HUPA TEXTS

BY

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HUPA TEXTS.

INTRODUCTION.

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

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

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

In the following texts the main effort has been to represent properly the quality of the sounds. The vowel ū 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.
ã 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.
é as in they but lacking the vanish.
ei the sound of é followed by a vanish.
i as in pin.
i as in pique.
o as in boil.
o a more open sound than the last, nearly as in on.
io as in boil.
û nearly as in but, a little nearer to a.
a 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 ẽ or ē 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 iota in Spanish.
s as in sit.
z the corresponding voiced continuant; only after d and rare.
c as sh in shall. It seldom occurs except after t.
d is spoken with the tongue on the teeth.
t an easily recognized, somewhat aspirated surd in the position of d.
\vphantom{t} 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, ë, i, and ï 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 in church.
dj the corresponding voiced sound equivalent to j or soft g in English.
MYTHS AND TALES.

I.

Yīmantūwiṅyai.—Creator and Culture Hero.*

tō-xōl-tcwe-diṅ e-naṅ na-teł-dite-tcwen kit-dū-wil-lik-kan
   Myth-place it was he grew. Inner house wall
2 me-neuk tcis-lan mił kyū-win-dīl hai-ya-mił-ūn hai Lit
   behind he was born, then there was a And that smoke
   ringing noise.
   xon na-tse tel-tcwen nō-nai-nil-kit hai xōṅ e-naṅ kił-kit-de ya-
   him before grew settled. That fire was Rotten pieces
   there. of wood
4 wil-kas hai-yał hai xō-la me na-nal-dit-tsit-diṅ xōṅ wes-kas
   he threw And his in where it fell fire lay up.
   hai-ya-hit-djit-ūn kūt xō-kai na-teł-dite-tcwen ki-xūn-nai a-tin-
   And then grew Kixūnai every
   him
6 diṅ nin-nis-an meūk me-la dō-nū-həoṅ na-nan-deL hai-ya-mił
   where world over. Some of bad became. And
   them
dō-teū-wes-yō hai a-tons-des-ne kyū-wi-yūl dō-xōs-le dō-he-tel-
   he did not like that, he thought. Food was not. It had not
8 tcwen La kī-xūn-nai a-tīṅ yōn-tan hai kyū-wi-yūl-ne-en kī-
   grown. One Kixūnai all kept that food used o be. Deer used
   xūn-ne-en a-tīṅ mite-teīn-a nō-na-nin-tse hai-yał hai dō-teū-wes-
   to be all in front of he shut a door. And that he did not
10 yō hai-yał hai wūn teit-tes-yai teūk-qal ded nin-nis-an nē-djōx
   like. And that for he started walking. This world in the
   middle
tein-nes-dai hai-yał deōx na-teū-in-hit ūn-kya is-de-au na-da-a
   he sat down. And this way when he looked he saw madroņa standing.
12 hai-yał hai mis-sits wūn-dō-wil-teūt deūk ai-kin-te kī-
   And its bark he took, so long deer
   la-xūn me-neuk-nil-nil mē-kin-te xon-na-we ye-teū-win-tan hai hai-
   its back strap the length of. His quiver† he put in that. And

* Told at Hupa, June, 1901, by Emma Lewis, wife of William Lewis, a woman about fifty-five years of age, a native of Tsewenaldiñ (Senałton
   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.

[96]
yaL kût tcit-tes-yai xo-wûñ tcin-niñ-ya-yei hai kî-xûn-nai hai 
he started To him he came, that kixûnai who 
out.

kyû-wi-ylû kî-ûa-xûn mîtc-teîn-a nô-na-wîl-dits-tse xo-teîñ 2 
food deer in front of had a door shut. To him 
ye-teû-win-yai dô-sa-a tcû-win-da mâl a-dìn-na-we* me-teîñ na-na- 
he went in. A little he stayed then his quiver in he 
while 
kís-le hai-ya-hit-djit-ûñ tce-nin-tan hai is-de-an sits kyôts sil- 
 felt. And then he took out that madroû bark. Sinew it len-ne-xûô-lûñ hai-ya-mîr-ûñ a-tcon-des-ne hai-ûô kî-xûn-nai 
had become. And he thought that kixûnai 
a-tcon-des-ne hai-ùô xo-da-ûñ kûñ têl-têwen kî-ûa-xûn hai-ya- 
thought, "There I see too has grown deer." And 
hit-djit-ûñ a-xoî-teît-den-ne kî-ûa-xûn tse-me-dû-tewîn nît- 
then he said to him, "Venison I feel hungry for; dry 
tsai dû-me-dûw-tewîn yî-man-tû-win-yai ân hai-ya-mîr-ûñ tciit- 
meat I do not want." Yîmantûwînîâyai said And 
it.
tes-yai hai kî-xûn-nai hai kî-ûa-xûn múx-xa tcit-tes-yai hai-ya- 
went that kixûnai. That deer after he went. And 
hit-djit-ûñ tcoî-xôt-dit-tel-en hai xûn-nal na-te-tsee-yei nin- 
then he watched along that Before he opened 
one. him the door.
nîs-an me hai-ya de-me na-kyû-wîl-wel da-ûñ hwe-e dô-kit-tî-yauw 
Moun- in there in he kept them Nowhere they went out 
tain shut up.
hai-ya-mîr-ûñ kût tcoî-tsît da-na-dû-wîl-Lat na xon-ta-teîñ 12 
And he found He ran back back to the house. 
out.

