I will go." And then he
- ki-xō-lau kiL-wē-kyō kyū-win-dits-te xon-teL-tau kún-na Lōn 8
gathered Spider to make rope, Coyote too. Mouse
the people.
- Lax da-kiñ-yūn-te tsil-tiñ mit-Lōl hai-ya-miL-ūñ tawal-le
just to chew off bow strings. And Frog
- eñ de-ki-dil-lite-te ya eñ tsū-wūñ Le-kin-niL-yets-te qō-qōt 10
was to urinate on Lice were hair to tie together, Catter-
the fires, pillar
- eñ tin teis-tewin-te hai-ya-hit-djit-ūñ kūt ya-kyū-win-dits
was road to make. And then they made rope.
- hai-ūñ de-xō-sin-ne-miL La-a dje-lō sil-len xon-teL-tau xoi- 12
And , soon one storage filled Coyote his
basket
- kyū-wit-dits-se kiL-wē-kyō eñ ūn-te yi-e na-ūl-mats La
rope. Spider's looked small, coil one.
- hai-yaL a-den-ne kūt xon-teL-tau a-den-ne yō hwa-ne nis-sa 14
And he said, Coyote said, "That alone long
way
- niñ-ya-te ne-wūñ wūñ-Lō-teis-twen hai-yaL a-den-ne
will reach looks like." About it he laughed. And he said,
- xa dūn-dañ miL teit-dū-win-tewit-te hai-yaL xon-teL-tau 16
"Come, who with it will shoot?" And Coyote
- a-den-ne hwe hai-ya-miL teit-dū-win-tewit hai xoi-kyū-wit-
said "I." And he shot. His
- dits-se nō-nūn-dim-mil hai-ya-miL kiL-wē-kyō mit-dil-wa teit- 18
rope fell back. And Spider in turn shot.
- dū-win-tewit yeū yi-dūk dō-ō-na-wes-en-ei xat na-wes-mats
Way up it could not be seen. Yet it was coiled.

- kyū-wīn-dīl-le-tsu de-nōw-kūt-tciñ 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-tau a-den-ne hwe
road will make?" And Coyote said, "I
seL-tewin-te hai-yaL kūt teit-tes-yai hai-ya-mīL xōt-da-na-
will make it." And he started. And he fell
- 4 wit-xūts hai-ya-hit-djit-ūñ qō-qōt teit-tes-yai ded na-na-is-
back. And then caterpillar started. This down he
way
dū-wite hai-ya-mīL xon-teL-tau a-den-ne na-wit-xūs-iL yeñ
leaned. And Coyote said, "He is falling." Way
- 6 yī-dūk na-iL-kit-dei min-nē-djō-xō-mīL dō-na-ya-xōL-tsan-nei
up he caught it. After a time they did not see him.
na-wit-dal ūñ-kya me-nīL-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-dīñ hai-ya-hit-djit-ūñ kūt sa-win-den xon-teñw-dite-teete
travel." And then they travelled. Rough-nose
teit-teL-ten me-xon-tau-xō-len* a-dit-ta teñ-wīL-ten hai-yaL
took along Woodrat. In his he put him. And
sack
- 10 a-den-ne dik-gyūñ de-sōL-tse-te hwe na-tse nei-ya-te hai
he said, "Here you will stay. I ahead will go to the
xon-dīñ hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-tewiñ
fire And then old woman he made A widow,
place." himself.
- 12 tits kit-teL-tits hai xon-dīñ tein-niñ-yai hai-yaL a-den-ne
cane he walked The fire place he came to. And he said,
with.
xoñ eñ kyūñ-xōw-tū hai-yaL a-xōL-teit-den-ne niñ tsañ
"Fire it is I am begging." And she said to him, "You might
be
- 14 xon-teñw-dite-teete hai-yaL dī-ye teit-den-ne hai gyāñ
Rough-nose." And "Yes," he said. "That is the
one
dik-gyūñ tein-niñ-ya-te hai-yaL teit-teL-dauw xō-la me
here will come."† And she ran up her in
hand
- 16 na-da-ai nes-kiñ min-dai hit-djit ya-na-kis-dim-mil-lei hai-yaL
sticking a Douglas outside. Then she smashed it. And
up spruce

* "He has a house."

† Ironical.

- Lē-na-il-lūw hai-yaL a-xōL-teit-den-ne tsō tsō teit-den-ne tee-
 she started And she said to him, "Tsō tsō" he said,
 the fire.
- xō-ma-din de-din-tūw dō xoñ min-na-il-dal hai-yaL na-dū- 2
 "ribs you put in Fire around she ran. And he heard
 the fire."
- wil-tewûn-tsū xon-ta me-teiñ hai-ya teō-xōL-kit xon-diñ teō-
 them eating house in. There he caught her. Fire in he
- xon-tan hai-ya-hit-djit-ûñ hai xō-teiñ sil-la-ne-en a-dit-teiñ 4
 held her. And then what on her used to be himself
- nō-nil-lai hai-ya-miL xō-wûn-na-kis-le hai-yaL a-den-ne niñ
 he put on. And he felt of him. And he said, "You
- ûñ ûñ xon-teūw-dite-teete hai-yaL a-den-ne xō-tsin-ne-wan-ne 6
 is Rough-nose?" And he said, "Softly
 that
- xûn-niñ-yeūw hai-ya-miL tee-na-xōn-niL-ten hai xoi-kil
 speak." And he took out his
 brother
- hai-yaL me-xon-tau-xō-len ye-teū-wiL-ten hai-ya hai-yaL xon- 8
 and Woodrat he put in there. And his
- niñ tee-niL-kait na-kiñ-yûñ xōL-teit-den-ne hai-yaL Lax xō-
 face he put out. "Come eat," he said. And only his
- niñ ye-wes-a min-ta a-den-ne Lax dik-gyûñ dī-hwe-e hwō- 10
 face was in the hallway. He said, "Just here anything throw
- il-kas hai-yaL kût kyū-win-yan tee-na-in-dī-yai hai-yaL
 me." And he ate it. He went out. And
- a-den-ne tsō tsō teit-den-ne tee-xō-ma-din dōñ de-din-tūw 12
 he said, "Tsō tsō," he said. "Ribs you put in
 the fire."
- hai-ya-miL kût tein-te-tete hai-yaL xoi-dū-wil-lū hai-yaL
 And they went And they attacked And
 to bed. them.
- me-la a-ya-dū-win-nel ûl-lō hwe-de-ai me-la eñ a-ya-dū- 14
 some were saying, "Hurts my hair." Some were
- win-nel hwit-tsil-tiñ-Lōl Lōn da-yi-kiñ-yan-e-xō-lûñ hai-ya-
 saying, "My bowstring mouse has chewed up." And
- miL xōL-teit-tes-deL hai-ya tee-in-de-git me-dil* ye-xō-ta-an 16
 they ran after them. There they ran down. Canoes they ran in.
- ta-nan xōL-yaL-de-wim-miñ-il te-wil-tsit hai me-dil-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.

| | | | |
|--------------------|------------|---------------------|-------------|
| hai-ya-hit-djit-ûñ | sa-nan-den | xon-tcūw-dite-teete | xoi-kil na- |
| And then | they went | Rough-nose | his |
| | home. | | brother |

teL-ten.
took home
with him.

hai-ya nōn-dik.
Here is the end.

TRANSLATION.

Xontcūwditcetc.—*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.

Yīnûkatsisdai.*—*He-lives-South.*

| | | | | | |
|---|------------------------------------|----------------------------------|-------------------------------------|---|-----------------------------------|
| niL-tewin-a-ka-diñ At NiLtewinakadiñ† | na-teL-dite-tewen | keL-tsan | tewite | wûn- she | |
| | there grew | a maiden. | Wood | | |
| na-wa-win-te always went after. | xû-Le-dûñ In the morning | dō-kyan she didn't eat. | tewite Wood | tcin-nū-wūw-win-te she always brought. | 2 |
| na-kit-te-it-Lōw She always made baskets. | La One | xû-Le-dûñ morning | teit-tes-yai she started out. | kī-ye-kût In a hollow tree | ûñ-kyā she heard |
| na-tse rolling around | mite-dje-ē-din a baby. | xat Yet | ûñ-kyā she saw | mit-tseûk its umbilical cord | mik-kyan-dik was hanging. 4 |
| dō-he She did not | tewite make | tcis-tewen wood. | hai-yō That | mite-dje-ē-din baby | hwa-ne only |
| ya-wiL- when she | tiñ-hit had | na-teL-dit-dauw she ran back. | hai-yaL And | mal-yeūw care of it | a-teil-lau she took. |
| hai picked up | hai-yaL And | mal-yeūw care of it | a-teil-lau she took. | hai-yaL And | 6 |
| hai its umbilical cord | xot-tseûk came off. | dū-wiñ-xûts And | hai-yaL And | a-teon-des-ne she thought, | dai-dit-diñ- "Where |
| kī-yauw am I going to leave | nūw-auw its umbilical cord?" | hai And | xot-tseûk And | hai-yaL in | te she put it. |
| tsim-miL Pretty soon | kī-la-xûte boy | tsis-len he became. | na-is-ya He walked around. | hai-yaL And | tsil-tiñ bow for him |
| tsim-miL Pretty soon | kī-la-xûte boy | tsis-len he became. | na-is-ya He walked around. | hai-yaL And | tsil-tiñ bow for him |
| teis-tewen she made. | hai-yaL And | hai that | tewite wood | wûñ-na-wa-ne-en going after used to | dō-teō-wil-lan she quit. 10 |
| hai-yaL And | dī-hwō some- thing | xon-ta house | meûk in | xwa for | nō-il-lūw she put |
| tece-nauw never went out. | nō-na-it-tse Door she shut | hwa-ne always, | xa-ûL-kyō that much | xō-dje-yū-wil-we she loved him. | 12 |

*Told at Hupa, December 1901, by Emma Lewis.

†At Orleans Bar.

‡Compare Life and Culture of Hupa, p. 52.

- hai-deōx tcit-te-in-nauw nō-na-it-tse ni-kyaux yū-wit-diñ-hit
 Every time she went out she shut the hard. Finally
 door
- 2 xote tcū-wiñ-kyā-ō na-il-lit-diñ eñ La tel-tcwen kel-tsan
 quite he became a Nailitdiñ* there one grew a maiden.
 big boy. was
- xoi-ye-xoi-ī-yan hai dō-tce-niñ-yai min-nē-djō-xō-miL tcwite
 She suspected her that she never went After a time wood
 out.
- 4 mūx-xa tcit-tes-ya-yei hai-yaL na-il-lit-diñ kel-tsan tcin-
 after she went. And the Nailitdiñ maiden came
 niñ-yai hai-yaL min-dai nō-in-nauw hai-yaL dai-hwō-wō
 there. And outside she stopped. And somewhere
- 6 miL na-dū-wiñ-a Lō-kate hai-yaL tcin-neL-en hai-yaL wūt-
 from it stuck up in a straw. And she looked. And she
 the ground
- tcō-xō-wil-yan hai-yaL ûñ-kyā kī-ye xa-kiñ-its min-sit-da-kai
 watched for it. And she saw again it shoot up out of the smoke
 hole.
- 8 hai-yaL ke-is-Lat xon-ta kūt-teiñ hai-yaL me-teiñ tcit-teñ-en
 And she ran up house on top. And inside she looked.
- sai-kit-diñ-ûñ-kyā kī-la-xûte na-wa-yei hai-yaL na-te-tse hai-
 She was surprised a boy walking And she opened And
 to see around. the door.
- 10 yaL ya-wil-ten hai kī-la-xûte hai-yaL miL da-na-dū-wil-Lat
 she picked up that boy. And with it she ran.
- tcit-teL-ten na-il-lit-diñ na-in-dī-ya-yei hai-yaL me-dil-ite tee-
 She took it Nailitdiñ she got back. And little canoe she
 along.
- 12 nin-tan hai-yaL ta-nan meūk kit-tī-yōw tcis-tcwen hai-yaL-ûñ
 took out. And water inside to flow she made. And
- tcit-te-yōs me-dil sil-len† hai-ya-hit-djit dje-lōte hwa-ne ya-
 she [Full-sized] it And then a small only she
 stretched canoe became. djelo
- 14 wiñ-xan hai-ya-hit-djit me-dil ye-teū-win-deL hai-yaL xōt-dat-
 picked up. And then canoe they went in. And they came
- kait kit-La-diñ nō-xon-niL-ten hai kī-la-xûte kūt-tsim-miL
 down. In the stern she put that boy. Soon
- 16 Le-nal-diñ tcin-dūk-kait-dei yū-wit-diñ-hit mūk-ka-na-dū-wūL-
 Weitchpec they came down to. At last the mouth of the
 Klamath (they

* A village below Orleans.

† Compare p. 137, l. 17.

- a-diñ hai-yaL na-in-dī-yai niL-tewin-a-ka-diñ keL-tsan sai-kit-
came And she came back the niL-tewinakadiñ girl. She
to.)
- diñ dō-xote nō-nau-wit-tse sai-kit-diñ dō-xō-len-ne hai 2
saw not right the door was shut. She saw was gone that
- kī-la-xūte ûn-Lûñ-xwed-diñ xō tein-neL-en dō-xō-len xō-xa
boy. Everywhere in vain she looked There was his
for him. none, tracks.
- dō-teiL-tsan xō-xa ûn-Lûñ-xwed-diñ nin-nis-an kût xō xa-is- 4
She could not his Everywhere mountain on in vain she
find track.
- yai eñ xōw-ûñ da-xōk hōw-wûñ da-tce-xō-dil-ten teon-des-ne
went "I wonder some from me she has taken him she thought.
up. way away,"
- hai-yō me-ist hwa-ne ya-win-tan kit-tō-kût yī-dūk xa-is-yai 6
That pestle only she picked up. (A mountain)* up she went.
- hai-ya-hit-djit teit-teñ-en sai-kit-diñ ûñ-kya tō kût yī-nûk
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 8
boat going And she thought, "Let me And then that
along. kill him."
- me-ist miL teō-xon-niL-xûts kis-sea-qōt† eñ xō-teiñ tce-niñ-
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-kût nō-niñ-an 10
taken that djelō in from. And then on him she had
out put it.
- hai-yaL hai kis-sea-qōt miL-lai-ye teit-dū-wiL-waL-ei hai-ya-
And that kiseaqōt its end she knocked off. And
- miL a-tiñ-ka-ûn-te-ne-en tes-deL-ei tō-min-nei-kī-yauw-ne-en 12
every kind used to be flew away, waterbirds used to be.
- hai miL teō-xon-niL-xûts eñ xa te na-dū-wiñ-a xat te na-
That with she threw at him it there in stood up. Yet in it
is the the
water water
- da-a ded hai-yaL ya-teL-kait kût dik-gyûñ yī-nûk nin-nis-an- 14
stands now. And they went on. Here south the world's
- nōñ-a-teiñ ya-niL-kait-dei hai-yaL kût xō-wûñ da-teō-xō-dil-
end they got there. And from her she took him
- ten-nei yī-nûk nin-nis-an-nōñ-a-teiñ ded tsis-da-yei 16
away. South the world the end now he lives.

* 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.

Yīnûkatsisdai.—*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.

V.

Naxkekōsnadūwûl.*—*Two-neck*.

- min-ne-lōts tsis-dai hai-yaL-ûñ es-tein-nauw xōL-me-
Owl lived there. And swimming deer with he
- 2 im-mōw kit-tē-tûk da-ya-na-wiñ-ai hai-yaL-ûñ na-na-kit-
used to horns sitting. And he made
land between
- dē-lōs miL nax-ke-kōs-na-dū-wûl teit-te-in-nauw hai-yaL-ûñ
ready then Two-neck used to come along. And
the pack
- 4 xoñ ye ya-ke-wūw-hwei hai-yaL-ûñ min-nē-djō-xō-miL xon-
he instead used to carry And after a time
it away.
- teL-tau tein-niñ-yai hai-yaL-ûñ a-den-ne da-xwed-ûñ kiL-La-
Coyote came along and said, "Why venison
- 6 xûn dō-xō-len hai-yaL-ûñ a-den-ne dī-hwō-ōw-ûñ nō-wûñ
all gone?" And he said, "Something from us
da-yit-de-wūw-hwei hai-yaL-ûñ a-den-ne hwe se-sel-win-te
always carries it off." And he said "I, I will kill it."
- 8 hai-yaL-ûñ a-den-ne xa dōñ hai-yaL-ûñ kût yis-xûñ-hit xōL-
And he said, "All right." And next morning with
men-ne-men xon-teL-tau eñ kût tein-nes-dai kit-ta-diñ miñ-xō
him he landed. Coyote was sitting in the for him
brush
- 10 an-na-xō-wil-lau hai-yaL-ûñ kût na-na-kit-dē-lōs miL tein-
ready for a fight. And he had fixed then
the load
- niñ-yai nax-ke-kōs-na-dū-wûl xon-teL-tau ya-wiñ-a kit-ta-diñ
came Two-neck. Coyote sitting in the brush
- 12 da-xwed-dik-kya-ûñ-te hai tee-niñ-ya-te-ne-en xon-teL-tau
(saw) how he looked. That was going to Coyote,
come out
- dō-he-tee-niñ-yai hai-yaL-ûñ kût nax-ke-kōs-na-dū-wûl a-den-
he did not come out. And Two-neck said,
- 14 ne xa hwik-kût-teiñ kiL-tewit hai-yaL-ûñ kût xō-kût-teiñ
"Come, on me push it." And on him

* Told at Hupa, June 1902, by Oscar Brown.

- ke-niL-tewit miL nin-tciñ me-na-niL-tewit kût xoñ xon-teL-
 he had then toward he pushed it back. He Coyote
 pushed it the ground
- tau a-den-ne xa-a-xō-le-ne hai-yaL-ûñ nax-ke-kōs-na-dū-wûl 2
 said he should do And Two-neck
 that.
- a-den-ne da-xwed-ûñ ûl-lau hai-yaL-ûñ min-ne-lōts a-den-ne
 said, "What are you And Owl said,
 doing?"
- da-xwed-diñ na-auw-tiñ hai-yaL-ûñ kût hai ya-kiñ-wen-ne 4
 "What am I doing?" And he had
 carried it off
- miL min-ne-lōts tcin-niñ-yai hai xon-teL-tau ya-wiñ-a-ne
 then Owl came to the Coyote had been sitting
- en-diñ dō-ûñ-kya tce-xō-len-ne hai-yaL-ûñ xon-ta-tciñ xa-na- 6
 place. He saw he was gone. And to the house he went
- is-dī-yai xon-teL-tau ûñ-kya xoñ min-na-na-kit-del-kai hai-
 back up. Coyote (Owl) saw fire sitting with one leg
 each side.
- yaL-ûñ min-ne-lōts a-den-ne niñ hwûñ-ne-siñ ûn-niL-den-ne 8
 And Owl said, "You, don't you I told you,
 remember,
- me-tsa-ûñ-tcō-xō-sin hai-yaL-ûñ xon-teL-tau a-den-ne yis-
 he is a terrible fellow?" And Coyote said,
- xûn-de xō-se-seL-win-te hai-yaL-ûñ kût yis-xûñ-hit xōL 10
 "Tomorrow I will kill him." And next morning with
 him
- min-ne-lōts es-tcin-nauw men-ne-men hai-yaL-ûñ kût na-na-
 Owl a deer landed. And he had
- kit-dē-lōs miL kût nax-ke-kōs-na-dū-wûl tce-niñ-yai xon-teL- 12
 made the then Two-neck came out. Coyote
 load
- tau eñ kût ya-wiñ-a miñ-xō-an-na-xō-wil-lau hai-yaL-ûñ kût
 was sitting for him ready to fight. And
- nax-ke-kōs-na-dū-wûl a-den-ne xa hwik-kût-tciñ kiL-tewit 14
 Two-neck said, "Come, on me push it."
- hai-yaL-ûñ kût min-ne-lōts kût xō-kût-tciñ ke-niL-tewit miL
 And Owl on him lifted it up then
- nin-tciñ me-na-niL-tewit hai-yaL-ûñ xon-teL-tau kût tce-tcil- 16
 toward pushed it back and Coyote jumped
 the ground
- tōn hai-yaL-ûñ La-ai-ûx na-neL-waL hai xō-kōs-na-Lûk-
 out. And really he struck the place where his
- kyūw-diñ La-ai-ûx xō-kōs-ne-en yal-tōn-ei hai-yaL-ûñ xa-de-dûñ 18
 neck was Really his neck used jumped off. Then immediately
 crotched. to be

- Le-na-kil-dū-hwōt hai-yaL-ûñ a-tin-diñ xō na-niL-kis dō-he-
it grew back on. Then all over in he cut him. He did
vain
- 2 tcit-tcit Lō-tse mûx-xa da-tcit-dū-wil-Lat hai-yaL-ûñ hai miL
not die. A sedge after he ran, and it with
ya-xōs-meL hai-yaL-ûñ a-tin-diñ nai-deL-dō hai-ya-hit-djit
he whipped Then every place he cut him. And then
him.
- 4 tcit-tcit-dei hai-ya-hit-djit-ûñ ya-ya-kiñ-en hai-yaL-ûñ xon-ta-
he died. And then they packed up and home
diñ xa-ya-kis-wen hit-djit ya kyū-wiñ-yan hai-yaL xon-teL-tau
they carried it. Then they ate. And Coyote
- 6 a-den-ne ke yit-de-tcin na-hwa hai-yaL-ûñ min-ne-lōts a-den-
said, "Well down I will And Owl said,
walk.
ne xa hai-yaL-ûñ kût tcit-tes-yai tcūk-qal yī-de yeū ûñ-kya
"All And he went walking down In the he saw
right." river. distance
- 8 yī-dā-teiñ tcūk-qal-le tsûm-mes-Lōn hai-yaL-ûñ hai-ya xot-de-
from down walking along a woman. And there he met
river
is-yai kya Lûk-kai hwa-ne xo-tciñ-na-sil-lai hai-yaL-ûñ xon-
her. Dress white all she was dressed in. And
- 10 teL-tau tein-neL-en hai xoik-kya sai-kit-diñ-ûñ-kya kyûk-ka
Coyote looked. That her dress he saw with surprise deer-fat
hai xoik-kya hai-yaL-ûñ hai-ya tee-xō-seL-wen hai xoik-kya
her dress. And there he killed her her dress
- 12 wûñ hai-ya-hit-djit-ûñ hai-ya kyū-wiñ-yan ded-dit-de kiL-La-
for. And then there he ate it. He found out deer
xûñ kyûk-ka hai xoik-kya wil-tewen ded-dit-de tewal hai
fat her dress was made of. He found frog the
out one
- 14 tcūk-qal hai-yaL-ûñ yit-de tcit-tes-yai tcūk-qal-lit ded ûñ-kya
walking. And down he went as he walked there he saw
xon-ta sa-an-ne hai-yaL-ûñ hai-ya tein-niñ-yai sai-kit-diñ-
house standing. And there he came. He saw with
- 16 ûñ-kya xe-xaix* dún-Lûñ-hwō sit-da hai-yaL-ûñ xon-teL-tau
surprise boys several sitting. And Coyote
a-den-ne dai-dōx xō-lûñ-sa-win-den-ne hai-yaL-ûñ a-ya-dū-
said, "Where are all gone?" And they
- 18 wen-ne xû-Le-dûñ yī-nûk tcit-tes-yai hai kyū-wiñ-xoi-yan
said, "This morning up went that old man.

* A plural.

- hai-yaL-ûñ dō-ûñ-kya na-in-dī-ya-yei yū-diñ-hit xō-ka teit-
 And he has not come back yet. Finally after she
 him
- tes-yai hai-yaL-ûñ a-yai-xōL-dū-wen-ne dōñ nit-de-sin-nauw-ûñ 2
 went. And they said, "Didn't you meet her?"
- hai-yaL-ûñ xon-teL-tau a-den-ne dau hai-yaL-ûñ yai-xōs-tewūw
 And Coyote said, "No." And they smelled
 of him.
- hai-yaL-ûñ a-yai-xōL-dū-wen-ne niñ ye aL-tcwiñ hai xoik-kyōn 4
 And they said, "You smell her odor."
- hai-yaL-ûñ La-ai-ūx xō-kūt da-xoñ-an hai-ya kil-dje-xan-yai
 And really on him they jumped. There they fought.
- hai-yaL-ûñ xō de-de-im-mil ta-na-xō-auw yū-diñ-hit-ûñ teit-te- 6
 Then in he pushed them They jumped Finally he was
 vain in the fire. out.
- teit hai-yaL-ûñ a-yai-dū-wen-ne ne-he-eñ dō-xō-liñ nō-sil-we
 worn And they said, "Us you can't kill."
 out.
- ne-he-eñ nō-kyûñ-sa-an yeū min-sit-da kyū-wit-tewōk-kai hai- 8
 "Our hearts way up smoke hole are strung on a line."
- yaL-ûñ xon-teL-tau ya-wil-tōn hai-ya-teiñ mûx-xa hai-ya
 Then Coyote jumped up there after their
- mik-kyûñ-sa-an hai-yaL-ûñ de-dū-wim-meL hai-ya mik-kyûñ- 10
 hearts. And he threw in the fire their hearts.
- sa-an hai-ya-hit-djit yat-mil-lei hai-ya-djit-ûñ hai-ya xon-teL-
 And then they fell back. And then there Coyote
- tau kyū-wiñ-yan La-ai-ūx xō-lûñ-sa-an-ne kil-La-xûn hai- 12
 ate. Really there was much venison.
- yaL-ûñ hai-ya teū-win-da tcin-neL-yan a-tiñ hai kil-La-xûn
 And there he stayed. He ate up all that venison.
- hai-yaL-ûñ na-tes-dī-yai nai-yī-nûk min-ne-lōts xō-teiñ xwa- 14
 And he went home back up Owl toward, for
- xûn Le-dū-wil-lū hai-yaL-ûñ na-in-dī-yai hai min-ne-lōts
 whom he had killed And he got where Owl
 several.
- tsis-da-diñ sai-kit-diñ-ûñ-kya xon-ta mûk-kût xa-na-kyū-xōl- 16
 lived. He saw with surprise house on top grown over with
- da-a xon-ta ye-na-wit-yai hai-yaL-ûñ ya-na-wes-a hai-yaL-ûñ
 grass. House he went in. And he sat there. And
- ûñ-kya miñ-kiñ-⁴x na-ka-xûs-din-na-tsū hai-yaL-ûñ xon-teL- 18
 he heard back of the someone moving. And Coyote
 house
- tau a-den-ne xa-ûl-le hai-yaL-ûñ xon-teL-tau teit-te-en hai
 said, "Do that." And Coyote looked

- nō-nau-tse-teiñ hai-yaL-ûñ yū-diñ-hit xon-teL-tau tee-niñ-yai
toward the doorway. And finally Coyote went out.
- 2 xō min-dai-ûk teit-te-te-en dūñ-hwe-e ûñ-kya dō-na-wa hai-
In outside he looked Nobody he saw going about.
vain around.
- yaL-ûñ teit-teñ-en dje-na-teiñ ye-ū ûñ-kya kik-kin-ne kai-
And he looked up. In the he saw a dead tree. Along
distance
- 4 yī-dûk ke-wel-le min-ne-lōts hai-yaL-ûñ mil-lai xa-kis-wen
up was carrying Owl. And on top he had
carried it
- hit-djit hai-ya kiL-La-xûñ kyū-wil-medj xō-teiñ ya-auw-hwei
then there venison he boiled. Toward he held it out
him
- 6 miL a-ya-xōL-teit-den-ne* djō xon-teL-tau ded kiñ-yûñ xon-
then they said, "Take it, Coyote, this eat,
- teL-tau hai-yaL xon-teL-tau xō a-den-ne na-na-diL yū-diñ-
Coyote." And Coyote in vain said, "Come Finally
down."
- 8 hit xō ya-xoñ-its dō-he-ya-xō-tein-te-e-a-xûs 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 dō-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 kiñ-yûñ Lax-ya-xon-
said, "Take this, Coyote, eat it." They fooled
nō-au yū-diñ-hit-ûñ xon-teL-tau a-den-ne min-ne-lōts La-xō-
him. Finally Coyote said, "Owls just that
- 12 kya na-dil-le-ne tea-da-kûñ dō-ne-hwōñ-^ûx a-hwō-la hai-yaL-ûñ
way you may Too badly you have And
become. treated me."
- kût min-ne-lōts na-ya-is-dil-le-nei de-dit-de xon-teL-tau La
Owls they became. The truth Coyote one
was
- 14 me-nûn-dī-yai na-waux hai a-teon-des-ne La eñ xwel-weL
year stayed that he thought one night he had
stayed.
- win-ted eñ dō-na-ya-xōL-tsit.
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.

Naxkekōsnadūwîl.—*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, Coyote 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.

Litcūwidiñ yadelTse.*—*At Sand-place They Lived.*

- ya-deL-tse Lit-tcūw-diñ tak-kūn iL-de hai-ya xō-ta xōte
They were Sand-place three sisters. Their father very
living
- tsis-dī-yan hai-yaL-ûñ min-nē-djō-xō-miL nan-deL hai-yaL-ûñ 2
was old. And after a time it snowed and then
- xō-wiñ-kûts hai-yaL-ûñ a-ya-den-ne yō kyū-wiñ-xoi-yan min-
it was cold. And they said, "The old man in
ta-yī-dûk xoñ meū tein-nō-te hai-yaL-ûñ Lū-wūn-niñ a-den-ne 4
the hall fire beside he might And one said,
lie."
- dau kyō-dil-len hai-yaL-ûñ hai na-nin a-ya-den-ne xō-teiñ
"No, he might be And the second said, "For him
cold."
- dōñ Le-nai-yūn-dil-la-te† hai-yaL-ûñ kût xa a-den-ne hai-yaL- 6
we will keep a fire And "All right," she said. And
burning."
- ûñ kût min-ta-yī-dûk nō-ya-xon-niL-ten hai-yaL-ûñ ya-nes-tetc
in the hall they left him. And they went to
bed.
- hai-yaL-ûñ xū-Le-dūñ Lū-wūñ tce-niñ-yai sai-kit-diñ-ûñ-kya 8
And in the one of went out. She was surprised
morning them to see
- tsel-liñ tce-in-diL-^ûx hai-yaL-ûñ ye-na-wil-Lat xon-ta me-teiñ
blood outside the door. And she ran in the house inside.
- hai-yaL-ûñ a-den-ne mit-dai-ûk tsel-liñ hwa-ne hai-yaL-ûñ 10
And she said, "Outside blood nothing And
but."
- in-na-xōs-an min-ta-yī-dûk ye-xoñ-ûñ-hit ûñ-kya dō-tce-xō-
they jumped up, hall when they ran in. They he was
saw
- le-nei hai-yaL-ûñ ya-win-tewū hai-yaL-ûñ hai teiñ-kya-ō-we 12
gone. And they cried. And the largest
- a-den-ne dō-wit-tewū-we-he hai-yaL-ûñ xōt-detc aL-teit-den-ne
said, "Don't ery." And her sister she told,

*Told at Hupa, June 1901, by Oscar Brown.

† A plural form, rather unusual. The dual, Le-nūn-dil-la-te, is more frequent.

- xōte a-na-dil-le hai-yaL-ûñ kût xōte a-an-na-ya-dil-lau hai-yaL
 "Good fix your- And good they fixed them- And
 self." selves.
- 2 hai tsit-tsē-ye a-ya-xōL-teit-den-ne niñ eñ sin-dañ hai-yaL-ûñ
 the youngest they told, "You stay." And
 kût na-ya-xō-teL-xa tō-teiñ xot-da-na-ya-xōL-xa hai-ya-hit-
 they tracked him. Toward down they tracked him. And
 the river
- 4 djit-ûñ yī-man na-na-ya-xon-niL-xa-ei hai-ya-hit-djit-ûñ yī-
 then the other they found his tracks. And then
 side
 man-ne-yī-dûk ye-xō-lan ya-xō-wiL-xaiL min-ne-djō-xō-miL
 across and up they saw; going along they After a time
 to the east tracked him.
- 6 ûñ-kya kis-tseL-tse hai-yaL a-xōL-teit-den-ne xa xō-licte
 they heard pounding. And she told her, "Come, hurry,
 de-xō-tse-xûn-diñ ya-wit-dil-lit ûñ-kya Lit tee-nauw nil-lin-ne
 he is close by." As they were they smoke coming by the creek
 going along saw out
- 8 yit-da-teiñ hai-yaL hai-ya ya-wit-dil-lit ûñ-kya nes-kiñ me-
 down. And there as they were they saw Douglas at
 going along spruce
 kin-diñ Le-na-wil-la hai-yaL-ûñ hai-ya ya-nin-deL ûñ-kya
 its butt a fire was. And there they went. They saw
- 10 hai-ya xûL wûn-na-is-ya-xō-lûñ nûn-dil mit-ta-diñ hai-yaL
 there load he had fixed snow in. And
 na-a-ya-dis-tsel hai-ya ûñ-kya tsel-liñ na-ya-dû-wil-waL-ei
 they warmed There they saw blood scattered about.
 themselves.
- 12 hai-yaL-ûñ hai teiñ-kya-ō-we a-den-ne xa wiñ-yaL ded-dōx-
 And the largest said, "Well come on. He is
 xōx-xōw xûn-diñ hai-yaL-ûñ kût teit-des-deL teñ-wit-dil-lit
 around here close by." And they went. As they were
 going along
- 14 ûñ-kya kī-ye Lit tee-nauw hai-yaL-ûñ xōt-dete aL-teit-den-ne
 they saw again smoke coming And her other she told,
 out. sister
 dō-nil-git-he-ne hai-yaL-ûñ xōts-tsin-ne-wan teit-tes-deL hai-
 "Don't be afraid." And carefully they went.
- 16 yaL-ûñ kût xon-ta me-xûn-diñ ya-nin-deL-hit ûñ-kya teit-
 And house close to when they came they heard
 dil-wauw-tsû hai-yaL-ûñ hai teiñ-kya-ō-we a-den-ne na-nin-tse
 talking. And the oldest said, "Two I hear."
- 18 hai-yaL-ûñ xōt-dete aL-teit-den-ne dō-nit-dje-tel-tsit-ne Liñ
 And her sister she told, "Don't get excited." Dog-
 skin

- te ûñ-kya na-nū-wil-xût hai-yaL-ûñ hai teiñ-kya-ō-we
 blank- they hanging for door. And the oldest
 et saw
- a-den-ne ke xon-ta me-teiñ te-sūw-iñ hai-yaL-ûñ ûñ-kya 2
 said, "Well house into I am going And she
 to look." heard
- kyū-wiñ-xoi-yan a-den-tsu yañ-a ke-tse dō-de-dū-wit-tûñ hai-
 the old man she heard "Why do penis, why don't you cook?"
 say, you sit there;
- yaL-ûñ a-ya-teon-des-ne na-nin-tse hai-yaL-ûñ hai teiñ-kya 4
 And they thought, two they And the largest
 heard.
- ō-we nō-na-wit-tse-diñ tein-niñ-ya-hit xoñ-ta me-teiñ tee-
 the doorway when she went to house into when
 teñ-iñ-hit ûñ-kya kyū-wiñ-xoi-yan na-teiL-tsiL Lū-wûn-niñ 6
 she looked she saw the old man moving as he alone
 sat
- ke-teiL-na ke-kai xoi-ū sūx-xûñ hai-yaL-ûñ La-ai-ūx hai
 cooking, thigh in front lying And really the
 of him in basket.
- teiñ-kya-ō-we xon-ta ye-teū-wil-Lat hai-yaL-ûñ hai kyū-wiñ- 8
 largest house ran in. And the old
- xoi-yan in-na-teis-Lat hai-yaL teūw-La teon-des-ne miL na-
 man jumped up and "Let me he thought then she
 run out,"
- niL-kis xoi-ye-kil-xût-de-ka hai-yaL-ûñ hai Lū-wûñ kûñ 10
 struck him in his throat. And the other one too
- ye-teū-wil-Lat hai-ya-hit-djit-ûñ kil-dje-xan-yai hai-yaL-ûñ
 ran in. And then there was a fight. And
- ya-xō-seL-wen hai-ya-hit-djit-ûñ Le-na-ya-kyū-wil-lau hai-ya 12
 they killed him. And then they gathered up their
- xō-ta mit-tsin-ne dañ xōw tein-neL-yan hai-yaL-ûñ a-tiñ
 father his bones. Already it he had eaten him. And all
 seems
- dī-hwō-ne-en xō-wûñ da-ya-dū-wiñ-an dī-hwō tsel-ne-wan- 14
 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-date-ne-en na-dī-yau-ne-en a-tiñ-ka-ûn-te hai teiL-an min- 16
 shells, dentalia everything that he had
- Lan-ne hai-yaL-ûñ xûL ya-is-tewen hai-ya-hit-djit-ûñ ya-na-
 every- And load they made up. And then they
 thing.

- ya-kiñ-en Lū-wūñ hai xō-ta-ne-en ya-na-wiñ-en na-ya-wit-dil
 carried it One of the father used carried. They went along.
 away. them to be
- 2 hai-yaL tō-diñ tce-na-nin-deL yī-man na-na-ya-nin-deL xon-
 And to the they came down. The other they arrived.
 side
- ta-diñ na-ya-in-deL hai-ya-hit-djit-ûñ yis-xûñ-hit xōtc 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
 ûñ na-ya-del-tse
 they lived as before.
- hai-ya nōn-dik
 Here is the end.

TRANSLATION.

Liteūwdiñ yadelTse.—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.

Xonsadiñ Kûntewiltewil.*—Xonsadiñ Young Man.

- | | | | | | |
|--|------------------------|--------------------------------|----------------------|--------------------------------|--|
| | xon-sa-diñ Xonsadiñ | kûn-teū-wil-tewil young man | mis-kût to Miskût | kûn-teū-wil-tewil young man | |
|--|------------------------|--------------------------------|----------------------|--------------------------------|--|
- 2 a-den-ne xon-ta na-seL-te mis-kût kûn-teū-wil-tewil a-xōL-
said, "Houses let us Miskût young man always
go to."
- tein-ne xa teit-den-ne niL-tûk-a-lai Le-neL-te yis-xûn-de
said it. "Very he said. "NiLtûkalai let us meet tomorrow
well,"
- 4 xû-Le-dûñ hai-yal yis-xûñ-hit kût teit-tes-yai mis-kût miL
morning." And next morning he went Miskût from.
niL-tûk-a-lai xa-is-yai tin tein-neL-en dō-tin-nauw-xō-lûñ hai-
To NiLtûkalai he came The he looked at. He had not gone along.
up. trail
- 6 ya-miL kit-ta-diñ tein-nes-dai sa-a ya-wiñ-a-hit yeū yī-sin-
And in the brush he sat down. A long when he way up
time had sat down
- teĩñ yei kiL-na-dil wil-dal-lei tin yī-sin-teĩñ La-ai-ūx kes-
the he a wolf coming trail up. Really he
hill saw along
- 8 Lat-dei hai-yō kyū-wante kis-xan dō-wiñ-sa-ai-miL xon-niñ
climbed that stump standing It was not long his face
up he saw there.
- tce-na-niL-kait-dei hai ûñ-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 dī-hwō-ōw xō-dje-diñ teū-wa-al-lei yī-sin-tein La-ai-ūx
came down. Some- in front of he carried along up. At once
thing himself
- hai-yal xō-kai teit-tes-yai yeū hai-ya ûñ-kya ya-wiñ-a
then after him he went there where he saw him sitting.
- 12 hai-yal a-den-ne da-ûñ-diñ yauw-hwai hai-yal mis-kût kûn-
And he said, "A long I have been And Miskût
time sitting here."
- teū-wil-tewil a-den-ne hwe niñ na-tse nei-yai xwed-ûñ nū-
young man said, "I you ahead of came. How you

*Told at Hupa, July 1901, by Mary Marshall.

- wil-la-ne-en hai ke-siñ-qōtc-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- 2
that. That with house we will And they went on. After
visit."
- nē-djō-xō-miL a-xōL-tcit-den-ne ke a-dit-tciñ nûl-lūw hai-ya-
a while he said to him, "Come on put it." And
yourself
- miL xō-tciñ nō-nil-lai hai-yaL xō wûn-na-is-ya dō-he-xōL- 4
on him he put it. And in vain he tried. He did not
din-nū-wiL-a hai-yaL tcit-tes-deL tee-wil-lin-tciñ hai-ya-miL
know how. And they went on to mouth of And
Redwood creek.
- mī-ye xoi-yal-weL hai-yaL xû-Le a-den-ne xon-sa-diñ kûn- 6
under they camped. And at night said Xonsadiñ
- tcū-wil-tewil ke sin-dañ ke hwe xon-ta na-hwa hai-yaL
young man, "Come you let me house visit." And
stay,
- a-dit-tciñ nō-na-nil-lai xe-e-wiñ-qōtc-ei-tsū xō-Lûk-kai tes-yai 8
on himself he put it. He heard him lope away. Dawn it came
- miL nûn-dûk-qōtc-tsū hai-ya-miL a-den-ne La kyū-wiñ-ya-
when he heard him And he said, "One man
lope back.
- in-yan* neiL-iñ hai-yaL yis-xûñ-hit tcit-tes-deL tee-wil-lin-diñ 10
I looked And in the they went on. At the mouth
at." morning of the creek
- tee-nin-deL-hit kyū-wiñ-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-wiñ-yai xon-ta La-xōn-ne-en na-des- 12
And really he went in the house. So much he that he
mourned
- dûk-qōt hai-yaL a-ya-den-ne wiL-dûñ eñ ne-hwûn-^ûx a-in-
rolled And they said, "Yesterday all right he
around.
- te-ne-en hai-ûñ xû-Le kyū-wiñ-ya-in-yan mûk-kût tce-niñ-yai 14
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-diL hai-yaL a-xōL-tcit-den-ne 16
finished then he said, "Let us go And she said to him,
filling the home."
grave

* An expression which means to cast the "evil eye."

† "Some way he did" is the usual euphonistic form for he died.

- hai ūn-na-man dō-ne-hel-weL-te dau teit-den-ne dō-xō-liñ-
 "That notwith- you may stay." "No," he said, "I will not
 standing
- 2 hweil-wil La-ai-ūx na-dō-weL-din-tse hwe hwō-mal-yō da-xō-
 stay over Really I am becoming my friend he
 night. lonesome for
- 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-hwa ke niñ na-
 camped. After night he said, "Let me go back; come, you go
 nūñ-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-teiñ 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 dōñ ūl-le-ne hai-yaL xa-a-
 And he told him, "This do it." And that
 way
- 8 teil-lau hai-ya-hit-djit-ūñ kūt teit-tes-yai hai-yaL tsē-diñ
 way he And then he started. And grave
 showed him. place
- xon-niñ xa-wes-a hai-yaL dje-wil-kil hai tsē na-dil-tewūñ
 his face he peeped And he tore away the fence. Eating
 out.
- 10 xon-ta me tsū hai-yaL dūn-Lūn-hwō hwa-ne na-na-wiñ-an miL
 house in he And a few things only he had when
 heard. taken down
- teū-wil-daL-tsū hai-ya-miL da-teit-dū-win-Lat is-dō nō-na-xon-
 he heard him And he started to run. Nearly he caught
 coming.
- 12 niL-tin-ne-en hai-ya-miL min-na-na-wil-lūw mit-de-na-kil-lai
 up with him. And he thought about it. He touched it.
 hai-ya-miL La-ai-ūx ya-wūñ-xūts-sil-len na-iu-dī-ya-yei hai
 And really he nearly flew. He got back where
- 14 Lū-wūñ tsi-da-diñ hai-ya-miL a-den-ne teū-hwiL-kin-ne-en
 the other was And he said, he nearly caught me.
 one sitting.
- hai-ya-miL xoñ mit-diL-wa a-dit-teiñ 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-dit-dūñ na-il-diL-Lat a-tiñ-xō-ūñ-te
 he ran back up. And soon he came Everything
 running back.
- na-na-wiñ-ūñ-xō-lan hai-ya-miL yis-xūñ-hit na-tes-deL hai-
 he had taken down. And next morning they started
 back.

ya-miL a-den-ne hai xon-sa-diñ kûn-teû-wil-tewil na-nin-ne
 And said the Xonsadiñ young man, "Both of us
 ne-hē-te miL xon-ta na-wit-dil-lil-te hai-yaL na-in-deL-ei.
 we will With houses we will visit." And they got back.
 own it. it

hai-ya nōn-dik
 Here the end.

TRANSLATION.

Xonsadiñ Kûntewiltewil.—Xonsadiñ Young Man.

A young man who was living at Xonsadiñ said to a young man living at Miskût, "Let us go visiting." "Very well," said the Miskût young man. "Tomorrow then we will meet at Niltûkalai," said the Xonsadiñ young man.

The next morning the Miskût young man climbed the hill to Niltûkalai 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 Miskût 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 Miskût young man when he came along. "No," said the Miskût 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 Xonsadiñ young man said, "Come, dress up in it."* He put it on him but the Miskût 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 Xonsadiñ 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.

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 *kitdōñxoi** 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."

* *Kitdōñxoi* 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.

Datewindiñ Xonañswe.*—Gooseberry-place Brush Dance.

| | | | | | | |
|----------------------|-------------------|----------------|-----------------------|----------------------|------------------|---------------|
| da-tewin-diñ | xon-na-is-we | na-nin | keL-tsan | yeū | min-tsit-da | |
| Gooseberry- place | brush dance | two | maidens | way | roof | |
| da-nō-nin-deL | hai-yaL | ye-kiL-taL | na-nin | xō-is-dai | dō-ya-xōL | 2 |
| they sat. | And | they began | two | men | they did not | |
| | | to dance, | | | | |
| tsit | hai-yaL | xū-Le-ei-miL | a-ya-den-ne | xūn-nai | tai-din-nūñ | |
| know. | And | after midnight | they said, | "Friend, | let us drink | |
| | | | | | water." | |
| xa | teit-den-ne | hai Lū-wūñ | hai-yaL | teit-tes-deL | tō-teiñ tū | 4 |
| "All | said | one of them. | And | they went | to the | |
| right," | | | | | river. | |
| wim-mā | yī-nūk | teit-tes-deL | hai-yaL | xō-is-dai | na-nin nō-xō | |
| Along the | south | they went. | And | men | two | fell in |
| shore | | | | | | |
| niñ-ūñ | ūñ-kya | hai-yaL | yī-nūk | ya-xō-tes-lai | yeū nō-tañ-a-diñ | 6 |
| with | they saw. | And | south | they took | Way | at Nōtañadiñ |
| them | | | | them. | up | them. |
| miL | xō-niñ | ya-is-loi | nax-xūl-len | miL | hai-ya-miL | nai yī-dūk |
| then | their | they | two deer-skins | with. | And | across up the |
| | faces | wrapped | | | | hill |
| ye-ya-xō-lai | yeū | kī-yan-ne-ke† | kai | na-ya-xon-nil-lai-ei | hai-yaL | 8 |
| they took | Way | Kiyaneke | along | they took them. | And | |
| them. | up | | | | | |
| djie-tañ-a-diñ | ya-xō-wil-lal-lei | xas-lin-diñ | kai | ye-ya-xō-la-yei | | |
| Djictañadiñ | they took them | Xaslindiñ | along | they took | | |
| | along. | creek | | them. | | |
| hai-yaL | kūt | a-dū-wūñ | ya-teL-wis | xoi-kya | tsik-ke | ya-te-mite 10 |
| 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 | Leldiñ | across | they took them. | Southfork | | |
| them along. | | from | | | | |
| tein-teiñ | kai | ye-ya-xō-lai | ya-te-it-tewū | xoi-yal-wil-lil | hai-ta | 12 |
| creek | along | they took | They cried along. | They camped | Those | |
| | | | | along. | places | |

* Told at Hupa, July 1902, by Mary Marshall.

† The name of a creek.

- yin-neL-iñ ya-xoi-iL-tewe hai tsel-ne-wan ya-wit-tewai hai-ta
 to see they made them where red obsidians were buried. Those
 places
- 2 kil-La-xûn niL-sai ya-sil-lai min-nē-djō-xō-miL ya-nin-deL-ei
 venison dry was placed. After a time they got there.
- Lan xon-ta sa-an tai-kyūw ta ya-sil-lai hai-yaL kût teit-del-se
 Many houses were Sweat- too were And they lived
 there. houses there. there. there.
- 4 min-nē-djō-xō-miL ya-kyū-win-tsit kit-ta-ya-wiL-tsit hai-ya-
 After a time they pounded They soaked the meal. And
 acorns.
- miL tsâm-mes-Lōn xō-teiñ tce-ya-niñ-yai tō-diñ tsis-dī-yûñ-
 a woman to them came at the She was
 river.
- 6 xō-lan xō-teiñ ya-xûn-neūw din-nûñ-xûn-neūw-hwûk a-den-
 old. To them she talked Hupa language way. She
- ne hwe kûn-na hwîn-nū-wil-ten da-xûñ-hwō-dûñ wūw-tewiL-dûñ
 said, "I too was brought long time ago, when I was
 here growing.
- 8 hwim-mite-dje-ē-din hwe na-teL-kyō kût eñ hai-yōx a-ya-in-
 My children as I are so big. That is the way they always
- nū kin-na ta ya-deL-tse kût wōL-din-tañ min-nē-djō-xō-miL
 do. Yurok too live here. You will get After a time
 women used to it."
- 10 mitc-dje-ē-din ya-is-tewen kī-la-xûte nax xai hai-yaL xōL-
 babies they had; boys both children. And they
- ya-xō-il-lik hai tsel-ne-wan hai wit-tewa-ta min-nē-djō-xō-
 told them the red obsidians the they are After a
 buried places.
- 12 miL-ûñ xōL-ya-xō-wil-lik hai da-xwed-dûk ya-xō-qōt ta hai-
 time they told them how they stick too.
 them
- yaL kût xōL-yai-din-ne-wiL-a kil-La-xûn kin-niñ-yan-nei tee-
 And they learned. Deer to feed
- 14 ke-ī-yauw hai-ya yī-man-teiñ ya-a-qōt 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-xōs-dûk-qōt-de hai-
 And they said, "Why wouldn't if we stuck them?"
 it work
- 16 yaL a-den-ne hai Lū-wûñ xa kût nas-deL hai mitc-dje-ē-din
 And said one of "Very They those children.
 them, well." began to
 walk

- hai-yaL-ûñ La wil-weL tai-kyūw ye-tecū-win-deL hai kit-dōñ-
 And one evening sweathouse went in those kitdōñ-
 xoi* hai-ya-hit-djit-ûñ ya-xōs-qōt tai-kyūw me-tein hai-ya- 2
 xoi. And then they stuck sweathouse inside. And
 them
- hit-djit-ûñ xō-teiñ ya-xûn-neūw dau kī-ye xō-teiñ na-ya-
 then to them they spoke. No Again to them they
 reply.
- xûn-neūw dau da-xûn-hwō-dûn-xōw xō-de-wiñ-eL hai-ya-hit- 4
 spoke. No Long before they were dead. And
 reply.
- djit-ûñ xō-licte xûL wûn-na-is-deL tsel-ne-wan hwa-na ya-ya-
 then quickly loads they made ready. Red obsidian only they
- kiñ-en da-na-xō-dū-wiñ-an hai-ta xoi-na-yal-wil-lil hai da- 6
 brought They ran back. Those they camped along where
 away. places
- xûñ-hwō xoi-yal-wil-lil-ta hai-ta tsel-ne-wan xa-na-ya-wit-
 before they had camped. Those red obsidian they dug up
 places
- tewal yū-din-ne-miL-ûñ na-in-deL ye-na-wit-ya-hit ya-wiñ-eL 8
 along. Finally they got When she went in they were
 back. sitting there.
- xe-e-ya-xō-wit-meL† hai-yaL hwûn-tewiñ miL Lū-wiñ-ten
 They had thrown away And "My mother," with she addressed
 part of themselves. her.
- hai-yaL-ûñ a-den-ne hai doi-kyū-wil-le ī a-den-ne dūn-da-ûñ 10
 And said that old woman, "Eh," she "who was
 said, that
- nit-tewiñ-^âx a-hwiL-teit-den-ne hwe-eñ dōñ dūn-Lûñ-hwō-diñ
 ill spoke to me? I was that several
- me-nûn-dī-ya hai hwū-wûñ ke-wū-tecō-xōL-ten hai-yaL a-xōL- 12
 years ago. That from me somebody hid." And she said
 one
- tcit-den-ne hwe dōñ nauw-dī-yai hai-yaL-ûñ xō-wa-iL-da
 to her, "I have got back." And she handed her
- mite-dje-ē-din hai-yaL-ûñ kût teōn-tewit hai-ya-hit-djit-ûñ 14
 the child. And she took it. And then
- tecō-xō-wil-lik a-tiñ hai da-xwed-dūk na-is-deL hai-yaL-ûñ
 she began to every- how they had Then
 tell them thing travelled.

* Kitdōñxoi 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 kitdōñxoi.

† They had cut their hair as a sign of mourning for the dead.

- e-il-wil-miL min-ta-kai din-dai mite-tewō* de-in-ne hai kī-la-
 when it was in the flint its grandmother he used that boy.
 night woodroom to imitate
- 2 xûte dō-he kyū-wiñ-ya-in-yan-ka a-nū-wes-te xōñ mik-kyā-
 Did not human-like appear. Fire away
 teiñ din-nūñ hwa-ne ya-a-a xō mal-yeōx-a-ya-il-lū yū-din-
 from facing always he used In they tried to take
 to sit. vain care of him.
- 4 nē-miL-ûñ xōte kī-la-xûte-kyō sil-len-nei hai-yaL-ûñ me-ya-
 Finally quite boy large he became. And they did
 dzes-la me-la-ta min-nē-djō-xō-miL tin nan-deL-ei min-nē-
 not like some of After a time trail they went For a
 him them. back.
- 6 djō-xō-miL na-na-in-dil xō-is-dai ya-sil-len miL min-nē-djō-
 while they came back. Men they had then after a
 become
 xō-miL dō na-ya-nin-deL.
 time they did not
 come back.

hai-ya nōn-dik
 Here is the end.

TRANSLATION.

Datewindiñ Xonaiswe.—*Gooseberry-place Brush Dance.*

One time they had a Brush dance at Datewindiñ. 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, "Xūnai, 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 Nōtañadiñ they stopped and wrapped the girls' faces in double deer-skin blankets. Leaving the river they took them up Kīyaneke creek. When they had crossed Djictañadiñ and Xaslindiñ creeks, the girls began to fear for

* Dindai mitewō is the name of a bird whose night call is imitated by the kitdōñxoi.

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.

Mimedakût Kyūwintsit.*—*At Mimedakût She Pounded Acorns.*

| | | | | | | |
|----------------|--------------------------|---------------------------|------------------|---------------------|-----------------|--------|
| mī-me-da-kût | kyū-win-tsit | hai | tsūm-mes-Lōn | hai-yaL | mitc- | |
| At Mimedakût | was pounding | that | woman. | And | the | |
| | acorns | | | | | |
| dje-ē-din | xon-nat | naL-qōl | hai-ya-miL | xoi-na-se-il-de-qōl | xe- | 2 |
| baby | around her | was | And | on her it kept | She | |
| | | creeping. | | crawling. | | |
| e-na-iL-kis | na-diñ | xe-e-na-iL-kis | hai-ya-miL | tsim-ma-xō-win- | | |
| kept pushing | Twice | she pushed it | And | the noise stopped. | | |
| it away. | | away. | | | | |
| sen | hai-yaL | na-kyū-win-tsit | hai-ya-miL | na-teñ-en | a-dū-win-na | 4 |
| | And | she pounded | And | she looked | behind herself. | |
| | | again. | | | | |
| dō-xō-le-ne | hai | mitc-dje-ē-din | hai-ya-miL | 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 | hwe-eñ |
| at evening | came home | the | man. | And | she said, | "I, |
| hwū-wūn | nō-xōs-le-e | mitc-dje-ē-din | hai-yaL | yōn | nō-niL-kas | 8 |
| from me | is lost | the baby." | And | back of | he threw | |
| | | | | fire | | |
| hai | kiL-La-xūn | hai | kin-niñ-in-ne-en | a-dit-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- ^a x | hai | xon-ta | mik-kin-diñ | 10 |
| out. | Until morning | he ran | The | house | at its base | |
| | | around. | | | | |
| hit-djit | na-iL-tsan | hai-ya | ūñ-kya | tce-il-qōl-e-xō-lan | hai-ya-miL | |
| 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-miL | nō-dū-win- | | | 12 |
| he tracked it. | It had crawled along | After a while | it had made a | | | |
| | he saw. | | | | | |
| taL-xō-lan | tciL-tes-ya-ye-xō-lan | tciL-tsan | 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.

- lûn-diñ kī-ye teit-tes-ya-ye-xō-lan na-in-nel-le-xō-lan a-de-xûñ
place Again he had travelled he saw. He played he saw. Fasting
- 2 teit-te-in-nauw min-nē-djō-xō-miL tsiL-tiñ tcis-tcwiñ-xō-lan
he travelled. After a time a bow he had made he saw.
min-nē-djō-xō-miL Le-na-nil-la-xō-lan min-nē-djō-xō-miL kī-
After a while a fire he had built After a while he saw.
- 4 yats da-siL-ten win-te-xō-lan hai tcū-wiñ-yan teit-te-it-tewū
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-hwō win-te
that man. All the time for him he left some- cooked
thing
- 6 mik-ke-nes ta min-nē-djō-xō-miL xōtc tcū-wiñ-kya-ō-we-xō-
squirrels too. After a time quite large he had become he
lan min-nē-djō-xō-miL kiL-La-xûñ tcis-se-teL-wen-e-xō-lan
saw. Finally deer he had killed he saw.
- 8 hai-yaL hai tcū-wiñ-yan teit-te-in-nauw-xō-lan teit-te-it-tewū
And that he ate. He always travelled he saw. He cried as he
went
hai xō-is-dai min-nē-djō-xō-miL de-xōt-tsit teit-te-nauw-we-xō-
that man. After a time short time he had gone along he
before
- 10 lan min-nē-djō-xō-miL xûn-diñ tsis-len na-kyū-wiñ-a-we-tsū
saw. After a time close he got. Singing he heard.
kiL-dik-kik-kyō ta da-e-iL-te xon-na min-nē-djō-xō-miL
Woodpecker heads too were on a for him. After a time
stick
- 12 de-de-xō-man-tciñ-^{ûx} na-kyū-wiñ-a-tsū deûk a-den-tsū
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.

| | | | | | |
|----------------------------|--------------------------|---------------------------|-----------------------|----------------------|---------------|
| hai-yaL | min-nē-djō-xō-miL | a-teon-des-ne | e-wak | xa-te-he | |
| | After a time | he thought, | "Poor fellow, | never mind, | |
| hwe-na-teōL-xe | hai-yaL | xon-na | teū-win-da | hai-yaL | xō-na 2 |
| let him catch up with me." | And | for him | he waited. | And | he over- |
| niL-xa | hai-yaL | a-xōL-teit-den-ne | Lax | ai-ne-sen | dik-gyūñ |
| took him. | And | he said to him, | "Without reason, | I thought | here |
| miL in-ta-na-wit-ya-te | dau | teit-den-ne | niL-te-sē-ya-te | sai-kit- | 4 |
| from he would turn back." | "No," | he said, | "I will go with you." | He saw | |
| diñ-ūñ-kya | xon-nā-tūñ-ta | kī-yauw-med-dai* | te-le-ne-xō-lan | | |
| with surprise | his eyebrows | woodpecker color | had become. | | |
| hai-yaL | a-xōL-teit-den-ne | xa dōñ | a-dō-xa | na-nūñ-ya | hai-yaL 6 |
| And | he told him, | "All right for your stuff | | go back | and |
| hwiL-te-siñ-ya-te | hai-yaL | na-tes-dī-yai | hai | xon-ta-diñ | na-in- |
| with me you may go." | And | he went back. | | At the house | he |
| dī-yai | sai-kit-diñ-ūñ-kya | xoñ me | tsis-tiñ | hai | xō-ūt-ne-en 8 |
| arrived. | He was surprised to find | fire- place | in lying | his wife used to be, | |
| xon-diñ | xō-kūt | ya-na-me-dū-wiñ-a | hai-ya-hit-djit | a-dei | hwa-ne |
| ashes | on her | piled up. | And then | his own things | only |
| mūx-xa | na-na-kis-le | kūt | tce-na-dī-yai | na-tes-dī-yai | ki-ye 10 |
| after | he felt. | | He went out | He went back | again. |
| hai-ya | xō-wūñ | na-in-dī-yai | hai-ya-hit-djit-ūñ | mū-xa-tce-xō-len | |
| There | to him | he came. | And then | incense root | |
| teū-win-tsit | hai-ya-hit-djit | miL | na-xō-wiL-me | hai-yaL | kūt 12 |
| he pounded. | And then | with it | he bathed him. | And | |
| kī-xūn-nai | ya-is-len | de-nō-xōL | yī-nūk-ka-yī-dūk | na-na-win-deL | |
| Kixūnai | both | From us | southeast | they are living. | |
| | became. | | | | |
| | | hai-ya | nōn-dik | | |
| | | Here | is the end. | | |

TRANSLATION.

Mimedakūt Kyūwintsit.—*At Mimedakūt She Pounded Acorns.*

A woman was pounding acorns at Mimedakūt. 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 Kixūnai.

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 Kixúnai. They are still living in the world to the southeast.

X.

Tōdiñ KeitLō.*—*By the River She Made Baskets.*

| | | | | | | |
|---|--|--|-----------------------------------|---|--------------------------|------------------------|
| kin-teūw-hwik-kût At Kinteūwhwikût | keL-tsan a maiden | tsis-dai lived. | tō-diñ At the river | ke-it-Lō she used to make baskets. | Lax Just | |
| xa-a-tiñ-win-te that she always did. | min-nē-djō-xō-miL After a time | kyū-wil-kyan she was pregnant. | kyū-wiñ-ya- Man | | | 2 |
| in-yan she never saw. | dō-teiL-tsis About it her mind | wūn-xoi-kyūñ went. | na-ī-ya After a time | min-nē-djō-xō-miL | | |
| teiL-tsan she gave birth to | tea-xūte a girl. | hai-ya-miL And | kût she took care of it. | mal-yeōx-a-teiL-lau After a | min-nē- 4 | |
| djō-xō-miL time | wiñ-kyā-ō she got big. | hai-yaL And | kī-ye again | na-kis-Lōn she made baskets at the river. | tō-diñ After | min- 8 |
| nē-djō-xō-miL a time | kī-ye again | kyū-wil-kyan she was pregnant. | hai-ya-miL And | xō-djōx more | me- she | 6 |
| dzes-la hated | hai that | mitc-dje-ē-din baby. | kī-ye Again | teiL-tsan she gave birth. | hai That | mitc-dje-ē-din baby |
| kī-la-xūte a boy. | hai-yaL And | dō-mal-yeōx-a-teiL-lau she did not take care of it. | hai-ya-miL And | hai that | tea- 8 | |
| xūte girl | mal-yeōx-ai-il-lū always took care of | hai her brother. | xoik-kil After a time | min-nē-djō-xō-miL After a time | xō-xūñ- she got | |
| xōs-le married. | hai-yaL And | teit-tes-yai she started. | teit-teL-ten She took along | hai that | tea-xūte girl. | hai The |
| kī-la-xūte boy | eñ it was | xe-e-wiL-waL she threw away. | yī-tsin Down | din-nūn-diñ the face of the hill | miL-xot-da- with she | |
| kīL-waL dropped down | xea-kai basket | me in. | hai-yaL And | aL-teit-den-ne she told, | xa-e "Come along," | hai that girl. |
| hai-yaL And | dau "No," | dū-wen-ne she said. | win-tewū She cried. | hai Her | mik-kil for | wūñ she cried. |

*Told at Hupa, July 1901, by Mary Marshall.

- hai-yaL wûn 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-niñ-kût-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 xûte is-dō yis-xûn-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-niñ-diñ sil-la hai kyū-wit-dī-yûn-te yis-xûn-hit
 I wish by our heads would that we shall eat." In the
 be lying morning
- 6 tee-ya-in-sit-hit te me ûñ-kya sis-tete hai-ya-miL ya-xon-
 when they blanket in they saw they were and ahead of
 woke up lying,
 nin-diñ ya-sûx-xûn kyū-wī-yûl hai-ya-miL hai-ya kyū-win-
 them lay food. And then they
- 8 yan La-xō xa-a-ya-tiñ-win-te min-nē-djō-xō-miL kût teū-wiñ-
 ate. Always they did that. After a time got
 kya-ō hai kī-la-xûte min-nē-djō-xō-miL a-den-ne is-dō
 big that boy. After a time she said, "I wish,
- 10 hwik-kil na-ke-dil-yai yis-xûn-de tein-dis-sit-hit nō-nin-diñ
 my brother, a string of to-morrow when we wake up at our heads
 dentalia morning
 sil-la yis-xûn-hit ya-xon-nin-diñ ya-sil-la La-xō-win-te xa-a-
 would In the at their heads they lay. Always they
 lie." morning
- 12 ya-ne hai-ya-miL hai mûk-ka e-il-lū min-nē-djō-xō-miL kût
 said that and it after happened. After a time
 wards
 na-is-ya hai kī-la-xûte hai-ya-miL a-den-ne hwik-kil is-dō
 he began that boy. And she said, "My I wish
 to walk brother,
- 14 yis-xûn-de tein-dis-sit-hit nō-nin-diñ tsil-tiñ sil-la hai-yaL
 to-morrow when we wake up at our heads a bow would And
 lie.
 kût sil-la hai-yaL kyū-win-nai-da teit-te-in-dil kī-yats teis-se-
 it lay And to hunt they travelled. Birds he
 there.
- 16 il-we min-nē-djō-xō-miL kût xō-is-dai tsis-len hai-ya-miL
 killed. After a time a man he became. And
 kiL-La-xûn teis-se-tel-wen hai-yaL hai tsûm-mes-Lōn tsis-len
 deer he killed. And woman she
 became.

- a-tiñ xa-ûn-te de-wim-men ya-xō-xon-tau hai-ya-miL me-diL-wa
 With that kind was filled their house. And in turn
 everything
- da-tce-it-da Lōk wûñ tiñ-ûn-Lûñ tce-e-xauw kī-ye hai 2
 he fished salmon for. Many he used to Again that
 catch.
- xa-ûn-te de-wim-men hai-yaL kin-nal-mats ya-is-tewen kī-yats
 kind was filled with. And cribs of hazel they made. Birds
- niL-tsai min-Lûñ kin-na-kyū-wil-mats sil-len a-tiñ xa-ûn-te 4
 dry ten cribs there Every- that kind
 were. thing
- de-wim-men dō-na-ya-iL-tsis. hai ya-xwûn-tewiñ min-nē-djō-
 was filled. They never saw their mother. After a
- xō-miL kin-na-is-lal hai keL-tsan yis-xûñ-hit xû-Le-dûñ 6
 time dreamed that maiden. Next day in the
 morning
- ye-na-wit-yai hai kûn-teū-wil-tewil hai-ya-miL a-den-ne
 came in that young man. And he said,
- hwe-eñ hai-yûk kin-nauw-lal tū-wim-ma-teL hai-yaL hai 8
 "I this way dreamed a famine will be." And that
- keL-tsan kûn-na a-den-ne hwe kûn-na kin-nauw-lal hai-yûk
 maiden too said, "I too dreamed that way."
- hai-ya-miL kût tū-wim-ma dûn-Lûñ-hwō-diñ me-nûn-dī-yai 10
 And there was a several years.
 famine
- hai-ya-miL kût nō-te-dûk-kait min-nē-djō-xō-miL xû-Le-dûñ
 And people began After a time one morning
 to starve.
- min-ta na-xûs-din-na-tsū teûk-qal ûñ-kya djō teit-den-ne 12
 in the moving she heard. Walking she found "Here," she said,
 hall it was.
- nik-kil òn-tewit hai-ya-miL teōn-tewit ye-teū-wil-da hai-yaL
 "your take." And she took it. She carried And
 brother it in.
- kī-ye La ye-teū-wil-da yū-din-ne-miL min-Lûñ ye-wiñ-yai hai 14
 again one she carried in. Finally ten came in those
- xō-mite-dje-ē-din hai-yûk ûn-Lûñ xō-lan hai-yaL teō-nal-tsit
 her children. That many there And she knew
 were.
- xwûn-tewiñ hai keL-tsan hai-yaL na-mûk-ka-diñ ye-teū- 16
 her mother that maiden. And last of all came
- win-yai hai xō-xûñ hai-yaL a-den-ne hai tsûm-mes-Lōn
 in her husband. And said that woman,
- na-in-dī-yai nō-te-dûk-kai-teL hai-yō nik-kil-xai hai-yaL 18
 "They came They were about those your brothers." And
 back. to starve,

- a-tcon-des-ne e-wak ma-kyūw-kit xō-licte hai-yaL ma-kiL-kit
she thought, "Poor I better feed quick. And she fed the
things, them little one.
- 2 a-tiñ xō-licte kyō-yūñ teit-den-ne tein-nel-git hai kûñ-
"All quick eat," she said. She was afraid of that
- teū-wil-tewil wil-weL-miL na-in-dī-yai ye-kiñ-en kiL-La-xūn
young man. At night he came back. He brought in a deer.
- 4 hai-yaL a-den-ne hai tsūm-mes-Lōn tse-dī-ya hwōw-xai
And she said, that woman, "I am glad my boy
kē-yūn-te hai-ūñ dō-tcō-xō-neL-en tce-na-in-dī-yai a-dūx-xūñ
I am going Then he did not look at her. He went back out. Fasting
to eat."
- 6 yis-xūñ-hit wil-weL tai-kyūw me tsis-daux hai-yaL kī- ɜ
the next day until night sweat- in he stayed. And again
house
- wil-weL-miL a-den-ne hai keL-tsan ye-nūn-dauw na-kiñ-yūñ
at night said that maiden, "Come in eat again."
- 8 hai-yaL dau teit-den-ne dī-hwō Le-na-kil-la-ne ka-de hai-yō
And "No," he said. "Things gather together. Pretty this
soon
- nō-xon-tau meū na-kis-qōt-te nō-xa tein-niñ-yai hai nō-ta
our house under he is going After us has come our
to poke. father.
- 10 hai-de mal-yeōx-a-nō-tce-il-lū hai-yaL ye-na-wit-yai hai keL-
That is always took care of us." And she went in the
the one
- tsan hai-ya-miL ta-kim-meL Lan xwa-ya-kiL-kit hai-ya-miL
maiden. And she made soup. Much she fed them. And
- 12 kyū-wiñ-yan ta na-dit-teL-waL Lōk ta teit-te-tewai xū-Le-ci-
acorns beside she emptied Salmon too she buried in At
down. several places.
- miL meū na-kis-qōt te-teiñ wiñ-a hai xon-ta hai tai-kyūw
mid- under he poked. Under went the house, the sweat-
night the water house
- 14 kûn-na yis-xūñ-hit tee-ya-in-sit-hit xon-ta ē-diñ ūñ-kya
too. Next morning when they woke up house without they saw
ya-is-tete hai-ya-miL teit-teñ-en hai tsūm-mes-Lōn dī-hwe-e
they lay. And looked about the woman. Nothing
- 16 dō-na-sil-kas hai-yaL xa-kyū-wiñ-hwe min-ta hai-ya ūñ-kya
was left. And she began to dig in the There she saw
hall.
- Lōk wit-tewa kyū-wiñ-yan ūñ-kya kûn-na na-ya-dū-wil-waL
salmon buried, acorns she saw too were lying there.
- 18 hai keL-tsan ā-ten
That maiden did it.
- hai-ya nōn-dik
Here is the end.

TRANSLATION.

Tōdiñ KeitLō.—*By the River She Made Baskets.*

A young woman, a virgin, who lived at Kintcūwhwikūt 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-

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 Kūnteūwiltwil, "Rifle in young man." He lives in the rifle below the Miskūt 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-Lûn | eñ | xō-ût | yī-tsin | kûn | nañ | min-Lûn | xō-ût | ya- | |
| Ten | there | his | west. | Too | there | ten | his | where | |
| | are | wives | | are | | | wives | | |
| nauw-diñ | teit-te-in-nauw | hai | xû-Le | teit-te-in-nauw | hai | eñ | | | 2 |
| he goes up. | He always goes. | That | in the | he always goes. | That | is | | | |
| | | one | night | | | the | | | |
| | | | | | | one | | | |
| hai yeū | yī-tsin | te | tce-in-nauw-diñ | wûn-na-ai-ya | hai | kiL-La- | | | |
| who way | west | in | where he comes | he hunts | the | deer. | | | |
| off | the | out | | | | | | | |
| | | water | | | | | | | |
| xûn tō | kût-teiñ | kiL-La-xûn | hai-ya | wûn-na-ai-ya | hai | a-den-ne | | | 4 |
| Water | on | deer | there | he always | Those | he calls | | | |
| | | | | hunts. | | saying | | | |
| wū! wū! | wū! | hai-ûn | min-Lûn | teis-se-iL-we | na-diñ | min-Lûn | | | |
| "wū wū wū." | Then | ten | | he always | Again | ten | | | |
| | | | | kills. | | | | | |
| teis-se-iL-we | hai-ûn | min-Lûn | ya-a-wūw | hai-ûn | ya-nauw-diñ | | | | 6 |
| he always kills. | Then | ten | he always | Then | the going up | | | | |
| | | | takes on | | place | | | | |
| | | | his back. | | | | | | |
| tciu-ne-iū-wūw-hwei | hai | xō-xon-tau-diñ | hai-ûn | La-ōx | da-de- | | | | |
| he always brings | | his house place. | Then | plenty | stand | | | | |
| them to | | | | of them | | | | | |
| il-ya | hai | xō-liñ-ke | hai | xōL-tsai-tau | hai | Lūw | hai-ûn | wa-im- | 8 |
| around | his pets, | the | lions, | the | rattle- | Then | he always | | |
| | | | | snakes. | | distributes | | | |
| mil ye-i-yan | hai | La dō-yī-da-le | hai-ya-miL-ûn | xō-kût | da-xō- | | | | |
| them. They | The one | never | And | on him | they | | | | |
| eat them. | apiece | satisfies | | | | | | | |
| | | them. | | | | | | | |
| ō-auw | yai-xoi-i-yan | mit-tis | hai-ûn | ye-xō-ne-iL-ye | hai-ûn | | | | 10 |
| jump. | They always | besides. | Then | they always eat | Then | | | | |
| | eat him | | | him up. | | | | | |
| tse-liñ | hwa-ne | noi-xwe-iL-Lū | hai-ûn | hai | me-tsis-yen | xō-xûn- | | | |
| 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.

- ne-en mâk-kût tce-in-ne hai tewal ya-iL-wûl hai-ya-miL
 used helps him. That frog always And
 to be clubs them.
- 2 dō-yūx-xō-il-lan hai-ya tse-liñ hwa-ne yī-tsin tce-in-nauw-
 they always quit. There blood only in the he always comes
 west
- hwei hai-ya-miL-ûñ nū-hwōñ na-yai-xoi-iL-tewe na-yai-xoi-iL-
 out. And good they make him. They brush
- 4 tewō-ig hai-ya-miL na-ne-iūw-hwōñ hai-ya-miL ya-nauw-diñ
 him And he gets well. And to the going
 together. up place
- na-ne-it-dauw-hwei hai-ya-miL hai-ya kī-ye hai-yûk a-nai-xoi-
 he always goes back. And there again that way they do
- 6 il-lū nū-hwōñ nai-xoi-iL-tewe-ei dō-iL-wût hai-yûk ai-xōL-en
 with Good they make him. Not all the that way they do
 him. time with him.
- dō-yūx-xo-il-lūñ dō-yī-da-il-le hit-djit-ûñ hai-yûk ai-xoi-il-le
 They quit him. They do not then that way they do
 get enough with him.

TRANSLATION.

The Cause of the Lunar Eclipse.

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.**

| | | | |
|--------------------------------|----------------------------|------------------|--------|
| yī-man-a-kyū-wiñ-xoi-yan | eñ tse ya-wiñ-an | hai-ûñ na-niL- | |
| Across the ocean old man | it stones picked up. | Then | he hit |
| | was | | |
| tseL il-teiñ dau ûñ-kya | hai-yal-ûñ kai-lūw | mûk-kût-de | 2 |
| them on each Nothing he saw. | And willow | its root | |
| other. | | | |
| ya-win-tan nō-niñ-ñas niL-tsai | hai-yal-ûñ ye-kil-wis | hai-ya-hit- | |
| he picked up. He whittled | dry. | And he bored a | And |
| it down | | hole. | |
| djit-ûñ da-na-dū-wiL-a | hai-yal-ûñ teit-dū-wiL-wis | sai-kit-diñ | 4 |
| then he set another | And he rolled it | He was | |
| on it. | between his | surprised | |
| | hands. | | |
| ûñ-kya Lit na-dū-wiñ-a | min-nē-djō-xō-miL | ûñ-kya xoñ tee- | |
| to see smoke come out. | After a time | he saw fire | |
| nim-mas hai-yûk-kañ | ā-dī-yau hai-yal-ûñ | ded xat a-ya-iL- | 6 |
| rolled out. That is the | it And now still | they do | |
| way | happened. | | |
| 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 anothor 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.**

- xai meûk a-ya-den-ne teit-tin-diL yī-na-teiñ hai-yaL xō
 Winter time they said they are from the And in
 coming south. vain
- 2 a-ya-den-ne da-xō-hwe-e a-kyō-le dī-hwō teit-tin-diL hai-yaL-ûñ
 they said, "Some way you do. Some- is coming." And
 thing
- a-ya-den-ne kût Lel-diñ tein-te-deL hai-ya-mil-ûñ Lel-diñ
 they said, "Already South- they have And Southfork
 fork come."
- 4 kyū-wiñ-ya-in-yan xō-ta-an me-dil-diñ hai-ya a-ya-den-ne
 Indians ran down to Medildiñ. There they said,
 dō-Lûñ-âx a-ya-tiñ hai-yaL-ûñ kût tein-te-deL me-dil-diñ
 "Nothing they do." And they came down to Medildiñ.
- 6 yī-nûk-ka-yī-man xoi-teL-weL hai-yaL hai-ya dī-hwō teō-ya-
 Above on the other they spent And there some- they
 side the night. thing
- te-xait dī-hwō sats dū-wan ta dī-hwō mite-tewan-tûL-tan
 bought, some bear hides, too, some fox hides,
- 8 ta min-na-xoi ta miL-teōL-walte ta xō-wa-ya-tel-lai tsel-tee
 too, coon hides too. Small axes they gave them knives
 ta hai-yaL-ûñ sa-win-den hai-yaL-ûñ dik-gyûñ xoi-teL-weL
 too. And they travelled. And right here they camped
- 10 sauw-tite-diñ† yī-nûk-ka-yī-man hai-yaL-ûñ tsin-te-tes-dil-deL
 Soektish place above on the other And we ran away
 side the creek.
- tse-meûk yī-de hai-yaL-ûñ sa-win-den hai-yaL-ûñ sik-kets-a-
 cañon down. And they went on. And (Bloody camp)
- 12 kût xoi-teL-weL hai-yaL-ûñ a-ya-den-ne sa-win-den hai-yaL-ûñ
 they spent And they say they went on. And
 the night.
- xot-tin-nan-diñ yī-man me-sit-te-deL xoi-il-kai-yī-de sa-win-
 at Martin's ferry across they went Bald hills down they
 along up. through

* 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-tite "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-ûñ 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 xōw diñ-kit-diñ ye-xōw me-nûn- 2
 After that time three about four or about years
 dī-yai miL a-ya-den-ne ta-des-la me-dil mû-wûñ nû-hwûñ-
 after they said, "Has come a boat ocean good place."*
 diñ hai-yaL-ûñ xoi-iL-kai-yī-de miL xō-wil-Lat kyū-wiñ-ya- 4
 Then Bald Hills from ran a man.
 in-yan hai-yaL-ûñ a-den-ne dī-hwō tin-diL hai-yaL-ûñ kī-yauw-
 And he said, "Some- is And Bird's
 thing coming."
 nōn-diL-diñ xoi-tel-weL hai-yaL-ûñ dik-gyûñ xō-teit-te-deL 6
 resting place† they camped. And here they came.
 hai-yaL-ûñ Lōk-yī-dit-til-le ta xō-wa-ya-tel-lai lit-tsō-wite
 And otter-skins they gave them blue beads
 wûñ hai-yaL-ûñ hai-de dûk-kai yī-nûk sa-win-den 8
 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 Medildiñ and told them that the strangers did no harm. They came down to Medildiñ 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 Sauw-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.

* Trinidad.

† French camp.

XIV.

*The Coming of White Men.**

- hai tcit-dûn tel-ate† mik-kya-teiñ tsī-yûn-tes-dil-deL
 The first time pack-train away from them we went.
 came
- 2 me-dil-diñ yī-dûk niL-ate hai-yaL xon-ta-tciñ na-kis-deL
 Medildiñ east they came. And houses among they came
 around.
- din-nūw mū-wit-wat-de yō-xai-xō-win-sen Lit-tsō-wite teim-
 Manzanita its flour they all began to buy blue beads
- 4 miL‡ hai xoi-dje ya-til-te-ta miL-wa-ya-kin-dil-lai me-la eñ
 with. Those their were strong traded with them. Some it
 hearts was
 tsī-yûn-tes-dil-deL mitc-dje-ē-din eñ dje-lō ye-teū-wim-meL
 we ran away from Babies it storage they put in.
 them. was basket
- 6 hai-ya-hit-djit yī-nûk-a tel-ate hai-ya yī-nûk-a-yī-man-teiñ
 And then south they went. There south across the river
 xoi-yal-weL hai-ya-miL xōtc§ teiL-Liñ‡ yō-xai-na-na-kis-deL
 they spent And real dogs to buy they came back.
 the night.
- 8 miL-teōL-walte teim-miL‡ teō-ya-te-xait hai-yaL yai-.,iñ-yan
 Little axes with they began And they ate
 to buy. them.
- La hwa-ne yī-dē-yal-weL miL kût xûn yī-nûk tel-ate-ei
 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 Miskût. She was born at Medildiñ 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 xōtc is used to indicate that the Indian thing is meant before names which have been transferred to things introduced by white men.

TRANSLATION.

The Coming of 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.

XV.

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

- kin-teūw-hwik-kût na-teL-dite-tewen kī-xûn-nai La xō-xai
Kinteūwhwikût grew Kixûnai. One his son.
- 2 na-tses xon-noñ-ai-diñ na-teL-dite-tewen La kût xōL-na-xûs-
Arrow along side of him grew one with him to fly.
- miñ hai-ya-miL a-diL-ya-kiL-qōte xat me-it-tan hai na-tses
And he threw himself then he stuck to that arrow.
with it
- 4 hai-yaL-ûñ hai-yō nin-nis-an sil-lai kût a-diL-nō-ke-iL-qōw
Then those mountains standing to he used to throw
with himself.
- hai-yaL-ûñ tee-il-yō hai-yaL-ûñ hai-yō teūx-xai na-xō-de-il-en
And he liked it. And that young man watched him.
- 6 sai-kit-diñ ûñ-kya hai-yûk a-teit-ya hai-yō na-tses ya-win-
He was to see the way he did. That arrow when he
surprised
- tûñ-hit ûñ-kya a-diL-ya-kiL-qōte-hit ûñ-kya me-win-tan-ne
picked up he saw, when he threw himself he saw, he stuck to it.
with it
- 8 hai-yaL-ûñ a-teon-des-ne hwe mit-diL-wa xa-auw-dī-ya-te
And he thought, "I in turn am going to
do what
- hai-yō a-ten hai-yaL-ûñ hwa na-nat-yai miL 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 Takilkyū. 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 Teexōltewe rocks on the river bank above TakimiLdiñ. 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-liete nit-te-sil-lal-le hai-yaL kūt xō-kyū-wiñ-ñan hai-yō
 "I quick you would go And he went to sleep that
 wish to sleep."
- tsis-dī-yan hai-yaL hai-yō na-tses ya-win-tan hit-djit hai-yō 2
 old man. And that arrow picked up. Then that
 one one
- wil-dūñ a-tiñ-^āx a-teit-yau a-dil-ya-kiL-qōtc hit-djit me-
 yesterday like he he did. He threw himself then he
 was doing with it,
- win-tan hai-yō tcūx-xai a-ten hai-yaL-ūñ yō tse-tit-mil-a-kūt 4
 stuck That young did it. And there Tsetitmilakūt
 to it. man
- xōL-da-na-dū-wiñ-a-ei hai-ya tcū-wiñ-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-yaL-ūñ kī-ye a-dil- 6
 thought, "This it must be he has And again he
 way been
 doing."
- ya-na-kiL-qōtc yōt xō-wūñ-kūt na-na-dū-wiñ-a-ei dik-gyūñ
 threw with There Xōwūñkūt it stuck up. Here
 himself.
- xa-a-iL-in-te hai-de na-na-dū-wiñ-a-diñ teit-dil-ye-te hai- 8
 that will be Where it stuck up will be a dance.
 done.
- yaL-ūñ a-dil-ya-na-kiL-qōtc hit-djit hai-yō tai-kyūw-diñ nō-
 Then he threw it with himself. Then that sweathouse
- na-wit-tan kūt da-na-na-dū-wiñ-a-ei hai tsel-ne-wan nō-na- 10
 door on it stuck up. That red obsidian door
- wit-tan wil-tewen kūt hai-ya-hit-djit-ūñ a-xōL-teit-den-ne
 was made of. And then he said to him,
- dik-gyūñ yī-nūk-a-yī-man e-nañ naL-tsis kiL-dik-kik-kyō yai- 12
 "Here south across is hanging woodpecker scalps
- kyū-wil-tats dō-ūñ 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-yaL-ūñ a-teon-des-ne it-dō 14
 that will tell crane." And he thought, "I
 wish
- hai-ya nei-ya xa-te-he yī-hwīL-tsūn-te hai-yō min-nōñ-ai-diñ
 there I might go. What if he does see me that along side
- yañ-ai hai-yaL-ūñ kūt xū-Le-dūñ a-dil-ya-kiL-qōtc kūt hai-ya 16
 sitting?" And in the morning he threw himself. There
- da-na-dū-wiñ-a-ei hai-yō tse-tit-mil-a-kūt hai ya-na-kiL-qōtc
 it stood up that Tsetitmilakūt. That he threw
 it again.

- dai-xō-diñ-xōw nin-nis-an kût da-kil-qōte-ei ded ya-na-
Some place mountains he threw on to. Now he threw
- 2 kil-qōte eñ hai-ya na-dū-wiñ-a-te hai-yō kil-dik-kik-kyō
it again. It is there it will stick up that woodpecker
te naL-tsis-diñ hai-ya na-dū-wiñ-a-ei mûx-xûs-tan-diñ na-dū-
blanket hanging There it stood up. Near by it stood
place.
- 4 wiñ-a hit-djit-ûñ na-na-wil-kyōs dōñ-ka yō-xōL-tsan-nei
up. Then he took it down. Not yet it saw him
hai-yō ye-lūw xas-lin-tau hai-ya-hit-djit-ûñ kût a-diL-ya-kil-
that watching crane. And then he threw him-
- 6 qōte dō-teō-xō-xō-ne hai me-lūw xas-lin-tau kût teit-teL-kyōs
self without the the watching crane. He took it
knowledge of along
hai-yō kil-dik-kik-kyō te hai-yaL-ûñ na-wit-xûs-sil dō-ûñ-
that woodpecker blanket. And he flew along It did
back.
- 8 kya ye hai-yō me-lūw La nin-nis-an kût da-nat-xûts-tse
not that watching. One mountain lit on
hear one
hai-yō na-tses hai-ya-hit-djit kya-teL-tewū-we-tsū hai me-lūw
that arrow. And then cry he heard the watching
- 10 xas-lin-tau hai ya-na-kil-qōte hit-djit tse-tit-mil-a-kût da-na-
crane. That he threw Then Tsetitmilakût it stood
again.
na-dū-wiñ-a hai ya-na-kil-qōte hit-djit kin-teūw-hwîk-kût
up. That he threw again. Then Kintēwhwîkût
- 12 na-na-dū-wiñ-a-ei xû-Le-dûñ tce-niñ-ya-hit ûñ-kya naL-tsis
it stood up. In the morning when he came he saw hanging
out
hai dik-gyûñ yī-nûk-a-yī-man tce-in-nūw he teon-des-ne kût
that. Here south across he heard "He!" he thought,
about it.
- 14 kûn-nūw-hwōñ-⁴x a-teit-ya hai-yō hai-yaL-ûñ hai kī-xûn-nai
"that is good he is that one." And the Kixûnai,
doing
na-diL-ne-en xō a-den-ne hwe-hwūw-te-te dau teit-den-ne
that used in vain said, "My blanket it "No," he said,
to live, will be."
- 16 hwe dōñ kût hwūw-te-te hai-yaL-ûñ dik-gyûñ yit-de-yī-man
"I am my blanket And here north across
the one, it will be."
- miL tein-niñ-yai yī-man-tū-wiñ-yai a-den-ne hwe-hwūw-te-te
from came Yīmantūwiñyai. He said, "My blanket it
will be."

| | | | | | | |
|---------|-----------------|------|------------------------|--------|--------------|----------|
| dau | xōL-tcit-den-ne | hwe | kûn-nañ | kût | hwūw-te-te | dûn-Lûñ- |
| "No," | he told him, | "I | am the | | my blanket | Several |
| | | | one, | | it will be." | |
| hwō-diñ | yis-xan | xō | me-lūw- ^û x | | | |
| | days | in | he watched it. | | | |
| | | vain | | | | |
| | | kût | hai-yōx | hwa-ne | hai-ded | |
| | | | This way | only | this. | |

TRANSLATION.