hai-ya-ûñ a-dìn-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-ya-ûñ kín-niñ-en hai kî-xûn-nai kî-ûa-xûn hai-ya-ûñ 14 
And brought it that kixûnai, the deer. And 
a-den-ne ke nauw-me† yî-man-tû-win-yai ân kei-yûn-te kî-ûa-xûn 
his said, "Let me Yîmantûwînîâyai said "I am going venison." 
to eat 
tce-niñ-ya na-na-win-tan hai xûn-na-we hai-ya-hit-djit-ûñ 16 
He went out. He took down his quiver. And then 
na-tes-di-yai hai-ya tce-nil-nil-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-dìn-na-we me-teîñ en têl-têwen-xû-ûñ han hai 18 
his quiver into he looked. Had grown he saw that

*Compare xon-na-we above which has the usual possessive; a-din- 
nâ-we has the reflexive possessive.
†A bath was taken by the Hupa before all feasts.
mil kit-ti-yauw tcis-tewin-te xol-tewil-ta-tun-nas-mats* hai-yal-
with them he was going wild ginger. And
to scatter to cause
2 un hai na-te-tse-diun no-nil-lai hai-ya-hit-djit-un La-ai-ux tee-
that at the door he put. And then at once they
kin-niin-yant dae muk-ka yi-na-tecin kit-ti-yauw hai-ya-mil hai
came out. This on from the they came. And the south
4 ki-xun-nai xo muk-ka kit-te-heil hai-ya-mil-un a-tin-diun kit-
{x}i{x}unai in vain after called along. And everywhere they
to-yant nei hai ki-xun-nai na-nan-del-ta hai yu-wiin-yant nei hai
fed about. The ki{x}unai had become they ate those
places
6 kiL-la-xun hai-ya-mil-un na-in-din-ya-yei tc5-xol-tewe-diun hai-
der. And he came back to Mytth-place.
ya-mil-un mit-din-wa do-ya-il-tsan Lok ki-ye do-xos-le ki-ye
And in turn they did salmon. Again there were Again
not see none.
8 lu-wun xa-a-it-yau yi-man-ne-yinuk hai-ya-mil-un ki-ye xo-tecin
one of did that, across to the south. And again toward
her tcit-te-yai tsam-mes-lon hai a-ten hai xo-tecin tcit-te-yai
he went. A woman who did it. Her toward he went.
10 hai-yal-un hai xo-wun tein-niin-ya-yei hai-ya-mil-un lin-xol-wil-
And to her he arrived. And he addressed
en hwa-te mil hai-yal-un xwa-il-kit Lok xun-nai hai-ya
her "my niece" with. And she gave salmon fresh. There
him to eat
12 xol-xwel-wel hai-ya-mil-un la yis-xan mil. a-xol-teit-den-ne
he stayed And one day after he said to her, over night.
is-do luw-xan kei-yun hai-ya-mil-un mux-xa tcit-te-sya-yei
"I wish eels I might eat." And after them she went.
14 hai-yal-un tc5-xot-dit-tel-en da-tecin-nes-dai-un-kyu hai-ya-mil-un
And he watched her along. She fished he saw. And
da-na-din-wil-lat xon-ta-tecin hai-ya-mil-un tai-kyuw ye-na-wit-
he ran back to the house. And sweathouse he went
16 hai-ya-hit-djit-un xa-is-lai hai luw-xan hai-ya-lun kit-te-tats
in. And then she those eels. And she dressed
brought up
hai luw-xan hai-ya-hit-djit-un a-xol-teit-den-ne ye-nun-daue
those eels. And then she said to him, "Come in."
18 hai-ya-hit-djit-un ye-na-wit-yai hai-ya-hit-djit-un kyu-wiin-yan
And then he went in. And then he went to eating