The Young Man Who Threw Himself with the Arrow.

At Kintcūwhwikût grew a Kixûnai. 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 Tsetitmilakût. 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 Xōwûñ-kût 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 Tsetitmilakût. 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 Tsetitmilakût. Then he threw himself and came down at Kintcūwhwikût.

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 Kīxūnai 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, Yimantūwiñyai came and said, "It will be my blanket." "I am the one", he told him, "it will be my blanket." For several days Yimantūwiñyai watched trying to get it, but in vain.

XVI.

*The Scabby Young Man.**

| | | | | |
|-------------------|--------------------------|-----------------------------|---------------------|--|
| kin-teūw-hwik-kût | kī-xûn-nai | tcit-teL-tcwen | min-Lûn-ne | |
| At Kinteūwhwikût | KIxûnai | one after the other grew | ten, | |
| La tsûm-mes-Lôn | hai-ûñ | na-na-tûL-diñ | mī-ye | tce-it-te hai-ûñ ' 2 |
| one woman. | And | stepping down place | under | he used And to lie. |
| tewûñ miL | xō-wûñ | na-ya-de-it-tûl | hai-ûñ | min-nē-djō-xō-miL |
| dirt | with over him | they used to drag | And | after a time their feet. |
| a-xōL-tcit-den-ne | na-tses | mil-loi-ne | xōL-tcit-den-ne | dik-gyûñ 4 |
| he told him, | "Arrows | you must | he told him. | "Here feather," |
| nō-hōL | yī-nûk-a-yī-man | e-nañ | kiL-dik-kik-kyō | yai-kyū-wil-tats |
| from us | south across | it is | woodpecker | blanket of strips |
| siL-kyōs | me | tcit-dil-ye | min-nē-djit | me tce-ī-yen hai-ûñ 6 |
| lies | in some- thing. | Dance | middle | in he always stands." And |
| a-xōL-tcit-den-ne | xa wei-diL | hai-ya-tciñ | min-Lûñ | xō mit- places |
| he told him, | "Come, we will go." | There | ten | |
| tciñ-a | tsis-tete | niL-nē-djit | min-Lûñ | xō tsis-tete hai xōtc 8 |
| near it | they lay. | A little way | ten | places they lay. The very from each other |
| min-nē-djit | na-naL-tsis | hai-ya-hit-djit-ûñ | kût | na-na-wiL-kyōs |
| middle | it hung. | And then | | he took it down, |
| hai-yō | te xō-tis | nō-nai-ya-dū-wit-tal | hai-ya-miL-ûñ | hai-yeū 10 |
| that blanket. | Over them | he stepped. | And | that dis- tant one |
| min-dai-tcin-diñ | tsis-ten | tce-xōn-des-ne | te nō-wûñ | da-tcit-dū- |
| outside | he lay | found him | "Blanket from us | he has taken |
| wiL-kyōs | tcit-den-ne | xō-la-me | sil-la | hai-yō na-tses hai-ya- 12 |
| away," | he said. | His hand in | lies | that arrow. And |
| miL-ûñ | a-diL-ya-na-kiL-qōtc | me-dil-diñ | yī-nûk-a-yī-man | na-na- |
| then | he threw it with himself | Medildiñ | south across | it stood |

* Told at Hupa; December 1901, by McCann.

- dū-wiñ-a hai-ya nō-xō-auw-hwil hai xōL-teū-wit-dil hai-yaL-ûñ
up. There they kept those following him. And
arriving
- 2 hai ya-na-kil-qōte tse-mit-ta na-na-dū-wiñ-a-ei hai-ya-hit-
that he threw again. Tsemita it stood up. And
- djit-ûñ a-dil-ya-na-kil-qōte hit-djit mis-kût yī-man-teiñ
then he threw it with Then Miskût across from
himself again.
- 4 na-na-dū-wiñ-a hai ya-na-kil-qōte kai-nōñ-a-diñ na-na-dū-
it stood up. That he threw. Kainōñadiñ it stood
- wiñ-a-ei hai ya-na-kil-qōte yī-nûk na-na-dū-wiñ-a-ei es-teiñ
* up. That he threw again south. It stood up, Esteiñ.
- 6 hai-yaL xoi-e teit-te-dim-mil hai-yaL hai ya-na-kil-qōte tse-ye-
And behind they fell one And that he threw Tseye-
him after an other. again.
- diñ na-na-dū-wiñ-a-ei hai ya-na-kil-qōte niL-tûk-a-lai na-na-
diñ it stood up. That he threw NiLtûkakai
again.
- 8 dū-wiñ-a-ei hai-yaL-ûñ yī-da-xō-miñ-wa-teiñ Lax a-teil-lau
it stood up. And Yīdaxōmiñwateiñ without he did it.
reason
- hai-yaL kût da-teit-dū-wil-kyōs Lai teū-wil-kyōs-sil La-ai-ūx
And he took it away. The taking it along really
one
- 10 dje-lō me nō-niL-kyōs hai-ûñ min-nē-djō-xō-miL xō-wûñ
djelō in he put it. And after a time to him
- nō-nauw-nin-deL na-nin yī-dûk-tō-nōñ-a-diñ de-miL hai-ûñ
to marry came two eastern water from. And
- 12 a-xōL-teit-den-ne nū-wûñ nō-nauw-nin-deL hai xōL-tis-tee
she said to him, "To you they came to marry." His younger
sister
- ai-xōL-ne hai-yaL-ûñ xwa ta-kim-meL na-dī-yau mit-tsiñ
kept telling And for him they made dentalia its meat.
him. soup
- 14 La-ai-ūx tein-neL-ya-nei hai-yō Lō-kya-tse hwa-ne hai-yaL-ûñ
Really he ate it up, that scabs only. And
- xōL-ya-tes-yai hai-yō na-tes-deL yō kin-teūw-hwik-kût dûk-
with them he that They went That Kinteūchwikût ridge
went one. back.
- 16 kan yī-dûk me-na-ya-is-deL hit-djit-ûñ a-den-ne yō mil-lai
up they started back. Then she said, "That on top
- xe-e-dū-waL-ei miL ai-nin-sin-ne yī-dûk-a-tō-nōñ-a-diñ yī-man-
disappears over then you must think eastern water's edge across
the hill

- teĩn xō-lûn tee-niñ-ya tee-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-tûL-ne hai me-dil tō-ne-wan* me-dil eñ 2
 "Carefully you must step that canoe. Black canoe it is
 in obsidian
- hai ye-wit-kai-te hai-ûn ûn-te na-wa hai kit-tal-tsit-xō-sin
 that will come." And many were who were soaking
 there acorns.
- kōs-tan Lûk-kai Lax nō-nin-Lûk-ne-wan hai-ûn xō-wûn 4
 Hats white just dough put on the And at him
 ground like.
- Lō-xō-win-sen hai-yō a-in-te teûk-qal tee-weL hai xō-teL-na-
 they laughed. That one how he he walked carrying his quiver.
 appeared
- we ûn-te-ye na-xō-wil-loi nai-yeû-xō-miL a-xōL-teit-den-ne 6
 How it his belt. From here and one said to him,
 looked there a long way
- hwō-wûn-dan nai-yeû-xō-miL kī-ye a-xōL-teit-den-ne hwō-
 "My son-in-law." From here and again one said to him, "My
 there a long way
- wûn-dan min-Lûn-xō-miL a-xōL-teit-den-ne hwō-wûn-dan-ne 8
 son-in-law." Ten places from one said to him, "My son-in-law."
- hai-yaL-ûn kût xon-ta ye-teû-wiñ-yai hit-djit kût ta-ya-kim-
 And house he went in, then they made
- meL hit-djit-ûn min-Lûn me xō-teĩn ye-teû-wiñ-xan hai 10
 soup. Then ten in to him she brought in, that
- sa-xauw hai-ûn a-tiñ me tein-neL-yan ye ya-teon-des-ne kût
 soup. Then all in he ate up. "Ye!" they thought,
- xō-lûn-teL hai-ya-hit-djit-ûn nō-kin-niñ-yan hit-djit tai-kyūw 12
 "he will be And when he finished, then sweathouse
 the one."
- ye-teû-wiñ-yai xōL-nō-kin-nil-lit hit-djit-ûn na-wim-me hit-djit
 he went in. He finished sweating then he swam. Then
- a-xōL-teit-den-ne dō-xō-lin-ta eñ xō-liñ tais-tsē dik-gyûn 14
 he said to him, "No place it is there is sweathouse Here
 wood.
- nō-hōL yit-de-yī-dûk hwa-ne ûn-te tais-tsē xon-nin-sōte an
 from us northeast only there is sweat- Mink said
 house wood. it.
- hai-yaL-ûn kût teit-tes-deL mûx-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-ûn teū-wiL-kil hai-yō kin-es-tan La-ai-ūx mûx-xa-tee-teiñ
Then he split with that Tan oak. Really to the root
his hands
- 2 nōn-dik-kil-lei hai-ya-hit-djit ya-na-is-kil hai-ya-hit-djit-ûn
that far he split it. And then he split it up. And then
- min-Lûn tsis-loi hit-djit kût na-tes-deL tcwō-la wil-loi xoñ
ten bundles Then they went Five bundles him-
he tied. home. self
- 4 ya-wiñ-en yō kûn tcwō-la wil-loi ya-wiñ-en xon-nin-sōtc
he carried. That too, five bundles carried, Mink.
one
- xon-ta-diñ mū-wate hit-djit a-tiñ Le-na-is-loi hit-djit-ûn
Village near then all he tied together. Then
- 6 xō-kût da-teū-wiñ-an hit-djit a-xōL-teit-den-ne xō-tsin-ne-wan
on him he placed it. Then he told him, "Carefully
nōñ-auw-ne hai nim-meL-diñ hai-ya-hit-djit-ûn kût xō-tel-lit
you must put the you bring place." Then he smoked
it down himself.
- 8 hit-djit-ûn nō-nil-lit-hit tō-teiñ na-wim-me La-ai-ūx yeū yī-de
Then when he finished at the he swam. Really way down
sweating river
- xañ-xen-nei hai xoi-de-ai xwed-dik-kya-ûn-te hai kit-taL-tsit-
he came up. His hair how it looked! Those soaking
- 10 xō-sin Lax noi-niL-kit-ne-wan hai-yaL-ûn a-den-ne kin-teūw-
acorns just like fog it appeared. And one said, "Kintēw-
hwik-kût miL ût-ten teit-tes-la ne-xûn tes-la xōL-teit-den-ne
hwikût from he is drowning. Your is she told her,
married husband drowning,"
- 12 hai-yō hai-ûn xa-na-is-dī-ya-hit na-xō-tel-tcwō-ig tai-kyūw
that one. And when he came up he swept sweathouse
- meūk hai-ya-hit-djit-ûn a-xōL-teit-den-ne xa xon-ta ye-nai-dīL
inside. And then he said to him, "Come, house let us go in.
- 14 yis-xûn-de eñ kit-tûk-kûtc-te hwik-kai xōL-teit-den-ne kût
Tomorrow it is shinny will be my brother- he told him.
played, in-law,"
- ya-kyū-wiñ-yan hai-ya-hit-djit-ûn yis-xûn-hit kût tce-xō-tel-
They ate. And then next day he took him
along.
- 16 ten hai-ya-hit-djit-ûn miL-kit-tûk-kûc xō-la me nō-niñ-tan
And then shinny stick his hand in he put.
hai-yaL-ûn niL-kai-niL-tewit La-ai-ūx sik-kyas-sei kī-ye na-La
And toward the ground Really it broke. Again another
he pressed.

- xō-wa-in-tan kī-ye hai xa-a-teil-lau La-ai-ūx sik-kyas-sei
he gave him. Again the same thing Really it broke
he did.
- kī-ye hai-yaL-ūn a-den-ne kūt xa xa-te-he hai-ya-hit-djit-ūn 2
again. And he said, "Well, let it go." And then
- xō-kyān-ai-ke xa-win-tan miL-kit-tūk-kūte tse-Lit-tsō eñ nit-
his arm he drew from shinny stick blue-stone. "It is
tein-a ya-dūk-kai teis-tewin-te xō-teit-den-ne hai-ūn hai 4
before wall stick he will make," he told him. Then that
you up
- yū-wūn-dim-mil-lei wil-weL-ei xa-ai-ya-xōL-iñ-^ax 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- 6
then he won. Then they went home.
- ya-hit-djit kūt a-teon-des-ne tsis-da-te hai-yō hit-djit-ūn
And he thought, "He will stay," that one. And then
- yis-xūn-hit a-teon-des-ne xō-wūn na-tes-dī-ya-te hai min-Lūn 8
next day he thought, "To them I will go back." The ten
xōL-Liñ hai-yō xōL-tis-tee kūn-na hai-ya-hit-djit-ūn na-tes-
his that one his sister too. And then he went
brothers
- dī-yai na-in-dī-ya-yei kin-teūw-hwik-kūt hai-yō xōL-Liñ wūn 10
home. He got back to Kinteūwhwikūt his brothers to.
- hai-ya-hit-djit-ūn hai xōL-tis-tee aL-teit-den-ne yī-dūk-tō-nōn-
And then his sister he told, "To the eastern
a-tein te-seL-te hai-yō xōL-Liñ eñ meū-na-sit-tan La hwa-ne 12
water's we will Those his it meūnasitan* once only
edge go." brothers was
- miL xoi-kin-ne hai-yaL-ūn kūt teit-tes-deL det na-dil-le
with went around. And they two went. Now they are
- hai-ya-tein hai eñ xō-teit-dil-ye hai-ded xūn-nūk-ka teit-dil- 14
there. This is his dance, this river along dance.
- ye kyū-wiñ-ya-in-yan-ta-diñ xa-a-kiL-in-te teit-den-ne La
"In the Indian world that way they he said. "One
will do,"
- tsūm-mes-Lōn Lū-wūn kūn-na xō-is-dai-te hai teō-xō-wiL- 16
woman, one of them too a man will be who will fix the
- tewel-lil-te hwe hwin-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. 18
will do that."

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

TRANSLATION.

The Scabby Young Man.

At Kintcūwhwikût there grew ten Kixûnai 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 Medildiñ. Those who were pursuing him came there. He threw himself with it again. This time it came down at Tsemita. Again he threw it landing opposite Miskût. From there he threw himself with it to Kainoñadiñ. Then he threw the arrow with himself back to Esteiñ. Those who were following him fell behind. He threw it again coming down at Tseyediñ. The next time he threw it landed with him at Niltûkalai. Then without special reason he threw it to Yidaxomiñwateiñ. 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 Kintcūwhwikût 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 women 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 women said, "That fellow who came here from Kintcūw-hwikût 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 Kinteūwhwikût 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 Kinteūwhwikût 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 Kixúnai.**

| | | | | | | | |
|----------------|---------------------------|--------------------|--------------------|--------------------|---------------------|--------|----|
| hai-yaL-ûñ | yōt | Lel-diñ | na-tel-dite-tewen | xō-xai | La | hai- | |
| And | | there at | Leldiñ | he grew | his son | one. | |
| yaL-ûñ | xon-teū-wil-lau | mil-la-kin-ta | mil-la-kin-ta | xon-teū-wil- | | | 2 |
| And | he painted | his wrists. | His wrists | when he had | | | |
| lau-hit | yin-ne-teū-wil-ten-nei | hai-yaL-ûñ | hai | kī-xûn-nai-ne-en | | | |
| painted | he put him in the ground. | And | the | Kixúnai used to be | | | |
| ye-nes-git | hai-yō | a-teil-lau | hai-ûñ | mik-kya-teiñ | tas-yai | | 4 |
| it frightened | that | he did. | And | away from it | they fled. | | |
| sa-win-den | mik-kya-teiñ | hai-yaL-ûñ | tse-kiL-djen | mit-Lō-we | | | |
| They travelled | away from it. | And | (a white | its medicine | | | |
| | | | bug) | | | | |
| na-is-tewen | hai-ûñ | hai | kī-xûn-nai | Le-nū-wil-nes | ta-kim-miL- | | 6 |
| made. | And | the | Kixúnai | met together | TakimiL- | | |
| dīñ | hai | tai-kyūw | ni-kya-ō-diñ† | min-dai | hai-ûñ | Lū-wûñ | |
| dīñ | the | sweathouse | large | outside. | And | one of | |
| | | | | | | them | |
| a-den-ne | dō | La-ai-ūx | tas-ya-hwûñ | ma | nō-na-kin-niñ-ûn-te | | 8 |
| said, | "Not | at once | one ought to | For it | one should leave | | |
| | | | go away. | | | | |
| hai | kyū-wiñ-ya-in-yan | a-tin-te‡ | hai-ya-hit-djit-ûñ | me-dil | | | |
| that | Indians | will do. | And then | canoe | | | |
| teis-tewen | hai-ya-hit-djit-ûñ | kût | teit-tes-lai | me-dil-diñ | yī-nûk- | | 10 |
| he made. | And then | | they started | Medildiñ | above | | |
| | | | by boat. | | | | |
| a-yī-man | me-na-nil-lai | hai-ya-hit-djit-ûñ | hai-ya | xon-a-dū- | | | |
| across | they landed. | And then | there | they painted | | | |
| wil-lau | hai-ya-hit-djit-ûñ | nin-tsis-deL§ | teit-dū-wil-ye | La xū-Le | | | 12 |
| them | And then | they danced. | They danced | one night. | | | |
| selves. | | | | | | | |
| yis-xûñ-hit | na-dū-wil-ye | hit-djit-ûñ | xot-da-wil-lai | tse-mit-ta | | | |
| 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-^āx hai-ya-hit-djit yis-xûñ-hit na-dū-wil-ye-hit a-dûk-kût
danced. And then in the morning when they had them-
danced again selves on
- nō-nil-lai hit-djit-ûñ kût me-dil ye-teit-te-deL hit-djit deōx
they put Then canoe they went in. Then this
(regalia). way
- 4 yī-nûk-a-yī-man dit-tse-nō-nil-lai hit-djit-ûñ kût xot-dañ-xen
up stream across they headed the And then they floated
canoe. down.
- hit-djit me-nin-tsis-deL hai-ya-hit-djit xot-dan-xen mis-kût
Then in it they danced. And then they floated Miskût
down.
- 6 yī-man-teiñ me-nil-lai min-Lûñ-diñ yī-man nō-nûn-de-xen
opposite they landed. Ten times across they floated
to shore.
- hai-yaL-ûñ hai-ya kī-ye teit-dū-wil-ye yis-xan teit-dil-ye-^āx
And there again they danced. Until day they danced.
- 8 xû-Le-dûñ kī-ye na-dū-wil-ye hit-djit xot-da-wil-lai kī-ye
In the again they danced. Then they went down again.
morning
- tse-lûn-diñ hai-ya kī-ye teit-dū-wil-le La xû-Le teit-dū-wil-ye
Tselûndiñ there again they danced. One night they danced.
- 10 hai-yaL-ûñ yis-xûñ-hit kī-ye na-dū-wil-ye hit-djit yī-nûk tce-
And next morning again they danced. Then up river
- in-dī-qōt-diñ mī-ye me-na-nil-la-yei hai-ya-hit-djit-ûñ hai-ya
Tceindiqōtdiñ under they landed. And then there
- 12 kī-ye La xû-Le teit-dū-wil-ye hai-ya-hit-djit-ûñ xû-Le-dûñ
again one night they danced. And then next morning
- xot-da-wil-lai me-is-diL-diñ me-nil-la-yei hai-ya La xû-Le
they went down. MeisdiLdiñ they landed. There one night
- 14 kī-ye teit-dū-wil-ye hai-ya-hit-djit-ûñ xû-Le-dûñ na-dū-wil-ye
again they danced. And then in the they danced
morning again.
- hit-djit-ûñ kût me-sit-te-deL Lō-hwûñ-kût-teiñ Lō-hwûñ-kût
Then they moved up Bald Hill. Bald Hill
- 16 teit-dū-wil-ye-ei hai-ya-hit-djit-ûñ yis-xûñ-hit kī-ye teit-dū-
they danced. And then next morning again they
- wil-ye hit-djit-ûñ deōx yī-man-a-yī-nûk din-nûñ na-nū-win-
danced. Then this way across south facing they formed a
- 18 dik dik-gyûñ na-nū-win-dik de hai ne-he na-ne-wit-dil-
line. Here they lined up. This we will look



- in-iL-te hai-ya-hit-djit-ûñ tas-ya-yei me-la dik-gyûñ yit-de-yī-
at. And then they went Some here north
away.
- man-teiñ tas-ya-yei me-la dik-gyûñ yī-nûk-a-yī-man-teiñ tas- 2
across they went, some here south across they
ya-yei me-la dik-gyûñ yī-nûk-a-yī-dûk-teiñ tas-ya-yei me-la
went, some here southeast they went, some
- de-nōw-kût-teiñ tas-ya-yei me-la de-nō-hōL yit-de-yī-dûk-teiñ 4
above us went away, some from us northeast
tas-ya-yei hai-yōw a-tin-te kyū-wiñ-ya-in-yan na-nan-deL-te
went away. This way they they Indians when they
will do, become,
- deûk ai-kiL-in-te kyū-wiñ-ya-in-yan na-nan-deL-te hai-ûñ 6
this when it Indians when they become. And
way happens
- ma a-na-dit-ten hai-ded hai-ya-miL-ûñ Lū-wûñ na-na-is-yai
for we did this. And one of them stayed
them around.
- a-teon-des-ne ke dai-dōw-hwûñ na-del-tse ye kī-xûn-nai 8
He thought, "Well, where are living instead Kixûnai."
- sai-kit-diñ uñ-kyā Liñ hwûñ teiL-tsan kai-lūw mit-ta-diñ
He was surprised dog only he found willows among.
- hai-ya-miL-ûñ xō-wûñ tein-niñ-yai a-xōL-teit-den-ne nū-wûñ 10
And to him he came. He said to him, "From you
sa-win-den hei-yûñ teit-den-ne xûn-nē-yeūw-te kût dēt
they have "Yes," he said. "I am going to talk. This
gone." time
- hwa-ne kût xûn-nē-yeūw-te xa hwe dēt meûk kûn-na nai- 12
only I will talk. Well, I this in too will
era
- ya-te kyū-wiñ-ya-in-yan me-nai-lūw-te Lax kyū-wiñ-ya-in-yan
live. Indians I will watch. But Indians
- na-nan-deL-te kût mit-diL-wa dō-xō-liñ kī-ye-diñ xûn-nūw- 14
when they then no more again I will
become
- yeūw xûn-nē-yeūw-de kyū-wiñ-ya-in-yan dō-xō-wil-lel-lil-te
talk. If I talk Indians will be no more.
- da-xō-ûñ a-dī-ya-te hai-yaL-ûñ me-is-La-dei tee-min-niñ-yōt-dei 16
They will die." And he ran up. He drove out a deer.
- hai-ya-miL-ûñ ta-na-is-waL-ei hai-yaL ta-na-is-ten-nei miL
And he threw it out And he had taken then
of the water. it out
- eñ hai-yō kûn-na kût a-den-ne hwe kûn-na kût dō na-hwū- 18
it that too said, "I also must not
was one

wes-tsûñ-hwûñ hai-yaL-ûñ hai-yō Līñ eñ a-den-ne hwe-eñ
 be seen again." And that dog it was said, "I

kût de-de meûk kût na-nai-ya-te tcit-den-ne kyū-wiñ-ya-in-
 here around I am going he said, "Indians
 to live,"

yan mūw-lūw-te.
 I will watch."

TRANSLATION.

The Passing of the Kixûnai.

At Leldiñ 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 Takimildñ 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 Medildiñ 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 Tselûndiñ where they danced. After dancing the next morning, they went up the river and landed close to Tceindiqot-diñ, where they danced that evening. The next morning they went down to Meïsdil'diñ. 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 to 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."

XVIII.

*The Spoiling of the World.**

- Lel-diñ na-teL-dit-tewen yī-man-kyū-wiñ-xoi-yan tsûm-mes-
Leldiñ he grew Yimankyūwiñxoiyan. Women
- 2 Lon nax hai xō-ût sil-lin-te hai-ûñ kyū-wiñ-ya-in-yan na-
two his were to be. Then Indians were
wives
- nan-deL-te sil-len miL 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 ûL-tsa hai-ya-miL-ûñ dō-teū-wiL-den nin-nis-an
stand half way that far. And he got lonesome. World
down
- meûk teit-tes-yai de mûk-kai yī-de teit-tes-yai kût nin-nis-
over he went. This on north he went. World
- 6 an meûk Le-na-in-dī-ya-te sil-len miL ûñ-kya tsûm-mes-Lōn
in he got nearly round then he saw woman
sit-da tin-teiñ-hwōñ hai-ûñ teū-wes-yō hai tsûm-mes-Lōn kût
sitting goodlooking. Then he liked that woman.
- 8 Le-na-in-dī-yai miL teiL-tsan hai tsûm-mes-Lōn yōt eñ kûñ
He completed then he saw that woman there too.
the circuit
- kût teiL-tsan hai kyū-wiñ-ya-in-yan hai tsis-da-diñ hai-ûñ
He saw the child the he used to Then
stay place.
- 10 dik-gyûñ yī-nûk nin-nis-an nōn-a-diñ kī-ye xûx-xai teis-tewen
here south the worlds edge again a child he made.
- hai-ûñ xōtc kût wiñ-yen-nei hai-ûñ yōn-e-yī-dûk tsis-ten
And quite he was able And back of the he lay.
to stand. fire
- 12 a-den-ne Lel-diñ mûk-ka nō-auw-ne-en xō-ka-sa-an-ne yī-man-
Somebody "Leldiñ the fire pit cover on him, across
said,
- yī-dā-teiñ tce-il-La-de xa xō-licte xō-teiñ ûl-le sai-kit-diñ
from the he is run- "Come, quick to him take it He was
north " ning along." over." surprised

*Told by McCann at Hupa, December 1901.

- ûn-kya a-xōL-teit-den-tse da-xûnt-dī-ye hai deōx tsis-dai
 to hear him say to him. "Where is he that here stays?"
- hai-yaL-ûñ a-den-ne da-xwed-na nik-kyū-wiñ-ya-in-yan-ne-en 2
 And he said, "Why do you want him?" "Your child used to be
- dōñ mûx-xûn-nai yin-ne-teū-wiL-tiñ hai-yaL-ûñ La-ai-ūx
 still alive in the ground they And really
 have put."
- a-dī-ye nō-na-kin-niL-kis xon-ta ye-na-wit-yai hai-ya-hit-djit 4
 under he put his hand house he went in. And then
 himself
- ûñ a-na-dis-loi hit-djit hai-yō xō-kyū-wiñ-ya-in-yan ya-na-
 girded himself. Then that his child he
- wiL-ten hit-djit a-dit-ta teū-wiL-ten hai-ya-hit-djit-ûñ yī-man 6
 picked up. Then in his he put him. And then across
 sack
- ye-na-wiL-kait hit-djit da-na-dū-win-Lat na-wil-dit-dal mit-
 he went. Then he ran down. He ran along
- tûk-kai-kût yī-na-teiñ na-na-wil-Lat dai-dī-xûn-na na-wa-ne 8
 Southfork from the He ran down. There nobody walked
 creek south. around.
- na-nin ûñ-kya niL-teiñ ðin-nûñ yañ-a hai-ûñ hai yeū dī-
 Two he saw each other facing sitting. And that over some-
 there
- hwō wil-tewen* wûñ tein-niñ-yai hit-djit xa-na-wiL-ten hai- 10
 thing was made to it he went. Then he dug it out.
- ya-hit-djit-ûñ hai-yaL-ûñ xon-diñ nō-na-niL-ten hai-yaL-ûñ
 And then fire place he put it. And
- dûñ-xō kī-ye yin-ne-nal-Lat min-Lûn-diñ win-te xa-a-na 12
 again in the ground it ran. Ten times always it did
- dī-yau hai-ûñ xōte nin-nis-an tewin-dai-wiL-ten dō-da-xō-a-
 that. And quite the world he spoiled. Would never
- tiñ miñ-in-ne kyū-wiñ-ya-in-yan xa dōñ xa-te-he teon-des-ne 14
 die it would people. "All right let it be he thought.
 have been that way,"
- hai-yaL-ûñ kût teit-tes-yai ded mûk-kai yī-na-teiñ kût teit-
 And he went this on from the They
 south.
- tes-la-ye-xō-lûñ hai mûk-ka teit-tes-yai djic-tañ-a-diñ yī-da 16
 had gone in a Those after he went. Djictañadiñ from
 boat he saw.
- teiñ na-na-wil-La-dei ðañ-ye-xo-lûñ yū-diñ-hit xot-tū-wai-a-
 the he ran down. A while ago they Finally Xotūwai-a-
 hill had gone he found.

*Euphonistic expression for a grave.

- kût tee-in-La-dei sai-kit-diñ kai-kis-dē-ke teū-wil-la-le yū-diñ-
kût* he ran out. He saw with Kaikisdēke they were Finally
surprise going along.
- 2 hit na-tin-nōx-xoi tee-wil-lin-diñ ye yū-wit-diñ-hit-ûñ mûk-
Natinōxoi Teewilindin instead. At last the
ka-na-dū-wûl-a-diñ tee-il-La-dei sai-kit-diñ-ûñ-kya kût yī-man
mouth of the Klamath he ran down. He was surprised already across
to see
- 4 dit-tse-nō-nil-la-xōl-lûñ hai me-dil hai-yaL-ûñ a-xōL-teit-
was pointed the canoe. And one
den-ne yeū teūk-qal hai nin-nis-an tewin-da-wil-ten hai-yaL-
said "Away walks that world spoiled." And
there one
- 6 ûñ a-den-ne dōñ-ka-tsit hai-de hwik-kyū-wiñ-ya-in-yan
he said, "Wait, this my child
hwa-ne te-sōL-tin-te hai-yaL-ûñ Lū-wûn xoi-kya-niL-ten hai-
only you will take." And one of took it from him.
them
- 8 ya-hit-djit-ûñ kût xon-teū-wil-lau hit-djit ye-teū-wil-ten-nei
And then he painted him. Then he took him in.
- hai-yaL kût tañ-xen-nei hai-yaL-ûñ xoñ hai-ya na-des-de-qōt
And they floated And he there tumbled around.
away. himself
- 10 teū-win-tewū hai-ya-hit-djit-ûñ ta-dete xoñ tein-niñ-yai Lō-
He cried. And then Smaller him came to,
hawk
me-we nai-kit-ta kiL-La-xûñ† tseūk-ka-yañ-ai‡ xon-teL-tau
Cotton- Jack-rabbit, Ground-squirrel, Coyote,
tail,
- 12 nis-tan-ka-kit-tûk-gōw§ min-dite kiL-na-dil miL-tewan-tûL-tan
Pine-martin, Wildeat, Wolf, Fox,
kit-tsai kis-tai-tewûñ hai-ya-miL-ûñ a-den-ne xa dōL-ye
Hawk, Crow. And he said, "Come, dance,
- 14 hwit-tsoi-xai hai-yaL-ûñ teit-dū-wil-ye kût hai-yaL-ûñ a-xōL-
my grand- And they danced. And he said
children."
- teit-den-ne yeū teit-dil-ye nō-na-niñ-ûñ hai nin-nis-an tewin-
to them, "Way dance he is leaving that the world he
over one

*Pactah, a village opposite Weitchpee on the east side of the Trinity.

†"In the brush deer."

‡"Rock on sitting."

§"Log on runs."

- da-wil-ten ye-he is-dō da-xōk-he a-xō-wit-la hai-yaL-ūñ
spilled." "Yehe! I wish something would happen And
to him."
- na-tes-dī-yai a-tcon-des-ne is-dō da-xūñ-hwe-e kī-ye teit-dil- 2
he came back. He thought, "I wish somewhere again dance
- ye nō-na-na-ūñ hai-yaL-ūñ na-in-dī-yai kai-kis-dē-ke hai-yaL-
I might leave." And he came back to Kaikisdēke And
- ūñ hai-ya kī-ye teit-dū-wil-ye dī-hwō sats ai-kit-iñ-xō-siñ 4
there again was a dance. Some bears did that.
- hai-yaL-ūñ na-tes-dī-yai na xō-iL-kūt yī-nūk kai-te tcon-
And he came back across Redwood "South along it he
creek. will be,"
- des-ne nax teit-dil-ye nō-na-niñ-an hai-ūñ yeū yī-dā-teiñ 6
thought. Two dances he left. Then way from the
off north
- na-wit-dal-hit a-xōL-teit-den-ne ye-he it-dō da-xōk-he a-xō-
when he came he said, "Yehe I wish something would
- wit-la hai tiñ-xe-neūw tsō-yōL-tel a-xōL-tein ye-he xa xon-na 8
happen who spoke the Gull he told, "Yehe! come for
to him curse." him
- nō-a-diñ-xauw xōL-teit-den-ne hai-ya-miL-ūñ kūt xon-na nō-
lay yourself he said. And for him she
down,"
- a-din-niñ-xan da-xwed-dik-kya a-tein-te yō sai-kit-diñ-ūñ-kya 10
placed herself. How she looked there. He saw with
surprise
- tsis-sūx-xūñ hai-yaL-ūñ xoik-kya-teiñ yī-nūk nō-na-dū-win-taL
lying there. And from her south he stepped away.
- hai-yaL-ūñ nis-sate na-wit-dal miL a-tcon-des-ne xōL-neūw-te 12
And little ways he went then he thought, "Let me lie
with her,
- mūx-xūn-nauw-daL-te hai-ūñ kūt xōL-tein-nes-ten miL La-ai-ūx
having gratified myself I Then with her he lay then really
will go back."
- a-de-xōL-kit La-ai-ūx 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.

Yimankyūwiñxoiyan* and the two women who were to be his wives grew at Leldiñ. 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. Yimankyūwiñxoiyan 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."† "Quick, take the boat over to him," Yimankyūwiñxoiyan said. 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 Yimankyūwiñxoiyan 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 Leldiñ. 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 Yimankyūwiñxoiyan.

*Yimankyūwiñxoiyan, "Old-man-across" is said to be the same as Yimantūwiñyai.

†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 Kixúnai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to Djictañadiñ 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 Kaikisdēke. He passed Natinōxoi Teewilindiñ and at last ran down to the mouth of the Klamath. There he saw the Kixúnai 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 Yimankyūwiñxoiyan, "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.

Yimankyūwiñxoiyan 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 Yimankyūwiñxoiyan. 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." Yimankyūwiñxoiyan 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 Tsōyōltel to go and lie in the trail to tempt Yimankyūwiñxoiyan.* She did as she was told. Yimankyūwiñxoiyan 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 unconscious 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.**

- kût hai kyū-wiñ-ya-in-yan kī-xûn-nai sil-len hai-ûñ hai
 Already that Indian Kixûnai was Then that
 becoming.
- 2 kis-sea-qōt wûn-na-ī-ya La-djes wûn-na-ī-ya kût dea-xa-
 kiseaqōt he worked on. Every day he worked on it. The time
- win-den miL hai kī-xûn-nai sis-lin-te La me-teL-xa La-djes
 was near when Kixûnai he was to One he finished every day
 become.
- 4 kyū-wī-yûl dō-kyū-wit-yan Lax teit-te-te-tewit hai kis-sea-qōt
 food without eating so he completed that head-dress.
 quickly the measure
- hai-yaL kût dō-na-xō-wes-tsan da-xō-ûñ-a-teit-yau xō-win-sen
 And he was not longer That he was dead they all
 seen. thought.
- 6 hai-yaL min-nē-djō-xō-miL na-in-dī-yai Lax hwe-eñ na-xōw-
 Then after a time he came back. "Just I to tell you
- lik-miñ hai-de nauw-dī-yai xa-a-il-in-te hai-yō yin-nûk-kût-
 this I came back. That way he there up-river on the
 will do
- 8 teiñ hai sa-xauw-sai-ke-xauw-diñ hai-yōt sa-ûn-te hai kin-ai-
 bank. The soup-eating place that will be. That pipe
- gyan hai mite-teiñ na-sa-ûn-te yō kûñ hai teit-dil-ye hai
 that toward will lie. There too the dance; that
- 10 kyûñ yōt sa-ûn-te dik-gyûñ hai-yōt kī-xûn-nai-ta-diñ hai
 too will be here. Over there Kixûnai world the

*Told at Hupa, November 1901, by Şenaxon.

This formula is repeated by the priest while preparing the ground where the dancers stand in the Jumping Dance at Takimil-diñ. He is assisted in this work by a woman. The stones and sticks are removed. The priest then strews the powdered roots of *Leptotaenia California* 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-il-en-ka | hai | tcit-dil-ye | dik-gyûn | hai-yûk | sa-ûn-te | hai | kî- | |
| way they | that | dance | here | that way | it will be. | The | Kî- | |
| do it | | | | | | | | |
| xûn-nai-ta-diñ | a-il-en-ka | hai | tcit-dû-wil-ye-te | hai | dō-wûn- | | | 2 |
| xûnai world | way | that | they will dance." | He | must | | | |
| xûn-ne-yeûw-he-ne | hai | yî-na-teiñ | xot-dan-tce | hai-ye | wûn | | | |
| not talk about | the one | from the | blows. | Those | about | | | |
| | | south | | | | | | |
| xûn-ne-yeûw-ne | hai | min-Lûn | xot-dan-tce | hai | yî-dûk | xot-dan- | | 4 |
| he must talk | the | ten | winds | which | down | blow. | | |
| tce | hai-ye | dik-gyûn | xot-da-na-kyû-we-sin-tce-te | hai | eñ | kyû- | | |
| | This | here | you will blow down. | That | it is | | | |
| wiñ-ya-in-yan-ta-teiñ | dō-xot-dan-tce | hai-ye | xot-da-na-we-sin- | | | | | 6 |
| Indian world | never blows. | That | you will blow down. | | | | | |
| tce-te | kyû-wiñ-ya-in-yan | te-dī-yûn-te | hai-de | mûk-kût | xot-da- | | | |
| | The people | will live to | this | on them | blows. | | | |
| | | old age | | | | | | |
| kyû-wes-tce | hai-ya-mil-ûn | mûx-xa-tce-xō-len | tce-it-tsit | hai | | | | 8 |
| | And | incense root | he always | That | | | | |
| | | | pounds. | | | | | |
| meûk | tcit-te-im-mil. | | | | | | | |
| on | he scatters. | | | | | | | |

TRANSLATION.

A Formula of the Jumping Dance.

When that Indian was becoming a Kixûnai he worked making kiseaqōt. 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 | ûL-kyō-wē-diñ | nin-nis-an | meûk | ā-ne-en | dō- |
| There will be sunshine | everywhere | world | in. | Clouds | used to be |
- 2 na-xōs-dil-le-te a-tiñ niñ-eL xōtc na-nas-deL-te nū-hwōñ
will be no more. Every- that is good will become. Good
thing
- kyū-wī-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-tca-ne-en kyū-wiñ-ya-in-yan dō-na-xōs-dil-le-te
These sick used to be people will be no more.
- hai miL din-tca-ne-en miL ta-nai-kyū-wes-sin-tce-te hai kyū-
That with sick used to be with blow out to sea with you, that
- 6 wiñ-ya-in-yan miL din-tca-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 sickness 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.

*Origin of the Jumping Dance.**

- ta-kim-miL-diñ e-nañ kyū-wiñ-ya-in-yan-ne-en kī-xūn-nai
 At Takimil-diñ it was, an Indian used to be, Kīxūnai
- tsis-len-ne teit-dil-ye teū-wes-yō hai-ūñ nik-kyaux na-e-ī-ya 2
 became. Dances he liked. And much it used to
 rain,
- miL a-den-ne xa dōL-ye tca-da nik-kyaux nañ-ya hai-ūñ
 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-ūñ 4
 world over he went. Dance it he looked And
 was for.
- yū-wit-diñ-hit nin-nis-an meūk Le-na-in-dī-yai hai-ūñ teit-
 finally world around he encircled. And he
 tsan teit-dil-ye dik-gyūñ nō-hōL yit-de-yī-dūk min-Lūñ-xoi 6
 saw dance here from us northeast. Ten places
- nīL-nē-djōx teit-dil-ye hai wes-yō teit-den-ne na-in-dī-ya-hit
 near they danced. "That I like," he said, When he got back
 together
- a-den-ne xa dōL-ye xa-a-tin-te dik-gyūñ kyū-wiñ-ya-in-yan 8
 he said, "Come, dance. That way here Indians.
 will do it
- hwe-eñ kūt te-sē-ya-te kyū-wiñ-ya-in-yan dik-gyūñ meū-
 I am going away. Indians here if
 na-hwiL-de xa-a-win-ne-liL-te La-a tsūm-mes-Lōn nō-na-niL 10
 their time that will be done." Only woman he
 comes one
- ten hai-ye xō-wiL-tewel-te La xō-is-dai hai xō-is-dai yit-de-e
 left who is to fix the place; one man. "That man north
- teit-tū-win-na-hwiL-te teit-den-ne hai tsūm-mes-Lōn yī-nūk-a 12
 will go," he said. "That woman south
 tū-win-na-hwiL-te hai-ye xō-wiL-tewel-te dik-gyūñ ūL-tsa
 will go. He who fixes the place here this far

*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.

- nō-win-na-hwīL-te teit-den-ne dik-gyûñ nō-hōL yit-de-yī-dûk
will go," he said. Here from us northeast
- 2 ye na-wa-ye hai teit-dil-ye win-te teū-wes-yō hai-ûñ min-
in- he went. That dance all the he likes. And after
stead time
- nē-djō-xō-mīL 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-ûñ hai xoñ xō-wit-dil-lau-mīL-ûñ-te hai-yaL-ûñ
black, because he dressed up often. And
- a-den-ne de-dōw hwa-ne na-hwōL-tsan teit-dū-wil-ye-līL-te
he said, "This time only you see me. There will be dance
- 6 ta-kim-mīL-diñ mik-kin yī-nûk noi-wīL-kil-līL-te hai eñ hai
at TakimīLdiñ. Base of south it will be foggy. That is the
the mountain place
- na-teūw-iñ-iL-te hai-yûk a-win-ne-līL-te meū-na-hwīl mīL hai-
I will look back That way it will be. The time comes then that
from.
- 8 yûk ai-kyū-wil-lēl-līL-te La-xō xa-a-tin-te hai hwe-hwin-nis-te
way they will do. Always he will do the my body
that one
- xoi-kyûñ miñ-ya-te hai-ûñ ûñ-Lûñ-xoi-diñ-mīL meū-na-sit-tan
his mind will come Then from everywhere woodpecker
to." head-dress
- 10 xō-wûñ tcin-ne-il-lūw hai-yaL-ûñ hai xoñ xō-meū-na-sit-tan
to him they always And his woodpecker head-
brought. own dress
- ye tce-il-lūw hai-ya-hit-djit-ûñ hai kis-sea-qōt kûñ La dje-lō
in- he always And then the kiseaqōt too, one djelō
stead took out.
- 12 xō-wûñ tcin-ne-ū-wūw hai-ûñ dō-tce-auw hai xoñ-xwē hwa-ne
to him they always And he never took that, his own only
brought. out
- tce-il-lūw hai-ûñ min-nē-djō-xō-mīL a-den-ne dō hwū-wûñ nū-
he used to And after a time he said, "Don't to me bring
take out.
- 14 wit-lai-he kûn-na Lûñ hwe-hwē min-nē-djō-xō-mīL dil-lea-xûte
them. Too plenty I have. After a time deer-skin
- xō-wûñ tcin-tel-lai hai eñ dō-xa-auw-ne-xō-xō-liñ hai
to him they brought. "That it is I won't do that. This
- 16 hwa-ne dōñ hai-ded hwē ai-kyūw-en hai hwa-ne dōñ iūw-yō
only this mine I will do. This only I like.

* There is an isolated group of redwoods on the mountain-side opposite TakimīLdiñ.

| | | | | | |
|-----------------|-----------------|--------------------|-----------------|--------------------|-----------------|
| dō-yō-lūn-te | hai-ded | kiL-La-xūn | mit-teit-dil-ye | kyū-wiñ-ya-in- | |
| They will quit | this | deer | its dance. | Indians | |
| yan | hwa-ne | ai-kiL-in-te | hai-ded | hwa-ne | dōñ wes-yō hai- |
| | only | this will do. | This | only | I like." |
| yaL-ūñ | dik-gyūñ | yit-de-yī-man-teiñ | teit-tes-yai | sai-kit-diñ-ūñ- | |
| And | here | north across | he went. | He was surprised | |
| kya La | hwa-ne | ye-teū-wiñ-ya | do-wes-yō | teit-den-ne | La hwa- |
| to | once | only they came in. | "I don't | he said, | "once only |
| see | | | like it," | | |
| ne | ye-teū-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 |
| | | | | they do | will do. |
| hai | min-Lūn-diñ | ye-tein-nauw | hai-yaL-ūñ | dik-gyūñ | nō-hōL |
| | Ten times | they will | And | here | from us |
| | | come in. | | | |
| yī-nūk-a-yī-dūk | kī-ye | tein-niñ-ya-hit | ūñ-kya | kī-ye | na-diñ |
| southeast | again | when he had gone | he saw | again | twice |
| hwa-ne | ye-teū-win-ya | dō-wes-yō | teit-den-ne | dō-teū-wes-yō | |
| only | they came in. | "I don't | he said. | He did not like it | |
| | | like it," | | | |
| ūn-Lūñ-xwed-diñ | xō | tein-niñ-ya-win-te | hai-ya | na-wa-ye | hai |
| everywhere | in vain | he always came. | There | he goes | that |
| | | | | around | |
| ta-kim-miL-diñ | teit-dil-ye | win-te | teū-wes-yō. | | |
| TakimiLdiñ | dance | always. | He likes it. | | |

TRANSLATION.

Origin of the Jumping Dance.†

It was at TakimiLdiñ 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 Ethnology, 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 TakimiLdiñ 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 kiseaqōt 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 TakimiLdiñ dance. He likes that.

XXII.

*Formula of the Acorn Feast.**

| | | | | |
|----------------------|-------------------------|----------------------|--------------------|------------------------|
| ûn-Lûn-xwed-diñ | nin-nis-an | meûk | til-tewin-ne-en | dik-gyûn |
| Everywhere | world | over | used to grow | here |
| na-nō-dī-ya | kyū-wiñ-ya-in-yan | dō-Lan | yū-wiñ-yûn-hwûn-te | 2 |
| let it come back. | People | little | must eat. | |
| dō-Lan | tcū-wī-yûn-il-he | tiñ-ye | Lan | tcū-wiñ-yûn-sil-len-te |
| Little | even if he eat | as if | much | he eats it seems. |
| kī-yauw | dō-yit-dit-te-wil-le-te | ûn-Lûn-xoi-hwa-ûn-te | dik-gyûn | 4 |
| Birds | must not like it. | Every kind | here | |
| ye na-nō-dī-ya | hai nin-nis-an | meûk | til-tewin-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.

XXIII.

Formula used at the Teexöltwe Rocks.†

| | | | |
|---------------------|---------------------|--------------|--------------|
| na-xōL-tûn | na-xōL-tûn | dō-wes-yō | nûn-xōs-tiñ. |
| Let it get soft. | Let it get soft. | I don't like | frost. |

*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 Teexöltwe rocks with incense root, *Leptotaenia Californica*, and warm water. *Life and Culture of the Hupa*, p. 80.

XXIV.

*Formula of the Spring Dance.**

- ûn-Lûn-xwed-xô-ûn-te me-ya-kyû-wil-tel Lû-wûn me-kyû-
 Everybody sang. One of them
- 2 wil-tû nis-sate-xô-lûw na-dil-le-lei hai-yaL dô-teô-wil-lûn hai-
 sang. A little way it went back. And he stopped. And
 yaL na-Lû-wûn me-kyû-wil-tû hai-yaL nis-sate-xô-lûw nas-dil-
 another one sang. And a little way it went
- 4 len-nei hai dañ me-kyû-wil-tû mit-tis-diñ da-na-dû-wit-ya-yei
 back. That awhile he sang farther it went back.
 ago
- hai-yaL-ûn kî-ye Lû-wûn me-kyû-wil-tû nis-sate-diñ da-na-dû-
 And again one of sang a song. Little way it went
 them
- 6 wit-ya-yei tak-kûn me-kyû-wil-tû hai-yaL-ûn xa niñ me-
 back. Three of sang. And, "Come, you
 them
- kiL-te nō-niñ-ûn-hit ûn-kya nis-sate-tce-xô-lûw nas-dil-len-ne
 sing."† When he he saw a little way it had gone back.
 finished
- 8 diñ-kin me-kyû-wil-tû hai-yaL-ûn hai deôx me-nil-tewit miL
 Four sang. And that here he put aside then
 na-Lû-wûn me-kyû-wil-tû hai-ya-miL tewô-la-ne me-kyû-
 another one sang. And five had
- 10 wil-tû hai-yaL-ûn na-neL-iñ hai-yô kit-teint hai-yaL ne-sate-
 sung. And he looked that sickness. And a little
 at it
- tce-xô-lûw na-at-lû-e-xô-lan hai-ye-xô xô-lûn a-dî-ya-teL
 way it had gone back. That way he found it would do.
 out
- 12 hai-yaL kî-ye me-kyû-wil-tû hai-ya-miL xôs-tûn me-kyû-
 And again he sang. And six had
 wil-tû hai-yaL-ûn na-neL-en sai-kit-diñ nis-sate-tce-xô-lûw
 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 mountain-side west of the Takimidiñ, setting out in the middle of the afternoon and returning after dark.

†The speaker was probably Yimantūwīñyai. See p. 127.

- nas-dil-len-ne-xō-lûn ye-nes-git kût-xō-lûn xa-a-tin-tel xōs-tûn
it had gone back he It was afraid. That it will do. Six
found out.
- me-kyū-wil-tū kī-ye na-Lū-wûn kī-ye me-kyū-wil-tū hai- 2
had sung. Again another one again sang. And
- yaL xō-kit-din me-kyū-wil-tū hai-yaL nis-sate-diñ na-dil-le-lei
seven had sung. And a little way it had gone
back.
- ye-nū-wil-gil-lil hai-yō me-kyū-wil-tel hai-yaL a-dū-win-nel- 4
It kept getting that singing. And he said,
afraid of
- lil nis-sate-tce-xō-lūw nas-dil-len-ne hai-yaL-ûn kī-ye na-Lū-
a little way it has gone back. And again another
wûn me-kyū-wil-tū hai-yaL ke-nim-min me-kyū-wil-tū hai- 6
one sang. And eight had sung.
- yaL-ûn kī-ye na-Lū-wûn me-kyū-wil-tū hai-ya-mil mûk-kōs-
And again another sang. And nine
- tau-win me-kyū-wil-tū miL na-nel-en sai-kit-din-ûn-kya nis- 8
had sung. When he looked, he saw with surprise a
sate-tce-xō-lūw nas-dil-len-ne-xō-lûn hai-ya-mil yō ke-niñ-eL
little way it had gone back. And those leaned up
- hai tewite kût hai min-Lûn-diñ me-kyū-wil-tū miL hai-ya- 10
the wood. The tenth he had sung when then
- hit-djit-ûn kût nō-nin-tan hai-ya-hit-djit-ûn hai-yō tewite
he put it on. And then that wood
- hai min-nat Le-na-nel-nō* hai-ya-hit-djit-ûn kī-ye na-La 12
that around he stood up. And then again another
- me-kyū-wil-tū hai miL xōn min-nat teit-tes-yai hai-ûn min-
sang. That with fire around they went. And
- Lûn-diñ yis-xan-nei hai-yō Le-na-lūw tewō-la-diñ yis-xan-nei 14
ten days; that he built fire five days;
- hai-yō teit-dil-ye kûn tewō-la-diñ yis-xan-nei xō-djōx da-xōk
that they danced too five days. Really bad way
- dō-tce-xûn-neūw hai-ya-hit-djit-ûn kût dō-tcō-wil-lan-nei 16
he never talks. And then they stopped.
- min-Lûn-diñ yis-xan-nei miL na-nel-en hai-yō kit-tcint
Ten days when he looked that sickness
ûn-te-ne-en nin-nis-an meûk sai-kit-diñ-ûn-kya dō-na- 18
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.

xō-len-ne na-is-dau-we-a-xō-lūñ kût xa-a-win-neL-te kyū-
gone. It had melted away. "This way it will be

wiñ-ya-in-yan na-nan-deL-de hai-yōx a-den-de ye-nes-git-te
Indians when they come. This way if he sings it will be
afraid.

hai-yōx a-kyū-wil-lel-liL-te hai-yaL nū-hwōñ^ax 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 one 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 Kinaldún Dance.**

- yī-man-tū-wiñ-yai xō-tse hiL nō-na-nin-deL da-tee-it-da
 Yimantūwiñyai his both lived there. He always
 daughter fished.
- Lūw-xan tee-e-xauw a-xōL-teit-den-ne kiL-na Lan a-xōL-teit- 2
 Eels he always He said to her, "Cook many." He said to
 caught.
- den-ne nit-tai xō-tciñ kit-tiñ-en-ne hai-yaL kût kit-te-ū-wūw-
 her, "Your to him carry them." And she used to
 uncle
- hwei hai-yaL yī-man-tū-wiñ-yai xon-ta ya-a-wūw da-teit-de- 4
 carry And Yimantūwiñyai house used to He used to
 them. carry.
- il-Lat xon-nin-diñ hai tein-niñ-ya-teL-diñ hai-ya nō-ū-wūw
 run ahead of her. The she was going place there he put down
- hai xon-ta tai-kyūw kûn-na hai-yaL ke-ī-yan hai-yaL na-te- 6
 the house, sweathouse too. And he used And she
 to eat.
- it-dauw miL xoñ kûñ kût ya-na-ke-ū-wūw miL da-na-de-
 always then he too used to pack up. Then he ran
 went home
- il-Lat xon-ta xō-tsit-da da-na-sa-an hai-yaL xon-nin-diñ na-ne- 8
 back, house on his head sitting. And ahead of her he used
- it-wūw xa-a-xoi-il-lū a-xōL-teit-den-ne dō yī-dûk teit-tes-iñ†
 to carry Always he did He told her, "Don't look up."
 it back. that.
- hai-yaL-ûñ min-nē-djō-xō-miL teit-teñ-iñ-hit ûñ-kya yeū daōx 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.

Kinaldún 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-niñ-iñ-hit kût
 south house someone And when she came
 carrying along. with the load,
- 2 xon-ta sa-ûn hai-yaL-ûn kût kyū-wiñ-yan hai-yaL-ûn na-tes-
 house was And he ate. And she had
 there.
- dī-ya-yei miL kût yī-man-tū-wiñ-yai ya-na-kiñ-en hai-yaL-ûn
 gone home then Yimantūwiñyai packed up. And
- 4 na-in-dī-ya-hit a-den-ne hwe e-nañ yī-dûk tei-en hai-ûn
 when she got she said, "I it was up I looked and
 home
- dûn-hwō-ōw daōx yin-nûk xon-ta tce-wel-lei hai-yaL-ûn yī-
 somebody upper south house was carrying And
 trail along."
- 6 man-tū-wiñ-yai a-den-ne da-xō-ye na-teñ-iñ-xō-lan yōn din-
 Yimantūwiñyai said, "Wrong you looked it was. Back of
 the house
- nûn nin-tsa seL-waL-te hai-yaL-ûn kin-naL-dûn-tsē tcis-
 facing sit down. I am going And kinaLdûn stick he
 to shake stick."
- 8 tewen dûn-hwe-e eñ dō-teō-xōL-tsis hai-yaL wil-weL-miL
 made. Nobody it was he saw. And after night
- ûn-kya xō-Lit-wil-siL-tse ye-xō-ta-an xō-wit-tse xon-ta meûk
 he heard heavy footsteps. They ran in. It was house inside.
 crowded
- 10 yis-xan teiL-waL-^ûx yis-xûn-hit da-diL-Lan tein-niñ-yai
 Until they danced. Next night more came.
 morning
- yis-xûn-din-diñ-hit da-diL-Lan tein-niñ-yai min-Lûn-diñ yis-
 Next night after that more came. Ten
- 12 xan-nei miL dō-ye-na-wit-yai mit-dai miL mûx-xa-tce-xo-len
 days after he did not come in. Outside from incense root
- de-de-iL-kas kin-ne-sō-yûn-te teit-den-ne xō-Lûk-kai tes-yai
 he threw into "May you grow he said. Dawn it came
 the fire. to be men,"
- 14 miL dō-ya-xōL-tsan hai ye-teū-wiñ-yai nō-niñ-an miL tsim-ma-
 then he did not see them. He came in. They stopped then
 dancing
- na-xō-win-sen xon-ta meûk me-na-kyū-wiL-tū nō-niñ-an
 the noise stopped house inside. He sang again. He stopped.
- 16 min-tsit-da hai me-na-kyū-wiL-tū xōL-yai-wiL-kit-dei de-nōw-
 In the smoke- they sang again. The fog took her away. To the
 hole

kût-teiñ xai-xōs-ten-nei ded-de-xōw kût teiL-wal-lei kin-naL-
 world it took her up. Right now they are Kinal-
 above dancing.

dūñ win-te teis-len-nei hai-ya lax teiL-waL-win-te de-xō-ta
 dūñ always she became. There they always dance. Here

tce-iL-wal hit-djit e-it-da
 they dance then they always
 stop.

TRANSLATION.

Origin of the Kinaldūñ Dance.

Yimantūwiñyai 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 Yimantūwiñyai 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. Yimantūwiñyai 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 Yimantūwiñyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaldūñ 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 Yimantūwiñyai to gratify his greed, compare pp. 129, 130.

night after still more. After the tenth night they ceased dancing. Standing outside Yimantūwiñyai 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 kinaldûñ. They always dance there; only when the Hupa dance here they stop up there.

XXVI.

*Directions and Formula for the Brush Dance.**

| | | | | | |
|--------------------|---------------|----------------------|----------------------|-------------------|--------------------------|
| xō-Lûk-kai | tes-ya-te | miL | in-na-iūw-dûk-kai | hai-ya-miL-ûñ | |
| Dawn | is about to | then | I always get up. | And | |
| | come | | | | |
| yī-nûk | yōn | xō-Lit | e-iūw-tcwe† | yit-de | yōn kûn-na yī-tsin yōn |
| south- ern | corner | a noise, | I make | northern corner | too, west- ern corner |
| | | | | | 2 |
| kûn-na | hai-ûñ | kin-nūw-xō-iūw-tcwe | hai | kyū-wiñ-ya-in-yan | |
| too. | Then | I notify him, | the | persons | |
| | | | | | |
| kyū-wa-na-iL-tūw | | | | | 4 |
| he who gives back. | | | | | |
| ded-de† | nin-nis-an | nē-djit | xoi-kyai | hiL | nō-na-nin- |
| This | world | the | her grand- middle | both | they lived. |
| | | | daughter | | |
| deL | hai-ya-miL-ûñ | min-nē-djō-xō-miL | kyū-wiñ-ya-in-yan | | 6 |
| | And | after a time | child | | |
| xon-nis-te | me teL-tewen | kût xei | kyū-wiñ-ya-in-yan | nan-deL-te | |
| her body | in | grew. | "Xeï! | Indians | are going to become |
| | | | | | |
| sil-len | kût | mil-lit-de | noi-niL-kit | xōL-tcit-den-ne | hai-ya-miL-ûñ |
| it seems. | Their smoke | is every- where," | she said. | And | 8 |
| | | | | | |
| xō-wûñ | dū-win-tcat | hai | mite-dje-ē-din | xō-an | sil-len-ne-en |
| from her | it got sick | that | baby. | Out of her | it came. |
| | | | | | |
| hai-ya-miL-ûñ | a-tcon-des-ne | dai-dûk-ka-ûñ-te | kī-yauw-ûñ | miL | 10 |
| And | she thought, | "What kind | is it | with | |
| me-wit-dil-na-te | hai-yō | mite-dje-ē-din | hai-ya-miL-ûñ | 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.

- teit-den-ne tce-niñ-ya-ne hai-ya-miL-ûñ kût tce-niñ-yai teit-
told her, "You must go out." And she went out. She
- 2 teñ-en nin-nis-an meûk hai-ya-miL-ûñ sai-kit-diñ-ûñ-kya
looked the world over. And she was surprised
to see
- dī-hwō-ōw da-kyū-wiñ-xa-ei dik-gyûñ nō-hōL yī-nûk-ka-yī-dûk
something stood here from us southeast.
- 4 hit-djit teiL-tsan-nei hai Lō hai-ya-miL-ûñ hai mite-teiñ
Then she saw that plant. And that toward
- teit-tes-yai hai-ya-miL xa-wil-lai hai-yō xōL-tewiL-ta-tûn-nas-
she went. And she dug it that wild ginger.
out
- 6 mats hai-ya-hit-djit-ûñ xai-tsa me nō-nil-lai hit-djit meû
And then a xaita in she put it. Then under
nō-niñ-xan hai-yō mite-dje-ē-din wil-weL-diñ hai-ya-miL-ûñ
she put it that baby. It was evening. And
- 8 xō-Lûk-kai tes-yai miL ûñ-kya xō-ke-teû-wa meûk nai-kis-le-
dawn came then she her armpit in was feeling,
perceived
- tse hai mite-dje-ē-din hai-ya-miL tce-niñ-ya-yei hai dō-kyū-
that baby. And she went out, that old
- 10 wil-le xō-Lûk-kai tes-yai miL sai-kit-diñ-ûñ-kya dje-kī-yats-
woman. Dawn it came then she saw with surprise pitch sticks.
- tse nax ye-teû-win-tan hai-yal me-dū-wiL-a hai-ya-hit-djit-ûñ
Two she brought in. And she put the And then
the ends in
the fire.
- 12 mûk-kût-ûx xoñ teit-te-te-wen hai-ya-hit-djit-ûñ xōte kût
over it fire she waved. And when well
- da-xō-dū-wes-en miL dō-teō-wil-lan hai-ya-miL-ûñ a-teon-des-
one could see then she quit. And she thought
- 14 ne xei kyū-wiñ-ya-in-yan nan-deL ke-ai mite-dje-ē-din
"Xei! Indians are going to become. It may be babies
- xō-wûñ dū-win-tea-te nō-nis-te xoi-kyûñ me-nûn-dī-ya-te
from them will get sick. Our body they will think about.
- 16 dai-dik-kyauw miL nō-nis-te xoi-kyûñ me-oi-ya xei-yûñ
What is it with our body we can make them "Yes,"
think about?"
- tcon-des-ne mite-teiñ-a La nai-wiL-xaL-te hai xa-a-wil-leL-te
she thought, "before one night will pass. That way they will do,"
(the dance)

- teon-des-ne hai-ya-miL-ûñ kī-ye a-teon-des-ne dō-xō-liñ Lai
she thought. And again she thought, "Not only
one
- mit-Lō-we na-dil-lū hai-ya-miL-ûñ kī-ye a-xōL-teit-den-ne 2
medicine will be." And again she told her,
- ke kī-ye xan-te hai Lō hai-ya-miL-ûñ kūt kī-ye tce-niñ-yai
"Well again look that plant." And again she went out.
for it
- xai-nit-te hai-yaL-ûñ hai tce-niñ-yai ûñ-Lûñ-xwed-diñ xō 4
She looked And she went out. Everywhere in
for it. vain
- teit-teñ-en La nai-wit-iñ-il dik-gyûñ yī-dūk tō-nōñ-a-teiñ
she looked. Once she looked here eastern water's edge.
- teit-teñ-iñ-hit ûñ-kya nin-nis-an Lûk-kai* na-dū-wiñ-a-ei hai- 6
When she looked she saw mountain white standing up.
- ya-miL-ûñ teit-tes-yai hai-ya tein-niñ-ya-hit ûñ-kya mik-kin-
And she went. There when she came she saw at its
- diñ na-la xûn-nis-tce-len hai-ya-miL-ûñ me-teiñ teit-teñ-en 8
base floating a cup. And in it she looked.
- hai-ya-miL sai-kit-diñ dī-hwe-e dō-me-sa-ûñ Lō he me-sit-tûñ
And she saw nothing was in it. A not was in it
plant even
- hai-ûñ hai mite-dje-ē-din mis-sa-wiñ-xûn-te wûñ teûk-qal 10
that the baby in his mouth she After it she
will put. walked.
- hai-ya-miL-ûñ deōx na-teñ-iñ-hit ûñ-kya dō-xō-len-ne hai
And this way when she looked she saw it was gone that
- xûn-nis-tce-len na-la-ne-en hai-ya-miL-ûñ deōx yī-tsin na- 12
cup floating used And this west
to be. way
- teñ-iñ-hit ûñ-kya kit-tō-kūt† ye ûñ-kya da-nat-la-le hai-
when she she saw Kitōkūt instead she saw it floating.
looked
- ya-miL-ûñ kī-ye hai me-teiñ teit-teñ-iñ-hit kī-ye dī-hwe-e 14
And again it into when she looked again nothing
- dō me-sa-ûñ hai-ya-miL-ûñ a-teon-des-ne da-xwed-hit-kī-
was in it. And she thought, "I wonder why
- yauw-ûñ a-dō-iūw-tsan hai mis-sai-xûn-te hai dō-na-iL-tsan 16
I didn't find it, that I will put in its That she did not
mouth." find again.
- ûñ-kya kī-lai-gya-diñ yī-dūk ye na-lat-dei de-dit-de xō-win-na
She saw Kilaigyadiñ above instead was The expla- past her
floating. nation was

* Mount Shasta.

† "Paddle mountain," opposite Orleans.

- tce-a-xûs hai xûn-nis-tce-len hai-yaL-ûñ kī-ye hai-ya tein-
it flew, that cup. And again there when
- 2 niñ-ya-hit me-tcit-teñ-en hai-ya-miL-ûñ deōx na-teñ-iñ-hit
she arrived into it she looked. And this way when she looked
ûñ-kya xot-nûn-diñ yī-dûk ye ûñ-kya na-lat-de hai-ya-miL-ûñ
she saw Bluff creek above in- she saw it was And
stead floating.
- 4 mitc-teiñ tcit-tes-yai me-teiñ tcit-teñ-en hai-yaL-ûñ deōx
to it she went. In it she looked. And this
way
na-teñ-en sai-kit-diñ dō-xō-len-ne kī-ye yeū Le-nal-diñ yī-dûk
she looked. She saw it was gone again. Way Weitchpec above
- 6 ye ûñ-kya da-wil-la-le na-lat-de mis-dje mit-ta-diñ dai-dit-
in- she saw it was floating. It was fog in. "Where
stead floating
- diñ-yañ iūw-tsûn-te hai Lō tcon-des-ne hai-yaL-ûñ deōx
am I going to that med- she thought. And this
find icine?" way
- 8 na-teñ-iñ-hit ûñ-kya Le-nal-diñ mī-ye ye na-na-lat-de Le-
when she looked she saw Weitchpec under instead it was
floating.
- nal-diñ mī-ye na-mis-⁶x na-na-lat-de hai-ya-miL-ûñ xō me-
Weitchpec under in a circle it was floating. And in she
vain
- 10 tcit-teñ-en kī-ye dī-hwe-e dō-me-sa-an dō-xō-liñ Lō hai-yaL-
looked in. Again nothing was in it. There was med- And
not icine.
- ûñ La-a a-na-dī-yau La-ai-ūx ta-nē-djit yī-de tes-lat-dei
once it did that. Really in the middle down it floated.
again of the river
- 12 tce-xōl-tewe-diñ yī-dûk-ken-tein hai tse na-da-ai yī-de-tein-
Teexōltewediñ above, where rock stands in lower side
the river
- teiñ ye ûñ-kya na-lat-de hai-ya-miL-ûñ kī-ye xō me-teiñ
instead she saw it floated. And again in into it
vain
- 14 tcit-teñ-en hai-ya-miL-ûñ kī-ye xa-a-dī-yau kī-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-miL-ûñ mûk-ka tcit-tes-yai sai-kit-diñ-
down it floated. And after it she went. She saw with
- 16 ûñ-kya tewite na-niñ-a-diñ yī-de-tein-teiñ ye ûñ-kya na-la
surprise wood across place* on the lower instead she it was
side saw float-
ing.

*Cappel, the place of the fish-dam.

- hai-ya-miL-ûñ mite-teiñ tce-niñ-yai miL da-wes-lal dī-hwe-e
 And to it she came then it stayed Nothing
 still.
- dō-me-sa-an hai-ya-miL-ûñ kī-ye xa-a-dī-yau xōte ta-nē-djit 2
 was in it. And again it did that Right in the
 way. middle
- yī-de tes-lat-dei mûk-ka tcit-tes-yai kī-ye sai-kit-diñ ûñ-kya
 down it floated. After it she went. Again with surprise she saw
- xō-xōte-diñ mī-ye ye na-lat-de hai-ya-miL-ûñ hai-ya kī-ye 4
 Pecwan creek under in- it floated. And there again
 stead
- mite-teiñ tce-niñ-yai me-teiñ tcit-teñ-en sai-kit-diñ dī-hwe-e
 to it she came. Into it she looked. She saw nothing
- dō-me-sa-ûñ hai-ya-miL-ûñ a-teon-des-ne dai-dit-diñ-yañ iūw- 6
 was in it. And she thought, "Where am I
 tsûn-te hai Lō hai-ya-hit-djit-ûñ kī-ye xa-a-dī-yau La-ai-ûx
 going that med- And then again it did that Really
 to find icine." way.
- ta-nē-djit yī-de tes-lat-dei mûk-ka tcit-tes-yai mûk-ka-na-dū- 8
 in the down it floated. After it she went. The mouth of the
 middle
- wûl-a-diñ tce-niñ-ya-hit ûñ-kya yī-man-a-yī-de na-lat-de hai-
 Klamath when she she saw across to the it was
 came out north floating.
- ya-miL-ûñ a-teon-des-ne xei teon-des-ne deōx xon-niñ nō-na- 10
 And she thought, "Well," she thought. This her face when
 way
- ta-ûñ-hit xon-na kût-tō na-dit-te-meL a-teon-des-ne da-
 she turned her eyes their water fell. She thought,
- xwed-dûk-kī-yaux iūw-tsûn-te hai Lō hai-ûñ xa-nit-te hai- 12
 "How I wonder can I find that med- Then she looked
 icine!" for it.
- yaL-ûñ xō-wûñ nō-nûn-dil-lat hai-ya-hit-djit tō-noi-kit-tūw-diñ
 And to her it floated back. And then along the shore
- yī-nûk na-tes-dī-yai hai na-tes-dil-lat na-ne-iL-en hai mit-dûk 14
 south she went. That floated back. She looked at that beside
- na-te-it-dauw yī-nûk nō-taL-a tce-niñ-yai hai-ya me-nûn-dil-
 she kept South Redwood she came There it floated back.
 walking. creek down to
 the beach.
- lat hai-ya-hit-djit-ûñ kī-ye tcit-tes-yai hai na-te-dil-lat 16
 And then again she went. That floated up
 mûk-ka tō-nūw-hwōn-diñ tce-niñ-ya-hit ûñ-kya yī-man-yī-tsin
 after her. At fresh water when she came she saw across to the west
 lagoon out

- ye na-lat-de hai-ya-miL-ûñ La-ai-ûx xō-teiñ na-dū-win-tewit
in- it floated. And really to her it was shot
stead
- 2 sil-len xō-wûñ nō-nûn-dil-lat hai-yaL xō me-teit-teñ-en hai-
it To her it got back. And in she looked in. hai-
seemed. vain
- ya-miL deōx na-teñ-en sai-kit-diñ-ûñ-kya yeū yī-dūk xon-ta
And this way she looked. She was surprised way east a house
to see
- 4 sa-ûñ hai-ya-miL-ûñ a-teon-des-ne hai-ya ye-wē-ya-te hai-ya-
was And she thought, "There I will go." And
standing.
- miL-ûñ tcit-tes-yai ye-teū-wiñ-ya-hit ûñ-kya dō-kyū-wil-le
she went. When she went in she saw an old woman
- 6 yañ-a hai-ya-miL-ûñ a-xōL-teit-den-ne dō-iL-tsûn-te-xō-lûñ hai
sitting. And she told her, "You can't find it that
anywhere
- Lō kût wiL-dûn-diñ hæe-de-ai ye-wiñ-yai hai-ûñ niL-teit-
med- Day before into my head it came. And they said of
icine. yesterday
- 8 den-ne xō kyū-wiñ-ya-in-yan hai-yūk a-dī-yau xō xa-nit-te
you, "Her child this way it did. In she looks
vain for
- Lō yō yōn-yī-dūk da-sit-tûñ hai ne-xûn-nis-tce-len hai-ya-
med- There in the sits your cup." And
icine. corner
- 10 miL-ûñ wûn-nō-kin-nil-lai hai-yō da-sit-tan hit-djit de-nōw-
then she put her hand on that sitting there. Then up to
- kût-teiñ ya-win-tûñ-hit ûñ-kya me nō-niñ-xûts hai-yō da-
the sky when she held it she saw in something fell.* That
- 12 teū-wit-til na-niL-diL-wa dit-tse hai-ya-miL-ûñ xō-wa-teiñ-xan
she was crosswise pointing. And to her she gave
holding up
- hai-yō a-xōL-teit-den-ne tiñ-xauw-ne hai-ya-miL hai nin-mite-
that. She told her, "You take it And your
along.
- 14 dje-ē-din mis-sûñ-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.*

| | | | | | | | |
|-----------------------|-------------------|---------------------------|-------------------|-----------------|-------------------------|--------------|---------------|
| kût | hai | tce-iūw-wauw | miL | hai | miL | na-na-iūw-me | |
| | | I get through speaking | then | that | with | I bathe it | |
| hai-yō | kī-ma-ū | xū-Le-dūn-diñ | a-tiñ | 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-din-diñ | kiñ | | |
| then | always | I leave it. | | In the woods | sticks | | |
| Lûk-kyūw | niL-man | nō-ke-iūw-qōt | hai-ya | mûk-kût | da-e-iūw-lūw | | 4 |
| forked | each side | I always set up. | Them | on | I lay | | |
| hai dje-kī-yats-tse | da-na-kin-neūw-eL | hai-ya-hit-djit | hai-yō | kiñ | | | |
| the | pitch sticks. | Crosswise I lay them. | And when | those sticks | | | |
| nō-ke-iūw-qōt | tse | mûx-xûs-tan-diñ | nō-iūw-auw | hai | tse dje-kī- | | 6 |
| I stand up, | stones | along side | I put. | The stones | pitch | | |
| yats-tse | mûk-kût | da-e-iūw-tūw | mûx-xa-tce-xō-len | kûn-na | hai- | | |
| sticks | on them | I put, | incense root | too. | | | |
| ya-miL-ûñ | ka-de | e-it-da | miL | hai-yō | mûx-xa-tce-xō-len-ne-en | | 8 |
| And | a while | it lies | then | that | incense used to be | | |
| | | there | | | | | |
| xoñ-tein | de-na-de-iūw-mil | hai-yaL-ûñ | hai-yō | tse | nûk-kût-tciñ | | |
| fire in | I put. | And | the | stones | back from | | |
| | | | | | the fire | | |
| nō-na-iūw-lūw | hai | kiñ | Lûk-kyūw | kûñ | dō | Lax | nō-na-iūw-mil |
| I always put. | Those sticks | forked | too | | | | I do not drop |
| | | | | | | | anyway. |
| nū-hwōñ ^{ax} | nō-na-iūw-lūw | na-iūw-loi-hit | hwīn-niñ | dō | Lûk-kai | | |
| Properly | I always put | When I tie them up, | my face | never is white. | | | |
| | | them down. | | | | | |
| Lū-hwin | hwīn-niñ | na-iūw-Lū | hwil-la-kiñ | kûn-na | na-iūw-Lū | | 12 |
| Black | my face | I paint, | my wrists | too. | I make | | |
| Lū-hwin | hwik-kûñ-kin-diñ | kûn-na | hwik-kai-kin-ne | kûn-na | | | |
| black | on my shoulders | too, | my ankles | too, | | | |
| hwik-kai-ye | kûn-na | hwit-ta-dī-me | kûn-na | tseûk | miL | na-na- | 14 |
| my thighs | too, | my chest | too. | Tseûk | with | I tie | |
| iūw-loi | nite-tewin | dō-nauw-ai | nū-hwōñ | hwa-ne | hai | tcit-dē- | |
| 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.

tcwiñ a-tiñ hčē-e-il-lū dī-hwe-e dō-xō-tciñ nō-nauw-auw
 all become mine. Nothing for her I never leave

hai-yō xō-kūt xōñ nauw-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

thought, "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 *Kiōkūt*. 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 *Weitchpec*. "Where am I to find that medicine?" she thought.

When she looked away again it was floating around below *Weitchpec*. 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 *Teexōltewediñ* 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 *Pecwan* 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.**

- yī-man-a-yī-nûk tak ta-nan nañ-xa tein-niñ-yai kyū-wiñ-
 Across south three bodies were. He went there. In the
 of water
- 2 ya-iñ-yan-ta-diñ dō-til-lū tein-neL-en ta-nan Lūw-xan tsel-ne-
 Indian world never he looked at the eels red
 come; water;
- wan hai dō-til-lū hai tes-deL-te a-tcon-des-ne tes-deL-te
 that never "They will come," he thought. "They will
 come."
- 4 hai-yal kit-dū-win-kil hai-yal tes-deL hai-yal teit-tes-yai
 And the bank slid out. And they went. And he went
 miL tū-wim-mā yī-man-a-yī-na-teiñ miL teit-tes-yai mûk-a-
 with shore along. Across south with he went. The
 them them
- 6 na-dū-wûl-a-diñ hai-ya nō-nin-deL hai-yal hai-ya xon-na
 mouth of the there they stopped. And there for him
 Klamath
- da-wes-dil teū-win-da hai-yal tim-ma-teiL-tewe† hai-yal a-tcon-
 they waited. One stayed And tima he makes. And he
 there.
- 8 des-ne nik-kyū-wiñ-nûn-te hai tim-ma-il-tewe hai-yal a-tcon-
 thought, "You will go to sleep who tima make." And he
 des-ne tee-nil-le-te nik-kyûn-sa-an meū‡ tee-nil-le-te meū
 thought, "They will your heart under. They will under."
 dive out dive
- 10 teûk-qal miL hai Lūw-xan Le-nal-diñ hai-ya tein-niñ-yai hai-
 He walked with eels. Weitchpee there he came. And
 along
- yal a-xōL-teit-den-ne tim-ma-teiL-tewe nik-kyū-wiñ-nûn-te tee-
 he said to him to TimateiLtewe, "You will go to sleep. They
- 12 nil-le-te nik-kyûn-sa-an meū hai-ya-miL a-tcon-des-ne
 will dive your heart under." And he thought,

*Told at Hupa, November 1901, by William Lewis (Kū-wī-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-liñ tin-dil hai-yaL a-teon-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-niñ-yai yōt hai-yaL a-teon-des-ne dō-xō-liñ 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-teon- 4
 south. Xaiyame water- that in they will And he
 fall stay."
 des-ne na-tes-dī-ya-te hai-yaL a-teon-des-ne dō-me-dūw-tewiñ
 thought, "I will go back." And he thought, "I don't want
 hai-yō hwit-Lūw-xan miñ-kil-en‡ dō-xō-liñ yī-tan hai-yaL 6
 these my eels miñkilen shall not eat." And
 a-teon-des-ne xō-yū-wiñ-yūn-te dō-xō-liñ dō-xō-a-ten Lūw-xan
 he thought, "If she does eat them, they won't die eels
 hai-yō hwe-hwē hai-yaL a-teon-des-ne kil-tewe§ yū-wiñ-yūn-te 8
 those mine." And he thought, "Kiltewe will eat them
 xō hai-yaL a-teon-des-ne dō-xō-liñ da-xō-a-ten hai-ya
 with- And he thought, "They won't die. There
 out harm."
 nū-hwōn-te hai-yaL a-teon-des-ne Lan ai-la-te min-Lūn me-dil 10
 they will be And he thought, "Many they will Ten
 good." catch.
 de-wim-min-te na-tes-dī-yai hai-yaL a-teon-des-ne hwe-eñ
 will be filled." He went back. And he thought, "I,"
 a-teon-des-ne deūk a-wil-leL-te hai-yaL a-teon-des-ne na-tes- 12
 he thought, "This he will do." And he thought, "I am
 way
 dī-ya-te yī-man-a-yī-nūk hai-ya-teiñ na-in-dī-yai yī-man-yī-nūk
 going Across south there he got back across south.
 back."
 hai-yaL a-teon-des-ne kī-ye na-tes-dī-ya-te hai-yaL a-teon- 14
 And he thought, "Again I will go back." And he
 des-ne te-se-la-te hai-yaL a-teon-des-ne kī-ye na-tes-dī-yai
 thought, "I am going And he thought, "Again I am going
 to take them." to take them."
 yī-na-teiñ miL kī-ye na-in-dī-yai mūk-a-dū-wūl-a-diñ 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-nûn-te nik-kyûñ-sa-an kyū-wiñ-
 he thought, "You will go to sleep, your heart will go to
- 2 nûn-te meū tce-nin-deL-te hai-yaL tcûk-qal miL hai Lūw-xan
 sleep, under it they will go And he walked with those eels
 out." along
- Le-nal-diñ hai-yaL a-teon-des-ne yī-man-tū-wiñ-yai a-teon-
 to Weitchpec. And he thought Yimantūwiñyai he
- 4 des-ne hai-yûk a-wil-la-te hwe-hwē ma na-seL-tewin-te hai-
 thought, "This way it will be Mine for I am doing it And
 done. again."
- yaL a-teon-des-ne dō-xō-liñ tin-dil hai-yaL a-teon-des-ne dik-
 he thought, "They won't go on." And he thought,
- 6 gyûñ nas-deL-te hai-yaL a-teon-des-ne hwe a-hwiL-tcit-den-te
 "Here they will And he thought, "Me he will say of
 stay."
- hai na-is-tewen xō yū-wiñ-yûn-te kil-tewe dō-xō-liñ it-dau
 'He did it.' With- she will eat, kilTewe. They won't melt
 out harm away
- 8 hwe-hwē hai-yaL a-teon-des-ne miñ-kil-en xō yū-wiñ-yûn-te
 my eels." And he thought, "Miñkilen with- will eat them.
 out harm
- xa-a-tin-te a-teon-des-he hai-ya-miL Lūw-xan min-Lûñ me-dil
 They will do he thought. "And eels ten canoes
 that,"
- 10 de-wim-min-te a-tin-diñ 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-nûk 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-dūw-tewiñ Lan til-lū tū-wim-mā yī-na-tciñ na-tes-dī-yai
 I want." Many came. Along the from the he went back.
 shore south
- hai-yaL tcin-niñ-yai mûk-a-na-dū-wûl-a-diñ Lan hai-yaL a-xōL-
 And he came back to the mouth of Many. And he said
 the Klamath. were
- 14 tcit-den-ne nik-kyū-wiñ-nûn-te tce-nil-le-te Lūw-xan hwe-hwē
 to him, "You will go to sleep. They will eels mine.
 go out
- ka-de niñ nik-kyū-wiñ-nûn-te hai meûk tcit-tes-yai hai-yaL
 Soon you, you will go to sleep." That in he went. And
- 16 Le-nal-diñ ka-de nik-kyū-wiñ-nûn-te a-teon-des-ne hai-ya-miL
 at Weitchpec, "Soon you will go to sleep," he thought. And
- La-ai niL tce-wes-lin-te hwe-hwē hai-ded hwe-hwē ta-nan
 "One for you will flow out, mine this mine water
- 18 hwe-hwē hai mûk-ka hai-ded Lūw-xan hai mûk-ka ye-win-
 mine. This in these eels this in they will

- deL-te dō-xō-liñ til-lū yī-dûk hai-yaL a-teon-des-ne hai nin-
go in. They won't go east." And he thought, "The
- nis-an ta-wes-a mite-teiñ-a hai-yaL a-teon-des-ne La-ai niL 2
mountain will in front." And he thought, "Only for
project one you
- tce-wes-lin-te hai-yaL a-teō-in-ne hai mûk-ka ye-win-deL-te
will flow out." And he kept "This in they will go."
thinking,
- hai-yaL a-teon-des-ne deûk a-wil-leL-te hwi-k-ka a-teit-yau 4
And he thought, "This he will do, my way he does.
way
- hwe a-hwiL-teit-den-te xa-a-na-it-yau hwe ded dō-oi-lûn-te
Me he will say of, 'He did that way.' I now I will quit."
- hai-yaL teit-tes-yai tein-neL-en hai Lūw-xan tein-niñ-yai 6
And he went along. He looked at those eels. He got back.
- a-teon-des-ne ded meûk dō-xō-liñ tin-dil ded meûk xō-wil-
He thought, "This in they won't go. This in until it
- tsai-ye-de na-diL-^ûx hai-ded hwe-hwē hai-ya-miL a-teon-des-ne 8
becomes they will live these mine." And he thought,
dry
- deûk a-teit-ya-te hwe a-hwiL-teit-den-te xa-a-na-it-yau hai-yaL
"This he will do. Me he will say of 'He did that way.'" And
way
- a-teon-des-ne Lūw-xan deûk a-teil-la-te teū-win-yan hai 10
he thought, "Eels this way he will treat." He ate them where
- ke-na-wil-na-diñ hai-yaL a-teon-des-ne hai-yûk tein a-teil-lau
he cooked them. And he thought, "'This they he did,'
way say
- hwe a-hwiL-teit-den-te tewō-la-diñ yis-xan hai-ya Lūw-xan 12
me they will say of. Five days there eels
- teū-wiñ-yûn-te hai-ya-miL a-teon-des-ne dō-tein-neL-yan hai
he will eat." And he thought, "He did not eat up those
- Lūw-xan hai-yaL a-teon-des-ne deûk a-teil-la-te xwa-wes-le-de 14
eels." And he thought, "This he will do. If he gets
way enough
- de-na-dū-wil-la-te hai-ded kī-ma-ū hai-miL de-dū-wil-la-te
he will put in the fire this medicine. With this he will put in
the fire
- xwa-wes-le-de hwe a-hwiL-teit-den-te hai-yaL a-teon-des-ne 16
if he gets enough. Me he will talk about." And he thought,
- xa-a-wil-leL-te tewō-la-diñ yiL-xai hai-yaL a-teon-des-ne teū-
"He will do five mornings." And he thought,
that way

- win-yûn-te hai-yaL a-teon-des-ne yī-deōx xon-nū-we-yeL-de
 "She will eat," and he thought, "When she is through her
 menstruation."
- 2 hai-yaL a-teon-des-ne hai nū-hwōn-te dō-xō-liñ da-xō-a-ten hai
 And he thought, "That will be good. It won't die. This
 ded deūk a-wil-le-te a-dûx-xûn-de yū-wiñ-yûn-te hai-yaL
 this way she will do. When she is she will eat." And
 hungry
- 4 da-tein-nes-dai hai-yaL a-teon-des-ne deūk a-teil-la-te hwe
 he fished. And he thought. "This he will do. Me
 way
 a-hwiL-teit-den-te xa-a-na-it-yau hwiL-teit-den-te xō dī-hwō
 he will say of, 'He did that way,' he will say of me. Even some
 if
- 6 dō-teū-win-xûn-te hwe a-hwiL-teit-den-te hai-yaL a-teon-des-ne
 he does not catch, me he will talk And he thought,
 about."
 deūk kix-xak tce-niñ-an mit-dai yis-xûn-de deūk hai-yûk hwe
 "This net he took out outside. Tomorrow this this way me
 way
- 8 a-hwiL-teit-den-te yis-xûn-de hai da-ne-se-da-te hai-yaL a-teon-
 he will talk of. Tomorrow I will go fishing." And he
 des-ne a-tin-diñ yis-xûn-de da-nō-te-deL-te hai-yaL da-tein-
 thought, "Every- tomorrow everybody will fish." And he
 where
- 10 nes-dai hai-yaL a-teon-des-ne hai-yûk a-hwiL-teit-den-te hai-
 fished. And he thought, "This way he will say of me." And
 yaL a-teon-des-ne hai-yûk a-na-it-yau hai-yaL a-teon-des-ne
 he thought, "This way he did," And he thought,
- 12 hai-yûk a-wil-leL-te hai Lūw-xan hai-yaL a-teon-des-ne xō yū-
 "This way will do the eels." And he thought, "Even
 if
 win-yûn-te xoi-kyûñ-kī-yat hai-ded hwiL-Lūw-xan hai-ye-he
 she eats them, woman who has these my eels, anyhow
 suffered miscarriage
- 14 dō-xō-liñ it-dau hai-yaL a-teon-des-ne na-tes-dī-ya-te yī-man-
 they won't melt And he thought, "I will go back." Across
 away."
 a-yī-nûk kī-ye na-tes-dī-yai ma tū-wim-mā yī-na-tciñ hai-yaL
 south again he went back for it along the from the And
 shore south.
- 16 a-teon-des-ne mûk-a-na-dū-wûl-a-diñ hai-ya kī-ye a-xōL-teit-
 he thought, mouth of the Klamath there again he told
 den-ne nik-kyū-wiñ-nûn-te hai meūk tce-in-deL-te nik-kyū-
 him, "You will go to sleep; that during they will come You will
 out.

- wiñ-nûn-te hai meûk hai-ded Lūw-xan teō-xon-des-ne teū-
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-towen 2
He that medicine, his in it he had, that for he made it.
carried hand
along
- a-teon-des-ne xa-a-wil-leL-te hai-ya-dete teū-wiñ-yûn-te hai-ye
He thought, "He will do that and then he will eat them.
- man na-a-a hai kī-ma-ū Lax dō-xō-liñ teit-tan deûk Lax 4
For he always that medicine. For he will not eat. This way
that has nothing
reason
- kī-ma-ū ē-din kis-sa-wiñ-ya-te† hwe a-hwiL-teit-den-te hai miL
medicine without he will go into me he will say of this with
somebody's mouth,
- hai-ded hai kix-xak kiñ hwe dō a-hwiL-teit-den-de hai-yaL 6
this the net pole me if he does not tell." And
- a-teon-des-ne dō-nū-hwōñ a-teit-yau hai-yaL a-teon-des-ne dō-
he thought, "It is not he did." And he thought,
good
- xō-liñ nûn-yai hai-ded dō-nū-hwōñ-^āx ûn-dī-yau La-xō-kya 8
"You will not live. This not a good way you did. Just that way
- dō-xō-liñ nûn-yai xō dō-teū-wiñ-xan deûk 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 hwe a-hwiL-teit-den-te hai-ye-he Lan 10
even then they will me if he talks about. Even then many
catch many
- ai-la-te deûk dōñ nū-hwōñ deûk hai hwe hai dō-na-wa-te
they will This is good this this mine. He will not live
catch. way way
- hwe dō-a-hwiL-teit-den-de dūñ-hwō hai-ya-miL-ûñ a-teon- 12
if he does not tell me somebody." And he
- des-ne na-tes-dī-ya-te teon-des-ne hai-yaL a-teon-des-ne da-
thought, "I will go back," he thought. And he thought,
- xwed auw-dī-ya-te hai-yaL a-teon-des-ne xwa na-seL-tewin-te 14
"What am I going And he thought, "For him I will make it."
to do?"
- hai-yaL a-teon-des-ne deûk teū-wī-yûn-il-te hwe 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.

- la-te na-a-a deûk tee-î-yiñ-hit teû-wiñ-yûn-de xwa-wes-le-te
do it. He this way when he if he eats he will get
always stands enough.
has it
- 2 de-na-dû-wiñ-ûn-te hai-ded kî-ma-û miL Le-na-nil-la-te hai
He will put in the fire; this medicine with he will build a fire. This
mû-wûñ xwa-wes-le-de dō-xō-liñ na-ta-auw xon-ta-teiñ deûk
half, if he gets enough, he won't carry to the house. This
way
- 4 a-na-teil-la-te hai-yûk teû-wiñ-yûn-te hai-yaL a-tcon-des-ne
he will do. This way he will eat." And he thought,
min-Lûn-diñ yis-xûn-de da-na-ne-se-da-te hai-yûk teû-wi-yûñ-
"Ten days I will fish. This way he will eat."
- 6 îL-te hai-yaL a-tcon-des-ne deûk a-na-teil-la-te hwe a-hwiL-
And he thought, "This way he will do. Me he will
teit-den-te hai-yûk a-na-it-yau hwe na-tes-dî-ya-te kût na-
say of 'This way he did.' I will go back. Already
- 8 seL-tewiñ ya-xwa hai-yaL a-tcon-des-ne kût me-neL-xe tcon-
I have for them." And he thought, "Already I have he
made it finished,"
- des-ne kût a-tiñ-ka-ûn-te hai Lûw-xan a-tcon-des-ne a-tiñ-
thought. "Everything the eels," he thought "every
- 10 ka-ûn-te yû-wiñ-yûn-te hai-ye-he me-nai-lûw-te hai-yō hai
kind will eat. Nevertheless I will watch Those
them.
- hwiL-Lûw-xan hwe nēL-in-te nû-hwōñ^ax ûn-te dō-xō-liñ na-nal-
my eels I will look at. Good they They won't dodge
appear.
- 12 dō hai-yō hai Lûw-xan kût a-tiñ yû-wiñ-yûñ kîL-tewe yû-wiñ-
those eels. Already every eats them. KîLtewe eats
kind
- yûñ hai hwe-hwē miñ-kil-en hai hwiL-Lûw-xan dō nas-dō
these mine; miñkilen these my eels. They don't
dodge
- 14 hwe-hwē nû-wiñ-hwōñ a-tin hai-yûk a-win-neL-te hai-ye-he
mine. Good it is all. This way it will be. Nevertheless
mûw-lûw-te hai hwiL-Lûw-xan hwe a-hwiL-teit-den-te hai-yûk
I will watch my eels. He will say of me, 'This way
them
- 16 a-na-it-yau hai nû-wiñ-hwōñ-te kût nû-wiñ-hwōñ hwe hai na-
he did.' That will be good. Already it is good. I will
seL-tewen hai-yûk teû-wiñ-yûn-te kût a-tiñ yû-wiñ-yûn-te hwe
make that. That way he will eat. All will eat them. I
- 18 me-neL-xe kût dō nas-dō kûn nû-wiñ-hwōñ hai-yûk a-win-
have finished. They won't Already it is good. This way
dodge.

- neL-te hai-yaL a-teon-des-ne kût ded na-tes-dī-ya-te yī-man-
it will be. And he thought, "Now I will go back across
yī-nûk hai-yaL yī-man-yī-nûk na-in-dī-yai hai-yaL na-tes-dī- 2
south." And across south he got back. And he got back
yai yī-man-yī-na-tein kī-ye hai-yaL dō-xōs-le hai ta-nan a-tiñ
across south again. And all gone that water. All
kit-dik-kiL teis-tewen hai me da-wit-diL-ne-en hai-yaL ma 4
the banks he made that in they used to live. And for
slide out that
na-tes-dī-yai yī-na-tein ded hwa-ne kût a-tiñ mûk-a-na-dū-
he came back. From the this only all. To the mouth of
south
wûl-a-diñ na-in-dī-yai dō-nō-auw hai kī-ma-ū xō-la me 6
the Klamath he got back. He never that medicine his hand in.
put down
a-teon-des-ne hai tim-ma-teiL-tewe nik-kyū-wiñ-nûn-te hai
He thought that Timateitewe, "You will go to sleep that
meûk a-tiñ tce-nil-le-te nik-kyū-wiñ-nûn-te hai meûk La-xō- 8
during all will dive out. You will sleep that while. I wish
kya nit-dje kis-da-te hai meûk tes-deL-te teit-tes-yai Le-
your mind would melt That while they will go." He went
away. along.
- nal-diñ tein-niñ-yai tim-ma-teiL-tewe a-teon-des-ne nik-kyū- 10
To he came. Of the Timateitewe he thought, "You will
Weitehpec
wiñ-nûn-te hai meûk yī-dûk dō-xō-liñ tin-dil La-ai tce-
go to sleep that during east they will never go. One
wes-lin-te hai-ya-miL hai-ded hwe hai-ded Lūw-xan hwe na- 12
for them And these my these eels I
will flow out.
dūw-iñ hai-ded hai-yûk hai-yaL tein-niñ-yai de-de meûk
am this this way. And he came this in.
watching
hai-yaL a-teon-des-ne de-de meûk hwe na-dūw-iñ hai-ded 14
And he thought, "This in I watch these
hweit-Lūw-xan hai yū-wiñ-yûn-te hai kiL-tewe yū-wiñ-yûn-te
my eels. These she will eat the kiL-tewe. She will eat
hai hweit-Lūw-xan hai-yaL a-teon-des-ne de-de meûk xō- 16
my eels." And he thought, "This in until
wiL-tsai-ye-te na-diL-^{ax} Lax tō nō-nûn-dī-ya-te teon-des-ne
it becomes they will Just water in one place they he thought.
shallow continue will stay,"
to live.
hai-yaL a-teon-des-ne xa-a-win-neL-te Lax Lan me-dil miL- 18
And he thought, "It will be that way. Just many boats

- tcōL-tûk-te hai-yaL tcit-tes-yai tcin-niñ-yai de-de meûk kût
he will count." And he started. He came this in.
- 2 a-tiñ yū-wiñ-yûn hai-ya-miL a-teon-des-ne kût a-tiñ yū-wiñ-
All ate them. And he thought, "Already all eat
yûn hai hwit-tō-nai hwe kût hai auw-lau hwe hai a-nauw-
my fish. I already that I have I that I was
done
- 4 la-te hai-ya-miL da-tcin-nes-dai kût me-niL-xe-teL tcon-des-ne
intend- And he fished. "Now I am finishing," he thought.
ing to do."
- hai-ya-miL da-tcin-nes-dai hai-ya-miL a-teon-des-ne deûk
And he fished. And he thought, "This
way
- 6 tewō-la-diñ yū-wiL-xal miL hai-yaL ke-na-wiL-na xō-la me
five mornings after." And he cooked it his hand in
sa-an hai kī-ma-ū hai-ya-miL a-teon-des-ne deûk a-wil-leL-te
lying that medicine. And he thought, "This it will be
way
- 8 hai-ded hai-yaL teū-wiñ-yan hai-ya-miL a-teon-des-ne deûk hwe
this." And he ate it. And he thought, "This of
way me
a-hwiL-tcit-den-te xa-a-na-tcil-lau xōw hwe a-hwiL-tcit-den-te
he will say, 'That he did I think.' Me he will talk about.
- 10 hai-ya-miL deûk hai-ya de teū-wiñ-yûn-te hai-yaL xwa-wes-
And this way here he will eat. And he will get
le-te hai-ya hai kī-ma-ū eñ hai de-dū-wiñ-an hai-ya-miL
enough. There the medicine that he put in And
the fire.
- 12 hwe hai Lūw-xan hai-ya-miL hai wûn-xai-neūw-te hai-ya-miL
my eels. And that he will talk about. And
hai-yûk hai-ya nū-wiñ-hwōñ hai kī-ma-ū hai-ya-miL hwe
this way there it is good that medicine. And me
- 14 hai-yûk a-na-it-yau hwe a-hwiL-tcit-den-te kût ded-de meûk
'This way he did' me he will say of. Now this place in
kût hai-yûk kût me-neL-xe hai-yûk a-wil-leL-te dō-Lûn-te
now this way I finish. This way it will be. Not many,
- 16 Lū-wûn ta a-hwiL-tcit-den-te hai-ya hai-yûk hwe hai-yûk
one may be will say of me, 'There that way me that way
hai-ded kût xa-ûn-Lûn-te a-tiñ-xō-ûn-te yī-tan hai dō-
this.' Now it will be Every kind eats. The
that much.
- 18 nū-hwōñ hai-ye-he yī-tan hai-yûk a-dī-ya-te hai-ded wes-yō
bad even if they eat this way it will be this I like
hai dō-win-da a-tiñ dō-win-da hai-yûk wûn-xai-neūw-te hai-de
that do not stop. All do not stop. This way he will talk about these

tō-nai hai-yūk tcū-wī-yūñ-il-te hai-de kī-ma-ū miL hai-ya-
 fish. This way he will eat this medicine with. And
 miL ded kūt hai-yūk xwa na-sel-tewin-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 wūñ hai me-niL-xe-teL
 "I am about Now I am about to This for I am finishing.
 to finish. finish.

kūt ded na-tes-dī-ya-teL yī-man-yī-nūk 4
 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. Yimantūwiñyai 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. Yimantūwiñyai 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 TimatciLtcwe (one who stops the run of fish) lives. "You who stop the run of fish, you will go to sleep," thought Yimantūwiñyai, "and the fish will go through without your knowledge."

Yimantūwiñyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another TimatciLtcwe lived. Yimantūwiñyai said to him, "You will go to sleep; fish will go through without your knowledge." "They will never go on up the Klamath," thought Yimantūwiñyai. "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 miñkilen to eat my eels," he thought, "but if she does eat them, these eels of mine won't die. KiLtcwe 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 Timateiltewe. "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 Yimantūwīnyai, "they won't go on; they will stay here," he thought. "They will say of me, 'He did this.' Kiltewe will eat them without harm. My eels will not melt away. Miñkilen 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 Timateiltewe, "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 Timateiltewe. "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 Yimantūwīnyai 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," Yimantūwīnyai 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. Yimantūwiñyai 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." Yimantūwiñyai 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 Timatciltewe, "You will go to sleep, and while you sleep they will go past." Yimantūwiñyai 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 Yimantūwiñyai. 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 Yimantūwiñyai. "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 kiltewe, and miñkilen. 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 Timateiltewe. "While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens." Yimantūwiñyai went along to Weitchpec. He thought concerning the Timateiltewe, "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. "Kiltewe 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 (Yimantūwiñyai) 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."

XXVIII.

*Formula for the Salmon Medicine.**

| | | | | | | | | | |
|----------------|--------------------|-----------------|--------------------|------------------------------|---------------|-----------|-----------|--|----|
| | | | | | | | | | |
| xas-lin-diñ | e-nañ | ya-teL-tewen | ta-kûn | me-ya-dû-wil-wauw | | | | | |
| Xaslindiñ | it was | they grew | three of them. | They began to talk about it. | | | | | |
| xwed-dûk-kyauw | a-õn-ne | ya-teon-des-ne | kyû-wiñ-ya-in-yan | | | | | | 2 |
| "How | will it be," | they thought | "Indians | | | | | | |
| nan-deL-te | hai-ya-hit-teit-ûñ | yõ-yi-dûk-ka | teit-tes-yai | na-nin | | | | | |
| when come | And then | Orleans | he went. | Two | | | | | |
| to be." | | | | | | | | | |
| wiñ-da | xon-na | ya-del-tse | hai | yî-dûk | teit-tes-yai | hai-yaL | | | 4 |
| stayed | for him | waiting | who | east | went. | And | | | |
| Lû-wûñ | a-den-ne | xût-ûñ-xõw | xon-na | des-dil-tseñ | hai-yaL | | | | |
| one | said, | "I don't think | for him | we better | And | | | | |
| | | wait." | | | | | | | |
| tõ-tein | tce-niñ-yai | hai-yaL | a-teon-des-ne | tse xai-tsa | tõl-tewen | | | | 6 |
| to the | he went down. | And | he thought, | "Stone cup | let it grow." | | | | |
| river | | | | | | | | | |
| hai-yaL | tel-tewen | kût | hai-ya-hit-djit-ûñ | hai | me | Lõk | tel- | | |
| And | it grew. | | And then | it | in | salmon | | | |
| tewen | hai | a-teon-des-ne | kût | a-dî-yau | hai-yaL | kût | xõL-teit- | | 8 |
| grew. | He | thought, | "Already it has | And | "All | he said | | | |
| | | | happened." | | right," | | | | |
| den-ne | hai-ya-hit-djit | teit-teL-men | ded | xûn | yit-de | mûk-a-na- | | | |
| to him. | And then | he made it | this | river | down. | Mouth of | | | |
| | | swim | | | | | | | |
| dû-wûl-a-diñ | tce-niL-men-nei | hai-ya-hit-djit | tû-wim-mā | nai | | | | | 10 |
| the Klamath | he made it swim | And then | shore along | from | | | | | |
| | out. | | | there | | | | | |

*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, "Kyõle, 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.

- yī-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-dā-tein ye-na-wiL-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 teō-dū-wiL-xût aL-teit-
it swim back. And then there he questioned it. He said,
- 4 den-ne da-xwed ûn-dī-ya-te da-xō-a-tein-te nit-teū-wiñ-yûn-de
"What will you do bad person* if he eats you?"
- hai-yaL-ûñ da-wes-lel hai-yaL-ûñ a-tiñ-ka-ûn-te aL-teit-den-ne
And it swam around And concerning he asked it.
in one place. every kind
- 6 tse-es-dit-diñ da-il-lel hai-yaL-ûñ aL-teit-den-ne da-xwed ûñ-
A little while it always And he said, "What
swam.
- dī-ya-te xoi-kyûñ-kī-yat nit-teū-wiñ-yûn-de hai-yaL-ûñ La-ai-ûx
will you woman who has if she eats you?" And at once
do suffered miscarriage
- 8 teit-dei xa-wil-lat hai Lōk tewō-la-diñ yis-xan siL-tûñ-ûx hai
it died. Floated on that salmon. Five days it lay the
the water
- nō-niL-tin-diñ hai-yaL yit-de-yī-man na-in-deL xû-Le-dûñ
he put it place. And down across they went in the
morning.
- 10 hai-ya-hit-djit-ûñ hai-ya niñ-kyū-wiL-aL hai-ya kē-ya-wiL-na
And then there he cut it. There they cooked it.
mûx-xa-tee-xō-len ma de-dū-wil-lai hit-djit-ûñ hai miL kē-ya-
Incense root for it he put on Then it with they
the fire.
- 12 wiL-na hai-ya-hit-djit-ûñ hai-ya ya-wiñ-yan hai-ya-hit-djit-ûñ
cooked it. And then there they ate it. And then
- hai-ya a-tiñ 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 kyū-wiñ-ya-in-yan na-nan-deL-te hai-ya-hit-djit a-den-ne
"Indians when they come." And then he said,
a-tiñ hwi-k-kyā na-nō-diL hai-yaL Le-na-nil-lai hai-ya-hit-djit
"All from me go away." And he built fire. And then
- 16 ma de-dū-wiñ-an a-teon-des-ne kyū-wiñ-yan-in-yan nū-hwōñ-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-wiñ-yūñ-iL-te kyū-wiñ-ya-in-yan na-nan-deL-te nū-hwōñ-^āx
 will eat, Indians when they come Well
 to be.
- yit-da-wes-le-te kyū-wī-yūl tel-tewin-de dō-xō-liñ kī-yauw 2
 will get enough food when it grows. Won't birds
- tewiñ-yō-wil-lel min-ne-gits yik-kyū-wiñ-yan-ne-he nū-hwōñ-^āx
 bother it. Little even if he eats well
- yit-da-wes-le-te dō-xō-liñ tewiñ-yō-wil-lel nū-hwōñ dī-hwō 4
 he will have They won't bother it. Will be good what-
 enough. ever
- tel-tewin-te dī-hwō dik-gyūñ a-dū-wiñ-neL-de La-ai-ūx au-win-
 grows. Whatever here anybody says really it will
- neL-te hai-yaL-ūñ yī-nūk kai yī-man-teiñ na-na-nin-deL 6
 happen." And south across they went over.
- dō-ūñ-kya na-nit-dauw-xō-lūñ hai yō-yi-dūk-ka tcit-tes-yai
 They did had come back that one Orleans went.
 not see
- hai-ya-hit-djit-ūñ 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-ūñ xai-ya-me-teiñ tee-na-nin-deL hai-ya-hit-djit-ūñ
 Then Xaiyame to they went back. And then
- hai-ya iL-man nō-na-nin-deL wūt-na-ya-xō-wil-yan hai-ya 10
 there on each they sat down. They watched their
 side
- xō-lō-ka hai-ya-hit-djit hai lū-wūñ Le-nal-diñ tee-na-in-dī-yai
 salmon. And then the one Weitchpec came back to.
- sai-kit-diñ-ūñ-kya Lōk mit-Le-te ye-nin-dil-liñ-ye na-tin-nōx 12
 He was surprised salmon scales had washed ashore the Trinity
 to see
- yit-dā-teiñ-kai hai-ya-hit-djit-ūñ na-tes-dī-yai na-in-dī-ya-yei
 up along. And then he came back. He got back.
- sai-kit-diñ-ūñ-kya xō-wūñ tas-ya-ye-xō-lūñ hai-ya-hit-djit-ūñ 14
 He saw with surprise from him they had gone. And then
- ya-xō-teL-xa xai-ya-me na-ya-xōL-tsan hai-ya-hit-djit-ūñ
 he tracked them. Xaiyame he found them. And then
- a-den-ne xa dōñ hwe tse-ye-kyauw-hwik-kūt na-se-da-te 16
 he said, "All I (at the upper end of will sit down.
 right, Hupa valley)
- hai-ya me-nauw-lūw-te da-xōk-a-ūñ-te tcū-wiñ-yūñ-teL-de hwe
 There I will watch. Bad person would eat I
- ta-nauw-tū-hwiL-te hai-yūk nō-wūñ-nūñ-xūñ-neūw-te kyū-wiñ- 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 tcit-den-te.
 when they come. 'There that way he did,' they will say."

TRANSLATION.

Formula of the Salmon Medicine.

Three immortals came into being at Xaslindiñ. 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 Tseyekyauwhwikût. 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-Lûn LiL-Liñ hai-ya-miL yī-nûk teit-tes-yai
 Yastsime ten brothers And south went
 (lived.)
- 2 Lū-wûn yī-nûk nin-nis-an nōñ-a-teiñ hai-ya teū-win-da dik-
 one of South the world's end there he stayed,
 them.
- gyûñ yī-nûk nin-nis-an nōñ-a-diñ hai-ya-miL-ûñ min-nē-djō-
 here south the world's end. And after a
- 4 xō-miL ûñ-kya xō-kût ye-kyū-wes-tee yū-din-nē-miL hai-yō
 time he per- on him the wind blew in. After a time there
 ceived
- Le-de-eL-ta deûk ûl-kyō xa-te-mas tes-deL yū-diñ-hit xon-ta
 in a corner this big rolled out frost. Finally house
 of the ground
- 6 meûk da-xwed-dañ a-dī-yau teon-des-ne hai-yaL-ûñ mûx-xa-
 inside "What is it going to do?" he thought. And incense
- tee-xō-len a-de-iL-kit hai-ya-miL teit-tes-yai yī-na-teiñ yas-
 root he took with And he started from the Yas-
 himself. south.
- 8 tsim-me na-in-dī-yai hai-ya-miL xō teit-te-te-en dī-hwe-e dō-
 tsime he came back to. And in he looked Nothing
 vain around.
- teiL-tsan hai-yaL-ûñ La-ai-ûx teit-tes-yai mī-me yī-man-teiñ
 he found. And really he started Mīme on the other
 away. side
- 10 tee-niñ-yai sai-kit-diñ-ûñ-kya hai-ya Lū-wûn na-nes-da-xō-lûñ
 he came out. He saw with surprise there one sitting.
- hai-ya-miL-ûñ nit-ta na-wit-yai yas-tsim-me dûñ-xō kī-ye
 And back he turned. Yastsime once again
- 12 na-in-dī-yai da-xwed-dañ teit-den-ne La-xō hai-ya hai-ya-
 he came. "What is the he said just there. And
 matter?"
- miL-ûñ yō-xō-miL a-xōL-teit-den-tsū kyū-wiñ-ya-in-yan dōñ
 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-deL-te dik-gyûn yī-de nin-nis-an nōn-a-diñ dōn kit-
will become." Here north the world's end
- teint yañ-xûts-ei hai-ya-miL a-xōL-teit-den-ne kût doñ tas-yai 2
sickness flew up. And he said to him, "Have
left
- hai mī-ne-en hwe-en doñ kût dik-gyûn me-nai-lūw-te hai-ya-
those spirits I here am going to And
used to be. watch."
- hit-djit-ûn kût teit-tes-yai yī-na-teiñ hai Lū-wûn hai yī-nûk- 4
then he started down that one who south
- a-nin-nis-an nōn-a-diñ tsis-da-ne-en hai-ya-miL-ûn xō-xō-tin-
the world's end used to stay. And Xōxōtinit
- nit yī-nûk-kai-kût-teiñ hai-ya Le-na-nil-lai hai-ya-hit-djit-ûn 6
above the creek there he built a fire. And then
- kût teit-tes-yai yī-de xas-lin-diñ yī-na-teiñ tee-niñ-yai xas-
he started down Xaslindiñ from the he came out.
south
- lin-kai-yī-dûk ûn-kya Lū-wûn na-nes-da-xō-lûn xas-lin-diñ 8
Above Xaslindiñ he saw one sitting. Xaslindiñ
creek
- yī-dûk-a-teiñ tûn-tewiñ* kis-xan meū Le-na-nil-lai xai-ya
up east pepper-wood standing under he built a fire. Xai-
tree yame
- meūk yī-na-teiñ ye-teū-wiñ-yai La-xō dō xō-niñ da-dū-wes-a- 10
into down he came. Just his face he could hardly
- te-ne-wan xōs-kûts-miL hai-ya-miL-ûn xai-ya-me niL-man
hold pointed on account of And Xaiyame each side
to it the cold.
- nō-na-nin-deL-xō-lan yī-man-yī-de na-niñ-yai nil-liñ-kin-diñ 12
they had sat down he saw. Across and he went from Niliñkindiñ.
down
- hit-djit nai-yī-nûk nit-ta na-wit-yai nil-liñ-kin-diñ hai-ya-
Then back south back he turned to Niliñkindiñ. And
- hit-djit Le-na-nil-lai hit-djit a-teon-des-ne deūk a-win-ne-lil-te 14
then he built a fire. Then he thought, "This he will do
way
- hai hwe hwin-nis-te tcō-naL-tsit hai-ya-hit-djit de-dū-wiñ-
who my body knows." And then he put in
- an-nei hai mûx-xa-tce-xō-len hai-ya-hit-djit-ûn yit-de teit-tes- 16
the fire that incense root. And then north he started.
- yai hai yī-dûk-yī-de me-is-yai miL a-lō-tse hai-yûk xō-lûn
Up the hill to he went then it was "This way
the north warm.

* *Umbellularia Californica.*

- a-dī-ya-teL teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-de hai-
it will be," he thought, "Indians when they come
to be."
- 2 ya-miL-ûñ yī-dūk-yī-de kī-ye Le-na-nil-lai kūt hai xa-is-
And up the hill north again he built a fire the he got
ya-diñ hai-ya-miL-ûñ yī-de din-nûñ-xō-ye-teiñ xot-da-wiñ-yai
up place. And north down the hillside he went.
- 4 hai-ya-hit-djit-ûñ djic-taṃ-a-diñ yī-man-teiñ hai nil-lin yī-de-
And then Djictañadiñ across from the creek north
e-kūt-tein-teiñ tin yī-dūk-en-teiñ Le-na-nil-lai hai-ya-hit-djit-
a short way the road above, he built a fire. And then
- 6 ûñ tce-xûn-neūw dik-gyûñ Le-na-nil-la-te teon-des-ne hwe
he commenced "Here they will build he thought. "I
to talk. a fire,"
na-tse ōw-tsil-lil-te kyū-wiñ-ya-in-yan mik-kyûñ-sa-an hai
first will know Indians' hearts
- 8 da-xwed-a-in-te teit-tū-win-na-hwēil-de hai-ya-hit-djit-ûñ teit-
whoever will pass there." And then
tes-yai hwe hweim-miL-na-tal deōx wūw-kûn-lil-te hai-ya-miL
he "I my foot this way will lean up. And
started.
- 10 xa-kyū-wite-tce-lil-te hwe na-tse teū-hwō-hwe-il-te hai-ya-de
from the ground the wind Me first he will call. Then
will blow out.
na-tse teō-hwe-il-te dik-gyûñ yī-nûk nin-nis-an nōñ-a-diñ
first they will call here south world's end
- 12 hai sūw-da-ne-en-diñ hai-ya-dete teū-hwōñ-hwe-e-te dik-gyûñ
where I used to live. Then he will call me here
yī-de nin-nis-an nōñ-a-teiñ hai-ya-teiñ teū-win-da-ei na-tse
north world's end." There he stayed first
- 14 teōL-sil-lil hai hai-yaL a-den-ne hai-yûk a-win-ne-lil-te xō
knew it that And he thought, "This way he will do it if
one.
hai-yûk niñ-xō-win-tin-te hai-he hwe a-hwēil-teit-den-te hai
this way frost is. Then me he will say of, 'That
one
- 16 tein hai-yûk a-it-yau la-xō-kya hai-yûk a-win-neL-te hai
they that way he did.' I wish, that way he will do who
say
hwein-nis-te wa-nûñ-xō-win-ne-hwēil-te hai kyū-wiñ-ya-in-yan-
my body will talk about. In the Indian world
- 18 ta-diñ na-dū-win-tewit hai mûx-xa-tce-xō-len Lax xon-sel-its
fashion he let go that incense. Just a little warm

miL da-na-kit-dū-wit-tce-iL-te hai-ded mûx-xa-tce-xō-len de-dū-
 with the wind will blow gently this incense if they
 auw-hwiL-de La-xō nin-nis-an nē-djit da-nai-wiL-kil-liL-te 2
 put it in the Just mountain middle fog will stay.”
 fire.

hai-yûk nō-niñ-an.
 That way he established it.

THE PRAYER.

yī-tsin te-nal-dit-dō-te yī-de kûñ te-nal-dit-dō-te yī-dûk 4
 “West it will draw back, north too it will draw back, east
 kûñ te-nal-dit-dō-te yī-nûk te-nal-dit-dō-te nais-xûn-te na-nū-
 too it will draw back, south it will draw back. There will It will be
 be sunshine.
 wiñ-hwōñ-te nin-nis-an meûk na-xō-wiL-tûn-te nal-hwin-te 6
 good weather the world over. It will be wet. Will melt away
 niñ-xōs-tin-ne-en na-win-tau tce-na-xon-neL-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 Mîme. 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 on down, coming out on the river bank south of Xaslindiñ. He saw someone sitting

above Xaslindiñ. 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 Djictañadiñ 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-tein dōñ a-nûn-dī-yau kil-La-xûn kyū-wiñ-ya-in-
 You they say did that way, deer offspring
 yan nin-nis-te me te-il-tewen-ne-dûñ e-il-wil kiñ-ûL-^âx nai- 2
 your body in the time when it grew. All day you chew.
 il-xa kiñ-ûL-^âx hai-ya-miL Lax na-kûte niL na-il-tsit mite-
 All you chew. And with- on rocky with falls
 night out place you
 harm
 dje-ē-din niñ kyū-wiñ-ya-in-yan ma a-nûn-dī-yau hai-ya-miL 4
 the child. You people for do that way. And
 a-en-nū hai nit-Lō-we hai-yûk auw-dī-ya-te hai-ded nit-Lō-we
 it does it this your That way I will fare this your
 medicine. medicine
 miL 6
 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 fœtus of moderate size.

XXXI.

*Formula of Medicine for Pregnant Women (Bear's Medicine.)**

- nin-nis-an min-nē-djit hai-ya a-na-teit-yau sats na-wa-
 World in the middle there she got that way bear while
- 2 nē-djōx kyū-wiñ-ya-in-yan xon-nis-te me tel-tewen hai-ya
 walking. Offspring her body in grew. There
- e-il-wil ke-ûL-ûx La xû-Le ke-ûL-ûx min-nē-djō-xō-miL dō-ma-
 all day she every night she chewed. After a while
 chewed,
- 4 a-din-miL-tewit hai-ûñ wûñ-xoi-kyûñ-na-ī-ya da-xwed-dûk-kī-
 she couldn't walk. Then she began to think about it, "Why
- auw auw-dī-yau a-dim-mit ta-xûñ-hwō-ōw mit-tis na-teñ-en
 am I this Her own so large over it she looked.
 way?" belly
- 6 kût auw-xa-ñin-ne kyū-wiñ-ya-in-yan-ta-diñ hai-ded auw-dī-
 "I wonder if this Indian world this way I am."
 way it will be
- yau hai-ya-miL xwen-neûk-kût-tciñ tce-xa-neūw a-den-ne
 And at her back it spoke. It said,
- 8 hwe dōñ sa-hwil-lūw hai eñ dōñ kyū-wiñ-ya-in-yan ma
 "Me put in your "It is Indians for
 mouth."
- a-nûñ-dī-yau hai-ya-miL deōx na-teñ-iñ-hit ded ûñ-kya La
 you are that And around when she looked this she saw, one
 way."
- 10 xan-dik kit-tûn-dûn-qōte† hai-ya-miL sa-wil-lai yis-xûñ-hit
 standing its leaves sour. And she put it Next day
 in her mouth.
- ûñ-kya na-na-is-ya-e-xō-lan hai-ya-miL a-tcon-des-ne hai-yûk
 she found she could walk. And she thought, "This way
- 12 xō-lûn-tel kyū-wiñ-ya-in-yan-ta-diñ hai-ded kī-ma-ū miL hai
 it will be Indian world, this medicine with. This
- kût hwit-Lō-we hai-ye-he dō-xō-liñ Lan hwit-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 Oregona*.

naL-tsit-te kyū-wiñ-ya-in-yan-ta-tciñ na-de-tewit-te hai miL
will know. Indian world in I will leave it. It with

a-hwiL-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 tein-niñ-yai hai-ya nax keL-tsan sit-dai
 World middle he came. There two virgins lived
- 2 teiL-tsan hai-ya xōL-tel-lit La-a-djes yeū yit-tsin wiñ-a miL
 he saw. There he smoked all day. Way west the sun then
 himself was
- tce-niñ-deL ya-xon-neL-en hai-ya-miL yis-xûñ-hit ya-kyū-wil
 they came out. They looked And next day they found they
 at him.
- 4 kyan-ne-xō-lan hai-ya-miL xō-xa ye-teū-win-deL tai-kyūw tce-
 were pregnant. And after they went in. Sweathouse
 him
- xō-niL-ten ya-xō-siL-we miñ 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
- 6 hai-ya-miL yī-man-tū-wiñ-yai a-den-ne dōñ ka-tsit kim-ma-ū
 And Yimantūwiñyai said, "Wait, medicine
 iūw-tewe xûñ-nis-teil-len hwū-wûn-tūw hai-ya-miL a-xōL-teit-
 let me Basket-cup hand me." And they told
 make.
- 8 den-ne xat hai-ya iL-tewe hai-ya-miL-ûñ xat xon-ta-me
 him, "Right here make it." And there house in
- teis-tewen xōn-din teis-tewen hai-ya-hit-djit-ûñ hai LōL na-
 he made it. Of ashes he made it. And then the straps†
- 10 is-eL hai-ya-hit-djit sa-wiñ-xan xō-Le-kin yī-man teit-teL-Lū
 were And then he put it into her mouth; her across he rubbed it.
 hanging up; abdomen
- deōx na-is-din-nan miL kya-teL-tewū mite-dje-ē-din hai-ya-
 This he turned then cried a baby. And
 way
- 12 miL yī-man mit-diL-wa xa-a-xō-lau deōx xon-na-is-din-nûñ-
 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-teL-tewū hai-yūx xō-lūn-teL hai
 baby again cried. This way it will be to
 those

dūnt hwe hwin-nis-te tcō-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 Yimantūwīnyai, "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.**

- tce-xōl-tewe-diñ tsis-dai yī-mān-tū-wiñ-yai yī-de-teiñ tein-
Teexōltewediñ lived Yimantūwiñyai. Down river
- 2 niñ-ya-yei tseL-tce-diñ na-tō-nōñ-a-diñ yī-nûk na-dûk-kan
he went. Tsetcediñ along on the beach south. Along the
ridges
- yī-da-teiñ hai-ya ye-na-wit-ya-yei hai-ya-miL tein-nes-dai hai-
from the there he went. And he sat down.
north
- 4 yaL yī-na-teiñ yei na-nin tsûm-mes-Lon hai-ya-miL a-xōL-
And from the he saw two women. And he
south
- teit-den-ne naL-yeūw nō-hin kûñ hai-yaL nō-ya-nin-deL hai-
said, "Rest you too." And they sat down.
- 6 yaL a-tcon-des-ne me-dū-win-tewen kiL-tein-nit-tūw hai-
And he thought he wanted to have intercourse
with some woman.
- yaL-ûñ hai-ya nō-na-niñ-an hai tse-ka-tewûn-tō-me-neûk hai-
And there he left that Tsekatewûntōmeneûk.
- 8 ya-hit-djit-ûñ yit-de teit-tes-deL hai tsûm-mes-Lon hai-ya-
And then north went those women. And
- hit-djit-ûñ xōñ teit-tes-yai yī-nûk teûk-qal ded yī-nûk
then he went south walking This south of
himself along. place
- 10 tsē-diñ hai-ya xwel-weL hai-ya kī-ye nax tsûm-mes-Lon yit-
Willow there he spent There again two women
creek the night.
- del-weL hai-ya xoi-ye yī-tsin xōñ tse-ye-me xwel-weL hai-
spent the There under below he rock under he spent the
night. them himself himself night.
- 12 ya-miL kī-ye xa-a-teit-yau kī-ye xoi-ye yī-tsin yit-del-weL
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.

- xō-teiñ xot-dañ-yai hai xoi hai-yaL-ûñ teit-tes-yai yī-nûk ded
To them it went down that his. And he went south this
- nin-nis-an nē-djōx teûk-qal miL kī-ye dō-teit-tes-ya-te sil-len 2
world the middle walking then again he did not feel like
along going farther.
- tsûm-mes-Lon ta xoi-kyûñ tes-yai yū-wit-diñ-hit dō-teit-tes-
Women again his mind went to. Finally he did not
ya-te sil-len sai-kit-diñ ûñ-kya kiñ-kya-ō* hai-ya kis-xûñ 4
feel like going on. He was surprised a white oak there standing.
to see
- hai-ya-hit-djit-ûñ hai-ya miL tein-nes-ten hai kiñ-kya-ō kiñ-
And then there with it he lay that white oak
ye-kût hai-ya-hit-djit-ûñ kût teit-tes-yai yī-nûk hai-ya-miL-ûñ 6
hollow. And then he went on south. And
- yī-nûk-a-nin-nis-an-nōñ-a-diñ tein-niñ-ya-yei hai-ya-hit-djit-
south world's end he came to. And then
ûñ hai tein-niñ-ya-diñ na-tes-dī-yai yī-na-teiñ na-wit-dal 8
the he came from place he started back. From the he came
south back,
- yeū nai yī-na-teiñ hai-ya na-wit-dal hai kiñ-kya-ō-diñ hai-
way back from south there he came to that white oak place.
- ya-miL-ûñ hai-ya na-wit-dal miL mite-dje-ē-din dai-hwō 10
And there he came along then baby some-
- teiñ-xō kya-teL-tewū-we-tsū hai-ya-hit-djit min-na-na-wil-lūw
where he heard cry. And then about it he thought
- hai nas-da-ûn-de a-teit-yau hai-yaL-ûñ mite-teiñ din-nûñ 12
that some time ago he did that. And it facing
- teū-win-yen sai-kit-diñ ûñ-kya hai kiñ-ye-kût me-teiñ an-tsū
he stood. He was surprised that hollow tree inside he heard
it cry.
- hai-yaL a-teon-des-ne da-xwed-dûk-kyauw a-ō-ne hai-ya-hit- 14
And he thought how will it be. And
- djit-ûñ hai-yō kiñ-mī-ōt-tse min-nat hai Le-nal-dite-tewiñ-
then that knurl around the it had grown
- xō-lan-diñ min-nat teit-dū-wiL-tseL hit-djit hai mûk-kût 16
together around he pounded it off. Then it on
place
- da-na-deL-waL hai-yaL-ûñ La-ai-ûx djet-waL hai-yō kiñ-kya-ō
he poured it. And really it opened that white oak.
- hai-yûk a-dī-ya-te teon-des-ne kyū-wiñ-ya-in-yan na-nan- 18
"This way it will be," he thought, "Indians when they

* *Quercus Garryana*.

- deL-te hai-yûk dō-xōL-me-tsa-xō-win-sin-te teon-des-ne hai-
come This way it will be easy for them," he thought.
to be.
- 2 yaL-ûñ hai-yûk-ke tee-niL-ten mite-dje-ē-din kī-la-xûte ûñ-kyā
And that way he took out the baby. A boy he saw
it was.
na-teL-ten tee-xōL-tewe-diñ na-iL-dit-ten-nei hai-yaL-ûñ hai-ya
He took it Teexōltewediñ he brought it. And there
along.
- 4 na-is-te hai mite-dje-ē-din dō-xoi-nes-yan kyū-wiñ-ya-in-yan
he carried that baby. He did not raise it. "Indians
it around
ma a-nauw-dī-yau a-teon-des-ne hai-yaL yī-de-kit-teiñ tee-xūñ-
for I did it," he thought. And "Yidekiteiñ Teexūñ-
- 6 neūw-kût-teiñ noi-na-seL-tewin-te teon-des-ne a-dit-ta na-
eūwkût I will bury it," he thought. In his sack
wiL-ten yī-de-kit-teiñ tee-xūñ-neūw-kût dī-hwe-e dō-teiL-tsan
he put it. At Yidekiteiñ Teexūneūwkût nobody he saw.
- 8 kī-xūñ-nai-ne-en a-tiñ tsin-teL-deL hai-ya-miL xoi-nes-git
The Kixūnai used all had run away. And they were
to be, afraid
of him.
hai-ya-miL teit-teL-ten hai kī-xūñ-nai na-diL ta xō-teiñ
And he took it the Kixūnai lived places to them
along
- 10 uū-win-na-hwil hai-ya-miL-ûñ yū-din-nē-miL Le-na-niL-ten
he went. And finally he carried it
all around
hai-ded nin-nis-an meūk yū-wit-din-nē-miL tee-xōL-tewe-diñ
this world over. Finally Teexōltewediñ
- 12 na-in-dī-ya-yei hai-ya-hit-djit a-na-teiL-lau-wei hai-ya-miL-ûñ
he came back. And then he buried it. And
Lū-wûn tsis-dai niL-kyā-kil-dū-wim-me hai-ya tsis-dai min-
alone he lived NiLkyākildūwime there lived
- 14 niñ-miL-Le-dil-lū hai-yûk kûñ La xō-mite-dje-ē-din hai-yûk
Panther. That way too one his baby. That way
eñ a-teit-yau kyū-wiñ-ya-in-yan ma a-na-teit-yau hai-ya-miL
it he did. Indians for he did it. And
was
- 16 a-teon-des-ne yī-de-kit-teiñ tee-xūñ-neūw hai-ya-tein-te teon-
he thought "Yidekiteiñ Teexūneūw there it will be,"

- des-ne hai-ya-miL kī-ye hai-ya xoi-kya-teiñ tsin-teL-deL hai-
 he And again there from him they ran off.
 thought.
- ya-miL-ûñ a-teon-des-ne nin-nis-an meûk teit-teL-ten hai-ya- 2
 And he thought world over he would And
 take it along.
- miL-ûñ hai-yûk kûñ hai-yûk a-teit-yau hai-yûk kûñ niL-kya-
 that way too, that way he did. That way too NiLkya-
 kil-dū-wim-me na-iL-dit-ten hai-ya-hit-djit hai-yûk a-na-teiL- 4
 kildūwime he brought it And then that way he
 back.
- lau-wei hai-yûk kûñ nin-nis-an meûk xō teit-teL-ten tce-xōL-
 buried it. That too world over in he carried it. Tce-xōL-
 way vain
- tewe-diñ na-tel-dite-tewen eñ hai mit-Lō-we nas-dil-lin-te 6
 tewediñ grew that medicine that was to be.
- hai-ya-miL teL-tewen teim-me-yauw hai-ya-miL hai niL-kya-
 And there grew small Douglas And that NiLkya-
 spruces. one
- kil-dū-wim-me hai eñ hai mit-Lō na-tel-dite-tewen niL- 8
 kildūwime that was the medicine grew there
- tewin-dil-mai* hai-yûk a-ya-it-yau hai na-nin hai-yaL hwe
 yarrow. That way they did both of And me
 them.
- na-tse yī-man-tū-wiñ-yai teū-hwō-ū-hwe hai-ya-miL niL-kya- 10
 first Yimantūwiñyai he will call. And
- kil-dū-wim-me na-mûk-kai teū-xō-ū-hwe na-diñ na-xō-ū-hwe
 (Panther) second he will call. A second he will call
 time
- yī-man-tū-wiñ-yai niL-kya-kil-dū-wim-me kûñ na-diñ na-xō-ū- 12
 Yimantūwiñyai. NiLkyakildūwime too a second he will
 time
- hwe hai-ya-hit-djit hai tce-xō-hwe hai-ya-hit-djit tce-xa-in-neūw
 call. And then he talked. And then he always said
 the same thing.
- hai-yaL-ûñ hai a-xōL-teit-den-ne tō-tein-teiñ te-wiñ-eL hai 14
 And he said to him, "On the river stand out. That
 side
- meū xū-in-dil Lōk hai mik-ke tiñ-ai-kiñ-te hai-ya-miL niL-
 under will pass salmon its tail very long." And
- kya-kil-dū-wim-me hai a-xōL-teit-den-ne hai meū hai tûk-a- 16
 NiLkyakildūwime he said to him, "That under that shore

* *Achillea millefolium* L. which is claimed by the Hupa and other Indians, to be native to northwestern California.

tein-teiñ hai meū kit-tin xū-eñ-eL hai-yūk mit-Lō na-ya-
 side that under small will go." That way medicine they
 tail
 is-tewen
 made.

TRANSLATION.

Formula of Medicine for the Birth of the First Child.

Yimantūwiñyai lived at Tcexōltewediñ. He went down the river to TselTcediñ. 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 Tcexōltewediñ. 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 Yīdekiteiñ Tcexūneūwkūteiñ," he thought. He put it in his buckskin sack and took it there.

He found no one about. All the Kīxūnai who used to live there had fled. They were afraid of him. Then he took it to all

the places where the Kixûnai used to live. Finally he went all around the world and came back to Teexôltewediñ where he buried it.

Panther was living alone at NiLkyakildūwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekiteiñ Teexûneūw 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 Teexôltewediñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at NiLkyakildūwime was yarrow. That way they both did. That is why I call Yimantūwifiyai 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-gyûn yī-dûk ya-Le-da-a-diñ na-teL-dite-tewen keL-tsan
 Here east in the corner grew a maiden,
 of the world
- 2 Lū-wûn-niñ hai-ya-miL Lū-wûn-niñ tce-it-da dī-hwe-e dō-teiL-
 all alone. And alone she used Nobody she saw.
 to live.
- tsis mûx-xa he dō-teiL-tsis hai-ya-miL-ûñ min-nē-djō-xō-miL
 Tracks even she did not see. And after a time,
- 4 LaX hai-ya kyū-wil-kyan dī-hwe-e eñ kûñ dō-teiL-tsis hai-
 with- there she was pregnant. Nobody it was too she saw.
 out
 reason
- ya-miL-ûñ a-dū-wûn-xō-kyûñ-na-ī-ya dai-dit-diñ-kī-auw miL
 And about herself she thought, "Where is it from
- 6 xûx-xai iūw-tsan teō-in-ne min-nē-djō-xō-miL kûñ miñ-yai hai
 baby I found," she kept After a time it was
 thinking. nearly time
- teit-dū-wiñ-tea-te hai-ya-miL-ûñ min-nē-djō-xō-miL teit-dū-
 that she was going And after a time she was
 to be sick.
- 8 wiñ-teat hai-ya-miL-ûñ xō-an sil-len hai mite-dje-ē-din hai-
 sick. And from her it came that baby.
- ya-miL-ûñ a-tcon-des-ne ya-nauw-tūw hai mite-dje-ē-din
 And she thought I will pick up that baby.
- 10 yauw-tūw tcon-des-ne miL xō-kya-teiñ yat-qōt Lats-a-xō-lûñ
 "Let me she thought. Then from her it dodged. Many times
 pick it up,"
- a-dī-ya-te yauw-tūw teō-in-ne xoi-kya-teiñ ya-it-qōt yū-wit-
 it did that. "Let me she thought; from her it always
 pick it up," dodged.
- 12 dīn-nē-miL de-nō-kûñ yī-tsin te-de-qōt yū-dīn-nē-miL yī-man-
 Finally from the sky down it tumbled. Finally across
- yī-tsin te-wit-qōt-te sil-len-nei tū-wim-mā hit-djit nōn-de-qōt-
 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-tewen-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 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 teit-dū-wim-mite-hit miL ya-wiL-ten-nei hai-ya de teL 4
 That when she broke it off with it she picked There
 him up.
 tewen hai mit-Lō sil-lin-te hai mit-teiñ te-de-qōt hai-ya-
 it grew that medicine going to be that toward it tumbled. And
 miL dik-gyūñ yī-dūk ya-Le-da-a-diñ na-iL-dit-ten-nei hai 6
 here east the corner she took him back. That
 mī-ye nō-niñ-xan-nei hai-ūñ hai mit-Lō-we na-is-tewen-nei
 under she put. Then that medicine grew
 xōL-tewiL-ta-tūn-nas-mats* 8
 wild ginger.

TRANSLATION.

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.

**Asarum caudatum* Lindl.

XXXV.

*Formula of Medicine to Cause the Infant to Grow Strong.**

- kī-xûn-nai tee-xōl-tcwe-diñ xoi-kyai hiL tcit-deL-tse kī-
 A Kīxûnai Tcexōltewediñ her grand- both stayed. The
 son
- 2 la-xûtc xû-Le-dûñ tce-in-nauw tai-kyūw-tciñ na-tses ye-tce-
 boy in the morning used go out sweat-house Arrows he used
 toward.
- il-lūw tai-kyūw me me-il-loi hai-ya-miL hai kyōts niL-
 to take the sweat- in. He used to And the sinew the
 house tie on
 feathers.
- 4 tewin-me† miL tce-il-lūw hai kyōts hai-ya-miL ye-na-it-dauw
 feathercase from he used to that sinew. And he went back in.
 take out
- hai-ya-miL-ûñ hai kyōts nō-il-xûts hai-ya-miL-ûñ xon-ta
 And that sinew he chewed up. And the house
- 6 ye-na-it-dauw hai-ya-miL hai kyōts nō-il-xûts naL-sis-itc
 he used to go in. And the sinew he chewed Spoon basket
 off.
- hai me ye-tce-iL-kas hai kyōts nōl-xûts hai-ya-miL-ûñ tce-
 that in he threw the sinew serapings. And she
- 8 it-te hai dō-kyū-wil-le hai-ya-miL-ûñ yis-xûñ kī-ye hai-yúk
 always that old woman. And next day again that
 lay
 down
- a-in-nū min-nē-djō-xō-miL hai dō-kyū-wil-le tsis-ten xû-Le
 he did. After a time the old woman was lying at night.
 down
- 10 hai-ya-miL-ûñ tee-in-sit-hit ûñ-kya mite-dje-ē-din kya-til-tcwe
 And when she woke she a baby cry.
 up heard
- hai-yaL Le-na-nil-lai na-kin-neL-den hai-yaL wûñ xoñ ya-
 And she built a fire. She made it blaze. And for it fire she
- 12 wiñ-en hai-ya-miL sai-kit-diñ ûñ-kya mite-dje-ē-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, niLtwiñ, means "it is fragrant."

- na-tse naL-tsis-itc me ya-wiL-ten hai dō-kyū-wil-le hai-ya-miL
 crawling spoon in. She took it the old woman. And
 around basket up
- a-teon-des-ne dai-dik-kyauw-ûn mī-ye nō-ne-xûn-te teon- 2
 she thought, "What kind is it under I will put?" she
 des-ne hai-yaL tee-niñ-yai Lax tō-diñ tee-niñ-yai hai-ya-hit-
 thought. And she went out. Just to the she came And then
 river down.
- djit ya-wiñ-an tse-Lit-tsō hai-ya-hit-djit-ûn hai mī-ye te 4
 she picked blue-stones. And then those under in
 the
 water
- teū-wiñ-an hai-ya-hit-djit-ûn mit-diL-wa Lax tee-niñ-yai
 she put. And then again she went out
- kī-ma-ū mite-teiñ hai teis-tewin-te hai-ya-hit-djit-ûn kût 6
 medicine after that she will make. And then
- teiL-tsan teim-me-yauw dik-gyûn ûL-kyō hai-ya-miL-ûn kyū-
 she saw small Douglas this high. And she
 spruces
- wa-is-tewit hai-ya-miL-ûn La xat kyū-wiñ-xa hai-ya-hit-djit-ûn 8
 broke them And one still she left And
 off. standing.
- deōx yī-nûk din-nûn tein-nes-dai hai-ya-miL-ûn hai-yûk
 this south facing she sat down. "And this way
 way
- a-dī-ya-te teon-des-ne hai mite-teiñ tee-xe-neūw La xat 10
 it will be," she thought. That toward she talked. The still
 one
- kis-xan mite-teiñ tee-xe-neūw hai-yûk a-win-neL-te teit-den-ne
 standing toward she talked. "This way it will be," she said.
- La nō-wit-tūw-wiL-te hai mite-teiñ tee-xō-win-ne-hwiL-te hai- 12
 "One shall always That toward she shall talk."
 be left.
- ya-hit-djit-ûn hai mī-ye te teū-win-tan hai-ya-miL-ûn dūñ-
 And then that under in she put. And
 it water
- Lûñ-hwō-diñ yis-xan miL mit-La dje-win-tan hai kai-tel 14
 several days after behind spread open that basket-
 plate.
- yī-kis-mût-ei hai kai-tel-ne-en hai-ya-miL kī-ye tcwō-la-diñ
 Broke that basket-plate And again five
 used to be.
- yis-xan miL kī-ye xa-a-dī-yau-ei hai-ya-miL kī-ye tcwo-la- 16
 days after again it did that. And again five
- diñ yis-xan miL xea-kai ye-teū-wiL-ten hai-yaL kī-ye hai
 days after baby- she put it in. And again that
 basket

- xea-kai xa-ai-lau hai-ya-miL na-La ye-teū-wil-ten ke-na-
 baby- broke. And a second she put it in. She
 basket one
- 2 ne-iL-a mit-tsin-ne yai-im-mil hai-ya-miL hai xō-tcwō na-tse-
 leaned Its legs it kicked up. And his grand- first
 it up. mother
- diñ tse-Lit-tsō hai dje-lōte mite-dje-ē-din me-nū-wil-a me-
 place blue-stone that small the baby leaning against
 djelo
- 4 nō-na-niñ-an hai-ya-miL-ûñ yū-din-nē-miL-ûñ a-teon-des-ne
 she put in. And finally she thought,
- is-dō dī-hwō mûx-xea-kai seL-tewiñ tcon-des-ne twō-la-diñ
 "I wish some its basket I could she thought. Five
 kind make,"
- 6 hwa-ne ye-iL-xa eñ hai mûk-kai-kit-Loi xea-kai me na-iL-
 only mornings it that hazel basket in she
 was
- te-^{ax} hai-ya-miL-ûñ yū-din-nē-miL a-teon-des-ne tse-Lit-tsō
 carried And finally she thought, "Blue-stone
 it.
- 8 mûx-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-iL-a hai-ya-miL hai tse-Lit-tsō ke-ket-
 And she leaned And that blue-stone made a
 it up.
- 10 na-ī-ya hai tse-Lit-tsō xea-kai hai-ya-hit-djit me-na-is-te-ei
 creaking that blue-stone baby- And then she carried it.
 noise basket.
- hai-yûk xō-lûn-teL tcon-des-ne hai hwe hwit-Lō-we mī-ye
 "This way it will be," she thought, "who my medicine under
- 12 nō-niñ-xûn-te tcon-des-ne hai-yaL-ûñ hai na-is-tewen hwe
 will set," she thought. And that she made. "Me
 hai kyū-win-ya-in-yan na-nan-deL-te a-hwiL-teit-den-te hai
 the Indians when they come will say of me, 'That
 one
- 14 tein hai-ya hai-yûk a-na-it-yau hai-yûk tein-nes-da-te hai
 they there that way did.' This way she will sit the
 say
- hwe ne-se-daiûk.
 I sat way."

TRANSLATION.

Formula of the Medicine to Cause the Infant to Grow Strong.

A Kixûnai woman lived at Tcexôltewediñ 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."

XXXVI.

*Formula of Medicine to Insure Long Life for an Infant.**

- tsis-dai de-de nin-nis-an nē-djit xō-is-dai lū-wūn-niñ
 He stayed this world middle a man. All alone
- 2 tsis-dai hai-ya-miL tai-kyūw-teiñ xō-mûk-kût-tsis-dai e-e-a
 he stayed. And by the sweat-house his stool always
 lay.
- hai-ya-miL La ye-na-wit-yai hai xō-mûk-kût-tsis-dai na-neL-en
 And once he came in his stool he looked at.
- 4 hai-yaL-ûñ xō-mûk-kût-tsis-dai na-neL-en-hit sai-kit-diñ-
 And his stool when he looked at he saw with
 ûñ-kya mite-dje-ē-din noi-dū-win-taL-xō-lûñ hai-ya-miL-ûñ
 surprise baby had made a track. And
- 6 yis-xûn-de kī-ye na-neL-en hai-ya-miL-ûñ xōtc-djō-xō-diñ
 next day again he looked. And more still
 ûñ-kya na-in-nel-le-xō-lûñ hai-ya-miL-ûñ wūñ xoi-kyûn-na-ī-ya
 he saw it had been playing. And he thought about it.
- 8 hai-ya-miL-ûñ yis-xûn-de kī-ye xōtc-djō-xō-diñ a-ne-it-te-e-xō-
 And next day again still more it had done that
 xō-lûñ hai-ya-miL-ûñ min-nē-djō-xō-miL a-teon-des-ne mē-lūw-te
 he saw. And after a time he thought, "I am going
 to watch,"
- 10 ke teon-des-ne hai-ya-miL-ûñ xō tein-nes-dai hai-ya-miL-ûñ
 he thought. And in vain he sat there. And
 xû-Le-dûñ na-neL-en kī-yauw-me-de-ai ûñ-kya miL-na-we-
 in the morning he looked. Woodpecker heads he saw he had been
- 12 nel-le-xō-lûñ hai-ya-miL-ûñ yis-xûn-hit kī-ye kī-yauw-me-de-ai
 playing with. And next day again woodpecker heads
 miL na-we-nel-le-xō-lûñ hai-ya-miL-ûñ yis-xûn-hit kī-ye hai-
 with he had been playing. And next day again.
- 14 ya-miL-ûñ ya-il-lūw hai kī-yauw-me-de-ai hai-ya-miL-ûñ
 And he picked up that woodpecker head. And
 tak-a-diñ yis-xau ya-lūw hai-ya-miL-ûñ diñk-kit-diñ yis-xûn-
 the third day he picked And fourth day
 it up.

*Told at Hupa, December 1901, by Emma Lewis.

- te-miL me-e-na-nes-dai. diñk-kit-diñ xû-Le sil-lin-te-miL hai-
nearly hidden he sat Fourth night it nearly was.
watching.
- ya-miL-ûñ xôte min-nōl-weL-miL hai-ya-miL xoi-de-ai-ye-wiñ- 2
And quite it was midnight and he heard
- yai kyū-win-diL-tsu hai-ya-miL ûñ-kya mite-dje-ē-din kya-
a jingling noise. And he heard a baby
- teL-tewe-tse hai-yaL-ûñ ye-na-wit-yai xon-ta hai-ya-miL-ûñ 4
cry. And he went in the house. And
- mite-dje-ē-din ûñ-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-wiL-kyōs hai miL tsiL-loi hai-ya-miL-ûñ ya-wiL-ten hai 6
he picked up. That with he And he picked up that
wrapped it.
- mite-dje-ē-din hai-ya-miL a-teon-des-ne xwed-dik-kyauw-
baby. And he thought, "What
- ûñ auw-la-te hai-ya-hit-djit-ûñ a-dit-ta tcū-wiL-ten dō-nō-niL- 8
do shall I And then in his 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
- teis-tewin-te teit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na- 10
he was going He went the world over. Finally he took
to 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. to be.
- min-nē-djit hai tsiL-da-ne-en-diñ na-in-dī-ya-yei ye-na-wit-yai 12
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-teñ-en hai-ya ye ûñ-kya teL-tewûñ-xō-lûñ kit-dū- 14
inside he looked There instead he saw it growing. The wall
around.
- wil-kan ûñ-kya hai-ya teL-tewûñ-xō-lûñ hai is-lûn-diñ hai-
that holds he saw there it was growing the it was born hai-
the wood place.
- ya-hit-djit hai teit-dū-wim-mite hai-ya-hit-djit-ûñ hai mī-ye 16
And then that he pulled it off. And then that under
- nō-niñ-xan hai-ya-hit-djit-ûñ teL-tewen hai mite-dje-ē-din
he placed. And then it grew that baby.

- La-ai-ūx kūt-tiñ-xō-licte teL-tewen tse-ets-dim-miL nas-qōl
Indeed very quickly it grew. In a little while it crawled
around.
- 2 hai-ya-miL-ûñ tin-til-teōx-ûñ-te hai mite-dje-ē-din hai-ya-miL-
And very strong it that baby. And
looked
ûñ yū-wit-din-nē-miL nas-its-ei xa-a-til-teōx a-nū-wes-te hai-
after a time it ran around that strong it was.
- 4 ya-miL-ûñ a-teon-des-ne na-iL-its hai kī-la-xūte wûñ-xō-kyûñ-
And he thought "It is run- that boy." He began to think
ning around
na-nañ-ya hai-ya-miL-ûñ aL-teit-den-ne nin-tūw nik-kyō-wûñ
about it. And he told him, "Lie down, go to sleep."
- 6 hai-yaL kūt hai-yūk a-dī-yau hai-ya-miL-ûñ xoñ teit-tes-yai
And that way he did. And he went away.
himself
La dûk-kan xa-is-yai hai-ya-miL-ûñ kī-ye nax dûk-kan
One ridge he climbed up. And again a second ridge
- 8 xa-is-yai hai-ya-miL-ûñ tak dûk-kan xa-is-yai hai-ya-miL-ûñ
he And a third ridge he climbed up. And
climbed up.
dînk-kit dûk-kan xa-is-yai hai-ya-miL-ûñ dînk-kit xa-is-yai
a fourth ridge he climbed up. And the fourth he got up
one
- 10 miL da-tein-nes-dai na-teñ-en hai nō-niL-tin-teiñ hai mite-
then he sat down there. He looked where he had left that
back
dje-ē-din hai-ya-miL-ûñ deōx yī-de teit-teñ-en hai-ya-miL-ûñ
baby. And this way north he looked. And
- 12 yī-nûk mit-diL-wa teit-teñ-en hai-ya-miL-ûñ mit-diL-wa dik-
south in turn he looked. And in turn
gyûñ yī-dûk tō-nōñ-a-teiñ teit-teñ-en hai-ya-miL-ûñ mit-diL-wa
here east the water's he looked. And in turn
edge
- 14 yī-man-yī-tsin teit-teñ-en hai-ya-miL-ûñ hai teit-te-wit-iñ-iL ta
across west he looked. And those he looked places
a ya-wit-xūs-sil-lei hai-ya-miL-ûñ na-neL-iñ-hit ûñ-kya
clouds flew up. And when he looked he saw
- 16 niL-teiñ te-dûk-kait-dei hai a hai a-dī-yau hai-yaL-ûñ
toward they were Those clouds that did. And
each other sliding
together.
a-teon-des-ne a-til-teōx-teL-tewen hai-ya-miL-ûñ a-teon-des-ne
he thought, "He is growing strong." And he thought,

- kit-da-xō-kya-a-ō-ne hwin-naL Liñ-ya-te tcon-des-ne yū-wit-din-
 "What is going to "Before me they will he thought. Finally
 happen?" come
 together,"
- nē-miL hai sit-tin-ne-en-diñ miL Lin-dúk-kait-de La-xō miL 2
 the he used to lie place from they slid together. Just
- Lū-hwin nañ-a-ei miL tewa-xōL-wil nañ-a-ei hai-ya-miL-ûñ
 blackness hangs Darkness hangs there. And
- hai mitc-dje-ē-din mī-nes-git hai-miL a-dī-yau La-ai-ūx 4
 that baby was afraid of that it did. Really
- in-nas-Lat hai-ya-miL-ûñ La-ai-ūx a-tin-teiñ Le-ye-nal-dit-
 it ran up. And really every direction they drew
- dō-wei hai-ya-miL a-tcon-des-ne hai-yúk xō-lûñ a-dī-ya-teL 6
 back. And he thought, "This way it is going to be.
- hai-ya-miL hai-yúk xō-lûñ kit-teint mī-nes-git-teL hai-ya-hit-
 And this way it is sickness will be afraid." And then
- djit na-tes-dī-yai xon-naL a-dī-yau hai mit-Lō-we hai tcis- 8
 he went back. Before did it that medicine
- tewen hai na-nel-en da-xwed-dúk xō-lûñ nū-hwōn-teL tcon-
 he That he looked "How will it be good?"
 made. at it.
- des-ne na-tes-dī-yai na-in-dī-ya-yei na-naL-its ûñ-kya hai 10
 he He started home. He got home. Running he saw that
 thought. around
- kī-la-xûte hai-ya-miL a-tcon-des-ne nū-hwōn na-seL-tcwiñ
 boy. And he thought, "Good, I have made
- mit-Lō-we hai kyū-wiñ-ya-in-yan hai na-nan-deL-te hai hwin- 12
 medicine. Those Indians who are coming to be this
- nis-te yō-naL-tsit-te dō-lûñ hwûñ hai hwin-nis-te-teiñ nai-xe-
 my will know. A few only my body to will
 body
- neūw-te hai-ya-miL-ûñ a-tcon-des-ne hai-yúk a-wil-leL-te hai 14
 talk." And he thought, "This way he will do the
 one
- hwin-nis-te teō-naL-tsit hai* mī-ye nō-niñ-xûn-te hai-yúk
 my body who knows. That under he will place it. This way
- a-wil-leL-te dik-gyûñ yī-man-yī-de ya-wī-xauw-hwiL-te dik-gyûñ 16
 he will do. Here across to the he will take it up. Here
 north
- yī-man-yī-nûk kûñ ya-wī-xauw-hwiL-te hai hwin-nis-te teō-
 across south too he will take it up. Who my body

* The medicine used is teimûlkyō, *Lupinus latifolius*.

- naL-tsit hai-yûk a-wil-le-leL-te hai-ya-de hai-yûk a-wil-le-leL-te
 knows this way he will do. This way they will do.
- 2 hai hwe-ded kyû-wiñ-ya-in-yan ma na-seL-tewen hai hwa
 This mine, Indians for I made. That me
 yô-dû-wit-xûl-liL-te hai-ya-miL-ûñ a-teon-des-ne kyû-wiñ-ya-
 they will ask for." And he thought, "In the
- 4 in-yan-ta-diñ til-tewen miL nai-kê-yûn-te teon-des-ne kûn-
 Indian world what grows, with they will grow," he thought. "Some-
 thing
 nû-hwôn ma nô-na-ne-ûñ hai-yûk mî-nes-git-te hai kit-tcint
 good for I will leave. This way will be afraid that sickness
 them
- 6 hai hwe hwit-Lô-we mî-ye nô-niñ-xûn-te hai-yûk a-kit-tis-seôx
 that my medicine under if he puts. This way smart he will
 a-nû-wes-te hai hwit-nis-te yô-naL-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 eñ min-Lûñ mit-da-Lit-yôs miL na-ô-dûw-de-xût
 "Here are ten packages.† With I ask you for it.
 them
- hai nit-Lô-we hwû-wa-meL-tewit-te hwe kûn-nañ dô-hwa-da-
 Your lend me. I too I have not
 medicine
- 12 da-tsin kyû-wiñ-ya-in-yan-ta-diñ til-tewen‡ hai-ya-hit-djit hei-
 got much in Indian world grows." And then
 yûñ kût xôw-dôn kût hwit-dje ôL-tsit kûn nû-wa-me-neL-
 "Yes I guess it My mind you know. I will lend it
 is so.
- 14 tewit-te yô dôñ kis-xûñ hai hwit-Lô-we mî-ye nôn-xauw-ne
 to you. There it stands that my medicine. Under put it."
 hai-ya-hit-djit xe-e-iL-yôl hai-ded mûx-xa-tce-xô-len
 And then he blows that incense.
 away

*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.

TRANSLATION.

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. | |
| | | middle | | | | | | |
| hai-yō | xō-xai | dō-kyū-wil-le | hai-ya-mil-ūñ | a-den-ne | teit-te- | | | 2 |
| Those | her | old woman. | And | she said, | she would | | | |
| | children | | | | | | | |
| e-en | min-nē-djō-xō-mil | 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-mil-ūñ | hwa | na-na-it-dauw | | | | 4 |
| | she told them. | And | the | had gone down | | | | |
| | | | sun | | | | | |
| miL | ded | nō-na-it-git | hai-ya-mil-ūñ | yeū | yī-nūk | na-da-a | | |
| then | this | they came | And | way | up river | stands | | |
| | place | again. | | | | | | |
| kauw-hwū-me | ke | hai | me | ye-ō-dik-gin-ne | yaL-teit-den-ne | | | 6 |
| a yew tree | "Come, | that | in | run," | she told them. | | | |
| hai-ya-mil-ūñ | hwa | na-na-it-dauw | miL | nō-na-it-dje-ū | hai-ya- | | | |
| And | the | had gone done | then | they came flying | And | | | |
| | sun | | | back in a flock. | | | | |
| miL | ke | dje-lō-o-me | ye-ō-dik-gin-ne | ded | nin-nis-an | nē-djit | | 8 |
| "Come | Djelōome | run in." | This | world | middle | | | |
| na-in-dik-git | hai-yaL-ūñ | ke | tse-wūn-ne-me‡ | ye-ō-dik-gin-ne | | | | |
| they came back. | Then | "Come, | Tsewūneme | run in," | | | | |
| yaL-teit-den-ne | tse-ets-diñ-mil | ded | nō-na-it-dje-ū | hai-ya-mil- | | | | 10 |
| she told them. | After a little | this | they came back. | And | | | | |
| | while | place | | | | | | |
| ūñ | a-yaL-teit-den-ne | ke | tse-tit-mil-me | ye-ō-dik-gin-ne | hai- | | | |
| | she told them, | "Come | Tsetitmilakūt | run in." | | | | |
| ya-mil-ūñ | na-ne-it-git | hai | mūn-tewiñ | ya-sit-da-diñ | hai-ya- | | | 12 |
| And | they came | the | their mother | was staying | And | | | |
| | back | | | place. | | | | |
| miL-ūñ | ke | Lō-hwūñ-me | ye-ō-dite-dje-ne | yaL-teit-den-ne | | | | |
| "Come, | Bald Hill | run in." | she told them. | | | | | |
| Lō-hwūñ-me | ye-wit-dje-ū | na-ne-it-git | ded | nin-nis-an | nē-djit | | | 14 |
| Bald Hill | they went in. | They came | this | world | middle. | | | |
| | | back | | | | | | |

*Told at Hupa, December 1901, by Emma Lewis.

†A mountain near Burnt Ranch.

‡A mountain east of Djictaāñiñ.

- hai-ya-miL-ûñ ke Lō-kyō-we-me ye-ō-dik-gin-ne ded nin-
 And "Come Lōkyōweme run in." This
- 2 nis-an nē-djit na-ne-it-git ke xa-is-dil-me ye-ō-dik-gin-ne
 world middle they came "Come Xaisdilme run in."
 back.
- na-ne-it-git ded nin-nis-an nē-djit hai-ya-miL ke yī-dā-teiñ-
 They came this world middle. And "Come Weitechpee
 back
- 4 din-nûn-diñ me ye-ō-dik-gin-ne hai-ya-miL-ûñ na-ne-it-git
 butte run in." And they came
 back
- ded nin-nis-an nē-djit hai-ya-miL-ûñ ke yit-de Lō-hwûñ
 this world middle. And "Come north bald hills
- 6 me ye-ō-dik-gin-ne na-ne-it-git ded nin-nis-an nē-djit
 run in." They came this world middle.
 back
- hai-ya-miL-ûñ a-den-ne yit-de-kit-teiñ tee-xûn-neūw me ye-ō-
 And she said, Yitdekiteiñ Teexûneūw
- 8 dik-gin-ne na-ne-it-git hai-ya-miL a-den-ne mis-xûs-tûn-diñ
 run in." They came And she said, "Misxûstûndiñ
 back.
- me ke ye-ō-dik-gin-ne hai-ya-miL-ûñ na-ne-it-git hai-ya-
 come run in." And they came
 back.
- 10 miL-ûñ ke da-din-môt-diñ* me ye-ō-dik-gin-ne tcit-den-ne
 And "Come, Dadinmôtdiñ run in," she said.
- na-ne-it-git tse-ets-diñ miL na-ne-it-git hai-ya-miL a-den-ne
 They came a short time then they came And she said,
 back, back.
- 12 ke tañ-ai-me† ye-ō-dik-gin-ne tañ-ai-me hit-djit la-ai-ûx
 "Come Tañaime run in." At Tañaime then really
- kin-nai-kil teis-tewen-nei la-ai-ûx yō me-neûk nō-nil-la-yei
 slaves they made them. At once that behind they put them.
- 14 yū-din-nē-miL wil-weL-ei hai-ya-miL xa-na-teñ-en yū-din-nē-
 Finally it was night. And she looked for Finally
 them.
- miL nō-hwe-deūw-hwen-nei hai-ya-miL a-teon-des-ne hai-ya
 darkness came. And she thought, "There
- 16 hwa-ne xō-lûñ yū-din-nē-miL xōte xû-Le sil-len-nei xō-xa
 only they are." At last quite night it became. For
 them
- na-ya-tes-iñ-ñx hai-ya-miL sa-a wil-weL-hit a-teon-des-ne kût
 she looked. And long after night she thought,

* A mountain near mouth of Redwood creek.

† Near Trinidad.

- xō-kyûn mit-Lō-we nauw-tewe miñ a-yaL-de-iūw-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-ûñ La xû-Le ya-wes-a dō-tein-nes-ten 2
 run in." And all night she sat up; never lay down
 hai dō-kyū-wil-le hai-ya-hit-djit-ûñ nin-na-is-dûk-kai tce-niL-
 that old woman. And then she got up. She took
- ten tō-kût-^{ux} nai-kyō-xō-an* mûx-xa-tce-xō-len niL-teiñ nō- 4
 out water on always runs incense root together
- nil-lai hai-ya-hit-djit-ûñ de-dū-wiñ-an tce-wiñ-yeūw xon-diñ
 she put. And then she put them in rubbing them. Fire
 the fire, place
- iñ-xût-ei hai-ya-miL a-den-ne hai dai-dit-diñ hwō-wûñ 6
 they fell in. And she said "Wherever from me
- ye-teū-wil-lai hai mite-dje-ē-din hai-ya-miL-ûñ a-den-ne ka-de
 he took them in my children." And she said, "Pretty
 soon
- xō-Lûk-kai tes-yai miL hai-ya ye-kyū-wes-tce-te teit-den-ne 8
 dawn will then there the smoke will blow," she said.
 come,
- hai mûx-xa ye-yū-wil-kit-de-te hai-ya-miL-ûñ xō-Lûk-kai
 "That after will go there." And dawn
 them
- tes-yai miL hai-ya a-xō-wil-tewen tañ-ai-me-teiñ mûx-xa-tce- 10
 came then there it smells at Tañaime incense
- xō-len hai-yaL-ûñ hai tañ-ai-me a-den-ne mauw-xa mûx-xa-
 root. And that Tañaime man said, "I smell incense
- tce-xō-len hai-ye xōw-ûñ mûk-kai a-xō-wil-tewiñ hai-yō 12
 root. That it may be on their it smells, those
 account
- mite-dje-ē-din tee-na-miL La-ai-ūx teit-den-ne hai mite-dje-ē-
 children. Throw them Really he said it. Of the children
 out."
- din tañ-ai-me ān hai-ya-miL-ûñ tce-na-nim-meL miL La-ai- 14
 the Tañaime said And he had them then at once
 one it. thrown out
- ūx ya-nat-dje-ū ded nin-nis-an nē-djit nō-nan-dit-dje-ū
 they came back. This world middle they got back,
- La-xō-yan-ye-tse miL hai-ya-miL-ûñ xō-teiñ 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-ûñ tē-dū-wil-xût dē-dū-hwûñ
 her children. And she asked them, "Did you

*The insect that skates on the water.

- a-xō-wiL-tewiñ nō-kât yaL-teit-den-ne hai-ya-miL-ûñ a-ya-dū-
smell anything on your- she said. And they
selves?"
- 2 wen-ne dī-hwō-ōw-kyañ a-xō-wiL-tewen nō-kât hai-ya-miL
said, "Something smelled on us. And then
- kyañ a-nō-hōL-teit-den-ne tee-na-ya-xon-miL hai-yō xō-wûñ
he said of us, 'Throw them out. Those for them
- 4 mûk-ka a-xō-wiL-tewiñ nō-hōL-teit-den-ne hai-ya-miL hai
on them it smells,' they told us." And that
- dō-kyū-wil-le a-tcon-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 teiñ hai-yûk a-na-teit-yau xō nin-nis-an
Of me they will say, 'That they this way she did.' In mountains
one say vain
- me-tsa-xō-sin-diñ ye-tcū-wiL-tin-de hai-ye-he hai-ya-teiñ
bad places if they will take Nevertheless there
them in.
- 8 mûk-ka mûx-xa-tee-xō-len ye-ī-yōL hai-ya-miL hwe a-hwiL-
after them incense she blew And me they will
in.
- teit-den-te hai tein hai-yûk a-teit-yau hai mûk-ka a-xō-wiL-
say of, 'That they that way did. Who after
one say them will
- 10 tewin-te hai-ded hwe auw-lau hai a-dit-teiñ-nō-nil-la-de
make smell this I made, whoever puts with herself
- hai-yûk mit-Lō na-seL-tewiñ
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 Djelōme," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djictañadiñ," she told them. After a time they returned. "Come, run into

Tsetitmilakût," she said. They did so and came back where their mother lived. "Come, run into Lōhwûnme (Bald Hill)," she told them. They went into Lōhwûnme 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 again. "Come, run into Yîdatciñdinûndiñ (Weitchpec Butte)," she said. They came back again to the middle of this world. "Come, Yîdekitciñ Teexûneûwme, run in," she told them. When they had come back again, she said, "Come, run into Misxûstûndiñ (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmōtdiñ (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 Tañaimē (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 Tañaimē (Trinidad) they smelled that incense root. That Tañaimē 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-teiñ | kī-xûn-nai | tiñ-ûn-Lûñ | ne-in-nauw | |
| Meisde | on the ocean side | Kixûnai | very many | used to come | |
| kûn-teû-wil-tewil | a-ya-in-nû | nai-ke-its | Le-in-nauw | hai-ya-miL | 2 |
| young men. | They used to have sports. | To shoot at a mark | they came together. | And | |
| ûñ | hai-ye-he | dō-tce-in-nauw | hai tsûm-mes-Lôn | hai-ya-miL | |
| anyway | she never used to come out | that | woman. | And | |
| min-nē-djō-xō-miL | ke-it-Lōw | hai-ya-miL | dō mite-teiñ | tce-nauw | 4 |
| finally | she made baskets. | And | to that | she never went out | |
| hai-yō | a-ya-ten | hai-yō | xō-is-dai | hai-ya-miL | min-nē-djō-xō- |
| that | they did | those | men. | And | after a time |
| miL | La-xō | hai-ya | xō-kût | ye-kin-nen-den | hai-ya-miL-ûñ |
| | without there cause | on her | sunshine | came in. | And she |
| des-ne | da-xwed-dûk-kyauw-ûñ | tcon-des-ne | hai-yaL-ûñ | na-kit- | |
| thought, | "What is going to be?" | she thought. | And | she wove | |
| te-Lôn | hai-yaL | ûñ-kyā | kyū-wiñ-ya-in-yan | ye-wiñ-ya | hai-yōx |
| another | And | she saw | a person | come in. | "There |
| round. | | | | | 8 |
| yī-dûk | ye-iñ-yauw | xōL-tcit-den-ne | hai-yō | kī-xûn-nai | na-it-dil |
| up | they always go in," | she told him. | "The | Kixûnai | who go around |
| eñ | dō-ye-in-dil | xon-ta | me-teiñ | hai-ya-miL | hai tein-niñ-yai |
| it is | never come | house | into." | And | that who came |
| | | | | | one |
| eñ | kût | hai tsûm-mes-Lôn | xō-wûñ | tein-niñ-yai | kût xō-xûñ |
| it was | that | woman | to her | he came. | Her husband |
| miñ | xō-wûñ | tein-niñ-yai | hai-ya-miL-ûñ | tcit-del-tse | hai-ya-miL |
| for | to her | he came. | And | he stayed | And |
| | | | | there. | |
| na-tes-dī-ya-yei | hai xō-is-dai | hai-ya-miL | dō-he | xō-wûñ | na-in- |
| he went home | that | man. | And | never | to her he came |

*Told at Hupa, December 1901, by Emma Lewis.

- dī-yai hai-ya-miL-ûñ hai kī-xûn-nai a-ya-tin-ne-en ûñ-kya
back. And those Kixûnai used to do that she
perceived
- 2 tsū-ma-xō-win-sin hai dō-na-in-dī-yai hai kyū-wiñ-ya-in-yan
it was quiet. And he did not that kyū-wiñ-ya-in-yan
come back person.
- hai-ya-miL-ûñ La-ai-ūx kût tsū-ma-xō-win-sin La-ai-ūx kût
And really it was quiet, really
- 4 hai kī-xûn-nai mûx-xûn-neūw-hwe-ne-en dō-xoi-de-ai ye-nat-
those Kixûnai their talk used to be she never heard it.
- yai hai-ya-miL xon-nin-sōte xō-teiñ ye-teū-wiñ-yai hai tsûm-
And Mink to her came in that
- 6 mes-Lōn hai-ya-miL a-xōL-teit-den-ne dō-na-xōL-tsûñ-^{ûx}-xō-liñ
woman. And to her he said, "You won't see him any more
- hai nū-wûñ tein-niñ-ya-ne-en yī-man-yī-nûk eñ nax xō-ût
that to you used to come. Across to the it is two wives
one south
- 8 niL-man-ne xoi-kyañ-ai me-tsis-tete xōL-teit-den-ne hai-ya-
each side his arms lie in," he said. And
hit-djit teōL-tsit-dei hai dō xō-wûñ na-in-dī-ya-te hai-yaL
then she found out he not to her would come And
back.
- 10 a-teon-des-ne dō-teū-wiL-den hai-yaL xō min-dai-ûk tce-niñ-
she thought she was And in outside she went.
lonesome. vain
- yai hai-yaL a-teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te
And she thought, "Indians will come to be.
- 12 hai-yûk ke-yai a-xo-la-te hai-ya-miL xō min-dai-teiñ tce-in-
This way it may they will do." And in outside she used
be vain
- nauw xa-ne-it-te hai-ded a-dit-Lō teis-tewin-te La tce-niñ-yai
to go. She looked the one her herb she was Once she went
for it going to make. out.
- 14 nin-nis-an meûk teit-teñ-en sai-kit-diñ-ûñ-kya min-dai-ûk Lax
The world over she looked. She was surprised outside
to see
- dō-mil-diñ-xō-sin na-xō-wil-tsit-xō-lûñ kût-de tel-tewen hai
lonesomeness fell soon grew that
- 16 Lō* hai-yûk miL hai dō-mil-diñ-xō-sin nal-tsit min-nis-an
herb. That with the lonesomeness fell world
- meûk nin-teiñ-^{ûx} teit-te-te-en tel-tewiñ-xō-lûñ ûñ-kya hai-ya-
inside. Ground she looked. It grew she saw. And
toward

*The herb is dateakitane, *Monardella villosa*.

- hit-djit-ûñ hai teit-dū-wim-mite xon-ta ye-na-wit-yai hai-ya-
then that she pulled off. House she went in. And
- hit-djit-ûñ na-wim-me wil-weL-miL a-dil-la me nō-nil-lai hai 2
then she bathed. After night her hand in she took that
- kī-ma-ū a-din-na-deûk-ka teit-te-te-lai hai kī-ma-ū hai-ya-miL
medicine. Her legs and arms she rubbed the medicine. And
- wil-weL hai-ya-miL tsis-loi hai kī-ma-ū hai-ya-miL-ûñ 4
night it And she tied up the medicine. And
was.
- a-din-neûk-tein-teiñ nō-nil-lai hai kī-ma-ū xû-Le-ē-miL
back of her she put the medicine. Middle of
the night
- ya-na-wil-lai hai-yaL xon-tein-teiñ nō-nil-lai hai-ya-hit-djit-ûñ 6
she picked it up. And on the fire side she laid it. And then
- tce-xai-neūw a-den-ne min-Lûn-diñ hwiik-kya-teiñ dits-tse
she talked. She said, "If ten times from me towards
tsûm-mes-Lon ta xoi-kyûñ tes-ya-te hai na-mûk-kai hai xoi- 8
women other his heart goes, the last one his
kyûñ na-tes-dī-ya-te hai hwe hwe-wûñ xō-dje nûn-dī-ya-te La-
mind goes to that to me his mind will come
back.
- xō-kya dō-xwe-xō-wil-yûn-te xō-da-xwed-ûn-Lûñ tsûm-mes-Lon 10
I wish crazy he will be. How many soever women
- teû-wes-yō-te xō xoi-kyañ-ai me sit-tin-te hai-ye-he hai-ya
he shall like, even if his arms in they lie, anyhow there
xō-kût niñ-ya-ye-te hai-ya-miL xō-da-xwed-ûn-Lûñ mit-ta-diñ 12
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 hwe hwiik-
he goes anyhow it will find him this my
kyûñ-sa-an hai kī-xûn-nai-ne-en eñ La-ai-ûx tsû-wim-ma-xos-siñ 14
heart." The Kixûnai it really it was still.
was
- mûx-xûn-neūw-hwe dō-xwe-de-ai ye-nat-yaiñ hai-ya-miL a-teon-
Their talk she never heard. And she
des-ne hai-yûk ûn-dī-ya-te nit-dil-lan* nas-dil-lin-te hai wes- 16
thought, "This way it will be. Hatelful to you will become the you
one
- sil-yō-ne-en hai-ya-miL a-tiñ-min-na-tse nas-dil-len-ne-te hai
used to like. And ahead of all it will be
- hwe hwin-na-wil-lūw-te hai-yûk a-dī-ya-te kyû-wiñ-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-xō-la-de xû-Le-dûñ nin-na-is-dûk-kai-hit
 this way if they do." In the morning when she got up
- 2 yī-de da-na-wil-lai xû-Le-dûñ Lax dik-gyûñ yī-da-teiñ
 toward she put it. In the morning, just here east
 the north
- yañ-yai miL ûñ-kya xō-kût ye-kin-nen-diñ xō-teiñ ûñ-kya
 the sun then she saw on her light shone in. To her she saw
 was up
- 4 ye-na-wit-ya hai xō-xûn-ne-en hai-ya-miL-ûñ a-teon-des-ne
 he came in her husband. And she thought,
 hai-yûk-a-xō-lûñ-a-dī-ya-te hai-yûk a-xō-la-de mit-Lō-we
 "This way it will be. This way if it happens, medicine
- 6 na-seL-tewiñ hai kyū-wiñ-ya-in-yan na-nan-deL-te dō-xō-dī-
 if they make, the Indians when they come "There won't
 to be."
- yûñ-hwûñ hai-ye-he teon-des-ne nū-hwōn na-seL-tewen teon-
 be many anyway," she thought. "Good I made it," she
- 8 des-ne hai-yûk a-dī-ya-te hai-yûk miL-xoi-niL-xe xō-wûñ
 thought. This way it will be. This way it went on him. To her
 na-in-dī-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 Kixûnai 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.

XXXIX.

*Formula of Medicine to Shorten Period of Exclusion after Menstruation.**

- | | | | | | | |
|----|-----------------|--------------------|-----------------|---------------|--------------------|---------------|
| | dik-gyûñ | nō-hōL | yī-nûk-a-yī-dûk | ta-nan | nañ-xa | hai |
| | Here | from us | southeast | water | has come | That to be. |
| 2 | ta-nan | te-ke-ī-yauw | deōx | yī-da-tein | kit-te-ī-yauw | mûx-xaix- |
| | water | they go into | There | from the | many come to | Does |
| | | in bands. | | east | feed. | |
| | xō-len† | xō-ta-nan | hai | deōx | yī-da-teiñ | kit-te-ī-yauw |
| | | their water | those | | from the east | room about. |
| | | | | | | They go |
| 4 | yauw | hai | ta-nan | hai-ya-miL | te-na-de-il-ya | La-a-xû-Le |
| | into | that | water. | And | in the water they | all night |
| | | | | | stand | those long |
| | kiL-La-xûñ | hai-ya-miL-ûñ | dik-gyûñ | nō-hōL | yī-na-teiñ-yī-da- | |
| | deer. | And | here | from us | from the southeast | |
| 6 | teiñ | xot-da-ke-ī-yauw | hai | te-ke-ī-yauw | mûk-kai-kiñ | nē-djōx |
| | | they came down the | | They go into | their ankles | middle |
| | | hill. | | the water | | |
| | yī-dûk | nō-it-tō | ka-de | xō-Lûk-kai | te-in-nauw | hai-yaL-ûñ |
| | above | the water | Soon | the dawn | comes. | And |
| | | comes. | | | | |
| 8 | mit-da-wōw | hwûñ | na-a-xa | xō-Lûk-kai | te-in-nauw | miL |
| | their droolings | only | fills it. | Dawn | comes | then |
| | dik-gyûñ | nō-hōL | yī-de-yī-dûk | miL | kiL-La-xûñ | xa dil-mai |
| | here | from us | northeast | from | deer | yet gray |
| 10 | kit-te-ī-yauw | Lō-daite | mit-tax | kit-te-ī-yauw | hai | te-ke-ī-yauw- |
| | come down in | Lōdaite | amongst | they come to | That | water they |
| | bands. | | | 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."

- hwei* tō-nōn-a-diñ yī-dā-teiñ kit-te-ī-yauw kiL-La-xûn Lū-hwin
 go in. Ocean's edge from the come out the deer black.*
 north
- hai* te-ke-ī-yauw-hwei *hai* ta-nan *hai-ya-miL* tō-nōn-a-diñ 2
 They go in that water. And Ocean's edge
- yī-na-teiñ* kit-te-ī-yauw kiL-La-xûn Lûk-kai *hai* te-ke-ī-yauw-
 from the come out deer white. Those go in the water.
 south
- hwei* mûk-ka-teū-wa meûk te-wiL-auw-hwil na-dī-yau *hai* 4
 Armpits inside crawls dentalia.
- mit-da-wōw* hwiñ na-a-xa-ei xû-Le-dûn-miL mûk-kûs na-dī-
 Their spit only fills it. In the morning one side dentalia
- yau* mit-da-wōw na-a-xa *hai-ya-miL* *hai* ta-nan noi-kī-yōw-diñ 6
 its spit is full of. And that water as far as it goes
- ûL-tsa* te-iL-auw-hwei *hai* na-dī-yau *hai-yaL* *hai* a-teō-in-ne
 so far in the water the dentalia. And she always
 crawl thought,
- hai* eñ mit-da-wōw miL na-nai-me teō-in-ne *hai* na-na-im- 8
 "That is "Their spit with I bathed," she thought, who always
 it."
- me-ei* *hai-yaL-ûñ* a-teō-in-ne *hai* hwe hwin-noi-yauw-hwe
 bathed. And she thought, "Who- my leavings
 ever
- teū-wiñ-yan* *hai-yûk* xon-nis-te yit-dū-wes-yō-te *hai-de* hwe 10
 has eaten this way his body it will like, this mine
- nai-me* *hai* hwin-noi-yauw-hwe teū-wiñ-yan-ne *hai-ya-miL*
 I swim who- my leavings has eaten." And
 in ever
- kyū-wiñ-yan* na-win-Lit *hai-ya-miL* xoñ-a-dū-wil-lau xû-Le- 12
 a shelled acorn she burned. And she marked herself in the
 morning.
- dûn* nū-hwōn-teiñ xoi-kyañ-ai iL-diL-wa na-de-Lū *hai-yûk*
 Right arm both ways she marked "This way
 across.
- a-teil-la-te* tcon-des-ne xō kiL-La-xûn wûn-na-diL-te tcon-des- 14
 it will be," she thought. "No deer they will hunt," she thought.
 harm
- ne* *hai-ye-he* ye-na-wit-ya-te tcon-des-ne xa-ûn-Lûñ a-de-kiL-
 "Anyhow she will go in," she thought. "Just as his
 many
- La-xûn* tcis-seL-win-te *hai* hwin-noi-auw-hwe teū-win-yan 16
 deer he will kill who my leavings has eaten,"
- tcon-des-ne* *hai-yûk* a-win-ne-liL-te hwe hwa teū-hwō-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.

- xûl-liL-te hai ta-nan Lax xa-wa-auw-hwîL-te hai tsē-ye
ask for that water. Just she will pick out That pond
(the stones).
- 2 tcis-tewin-te hai dik-gyûñ nō-hōL yī-nûk-yī-dûk sa-an tsē-ye
she will make. That here from us southeast lies pond
hai eñ tcō-win-neL-te hai miñ-kil-en miL a-dū-wa-nûñ-dū-
that it is she will think That miñkilen with will rub
about.
- 4 wite-tewil-liL-te hai-miL xon-nis-te na-La nat-le-liL-te
herself. It with her body another will become."
one
kût hai-yûk 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 Lōdaitc. 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 miñkilen will rub herself with it. Her body will become another one."

| | | | | | | | | |
|---------------------------|----------------------|--------------------|-----------------|---------------------|-------------|------------|-------|---|
| La-diñ | me-wiL-waL | hai | kit-tō | hai-ya-hit-djit-ûñ | kût | ta-wiL- | | |
| the stern | he beat on | the | paddle. | And then | he started | | | |
| kait | hai-ya-hit-djit-ûñ | xōL-tes-lat | nin-nis-an | meûk | Lax | dje- | 2 | |
| across. | And then | with him it | the world | in. | Just | | | |
| | | floated | | | | | | |
| na-teiñ | teL-tewen | hai | xō-me-dil | xōL-tes-lat | nin-nis-an | meûk | | |
| up | it grew | his canoe. | It floated | world | around. | | | |
| | | | with him | | | | | |
| Lax | ta-nan | dō-me-djin | hai | me-dil* | hai-ded | nin-nis-an | sa-an | 4 |
| Just | water | did not mind | that | boat. | This | world | lies | |
| min-nat | xōL-Le-nûn-dil-lat | kit-te-e-au | hwin† | yī-man-a-yī-nûk | | | | |
| around, | it floated with him. | He sang | a song. | Across to the south | | | | |
| | | along | | | | | | |
| xōL-me-nûn-dil-lat-dei | hai-yûk | xō-lûñ-a-dī-ya-teL | hai | hwin- | 6 | | | |
| with him it floated back. | This way | it will do | who | my | | | | |
| nis-te | teō-naL-tsit | teon-des-ne | xō | nite-tewin-diñ | ye-teû-wiñ- | | | |
| body | knows," | he thought. | "Even | bad place | if he | | | |
| ya-de | hai-ye-he | hwe | hwin-nis-te | xoi-kyûñ | min-ya-te | hai-yûk | 8 | |
| goes in, | if | my medicine | he thinks about | this way | | | | |
| ta-nan | dō-mite-djin-te | hai | me-dil | | | | | |
| water | won't mind | the | canoe." | | | | | |

TRANSLATION.

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

* The subject.

† The formula and the song seem to be the only means employed in this medicine to produce the desired result.

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."

XLI.

*Formula of Medicine for Going Among Rattlesnakes.**

| | | | | |
|--------------------|-------------------------------------|------------------------|-----------------------|-------------------------------|
| tce-xōl-tewe-diñ | dō-tcū-wes-yō | da-xwed-dik-kyauw | na-niL | |
| At Teexōltewediñ | he did not like it. | "How | must they live," | |
| ne tcon-des-ne | tcit-tes-yai | hai-ya-miL | yī-dûk-ka-kai | hwa na- 2 |
| he thought. | He started out. | And | along the Klamath | sun |
| na-it-dauw | miL | te-in-dil | miL-tsa-xō-sin | mitc-teil-le-xō-len |
| it went down | then | they flew along | rattlesnakes | wings they have. |
| hai-ya-miL | tcit-te-we-iñ-il | hai | tcūk-qal | a-tcon-des-ne dai-dik- 4 |
| And | he looked about as he went along | that | walking. | He thought, "What |
| kyauw | mit-Lō | iūw-tewe | hai-ya-miL | a-tcon-des-ne ka-xūs† |
| kind | its medicine | shall I make?" | And | he thought kaxūs |
| ûñ-kyā | kis-xûñ | hai | kyū-wa-is-tewit | nûl-xûtc tcis-tewen hai 6 |
| he saw | standing. That | he broke off. | Rings | he made. That |
| kit-teL-tits | a-tcon-des-ne | Lōk-na-sa-ûñ-diñ | a-din-na-tse | miL |
| he used for | He thought, | "Prairie it lies place | ahead of myself | with it |
| kit-te-sel-tsas-te | tcon-des-ne | hai-ya-miL | Lōk-na-sa-ûñ-diñ | yī- 8 |
| I will whip," | he thought. | And | prairie it lies place | |
| sin-tein | tce-niñ-yai | miL | a-din-na-tse | kit-teL-tsas hai-ya-miL |
| toward | he came out | then | ahead of | he whipped. And |
| the west | | | himself | |
| dī-hwe-e | dō-teiL-tsan | La-ai-ūx | xōw | a-tiñ hai miL tcis-sel-wen 10 |
| nothing | he found. | At once | it seems | all that with he had killed. |
| hai-yûk | a-win-neL-te | tcon-des-ne | hai-ded | hwe hwit-tits-e |
| "This way | it will happen," | he thought, | "this | my cane |
| tcit-tes-tûn-de | xō | me-tsa-xō-sin-diñ | tcit-tes-ya-te | hai-ded hwe 12 |
| if he takes | Even | dangerous places | he goes | this my |
| along. | if | | | |
| hwit-tits-e | tcit-tes-tûn-de | dō-xō-liñ | teiL-tsis | miL-tsa-xō-sin |
| cane | if he takes along, | he will not see | rattlesnakes. | |

*Told at Hupa, October 1902, by McCann.

† *Philadephus Lewisii*.

TRANSLATION.

Formula of Medicine for Going Among Rattlesnakes.

While at Tcexōltewediñ Yimantūwiñyai 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 *Philadelphus* standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Lōknasaŭndiñ, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Lōknasaŭndiñ 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-dite-tcwen | kī-xūn-nai | |
| This | world | middle | grew | Kixūnai | |
| nin-nis-an | nē-djōx | sil-len-miL | a-tcon-des-ne | da-xwed-kyauw-ne | 2 |
| world | middle | nearly after. | He thought, | "How will it be | |
| | time | | | | |
| kyū-wiñ-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-miL | tsis-siL-we | nē-djit | miñ-kil-en | xōl-lan | kyū-wiñ-yan |
| And | he killed one | while | miñkilen | with him | ate. |
| xoi-kiL-La-xūn | ta yū-wiñ-yan | xū-Le-dūñ | tce-niñ-yai | wil-weL | |
| His venison | some | she ate it. | In the | he went out. | Until |
| | | | morning | | night |
| tcūk-qal- ⁴ x | dō-wil-tsan | a-xōL-tcit-den-ne | miñ-kil-en | eñ nil- | 6 |
| he walked | none seen. | He said to him, | "Miñkilen | it was | |
| lan yik-kyū-wiñ-yan | xwed-dik-kyauw-ne | tcon-des-ne | deōx na- | | |
| with | ate." | "How will it be?" | he thought. | Around he | |
| you | | | | | |
| teñ-en | xal-tcwiñ-xō-lan | tsē-Lit-tsō† | hai-ya-hit-djit | hai teū- | 8 |
| looked. | Growing up he saw | blue-brush. | And then | that | |
| win-tsit | hai miL | a-dū-wūn-dū-win-tewit | xū-Le-dūñ | tce-niñ-yai | |
| he | That with | he rubbed himself. | Next morning | he went | |
| pounded. | | | out. | | |
| kiL-La-xūn | mite-tciñ | nax tcis-seL-wen | a-tcon-des-ne | hai-yūk | 10 |
| Deer | toward him | two | he killed. | He thought, | "This way |
| xō-lūn-teL | kyū-wiñ-ya-in-yan | na-nan-deL-te | hai | hwīn-nis-te | |
| it will be | Indians | when they come | who | my body | |
| | | to be | | | |
| tcō-xōn-des-ne | hai-ye-he | Lan | kyū-wiñ-ya-in-yan | dō | hwīn-nis-te |
| know. | Anyhow | many | people | not | my body |
| tcō-xōn-des-ne-hwūñ | nū-hwōñ | hai-ded | hwīn-nis-te | tcō-xōn- | |
| shall know. | Good | this one | my body | knows. | |
| des-ne | La-xoi-kya | dō-xōL-me-tsa-xō-win-sin-hwūñ | hai | hwīn- | 14 |
| | I wish | he may have no trouble | who | my | |
| nis-te | tcō-xōn-des-ne | | | | |
| body | knows." | | | | |

*Told at Hupa, June 1901, by Robinson Shoemaker.

† *Ceanothus integerrimus*.

TRANSLATION.

Formula of a Deer Medicine.

A Kixûnai 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 miñkilen 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 miñkilen has eaten of your venison." "How will it be?" thought the Kixûnai. 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.

| | | | | | |
|----------------------------|------------------|------------------|------------------------|------------------------|-----------------|
| kī-xûn-nai | na-nan-deL | lel-diñ | yī-de-yī-man-tein-teiñ | tai- | |
| Kixânai | became | at | Leldiñ. | Down | river |
| kyūw-wel-sil-kût-tein-teiñ | tee-it-da | hai-ded | kyū-wiñ-ya-in-yan | 2 | |
| kyūwelsilkûteintein | he | lived. | These | persons | |
| na-diL | na-is-tewen | dī-hwō | dō-wûn-na-wai | yō | yī-nûk-yī-man- |
| living | he | did | something | he | never |
| | | | | There | up |
| | | | | | river |
| | | | | | on |
| | | | | | the |
| | | | | | had |
| | | | | | done. |
| tein-teiñ | eñ | Liñ | hwûñ | min-noi-kin-ne-yōt-dei | hwûñ |
| other | side | it | was | dogs | only |
| | | | | | they |
| | | | | | barked |
| | | | | | only |
| | | | | | was |
| | | | | | there. |
| hai-ûñ | hai | ye-yin-ne-yōt | a-den-ne | hai | kil-La-xûn |
| And | those | drove | in | by | made |
| | | | | | the |
| | | | | | The |
| | | | | | deer |
| | | | | | it |
| | | | | | was |
| | | | | | they |
| | | | | | barking |
| | | | | | noise. |
| ne-yōt | eñ | a-den-ne | hai-ûñ | hai | na-del-tewan |
| driving | it | made | the | And | the |
| | | | | | eating |
| | | | | | really |
| | | | | | fog |
| | | | | | 6 |
| | | | | | in |
| | | | | | was |
| | | | | | noise. |
| noi-il-kit | e-il-lū | hai | kil-La-xûn | mil-lit-de | eñ |
| spread | out | used | The | venison | its |
| | | | | | steam |
| | | | | | it |
| | | | | | looked |
| | | | | | to |
| | | | | | be. |
| | | | | | was |
| | | | | | that |
| | | | | | way. |
| yaL-ûñ | hai-yō | yit-de-yī-man | tsis-dai | a-teon-des-ne | is-dō |
| And | the | one | down | across | he |
| | | | | | lived |
| | | | | | he |
| | | | | | thought, |
| | | | | | "I |
| | | | | | wish |
| xō-hwe-e | a-ya-xō-la | dûnt | xō-lûñ | mit-Lō-we | na-is-tewin-teL |
| something | could | befall | Who | is | it |
| | | | | | its |
| | | | | | medicine |
| | | | | | will |
| | | | | | make |
| | | | | | them. |
| hai-de | kil-La-xûn | dō-na-il-tsûn-de | dûnt | xō-lûñ | mit-Lō-we |
| these | deer | they | won't | find | Who |
| | | | | | is |
| | | | | | it |
| | | | | | medicine |
| | | | | | again? |
| na-is-tewin-teL | dō-na-il-tsûn-de | hai-yō | a-kit-tis-seōx | a-yûn- | |
| will | make | they | won't | see | That |
| | | | | | one |
| | | | | | smartest |
| | | | | | will |
| | | | | | again? |
| nū-wes-te | hai-yaL-ûñ | hai-yō | yit-de-yī-man | tsis-dai | kyū-wiñ- |
| be." | And | that | one | down | across |
| | | | | | he |
| | | | | | lived |
| | | | | | Indian |
| | | | | | 12 |

* 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-diñ a-kil-en a-kil-lau hai-yaL-ûñ yī-nûk-yī-man
 world what they do he did. And up across
- 2 hai kī-xûn-nai mō-xon-tau xon-niñ ye-teit-teL-kait hai xon-
 the Kixûnai their houses his face one after the other His
 he stuck in.
 nis-te nit-tewen-ne man eñ a-teit-yau xû-Le-dûñ sa-win-den
 body not good reason it he did it. Next morning they started
 out.
 was
- 4 Liñ ma-miñ me-la xa win-tete hai-yō Liñ wil-weL-ei tsim-ma-
 Dogs they Some still lay there those dogs. Until night it was
 coaxed.
 xōs-siñ-^ûx hai-yō Liñ hai kil-La-xûn a-il-in-ne-en dō-xōs-le
 quiet. Those dogs the deer used to chase was not
- 6 La-ai-ūx hai-yaL-ûñ La yis-xan-nei sit-tete-^ûx hai-yō kī-xûn-
 really. And one day they lay there those Kixûnai
 nai-ne-en dō-he-nas-deL-^ûx La-ai-ūx kût ya-xō-wiñ-an dūñ-
 used to be. They could not Really they were worn
 out.
 walk about.
- 8 hwe-e kī-ma-ū dō-nais-tewiñ hai-yō kī-xûn-nai hai-yaL-ûñ
 Nobody medicine could make those Kixûnai. And
- hwa na-nauw-daL-diñ kī-ma-ū tcis-tewen hai-ya-hit-djit-ûñ
 sun gone down time medicine he made. And then
- 10 yī-nûk-a-yī-man na-niñ-yai ûn-Lûñ-xoi xon-Lûñ na-is-tewen
 up the other side he crossed. For everybody enough he made.
 hai-yō hwiL-Lō* ded miL a-dū-wûn-dō-tewit-te ya-xōL-teit-
 "This my medicine this with bathe yourselves," he told
- 12 den-ne hai-yō Liñ ta xû-Le-dûñ sa-win-diñ-hit il-lea-xûtc
 them, those dogs too. In the when they went wonderfully
 morning out
 Liñ min-nō-kin-ne-yōt-dei hwûñ wiñ-a hai-yaL-ûñ a-tcon-
 dogs barked only was. And he
- 14 des-ne hwe-ye a-hwiL-teit-den-te hai-yō kī-xûn-nai eñ dō-a-
 thought, "I it is they will talk to. These Kixûnai it is they
 ya-xōL-den-hwûñ hwe-ye hwiL-teit-den-te kût ma dō mit-Lō-
 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-yōx 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 Taikyûwelsilkûtcîñ.

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 cohabit at all during the season for hunting. It is believed that the man himself who has cohabited will not have luck in hunting, and that his bad luck will be communicated to those with whom he mingles.

XLIV.

*Formula of Medicine for Making Baskets.**

- is-din-na-me a-na-teit-yau kī-xūn-nai keL-tsan xū-Le-dūn
 At Isdiname she did it Kīxūnai maiden. In the morning
- 2 tō-diñ tee-in-nauw yī-man din-nūn te tein-ne-it-tsat Lax
 to the she always Across facing in the she always Just
 water went down. water sat.
- xō-tsin-ne nē-djit nō-tō-^āx min-nē-djō-xō-miL min-ne-gits
 her legs the water staid. After a while gently
 middle
- 4 yī-dā-tein da-kit-dū-wes-tee hai yī-man din-nūn te tein-ne-
 from the the wind blew. She across facing in the always
 north water
- it-tsat kit-te-it-Lōw kit-te-e-au hai kit-te-it-Lōw
 sat. She always She always that one who always
 made baskets. sang made baskets.



- 6 hai da-kit-de-it-tee min-ne-gits yai-wa-auw-wiL-^āx nik-kyaux
 That blew gently. It increased in Harder
 blowing.
- da-kit-de-it-tee-ei min-nē-djō-xō-miL La kyū-wit-tee-il
 it blew. Finally one (gust) blew along.
- 8 La-ai-ūx xō-la-ta-miL tee-kyū-wes-tee La-ai-ūx yeū ta-nē-djit
 Suddenly her hands from it blew out. Immediately way the middle
 off of the water
- yī-nūk miL te kyū-wes-tee-ei hai-ya-hit-djit mūk-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-qōt mûk-ka hai xoi-kit-Loi-ne-en hai-ya-hit-djit na-tes-
 crawled; after her basket used to be. And then she
- dī-yai xon-ta-tein xon-ta-diñ xa-na-is-dī-yai yis-xûn-hit tee- 2
 started toward the To the house she came up. The next she
 back house. morning
- niñ-yai tō-diñ sai-kit-diñ ûñ-kya da-na-wil-laL 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 kû-t-^âx Lax 4
 And then she took it Those hazel ribs all over just
 out of the
 water.
- yī-kyū-wit-tsōs-sil hai na-dī-yau hai-ya-hit-djit tee-nin-tan
 were sucking the dentalia. And then she took
 out
- me-dil-ite yōn-ne yī-dûk miL hai na-teL-dite-tewen-ne-dûñ 6
 little canoe back of up from. That she grew time
 the fire
- xwen na-teL-dite-tewen hai me-dil-ite hai me tcis-tewen hai
 for her it grew the small canoe. That in she put the
- na-dī-yau hai-ya-hit-djit kī-ye tō-tciñ tee-na-in-dī-ya-hit 8
 dentalia. And then again to the when she went down
 water
- na-kit-te-Lōn de-dit-de nin-nis-an meûk tes-lat hai na-dī-yau-
 she began to She found world over it had The dentalia
 make baskets out floated.
 again.
- kiL-tewe na-teL-dite-tewen ta hai kit-Loi hai-yûk a-tiñ-wes-te 10
 maker it had grown places the basket that way had done.
- Lax xa-a-tiñ-wes-te hai xoi-kit-Loi hai-ya-hit-djit a-tcon-des-ne
 Just the same thing her basket. And then she thought,
 it always did
- hwe xōw-gyañ kyū-wiñ-ya-in-yan ma a-nauw-dī-yau La-xoi-kya 12
 "I shouldn't Indians for I did it. I wish
 wonder
- tcis-dī-yan-ne-te hai-yûk-ûn-te xō-la meûk til-tsit-^âx hai
 she may live to this way her hands in it will That
 be old always be. one
- hwe hwin-nis-te tcō-xōn-des-ne-te xoi-kyûñ me-win-na-hwiL-te 14
 my body she will think of, her mind will go against it."
- hai-yûk hwa-ne a-tcon-des-ne hai-yûk a-win-neL-te hai-ded
 "This way only," she thought, "this way she will do this
- hwe auw-dī-yau hai-ye-he dō a-tiñ min-La-ne ma auw- 16
 I did. Anyway not everybody for I
- dī-yau hai-ded hai-de auw-dī-yau hai kin-tis-seōx-ûn-te tsûm-
 did it this. This I did, the smart

- mes-Lōn na-teL-dite-tewin-te hai kin-tis-seōx-ûn-te na-teL-dite-
 woman who will grow. The smart one who will
 2 tewin-te hai hwa-ne ma a-nauw-dī-yau hai-ded xō-Lûk-kai
 grow that only for I did this. Dawn
 tes-yai miL hwin-nis-te xoi-kyûn me-win-na-hwiL-te tcon-
 comes then my body her mind will go against," she
 4 des-ne
 thought.

kût hai-yûk hwa-ne
 This is all.

PRAYER FOR THE MEDICINE.

- ha ha ha ha
 6 niñ ye-xōw tein a-nûn-dī-yau is-din-na-me kī-xûn-nai
 You I believe they did this at Isdiname, Kixûnai
 say
 keL-tsan nit-Lō-we hwū-wa-miL-tewit hei tcit-den-ne kût
 maiden. Your loan me. "Yes," she said,
 medicine
 8 dōñ hwe hai-yûk auw-dī-yau
 "I that way I did."

TRANSLATION.

Formula of Medicine for Making Baskets.

A Kixûnai maiden did this at Isdiname (the south head, at the entrance of Humboldt Bay). She used to go 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 xōL-liñ hiL na-ya-teL-ditc-tewen
 Mountain white his both grew.
 brother
- 2 hai-yaL a-xōL-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 nûn-dil-wîn-fe-diñ tein-niñ-deL mûn-kût-me kyō-ya-
 And snow always there place they came. Lake place they
- 4 wiñ-hwal hai-yaL te-kyō-xōl-xût† ta-ya-is-hwal hai-ya-miL
 fished. And tekyōxōlxût they caught. And
- me-tce-ya-niL-tō hai-ya-miL teit-tes-deL hai-ya-miL teū-wit
 they skinned him. And they started on. And while they
- 6 diL-nē-djōx a-xōL-teit-den-ne dik-gyûñ sin-dañ ne-e-ne-se-
 were traveling he said to him, "Here you stay, I will hide
- da-te hai-ya-miL teit-tes-yai hai-yaL tee-niñ-yai hai te-kyō-
 from And he went on. And he came out that tekyō-
 you."
- 8 xōl-xût mis-sits ye-na-xō-wil-tō is-dō La-ai-ūx teit-teit-ne-en
 xōlxût its skin dressed in. Almost really he died.
- hai-yaL a-xōL-teit-den-ne kût xō-lûn-teL hai-yaL teit-tes-deL
 And he said, "That will And they went on.
 do it."
- 10 hai-yaL na-dē-il-tewûn-diñ tein-nin-deL hai-yaL a-xōL-teit-
 And Tule ranch they came to. And he
- den-ne dik-gyûñ sin-dañ hwe hwa-ne te-sē-ya-te hai-yaL
 said, "Here you stay, I alone will go on." And
- 12 ya-a-diL-tō hai te-kyō-xōl-xût mis-sits hai-yaL teū-hwūw tee-
 he put on that tekyōxōlxût its skin. And elder he
 sticks
- kin-nûn-qōt nax hai-yaL xō-kyûñ-sa-an me-nō-niñ-an hai-yaL
 pushed the two. And his vitals he put inside. And
 pith out

*Told at Hupa, July 1902, by James Marshall. Compare pp. 117, 118.

† Mount Shasta.

‡ A horrible water monster.

- na-iL-kût ye-teū-wil-tō hai-yaL tcit-tes-yai hai-yaL tein-niñ-
 one over he slipped And he went on. And he
 the other them.
- yai xoñ-xauw-diñ hai-yaL ye-teū-wiñ-yai xon-ta me na-nin 2
 came to Xoñxauwdiñ. And he went in. House in two
- tsûm-mes-Lon yañ-ai hai-yaL a-xōL-tcit-den-ne na-tin-dauw
 women were And she said to him, "You better
 sitting. go back.
- dik-gyûñ kyañ dūñ-hwe-e dō-ye-in-nauw hai-yaL a-den-ne 4
 Here is where nobody ever comes in." And he said,
 dau hai-yaL min-nē-djō-xō-miL ûñ-kya na-tin-diL-tsu hai-yaL
 "No." And after a time he heard them coming And
 home.
- ye-na-wil-Lat kiL-La-xûn teū-wil-tel yeū yī-dûk ye-teū-wil- 6
 one ran in deer he was way up he
 bringing back
- waL-ei hai-yaL kī-ye Lū-wûn ye-na-wil-Lat yū-wit-din-nē-
 threw in. And again one ran in. Finally
- miL mûk-kōs-tau-win ye-nal-Lat hai-yaL na-mûk-kai-diñ 8
 the ninth ran in. And last of all
- ye-na-wil-Lat hai xōte ma-tsis-dai ûl-lō xon-na hai teō-xōn-
 came in the chief. Hot his eye (when) he
- neL-en hai-ya-miL tce-nin-tan La-ai-ûx xon-ne-wan hai ka-xûs 10
 looked And he pulled out really fire-like the arrow.
 at him.
- hai-yaL a-xōL-tcit-den-ne dik-gyûñ meûk da-na-diL-a hai-
 And he said, "Here in shoot."
- ya-miL meûk da-na-dū-wil-a hai-ya-miL ûl-lō-tse hai ye- 12
 And in he shot. And it felt the he
 hot
- de-we-nûn-diñ hai-ya-miL ya-wit-qōt min-sit-da-teiñ xa-wit-qōt
 shot place. And he jumped up. Smoke-hole to he jumped.
- hai-ya-miL a-den-ne dōñ-ka-tsit hwō-a-nûñ-auw hwit-din-dai 14
 And he said, "Hold on, give me my arrow
 point."
- hai-ya-miL ya-na-wit-qōt yī-nûk-a-yī-man hai-yaL tce-na-
 And he jumped up river and across. And he took
- niñ-an xō-kyûñ-sa-an hai-yaL La-ais wa-kin-nin-tseL-xō-lan 16
 out his vitals. And one only was heated through
 he saw,
- hai teū-hwūw hai-ya-miL kī-ye ya-na-wit-qōt na-dē-il-tewûn-diñ
 the elder And again he jumped. Eating place
 sticks.
- nō-na-in-dûk-qōt hai-ya-miL na-tes-deL ûl-lō-tse La-ai-ûx 18
 he reached by And they started Hot it felt, really
 jumping. home.

- na-wil-lit hai-ya-miL Le-nal-diñ yī-dūk miL a-den-ne da-xwed-
 he nearly And Weitchpec back of at he said, "How will
 burned.
- 2 dik-kyauw a-tcon-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-teñ-en sai-kit-diñ kis-xūñ* hai-ya-miL hai tcit-dū-
 And he looked He saw something And that he
 around. standing.
- 4 wim-mite hai-yaL teū-wiñ-aL hai-yaL La-ai-ūx na-wiñ-kûts
 pulled up. And he chewed it. And really he became
 cold.
- hai-yaL a-tcon-des-ne hai-yūk xō-lūñ-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 Nūndil-wintediñ, 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 Nadēiltewūndiñ (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, slipping one stick over the other.

He went on until he came to Xoñxauwdiñ (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 Nadēiltewûndiñ. Then they started toward home.

The wound was so hot he was nearly burned. When they came to Weitchpec 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.

XLVI.

*Formula of Medicine for Going to War.**

- ded nin-nis-an nē-djit na-ya-teL-dite-tewen xoi-kil hiL
This world middle they grew, her both
brother
- 2 kit-tsai xûL-ne-wan hai-yaL a-xôL-teit-den-ne yis-xûn-de
hawk black. And she said to him, "Tomorrow
xû-Le-dûn ne-he dū-wil-le-te hai tea-xûte eñ dō-kin-naL-
in the morning us a company The girl it not yet
will come to was
kill."
- 4 dūn-win-te hai-yaL deûk a-in-nū-miL xoi-de-il-le-tsū yī-da-
kinaldûn. And here when the sun they heard the From
was war party.
tein xa-sin-nauw-diñ eñ miL hai xoi-de-il-lū hai-yaL a-xôL-
the where the sun it from the war company. And she
east rises was
- 6 teit-den-ne kiñ-yûn-tsit hai-yaL kē-yûn hit-djit xwa-e-il-le
told him, "Eat first." And he had after he had enough
eaten
hit-djit hai-yaL a-den-ne dūnt na-tse tce-niñ-ya-te hai-yaL
after then he said, "Who first will go out?" And
- 8 xoi-kil aL-teit-den-ne hwe na-tse tce-nē-ya-te hai-yaL nō-na-
her she told, "I first will go out." And by the
brother
wit-tse-diñ tce-ī-yen yit-de-en-tein hai dō-kin-naL-dūn-win-te
door she stood on the north the not yet kinaldûn.
side
- 10 hai-yaL niL-tûk mit-tûn me-na-il-kya nō-na-il-lūw xoi-kya-
And black oak leaves she wore for She left off her dress
dress.
ne-en tce-e-auw hai kai-la-tau† hai-yō kī-la-xûte hai-yaL-ûn
used to He took the bunch of that boy. And
be. out twigs,
- 12 tce-il-tō hit-djit-miL tcō-xō-ne-im-mil dī-hwe-e dō-na-xon-niL-
he pulled Then he threw them at her. None of struck her.
out the knot. them

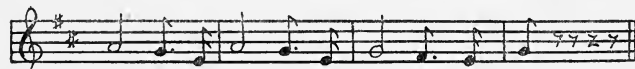
*Told at Hupa, December 1901, by Henry Hostler often called "Packer Henry."

†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.

- wûl a-tiñ xō wai-e-xūs-sei hai-yaL yī-nûk-ken-teiñ nō-na-il-
All in he threw at her. And to the south side she
vain
- Lat hai-yaL kī-ye yī-dā-teiñ tce-e-auw kai-la-tau hai-yaL 2
ran. And again from the he took twigs. And
north out
- kī-ye miL tcō-xon-ne-itc-tewa-ei hai-ya-hit-djit kût tee-in-
again with he threw at her. And then she went
them
- nauw-hwei xōL-kil-dje-xa-in-nauw-hwei de-de-xōw de yī-tsin- 4
out. They all fought with her. Everytime here west the
- e-e-a-miL a-tiñ teis-se-il-we-ei hai kyū-wiñ-ya-in-yan-ne-en
sun was all she had killed those men used to be
- La-a-dik-kin eñ hai xoi-de-il-lū hai-yaL nō-kil-dje-xa-in-nauw 6
one hundred that war party. And she quit fighting
- miL ye-na-it-dauw hai-yaL hai xoi-kya nō-na-il-kyōs na-La
then she went in. And her dress she put away. Another
one
- hai e-nañ nai-xoi-il-tau hai-yō niL-túk mit-tûñ kya hai-yaL 8
that is the flew around her that black its leaves dress. And
one oak
- xō-hwain-ne eñ xō-len hai-yō dō-kin-naL-dûñ-win-te xû-Le-
her song she has that not yet kinaLdûñ. In the
- dûñ kit-te-e-auw kût hai xoi-de-il-le-tsū miL hai-yaL a-ya- 10
morn- she sang it. The war party hear it when then they
ing
- den-ne xa tsin-tit-dil-dil hai-yaL tsī-yûn-te-il-dil La-xō
said, "Come, let us run away." Then they always ran off just
- dik-gyûñ nin-nis-an nē-djit yī-nûk yī-da-teiñ ne-it-tete 12
here the world middle. South east they always
lay
- xû-Le-dûñ hit-djit na-te-in-dil hai-yaL kût hai kil-dje-xa-
until morning, then they went And there is going to
home.
- in-nauw-te miL kī-te-e-au deñk a-den-ne 14
be a fight then she sang. This way she sang.



nō e e nō e e nō e e nō e e



nō e e nō e e nō e e a

- xû-Le-dûn kûn deûk a-den-ne hai tein-ne-tūw-diñ kûn-na
 Morning too this she sang. The she went to bed too
 way time
- 2 hai miL kyū-wiñ-ya-in-yan dō-xon-nō-xūn-neūw hai kyū-
 it with. Indians never talk into her. The
 wiñ-ya-in-yan mik-kyûñ-sa-an-ne-en eñ hai-ded nin-nis-an
 men their hearts used to be this world
- 4 sa-an na-me-neûk-tein-teiñ ye te-in-nauw-hwei hai-de hwiñ
 lies back of it instead they went along. This song
 eñ a-in-nū kī-ye na-La-diñ xû-Le kī-ye tēo-īL-tsit hai-yō
 it is did it. Again another night again she found that
 out
- 6 tea-xûtc hai-yaL a-xōL-teit-den-ne kī-ye ne-he dū-wil-le-tel
 girl. And she said, "Again, us a party is
 coming to kill."
 hai xoi-kil aL-teit-den-ne hai-yaL a-xōL-teit-den-ne kyū-wiñ-
 Her she told. And she said, "Indians
 brother
- 8 ya-in-yan na-nan-deL-tel hai kī-ma-ū sil-lin-te hwe a-hwiL-
 are coming to be. This medicine will be. Me they will
 teit-den-te kyū-wiñ-ya-in-yan na-nan-deL-te hai tein hai-yûk
 say of Indians when they 'This they
 become, one say this way
- 10 a-na-it-yau xō-tiñ-ûn-Lûñ kyū-wiñ-ya-in-yan xō-kû t niñ-ya-de
 did.' Even many men against if they
 him come
- hai-ye-he dō-xō-liñ tsē-lin teil-lū hai-ûñ hai-yûk kai-la-tau
 anyhow he won't have blood on him. And this way twigs
- 12 niL-tûk kit-tûñ hiL niL-tein-nō-īl-lūw hit-djit Le-īl-loi ye-na-
 black its leaves both put together when he ties he puts
 oak together
- īL-kait hai kīL-dje-xa-auw-tel-diñ
 it on his that he fights time."
 head

TRANSLATION.

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-tū-wai-kût na-teL-dite-tewen kûn-teū-wil-tewil ta-nan
 At Pactaw there grew up a young man. Water
- 2 dō-xō-liñ xōL-Lûk-gōtc eñ kût tce-yañ-eL hai-ded nin-nis-an
 was none. Gulchs there were ran out. This world
- dō-xō-liñ eñ ta-nan xû-Le-dûñ tais-tsē mûx-xa teit-te-in-nauw
 there was water. In the sweat- after he always went.
 none morning house wood
- 4 tce-itc-tewū hai-ûñ xōL-nō-il-lit yī-tsin-e-e-a-miL hai-ya-miL
 He always And it quit burning after the sun And
 cried. went down.
- a-teō-in-ne xû-Le-teiñ ta-xōw-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 teit-te-in-nauw nin-nis-an meûk
 this whenever he Then he used to go the world over.
 went in.
- e-il-wil-miL Le-na-it-dauw dō-teiL-tsis ta-nan kût hai na-wiñ-
 In a day he used to make He never water. The he had
 the rounds. found
- 8 ya-vei-diñ teū-win-tewū hai tais-tsē teis-tewen min-nē-đjō-xō-miL
 lived time he cried. The sweat- he made. After a time
 house wood
- a-teon-des-ne is-dō iūw-tsûñ ta-nan hai-ya-miL a-teon-des-ne
 he thought, "I wish I could water." And he thought,
 see
- 10 yis-xûn-de xa-ne-te-te hai ta-nan xû-Le-dûñ teit-tes-yai
 "Tomorrow I am going that water." In the he started.
 to look for morning
- a-teon-des-ne dje-na-teiñ hwa-nañ dō-na-hwai hai-ya-miL
 He thought, "Upper world only I never have And
 been."
- 12 xa-is-yai de-nō-kût hai-yaL teit-teñ-en sai-kit-diñ-ûñ-kyā
 he got up to the sky. And he looked He saw with surprise
 about.

*Told at Hupa, December 1901, by Henry Hostler.

- dīnk dūk-kan sit-tūn hai-yaL teit-teñ-en sai-kit-diñ-ûñ-kyā
four ridges were And he looked. He saw with surprise
there.
- hai dūk-kan kût da-ya-wiñ-a-ye hai-yaL xō-teiñ teit-tes-yaī 2
the ridge on someone was And to him he started.
sitting.
- xō-wūn tein-niñ-ya-hit ûñ-kyā xon-na dō-xō-liñ sai-kit-diñ-
To him when he came he saw his eyes were not. He was sur-
ûñ-kyā xai-tsa xoi-ye sit-tūn sai-kit-diñ te-kil-la-hit ûñ-kyā 4
prised a xaitsa near sitting. He saw when he put he saw
to see him his hand in it
- ta-nan na-nal-de-iūw hai xō-la-kût miL tein-neL-iñ-hit
water dripping off his hand from. When he looked
ûñ-kyā min-nē-djit xūs-tūn hai xai-tsa me hai-yaL ya-wiñ- 6
he saw half full that xaitsa in. And he picked
- xan hai ta-nan ya-na-kil-lai miL hai-ya-miL ta-win-nan
it up that water he took in after. And he drank it.
his hand
- hai-yaL me-la xat nō-na-niñ-xan hai-yaL xon-na Lel-tan xat 8
And some still he put it down. And his eyes were yet.
shut
- "xē" xōL-teit-den-ne ûñ-dī-yau nin dō-ai-nin-siñ-^{ûx} ûñ-dī-yau
"Xe," he said, "You did it you don't think." "You did it
- kyū-wiñ-ya-in-yan eñ ma a-nûn-dī-yau xōL-teit-den-ne kyū- 10
Indians for you did it," he said.
- wiñ-ya-in-yan na-nan-deL-teL Lit kût noi-niL-kit ta-nan
"Indians are coming to be. Smoke hangs. Water
- e-nañ nin-siñ hai-yō tan-din-nan hai-yaL-ûñ a-xōL-teit- 12
it was you think that you drank." And he
- den-ne nin dōñ nin-na-kût-tō hai dōñ hai te-sil-tewen-ne-dūñ
said, "It your tears that the ever since you
was grew time
- hai win-tewū hai La na-il-iūw ma da-e-iūw-kel hai-yō 14
that you have That one dropping for I held under this
cried. by one
- xait-tsa yū-wit-diñ-hit ûñ-Lūn kyū-wiñ-ya-in-yan dē-din
xaitsa. Finally many Indians poor
- na-teL-dite-tewin-te xō miL-tel-lit-te-he ta-nai-win-nūn-de 16
will grow, even if he sweats himself if he drinks
- dē-din tel-tewin-te hai xa-a-dī-yau hai-ûñ min-na-kût-tō
poor he will grow. That way he does then his tears
- ta-nai-win-nūn-te xa na-tin-dī-ya-ne xōL-teit-den-ne xon-naL 18
he will drink." "Come, go home," he said. Before him

- a-teil-lau hai-yō ta-nan xait-tsa me sa-xûn-ne-en te-kil-la-hit
he did it. That water xaitsa in used to be when he put
his hand in it
- 2 ûn-Lûn-xwed-diñ ya-kiL-tsis teis-tewen a-xōL-teit-den-ne yis-
everywhere he made it sprinkle. He said, "To
xûn-de ta-nan sil-lin-te hai-man-ûñ ûn-Lûn-xwed-diñ ta-nan
morrow water will be." That is why everywhere water
- 4 hai da-nal-iñw-diñ xû-Le-dûñ xō-Lûk-kai tes-yai miL tee-
the it dropped place. Next day dawn came then he
niñ-yai sai-kit-diñ ta-nan nil-lin-tse hai-yal a-xōL-teit-den-ne
went out. He was water running to And he said,
surprised hear.
- 6 hai-yûk 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-nûn-iL-de dō-xō-liñ niñ-xa-ten teil-lū tai-win-
for him- if he drinks water it won't be rich man he will if he
self, become,
- 8 nûn-de dē-dañ hwa a-hwîL-teit-den-te hai tein hai-yûk
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-hwō a-da-na-wiñ-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-kût-tō-ne-en
tears used to be."

TRANSLATION.

Formula of Medicine for Acquiring Wealth.

A young man grew at Xotūwaikût.* There was no water. Gulchs came out there, but there was no water in them nor anywhere 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 Xotūwaikūt 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-gyūñ yī-núk nin-nis-an nōñ-a-diñ a-teit-yau de-dūk-
 Here south the world's end he did it, this one
- 2 qal† nin-nis-an meūk teit-te-in-nauw e-il-wil-miL na-ne-it-
 walking World over he always went. At night he came
 along.
- dauw yis-xūñ kī-ye xa-a-in-nū min-nē-djō-xō-miL de-dit-de
 back Next day again he did the After a time it was
 home. same thing.
- 4 hai dī-hwō me-dil-wauw-diñ‡ xoi-dai na-de-e-a yis-xūñ
 the something they talk about place he listened. Next day
 kī-ye xa-a-in-nū dō-teōL-tsit hai-ded me-dil-wauw min-nē-djō-
 again that happened. He did not this they talked After a
 know about.
- 6 xō-miL teōL-tsit nin-nis-an nē-djit miL a-teon-des-ne is-dō-
 while he knew it. "World middle at," he thought, "I
 xōw hwit-tsūm-mes-Lōn xō-liñ a-teon-des-ne ded-dik-kyauw
 wish my woman was." He thought, "Something
- 8 hwit-tsūm-mes-Lōn ō-le dō-he-teiL-tsan hai-ya-miL 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 hwit-tsūm-
 thought, "I wish this one on we walk anyhow my
- 10 mes-Lōn teil-le hai-ya-miL kūt hai xot-tsūm-mes-Lōn tsis-len
 woman would be." And his wife became
 hai-ded mūk-kūt-nai-dil hai-ya-miL La-ai-ūx mit-tis na-xō-
 this one we walk on. And really over his mind
- 12 win-dje-ei hai dī-hwō me-dil-wauw-ta xoi-de-ai na-da-a-ne-en
 passed those some- they talked about he used to listen.
 thing places
 hai-da-teū-wes-yō hai xō-ūt sil-len hai-ya-miL kyū-wiñ-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-ūx dō-ma-a-din-il-tewit
her body in grew. Really she did not move.
- kūt hai kyū-wiñ-ya-in-yan xōL-xūt-tes-nūn-te ye-dū-wiñ-a-mil 2
That child would move in her pretty soon.
- kūt hai kyū-wiñ-ya-in-yan xōL-xūt-tes-nan mil La-ai-ūx
That child moved in her then really
- nis-tan me-na-wil-kyō xon-na hwūñ Lax na-mis-^ax na-xō 4
a log she was that big. Her eyes only just a circle ran
- tes-an hai-ya-mil a-teon-des-ne hai-yō dō-min-na-na-lūw hai
around. And he thought that he never thought of which
- a-tin-ne-en hai xō-ūt dō-xō-lin-dūñ 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-yūk kañ auw-tin-ne-en hai-ya-hit-djit yōn yī-duk
"Yes, that way it was I used to do." And then back above
of the
fire
- xūn-nis-tce-len da-sit-tan hai a-de-il-kit hit-djit tee-in-Lat 8
basket-cup was sitting that to himself Then he ran out.
he took.
- nin-nis-an min-na na-is-diL-Lat dō-wil-tsan kī-ma-ū hai-ya-
World around he ran. Was not seen medicine. And
- hit-djit a-teon-des-ne kūt-auw kyū-wiñ-ya-in-yan nan-deL-te 10
then he thought, "I wonder Indians if are going
to become.
- hai-yūk a-teon-des-ne me-tsa-xō-sin-teL-xō-lūñ kyū-wiñ-ya-in-
This way," he thought, "hard it will be it seems Indians
- yan nan-deL-te hai-yūk-ūn-te-diñ xoi-de-ai na-dū-win-a-de 12
when they that kind of place if they listen."
become
- hai-ya-hit-djit kī-ye ya-na-win-tan hai xūn-nis-tce-len hit-djit
And then again he picked up that cup. Then
- tō-diñ tce-niñ-ya-hit ūñ-kya tañ-eL Lūw mūk-kūt-de il-lea 14
to the when he came he saw sticking alder its roots. Won-
water down into the
water
- xūte-hit ūñ-kya Lax kī-yauw-me-de-ai tañ-eL nū-hwōñ-hit
drously fine he saw just woodpecker heads sticking beautiful.
out
- kyū-wiñ-ya-in-yan nan-deL-te-xō-lūñ xa-a-dī-ya-teL teon 16
"Indians when they come to be, that way it will be," he
- des-ne La-xoi-kya dō-Lan a-hwīL-teit-den-te hai tein hai-yūk
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 tcis-tewen hai xūn-nis- 18
did it,' anyhow." And then he made it that cup

- tce-len me hai-ya-miL ya-wiñ-an tse-Lit-tsō min-nōñ-ai-diñ
 in. And he picked up blue-stones besides.
- 2 hai kī-ma-ū mit-tō-wil-tewen eñ tcit-tes-xan hai min-nōñ-ai-
 That medicine its juice made of he took along that. Besides
- diñ tcit-tes-an hai-yō tse-Lit-tsō xon-ta-diñ xa-is-xūñ-hit
 he took along the blue-stone. House place when he brought
 it up
- 4 hai-yō kyū-wiñ-ya-in-yan xōL-xūt-tes-nūn-te-ne-en na-xō-sa
 that one child in her was about to from her
 move used to be mouth
 kūt-teiñ-ta Lit-tsō* hai-ya-hit-djit de-dū-wiñ-an hai tse-Lit-tsō
 came out green And then he put in the the blue-stone.
 stuff. fire
- 6 hai-ya-hit-djit win-tsel hit-djit te-teū-wiñ-an hai xūn-is-
 And then it got hot. Then he put it in water. That cup
 tce-len me win-tsel-e-miL xō-sa wiñ-xan xōtc nō-na-xon-
 in when it was warm her he put in. Right he laid
 mouth
- 8 niL-ten dōñ-ka xōtc 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 yī-de-tū-wiñ-yai† hai is-lūñ hai-ya-miL dūñ-^{ux}
 eried. Yidetūwiñyai that is born. And once
- 10 kī-ye xōtc nō-na-xon-niL-ten kī-ye La xō-an kya-teL-tewū
 again right he laid her. Again one out of eried.
 her
- nin-mū-win-na-nai-kis-ten‡ hai tsis-len hai-ya-hit-djit hai-yō
 Ground around lies he came to be. And then that
- 12 kī-ma-ū miL me-na-wiL-na-ei a-teon-des-ne deūk a-win-neL-te
 medicine with he steamed them. He thought, "This they will do
 way
- xō hai-yūk-ūn-te-diñ xoi-de-ai na-dū-wiñ-a-he xū-Le-ei-miL
 even that kind of a place they listen." After midnight
 if
- 14 xō-Lûk-kai tes-yai miL 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-din a-teon-des-ne hai-yūk xō-lūñ a-dī-ya-teL kyū-
 babies. He thought, "This way it is going to be,
- 16 wiñ-ya-in-yan na-nan-deL-te hai-yūk wūñ-xe-neūw-te La-xō-
 Indians when they come This way if they talk. I
 to be.

* Green and blue are both called Litsō.

† Compare, *Life and Culture of the Hupa*, p. 76.

‡ See p. 143

- kya hai-ye-he Lan dō a-hwīL-teit-den-hwūñ hai tein hai-yūk
 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-gyañ hwe kyū- 2
 did." And he thought, "I guess I
- wīñ-ya-in-yan ma a-nauw-dī-yau xat kūt hai-ya-dūñ 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- 4
 they both of And then he told him, "Ground
 became them.
- win-na-nai-kis-ten eñ sil-lin-te niñ eñ yī-de-tū-wiñ-yai sil-
 around lies it is you are "You it is Yidetūwiñyai going
 going
 to be."
- lin-te xōL-teit-den-ne hai nō-nis-te tcō-naL-tsit-de hai kit-tis- 6
 to be," he said. "Who our if he knows that smart
 body one
- seōx-ûn-te tel-tewin-te hai-ya-mīL xat kūt hai-ya Lū-wūñ
 will grow." And then right there one of
 them
- dō-tcō-xō-na-wil-lan yī-de-tū-wiñ-yai eñ hai xat hai-ye 8
 went away. Yidetūwiñyai it was who then them
- dō-tcō-xō-wil-lan xōñ eñ kūt xat de-dūk-qal na-is-dil-len
 left. He it was then sun turned into.
 him-
 self
- hai-ya-mīL a-xōL-teit-den-ne niñ eñ nin-mū-win-na-kis-ten 10
 And he said to him, "You it is ground around lies
- ûn-te-te kyū-wiñ-ya-in-yan nan-deL-tel kyū-wiñ-ya-in-yan ma
 will be. Indians are going to live. Indians for,
 yī-dūk-a-dim-mit na-nū-win-tū-hwīL-ne hai-ya-mīL xōte 12
 belly up you must lie. And happily
- na-nan-dil-lil-te dō-xa-ûn-dī-yau mīL dū-wiñ-kūn-te hai-ded
 they will live. You don't do that then will lean up on this
 edge
- nin-nis-an-ne-en 14
 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 Yidetūwīnyai. 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 Yidetūwīnyai," he told the other. "Whoever knows our formula will become smart." And then one of them went away. It was Yidetūwīnyai 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."

XLIX.

*Formula of Medicine for Spoiled Stomach.**

- dik-gyân yī-nûk nin-nis-an nōn-a-diñ na-teL-dite-tewen
 Here south world the end he grew
- 2 yī-de-tū-wiñ-yai nin-nis-an meûk teit-te-in-nauw e-il-wil-miL
 Yidetūwiñyai. World in he always went. Until night
 nin-nis-an min-na na-se-it-dauw hai kyū-wiñ-ya-in-yan hai
 world around he always went. The people who
- 4 da-xō-a-ten hai mal-yeōx-a-iL-en yis-xûñ kī-ye xa-a-in-nū
 die them he took care of. Next day again he always
 did that.
 a-tiñ-xō-ûn-te hai teint nō-xūw he-teit-tan nin-nis-an nē-djit
 Everything dead floats even he ate. World middle
 ashore
- 6 sil-len miL dōn La-xō da-win-san-sil-len tee-nin-sit-hit
 he got then rather he was weak. When he
 there woke up
 xa-a-it-ya-xō-lan hai-ye-he kût kī-ye nin-na-is-dûk-kai-hit
 the same he found Any way again when he got up
 he was.
- 8 tee-niñ-yai nin-nis-an meûk wil-weL hit-djit kī-ye na-in-
 he went out world over. At night then again he came
 dī-yai xa-ûL-kyō-^ax ai-ye-teis-lin-xō-lan yis-xûñ-hit tee-nin-
 back. That much he was tired. In the morning when he
- 10 sit-hit da-dit-diñ a-it-yau-xō-lûñ de-dit-de kût xōn-tewit hai
 woke up more tired he was. It was that caught him that
 dī-hwō nō-xūw teit-tûn-ne-en yis-xûn-de da-dit-diñ a-win-
 something floats he used to eat. Next day worse he
 ashore
- 12 nel-le-xō-lûñ hai-ya-miL a-teon-des-ne La-ai yis-xan dik-gyân
 became. And he thought, "One day here
 dō-iūw-teūw-hwûñ a-teon-des-ne La-xō kût iūw-teit-te teit-
 I won't die." He thought, "For I will die." He
 nothing
- 14 tes-yai ded mûk-kai yī-na-teiñ de-de nin-nis-an min-nē-djit
 started this on from the This world the middle
 south.

*Told at Hupa, December 1901, by Emma Dusky.

- yī-na-teiñ miL hai kyū-wiñ-ñan-xō-lan tce-nin-sit hai-ya-miL
 from the at he went to sleep. He woke up. From there
 south
- hai-yaL teit-tes-yai kī-ye ded nin-nis-an nē-djit xoi-yī-de 2
 and he went again this world middle down a
 little.
- hai na-teil-yeūw-diñ miL teit-teit-xō-lan hai-ded xon-na-de-ta
 That resting place at he died. These arms and legs
- hwa-ne Le-na-de-eL hai mūk-qot-ta hai-ya-miL tce-na-il- 4
 only were joined the bones. And when he came
- tewiñ-hit xon-nā ya-wil-lai-hit a-teon-des-ne ded-dik-kyauw
 to life his eyes when he opened he thought, "What
 again,
- eñ a-Lûk-kai na-dū-wiñ-a-ei a-teon-des-ne kût xōw-gyañ 6
 is it so white standing up." He thought, "I wonder
- kyū-wiñ-ya-in-yan nan-deL-te ma a-nauw-dī-yau hai-ya-miL
 Indians will become for I did that." And
- xōte-teite miL teit-teL-qōl mite-teiñ hai a-Lûk-kai na-dū-wiñ-a 8
 his elbows with he crawled to it that so white standing up.
- xot-te-dūw-hwe-nim-miL hai-ya-teiñ tein-nil-qōl-ei hai-de hai
 When it was dark there he had crawled. That
- dik-gyûñ nō-hōL yit-de-yī-dûk hai na-dī-yau mit-tō nañ-xa- 10
 here from us northeast the dentalia their water lies
- me dil-tewag te nai-kyū-wiñ-xa hai mik-kin-diñ tein-niñ-
 in. A yellow in the stands. The butt of it when he had
 pine water
- ya-hit teū-wiñ-ñas hai dil-tewag hai-ya-hit-djit mit-tō teis- 12
 reached he scraped that pine. And then its infu- he
 bark off sion
- tewen hai-ya-hit-djit ta-win-nan hai-yaL hai xoi-kyañ-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 14
 arms with it he rubbed, his legs too with it he rubbed.
- hai-ya-hit-djit wil-weL-miL yū-wûn-na-xos-yū hai na-dī-yau
 And then when it was they ate it the dentalia
 night
- hai-yō dil-tewag yī-de hai-yō kis-xan xōte mil-lai mī-ye 16
 that yellow pine, down that one standing. Right top under
 there
- noi-niñ-yan-ne hai-ya-hit-djit hai xōs-saik ya-xoñ-an hai-ya
 that far they ate. And then abalones jumped up. There
- da-xoñ-an-nei hai mil-lai mī-ye hai hit-djit yin-neL-yan-nei 18
 they jumped the top under. They then ate it up.

- yis-xan-miL Lax kiñ Lûk-kai te na-na-dû-wiñ-a hai-ya-miL
When morn- just a tree white in the it stood. And
ing comes water
- 2 a-tcon-des-ne na-diñ hwel-weL-te xōte na-hwe-xûn-nai-te
he thought, "A second I will spend Well, I am going to get."
time the night.
- de-xō yī-tsin nōñ-yai miL da-kyū-wes-tee na-teL-dite-twen
This west it went then the wind blew It grew up again.
way down on it.
- 4 yī-man-a-yī-nûk mûx-xûn-neūw-hwe tes-yai yī-man-a-yī-de kûñ
Across to the south the sound of wind went across to the too
along, north
mûx-xûn-neūw-hwe tes-yai hai-ya-hit-djit a-tcon-des-ne La-xoi-
its sound went along. And then he thought, "I
- 6 kya dō-wil-le teit-teL-tewiñ-hwûñ hai hwin-nis-te yō-naL-
wish poor man may grow who my medicine knows
tsis-de hai hwe auw-dī-yau a-it-ya-de xoi-kyûñ-tewin-
who the way I did if he does if his stomach
- 8 dan-ya-de hai-ya-hit-djit na-tes-dī-yai dik-gyûñ yī-nûk
is spoiled. And then he went home here south
nin-nis-an-nōñ-a-diñ hai miL teit-tes-ya-diñ na-in-dī-ya-yei
the end of the world. The from he started place, he got back.
- 10 hai-ya-hit-djit a-tcon-des-ne dik-gyûñ dō-nē-ya-hwûñ kûit
And then he thought, "Here I can't stay.
xûn-diñ hai kyū-wiñ-ya-in-yan nan-deL-te hai-ye-he hwin-
It is near the Indians are coming Any way my
the time to be.
- 12 nis-te wûñ-xū-win-ne-hwiL-te hai-ye-he dō-Lan-te hai hwin-
body they will talk about. Any way there will who my
not be many
- nis-te tcōL-tsit-te hai-ya-hit-djit me-na-kis-loi a-da-xon-tau
body will know. And then he tied up his house,
- 14 a-dit-tai-kyūw kûn-na hai-ya-hit-djit meū na-kis-qōt hit-djit
his sweat-house too. And then under he poked. Then
a-tcon-des-ne dik-gyûñ yī-de-yī-man nē-ya-te dik-gyûñ yī-de-
he thought, "Here north across I am Here north
going."
- 16 yī-man min-Lûn-diñ xō-teit-dil-ye tin-nauw-tsis-len
across ten dances he came to have.

[NOTE].—Not a part of the formula.

- hai-ya-tciñ tū-wiñ-ya-yei me-nes-git hai dō-nū-hwōñ
There he got lost. He was afraid of those bad
- 18 kyū-wiñ-ya-in-yan nan-deL-te
Indians going to be.

TRANSLATION.

Formula of Medicine for Spoiled Stomach.

Yidetūwiñyai 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 Nacilyeūwdiñ, 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.**

| | | | | | | | | | |
|----------------|----------------|--------------------|-----------------------|---------------------|--------------------------|----------------|----------------|----------|------|
| ha | ha | ha | ha | ha | ha | ha | ha | | |
| hwe-eñ | dōñ | nū-wûñ | nū-hwauw | xas-lin-diñ | na-ne-sin-dai | | | | |
| "I | to you | I come | at Xaslindiñ | you sat down. | | | | | |
| niñ | eñ | teit-den-ne | hai | eñ | kit-tes-seōx | a-tein-te-dete | hwe-eñ | 2 | |
| You | are | they said of | he | is | smart | he is. | I | | |
| the | one | | | the | one | | | | |
| dōñ | kût | hai-yûk | auw-dī-ya | hai | kyū-wiñ-ya-in-yan-ta-diñ | | | | |
| | this way | I am | which | in the Indian world | | | | | |
| nō-xa | nō-na-niñ-an | hai | kyū-wiñ-ya-in-yan | hwin-nis-te | mī- | 4 | | | |
| for us | he left. | The | people | my body | | | | | |
| nes-git | hai | kyū-wiñ-ya-in-yan | Le-nai-wil-dil-la-diñ | dō-Le-na- | | | | | |
| frightens. The | people | build a fire place | I don't have | | | | | | |
| ne-la | nas-dōñ-xō | Le-nauw-dil-la | de-de | kûn-na | hai | kyū-wiñ- | 6 | | |
| a fire. | By itself | I have a fire. | This | too, what | people | | | | |
| ya-in-yan | yī-tan | dō-kē-yan | de-de | kûn-na | nin-nis-an | meûk | | | |
| | eat | I don't eat. | This | too | world | around | | | |
| dō-tē-en | hai-yûk | hwin-nis-te | mī-nis-git | hai-man | ûn-niL- | 8 | | | |
| I don't | This way | my body | frightens | For this | I am | | | | |
| look. | | | them. | reason | | | | | |
| dūw-ne | hwa | nit-dje | teō-ō-da | hei-yûñ | kût | dōñ | kût | xōw-tsan | |
| telling | for me | your | let it | "Yes, | it is true. | I saw him | | | |
| you | mind | be sorry." | | | | | | | |
| yī-man | yī-de | teū-wil-dal | xoi-de-ai | min-na | na-kyū-wil-tik | hwe- | 10 | | |
| on the | north- | he ran down. | His head | around | was tied with | I, | | | |
| other | ward | | | | a string. | | | | |
| side | | | | | | | | | |
| eñ | dōñ | dau | hwe-eñ | dōñ | kût | Lax | niL-xoi-lik-te | hai | dûnt |
| | no. | I | | just | I will tell you | the | who | | |
| kit-tes-seōx | a-tein-te-dete | mit-dil-wa | hai-ye-he | kyū-wiñ-ya-in- | 12 | | | | |
| smartest | is. | In turn | anyhow | Indian world | | | | | |
| yan-ta-diñ | miL | xon-nis-te | xon-nūw | hwa | nō-na-kin-niñ-ûn-te | | | | |
| with | his body | makes | happy | for | you will leave | | | | |

*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

hwe-eñ dōñ nū-wûñ nū-hwauw tewit-na-niñ-a-diñ tō-diñ
 "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-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry go on. Himself to him you go

4 tse-nōñ-a-diñ ta-nē-djit
 Tsenōñadiñ water in
 middle."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tse-nōñ-a-diñ 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-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry go on. Himself to him go

8 kyū-we-Le-diñ yī-nûk ta-nē-djit na-nes-dai
 Kyūwelediñ below in the middle sat down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kyū-we-Le-diñ yī-nûk
 "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-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry, go on. Himself to him go

12 kiL-wē-diñ na-nes-dai
 KiLwēdiñ who sat
 down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kiL-wē-diñ na-ne-sin-dai
 "I to you I come KiLwēdiñ you sat down."

(Ends as the preceding.)

(The reply ends thus.)

- hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry, go on. Herself to herself go
- tseL-tce-diñ* dō-kyū-wil-le 2
 Knife-place old woman."
 ha ha ha ha ha ha ha ha
 hwe-eñ dōñ nū-wûñ nū-hwauw tseL-tce-diñ dō-kyū-wil-le
 "I to you I come Knife-place old woman."
 (As before.)
- hei-yûñ hwe-eñ dōñ kût niL-xwe-lik-te hai kit-tes-seōx 4
 "Yes I will tell you who smart
- a-in-te-dete mûk-ka-na-dū-wûl-a-diñ yī-de-yī-tsin na-nes-dai
 is. Mûkanadūwûladiñ north below who sat
- xō-tciñ iñ-hwîL 6
 to him you call."
 ha ha ha ha ha ha ha ha
 dau dō-he xoi-de-ai ye-wiñ-ya
 "No, it his head go in."
 doesn't
- ha ha ha ha ha ha ha ha
- kût xoi-de-ai ye-wiñ-ya hwe-eñ dōñ nū-wûñ nū-hwauw 8
 "Already his it has gone I to you I have come
 head in.
- mûk-a-na-dū-wûl-a-diñ yī-de-yī-tsin na-ne-sin-dai hwe-eñ dōñ
 Mûkanadūwûladiñ north below who sat down. I
- kût dūw-dī-ya hai kyū-wiñ-ya-in-yan-ta-diñ nō-xa nō-nai-niñ-an 10
 am in the which Indian world for us he left.
 condition
- mûk-kōs-tau-diñ xō nē-ya hai ta a-hwîL-tcit-dū-win-neL
 Nine places in vain I went those places. They told me
- hai-ye dōñ kit-tsis-seōx-te-a-teon-dete hai kyū-wiñ-ya-in-yan 12
 that one smartest is. The Indians
- hwîn-nis-te mī-nes-git hai kyū-wiñ-ya-in-yan Le-nai-wiL-dil-
 my body are afraid of. The Indians build a fire
- la-diñ dō-Le-na-nel-la nas-dōñ-xō Le-nauw-dil-la de-de kûn-na 14
 place I do not build a fire; by myself I have a fire. This too
- hai kyū-wiñ-ya-in-yan yī-tan dō-kyū-wē-hwan de-de kûn-na
 what Indians eat I don't eat This too
- nin-nis-an meûk dō-tē-en hai-yûk hwîn-nis-te mī-nes-git hai- 16
 world around I don't This way my body frightens For
 look. them. this

* The sand spit south of the mouth of the Klamath river.

- man ûn-niL-dûw-ne hwa nit-dje teō-ō-da hei-yûn kût tea-da
reason I am telling you. For your let it pity." "Yes, too much
me mind
- 2 dō-a-dū-wûn-tel-wis-he kût kyū-wiñ-ya-in-yan-ta-diñ na-siñ-
don't be frightened. In the Indian world you will
ya-te hai-ded kyū-wiñ-ya-in-yan yī-tan na-kyū-wiñ-yûn-te
travel. That which Indians eat you will eat.
- 4 hai-de kyū-wiñ-ya-in-yan Le-nai-wiL-dil-la-diñ Le-na-niL-la-te
The Indians build a fire place you will build a
fire.
nin-nis-an meûk na-teñ-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 hwit-Lō-we nū-wa-me-neL-tewit-te hai-de hwe hwik-
This my herb I will loan you. This my
kī-ma-ū miL nū-wa-na-ne-la-te ded-de kûn-na hai-ded kil-
medicine with it I will loan you. This too this
- 8 La-xûn La-ōx mûx-xa tceñ-ya-hwēL-te ded-de kûn-na na-dī-yau
deer as if it after you will go out. This too dentalia
where
lying there
hai-yūx-xō-te ke xa-niL-iñ yō hwim-mit-dai kis-xan kût
the same way Now, look, here outside of my it stands. Al-
will be. house ready
- 10 ded-e-il-lū-wil miL yeū yī-dûk a-na-kin-nit-te hai-ya-miL
it begins to be then way up it grows. And
dark
yis-xûn-de xû-Le-dûñ me-nai-yī-yauw-e-xō-lan kil-La-xûn
tomorrow in the morning it will be eaten down. Deer
- 12 wûn-na-xō-il-yū ded-de kûn-na ke xa-niL-iñ yō yī-dûk yōn
come to eat it. This too come look at there up back
of fire
hai na-dī-yau me-nai-yī-yauw hai yō yōn yī-dûk kis-xan
the dentalia eat it down that there back up stands.
of fire
- 14 hai-ya-miL ye-it-xa-miL xa-a-na-kin-nit-te hai-yōx a-na-nū-
And at break of day it grows up again. This way it will be
we-sin-te-te hwe-eñ dōñ hai kût hwe-de-ai ye-nat-yai hai-
with you my already my head it came to. And
- 16 ya-miL a-diL-kil hai-ded hwe hwit-Lō-we ai-nes-sen hai
take it with this my herb. I thought that
you
xō-wa-me-neL-tewit-te mit-diL-wa dō-Lan teōL-tsit-te hai miL
I would loan him. But then not many will know that with

kyū-wiñ-ya-in-yan-ta-diñ xō-wiñ hwit-dje teon-da-te ke xa
 Indian world for them my mind will be Well
 sorry.
 a-diL-kit hai-ded hwit-Lō-we mit-diL-wa til-teōx hwa nō-na- 2
 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- 4
 "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-xō- 6
 another this you for this way will be lighter. Every-
 ûn-te niL-xōt-yûn-te hai-ded na-dī-yau nañ-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 Xaslindiñ. 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 Djictañadiñ."

(The priest calls up in a similar manner the spirits who live at the following places: Djictañadiñ, Tseyekexōxūw, Xonsadiñ.

At each of these places he receives a reply similar to the one given above. At Xonsadiñ 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 Xõtūwaikût."

(In the same manner the priest calls upon the spirits who dwell at Xõtūwaikût, Tewitenaniñadiñ, Tsenõñadiñ tanēdjit, KyūweLediñ, Kilwēdiñ. 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 Mûkanadūwûladiñ.

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, Mûkanadūwûladiñ. 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-wē-tein yī-man-tū-wiñ-yai tsis-dai Lel-diñ nax xō-ût
I hear it said Yimantūwiñyai lived at South- Two his
fork. wives.
- 2 La kin-na xō-ût La xō-il-kût-xoi xō-ût hai-ûñ il-waux La
One Yurok his One Redwood his And with each one
wife. wife.
- ya-is-tewen Lū-wûñ kī-la-xûte Lū-wûñ tea-xûte hai-yaL-ûñ
he made. One of them a boy, one of them a girl. And
- 4 xoi-kya-teiñ ya-tes-yai dik-gyûñ yī-nûk nin-nis-an nōñ-a-teiñ
from them he went away here south the world's end.
hai-yaL-ûñ kī-ye nax tsûm-mes-Lōn teil-tsan hai-ûñ kī-ye
And again two women he saw. And again
- 6 kī-la-xûte teis-tewen hai-ya hai-yaL-ûñ min-dai da-ya-wiñ-ai
a boy he begot there. And outside he was sitting.
hwil-tsū xū-Le-dûñ deûk-au-neL-diñ hai-yaL ûñ-kya ded
He heard in the about this time and he heard here
someone morning calling
- 8 nō-il-La kût meû-na-sit-tan xō-kût na-sa-an Lax hwañ niL-
he came A woodpecker on him was. "Just I am
running. headdress
- xōw-lik hai nē-ne-en-man hai niñ mite-dje-ē-din-ne-en yin-ne-
telling those yours used those your children used to be in the
you to be, ground
- 10 ya-xōl-lai xat ya-xō-xûn-nai hai-yaL xa-na-xoñ-an nite-
they have yet alive. And they came up 'No
put again.
- tewiñ hai-ya tewa-xōL-wiL dō-xō-liñ se-dai hai-ya hai
good there it is dark. I can't stay there.' Those
- 12 kī-xûn-nai-ne-en eñ xō-djōx a-tiñ tas-yai hai niñ miL-teit-
Kixûnai 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 Takimildñ, about 55 years of age. Compare, *Life and Culture of the Hupa*, pp. 71 and 72.

- dil-ye-ne-en eñ a-tiñ aL-ya-tes-an hai-yō nim-mite-dje-ē-din
stuff it is all with them Those your children
they took.
- eñ kūt yin-ne-teiñ deL-tse ya-xō-xûn-nai hai-yAL teit-tes-yai 2
it is in the ground are alive." And he started
staying
- yī-na-tein hai xoi-kyū-win-ya-in-yan hwa-ne a-dit-ta teō-xōL-
from the His child only his sack he put
south.
- ten hai-yAL-ûñ Lel-diñ na-in-dī-yai sa-kit-diñ-ûn-kya na-nin 4
in. And Southfork he got back to. He was surprised two
to see
- iL-tein-dits-tse sit-tiñ xût-yûñ-xōs-sin-diñ tsûm-mes-Lon hai-
head to head lying at the grave women.
- yaL-ûñ a-ya-xōL-teit-den-ne nite-tcwin xō-lûñ a-dī-ya min- 6
And he said to them, "Badly it has happened. Ten
- Lûn-diñ teūw-xai na-is-dil-lin-te hai-ûñ dau ya-den-ne tcwō-
times young they should And "No," they said. "Five
become."
- la-diñ he-dōñ yū-diñ-hit La aL-teit-den-ne hai-ta dau ya-dū- 8
times at least." At last, "Once," he said to Those "No," said,
them.
- win-neL ne-he hwa-ne a-nai-dī-yau kūt a-tiñ xa-a-tin-te
"(not) we only do this; all will do this
way."
- hai-yAL-ûñ yin-ne-ya-xōL-taL hit-djit-ûñ a-ya-xōL-teit-den-ne 10
And in the ground he And then he said to them,
tramped them.
- dō-xō-liñ kī-ye naL-tsis hai kī-xûn-nai ma-a-kīL-en-ne-en Lax
"Never again you will the Kixûnai their doings. Just
see
- xōL-tewil-a-kai ye-na-wō-deL-te hai kin-ne-tax miL tsis-da- 12
a marshy way you will travel in." The Yurok country from used to
ne-en tse-kīL-djen na-is-dil-len hai xō-iL-kūt miL tsis-da-
live white bug became. That Redwood from used to
- ne-en eñ xō-it-tein-tset na-is-dil-len hai-yAL-ûñ kūt teit- 14
live it was a black bug became. And he
- tes-yai xûn-ne yit-de hai-yAL-ûñ tce-xōL-tcwe-diñ xwel-weL
started along the to the And Teexōltewediñ he spent
river north. the night.
- hai-ya xō-lûñ xoi-teL-weL hai kī-xûn-nai xōñ eñ Lax 16
There he found they were the Kixûnai. Him- it
camped was, was,
- me-din-nûn-diñ xwel-weL hai-ûñ yis-xûñ-hit Lax dik-gyûñ
at one side camped. And the next just here
morning

- yit-da-teiñ wiñ-a miL kût xot-da-wil-lai hai kī-xûn-nai hai-
 from the east it(sun) then they started the Kixúnai.
 came in boats
- 2 yaL-ûñ xōñ kûñ kût teit-tes-yai Lax tak-kût xō-xai-miL
 And he too started just bank on foot.
 him-
 self along
- hai-yaL-ûñ na-tin-nōx-xoi tce-wil-lin-diñ yī-na-teiñ miL teit-
 And Natinōxoi Teewilindiñ above from they
- 4 teL-taL hai-ûñ il-man mī-nil-la-yei hai-eñ hai teit-teL-taL
 danced the And both sides the waves came It was the dancing
 boat dance. to the shore.
- a-dī-yau hai-ûñ tseL-tce-diñ ye-tecū-wiL-taL-ei hai-ya-hit-
 did it. And at Knife-place they landed. And
- 6 djit-ûñ a-den-ne kī-la-xûte hwa-ne-he hwa yō-ōL-tūw me-dil
 then he said, "Boy only for me put in canoe.
 kī-xûn-nai ô-le hai-ûñ dūñ-hwe-e dō-yū-xon-neL-en hai-ye-he
 A Kixúnai let And nobody looked at him. Nevertheless
 him
 become."
- 8 eñ kût ya-wiL-waL yī-man me-dil me-tein hai-ûñ xōtc
 he threw across canoe into. And right
 min-nē-djit nō-niñ-xûts hai me-dil hai-ya-hit-djit-ûñ kût
 in the middle he dropped the canoe. And then
- 10 ta-wil-lai miL hai xō-ta na-neL-en sai-kit-diñ-ûñ-kya kût
 it had then he at his looked back. He was surprised
 started father to see
 xon-na-tûñ kī-yauw-me-de-ai sil-le-ne-xō-lûn hai-ûñ kût hai
 his eyebrows woodpecker feathers had become. Then already
- 12 kī-xûn-nai tsis-len hai-ya-hit-djit-ûñ kût ta-wil-la-yei dik-gyûñ
 Kixúnai he had And then they went here
 become.
- nō-hōL yit-de-yī-man-teiñ hai-yaL-ûñ yī-man-tū-wiñ-yai xat
 from us north across. And Yimantūwiñyai there
- 14 teū-win-da tseL-tce-diñ mū-win-na tai-kyūw wûn-na-is-ya
 stayed Knife-place around. Sweat-house he started to
 make
 hai-ya hai-ya-hit-djit-ûñ xū-Le-dûñ tce-niñ-yai tais-tsē mûx-xa
 there. And then in the he went out sweat- after.
 morning house
 wood
- 16 hai-ûñ hai kī-ma-ū a-da hai xō-mite-dje-ē-din yin-ne-tecū-
 Then the medicine for his children in the ground
 himself had
- wil-lai man hai-ûñ niL-túk-yauw tais-tsē teis-tewen hai-ya-
 been because, then young black oak sweat- he made. And
 put house wood

- hit-djit-ûñ tein-ne-meL hai-ûñ dō-he-tel-lit hai-yaL-ûñ tee-tes-
then he carried it And it would not And he went
home. burn.
- yai yī-de teit-tes-yai mûk-ka-na-dū-wûl-a-diñ yī-dûk hai 2
out. North he went mouth of Klamath above. The
- xa-sin-deL-diñ hai na-teil-yeūw-sa-an-diñ hai-ya xō tein-
coming up place the resting place there in vain he
nes-da hai-ûñ dī-hwe-e dō-he-teiL-tsan hai-miL kī-ma-ū 4
sat down. Then nothing he saw that with medicine
- a-dis-tewin-te hai-yaL-ûñ yī-de-e-diñ teit-tes-yai yī-de-xō-xōte-
he might make. And further north he went. Yīdexōxōte-
- yit-diñ tein-niñ-ya-yei hai-yaL hai-ya ya-wes-a hai-yaL deōx 6
yitdiñ he came to. And there he sat. And this
way
- na-teñ-iñ-hit ûñ-kya tai-kyūw-me ya-wiñ-a de-dûñ deûk-ûñ-
when he looked he saw sweat-house in he was This time, this kind
sitting.
- te-diñ tein-nes-da hai-yaL-ûñ deōx na-teñ-iñ-hit ûñ-kya 8
of a he was sitting. And around when he looked he saw
place
- xoñ-ma-na-da-ai Lûk-kai win-te sil-le-ne-xō-lûñ hai-ya-hit-
the post back of white all the had become. And
the fire way
- djit-ûñ tee-na-in-dī-yai sai-kit-diñ-ûñ-kya xon-ta kûñ wiñ-a- 10
then he came out. He was surprised house too was
to see
- e-xō-lûñ hai-ya-hit-djit-ûñ kai-tim-miL tee-nin-tan tits kûn-na
standing. And then a wood-basket he took out, came also.
- hai-ya-hit-djit-ûñ teit-tes-yai kī-ma-ū mit-teiñ dik-gyûñ 12
And then he went medicine toward. Here
- yit-de-yī-dûk-a-teiñ da-na-xûn-nū-win-ne-hwiil mit-dûk-kan
northeast Danaxûnūwinehwiil its ridges
- na-nū-wes-a hai-ya hwa-ne xō-te-e-auw hai tsit-dûk-na-we 14
run across. There only runs along the fisher
- hai na-dī-yau-kiL-tewe hai-ûñ mûk-ka-teū-wûn me-ta kin-nō-
the dentalia-maker, and in armpits among they
- de-eL hai-yaL a-den-ne dō-xō-liñ Lan a-hwiil-tein-ne hai 16
stiek. And he said, "There will many will say of me, 'That
not be one
- tein hai-yûk a-na-it-yau xōte kit-tis-seox-xōw a-tein-te-dete
they this way did.'" Very smart he must be then
say
- a-na-hwiil-teit-den-te hai-ya-teiñ xa-a-na-it-yau hai-ya-hit- 18
of me he will say, 'That place he did that.'" And

- djit-ûn kût teis-tewen hai tais-tsē hai na-dī-yau wûn-na-
then he made the sweat- which dentalia goes
house
- 2 xōl-yū tsē-Lit-tsō* niL-tsai na-dī-yau wûn-na-xōl-yū miL-ûn-te
to eat. Blue-brush dry dentalia eating it because of
it is.
- hai-ûn deōx yit-da-teiñ-e-a miL kī-ye na-kit-te-it-dai-ye hai-
And here east the sun is then again it blossoms again.
- 4 yaL-ûn kût-de kī-ye hwa na-na-e-dauw miL kī-ye kit-te-ī-yauw
And after again sun goes down then again they come.
a while
- hai na-dī-yau eñ a-in-nū hai-ya-hit-djit-ûn na-tes-dī-yai
The dentalia it was did that. And then he went back.
- 6 hai-ya-hit-djit-ûn 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-ûn xōL-nō-nil-lit hai-ûn hai
the sweat- And then it finished And the
house wood. burning.
- 8 nō-xō-wis-diñ na-dī-yau wûn-na-xōs-yū hai-ûn Lax
sweeping place dentalia went to eat. Then just
- kit-tsōts-yū-wil-a hai-ya-hit-djit-ûn dik-gyûñ nō-hōL yit-de-
"tsōts" they made And then here from us north
noise like.
- 10 yī-man hai mûñk nañ-xa-teiñ teit-tes-yai hai-ya eñ mit-dûk
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 Lūw-xan tsel-ne-wan
medicine grows. There is the eels red
- 12 na-dil dik-gyûñ yī-man-ne-yī-tsin e-nañ hai Lōk mis-kai-gits
live. Here across west there is the salmon small
na-dil hai mik-kel Lûk-kyūw dik-gyûñ yī-man-ne-yī-nûk
living their tails forked. Here across to the south
- 14 e-nañ hai tse mis-lût-xō-len na-na-dū-wiñ-a hai min-nē-djit
there is the rock folds having stands. That its middle
- na-wes-deL hai kī-ma-ū nas-dik hai tse mis-lût-xō-len nā
encircles the medicine nasdik the rock folds having. From
there
- 16 yī-nûk e-nañ iL-ba-la-diñ hai-ya eñ hai kiL-La-xûn Lûk-kai
south is iLbaladiñ. There it is the deer white
kit-te-ī-yauw kī-yauw-me-de-ai hwa-ne min-na-tûn-ta kī-yauw-
always come Woodpecker color only their eyebrows, woodpecker
out to feed.

* *Ceanothus integerrimus*.

- me-de-ai hwa-ne tewō-la dūk-kan te-na-wes-a hai
color only. Five ridges run into the those
water.
- kiL-La-xûn lûk-kai ma tewō-la kûn kon-sonte ma te-na- 2
deer white for. Five too vine maple for in the
wes-a min-Lûn te-na-wes-a iL-teiñ-hit hai-ya e-nañ a-na-
water Ten into the water altogether. There is a-na-
run. run out
- nū-wes-te hai kûn kon-sonte Lax kyū-wit-dai-ye-iL-win-te 4
growing that too vine maple just always blossoms.
- hai-ya e-nañ hai na-dī-yau-kiL-tewe wûn-na-dil hai-yaL hai-
There it is the dentalia-maker goes after it. And from
ya-miL yī-nûk kī-ye teit-tes-yai teiL-tel-nal-la-diñ tein-niñ- 6
there south again he went. To Teitelnaladiñ he
- ya-yei hai-ya e-nañ hai kī-xûn-nai mil-lōk-ka da-wit-dil
came. There it is the Kixûnai their salmon are living.
- hai-yaL hai de-xō-ta tin-dil kûn-na hai-ya da-wit-dil hai 8
And those here come also there live. The
kī-xûn-nai mil-lōk-ka hai eñ kī-yauw-me-de-ai hwa-ne iL-kyū-
Kixûnai their those are woodpecker color only all
the
ones
- wē-diñ hai-ûn miL-da-kit-diL-dil miL-tel hai mit-Le-te 10
over. And winnowing basket its width their scales
- kī-yauw-me-de-ai xō-qōt-diñ ûL-dit-tan tū-wim-mā hai-ûn
woodpecker color knee deep that thick along the And
shore.
- hai-miL ta-kit-den-tee hai-ya eñ hai kī-ma-ū na-teL-dit-tewen 12
that with the wind blows There it is the medicine grew
out of the water.
- hai-miL a-dū-wûn-dū-win-tewit hai-ya-hit-djit na La xon-
with which he rubbed himself. And then another his
- nīs-te nas-dil-len-nei 14
body became.

[NOTE].—Not part of the formula.

- mûk-a-na-dū-wûl-a-diñ hai-ya yī-dūk e-nañ kī-yauw da-na-
Mouth of the Klamath there above it is birds
yai-dū-wiñ-an yī-man-tū-wiñ-yai a-teon-des-ne xa a-ya-teō-ne 16
brought it back. Yimantūwiñyai thought, "Well let them do
that."
- hai-ya-hit-djit-ûn de-xō-ta na-in-de-an hai a-tin-ka-ûn-te
And then here he brought the every kind
(Hupa)

niñ-sū-wit-deL dō-nin-sin-dil-te-ne-en de-xō-ta hai-yūk-hit-ūñ
 they dance (or) they would not dance here. This way it was
 hai-de teit-dil-ye teiL-wal xūn-ka teit-dil-ye teiL-tal tūnk-
 these dances, Kinaldūñ, River- dance, Doctor Fall
 along dance,
 teit-dil-ye
 dance.

TRANSLATION.

*Formula of Medicine for the Purification of Those Who Have
 Buried the Dead.*

They say Yimantūwiñyai lived with two wives at Leldiñ. 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. Yimantūwiñyai 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 come 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 Kixūnai 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."

Yimantūwiñyai, taking only his child which he put in his sack, started back to the south. When he came to Leldiñ 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 Yimantūwiñyai. "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." Yimantūwiñyai, tramping them into the ground, said to them, "Never again will you see the games and dances of the Kixūnai. 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 Yimantūwiñyai started down the river toward the north. He spent the night at Teexōltewediñ, where he found the Kixūnai 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 Kixūnai started out in boats. Yimantūwiñyai went along the bank on foot. Just above Natinōxoi Tcewilindiñ the Kixūnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at Tselteediñ. Then Yimantūwiñyai called to them, "Only take the boy into the boat for me that he may become a Kixūnai." No one looked at him. Nevertheless Yimantūwiñyai 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 Kixūnai.

Then they all went away across the ocean to the north, but Yimantūwiñyai remained at Tselteediñ. 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 Yideōxōtceyitdiñ 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 Danaxūnūwinehwil where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yimantūwiñyai 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. Yimantūwiñyai 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 Iłbaladiñ 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 Yimantūwiñyai went still farther south to Tee-iltelnaladiñ. The Kixūnai's salmon live there, and also those which come to this world. The Kixūnai'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. Yimantūwiñyai 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 Lūwmintewūw, read Lūwminteūw.

Page 82. For xonsīlteitdilya and xūnkateitdilya, read xonsīlteitdilye and xūnkateitdilye.

Page 85. For tūnkateitdilya, read tūnkateitdilye.



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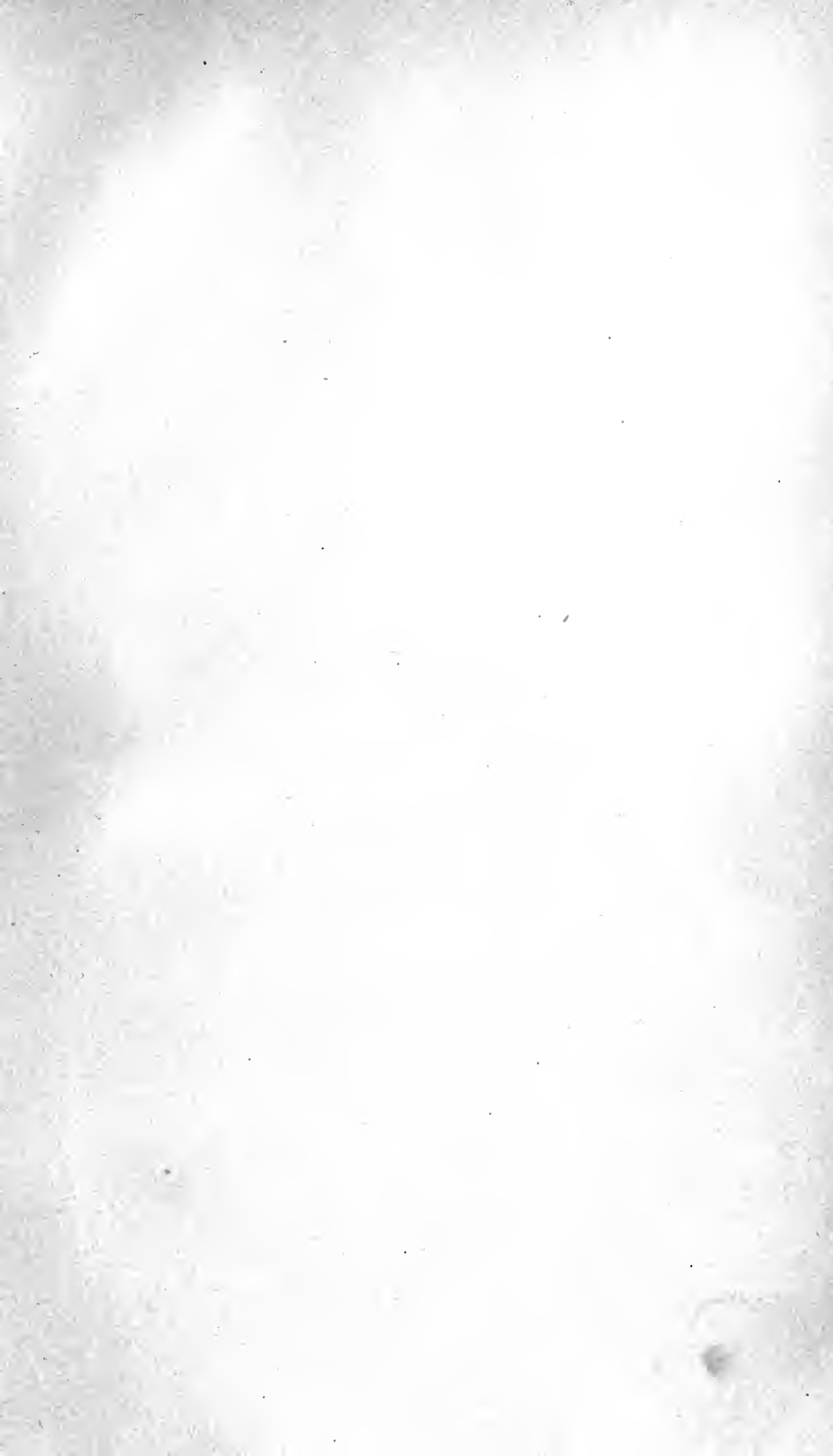
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