*"Wet-place-round-leaves." Asarum caudatum Lindl.
Lūw-xan hai-yal ki-ye Lök me-dū-win-tcwen na-diū xwel-weL
eels. And again salmon he was hungry for. Twice he had spent
the night
mil me-dū-win-tcwen Lök hai-yal-ūn hai ki-ye xa-is-ten 2
after, he was hungry for salmon. And that again she
brought up.
hai-yal-ūn a-tecon-des-ne neil-in-te ded hai-ya-miL-ūn a-tecon-
And he thought, "I am going this And he
to see time."
des-ne ke-nūw-ūn hai-yal-ūn tein-neL-en da-kū-w-o-wit-tan 4
thought, "Let me And he saw fishing boards
look."
tań-eL hai-yaL-ulfi-xak ûn-te ke-na-niī-a hai-ya-miL-ūn hai
sticking And nets many were And those
out. sticking And nets many were And those
out.
ta-din-dil mik-ki-xak-ka ta ûn-kya ke-ya-niī-eL hai-yal-ūn 6
surf their nets too he saw leaning up. And
xon-ta-din xa-na-is-di-yaL hai-yal-ūn ta-din-dil me-dū-win-tcwen
to the house he came back up. And surf fish he was hungry for.
hai-yal-ūn ki-ye xoT-da-wiī-ya-yei hai-yaL ki-ye hai teō-xōt-dit-
8
And again she went down. And again her he watched
tei-en hai-ya-hit-djit-ūn xa-is-xūn-hit xwa ke-wiL-na kin-tūk-kai
along. And then when she had for she cooked sticks
brought him them; between
them up.
xwa tei-s-tcwen hai-yal-hit-djit-ūn tcōL-tsit hai da-xwed-dūk 10
for she did it. And then he found what
him out
ā-win-nū hai-ya-hit-djit-ūn mil-i-mil teis-tcwen xōL-te-il-lit
one should And then a flute he made. He smoked
himself.
hai-ya-hit-djit-ūn hai xōL-nō-il-lit mil tcit-de-ir-ne mil-i-mil 12
And when that was done then he played on the flute.
smoking with him
hai-ya-hit-djit-ūn hai mil-i-mil al-teit-den-ne hea-na-na-wit-
And then that flute he talked to in the
dai-diū hai-yaL-ūn a-xōL-teit-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 heit-La-diū hai-ya-miL-ūn kūf xa-a-di-yau hai-ya-miL-ūn
after behind me." And it did that. And
xon hai-ya-tei-L tcit-tes-yaL hai-ya-miL a-tin-diū tein-neL-en yēL 16
him to that went. And every place he looked. Way
self place
en mil-i-mil din-ne tai-kūw-diūn hai-ya-miL-ūn tein-neL-en hai
it flute playing in sweathouse. And he looked where
was
he would dig out. Then one place would be easy And he saw.

3 xa-na-is-di-yai xon-ta-diň hai-yal-ûn kî dim-miň teis-tewen he came back up to the house. And stick sharp he made. hai-yal-ûn kî-ye ať-teit-den-ne dô-ne-ne ať-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-yal-ûn dû-win-ne hai mil-i-mil hai-yal-ûn hit-djit-ûn And then played that flute. And then

6 tcit-tes-yai hai-ya teclin-niň-ya-yei hai Lôk na-diň-diň hai-de he started. There he arrived where salmon lived. Those teclin-niň na-diň-ne hai-ya na-diň hai-mûnk me hai-yal-ûn under which all there were that lake in. And water live, living

8 kit-te-hwe la Lô-tse na-da-ai mik-kyat teclin hai-yal-ûn teclin-niň-he began one rush standing away from it. And he finished to dig hwe-hwe hai-yal-ûn hit-djit hai Lô-tse digging. And when he had finished then the rush digging

10 hai xa-win-an hai-ya-hit-djit la-ai-ûx na-teit-tse-yei hai that he took out. And then at once he opened it. The ta-nan la-ai-ûx kit-tè-yôw nô-nat nin-nis-an min-na ka-water at once flowed out. Us around, the world around it flowed

12 yôw-hteoi hai-yal-ûn hit-djit-ûn xon-ta-diň xa-na-is-di-ya xon- in a circle. And then to the house he came back up. His na-we hiea-ne ya-na-win-tan min-noň-a-diň na-teit-dauw hai quiver only he picked up. Along side he ran, da-xwed-dûk yû-win-yûn-te hai tsûm-mes-lôn xo mû-k-ka tcit-how are they going That woman in after them ran to eat them. Vain teit-dauw hai xo-lô-ka-ne-en wût-te wût-te hêil-lô-ka Lôk along, those her salmon “Wûtê, wûtê, my Salmon used to be.

16 kûte-hweö* ûn hai a-den-ne hai-ûn hai xo-lô-ka-ne-en yi-mân-tû- its grand- it that said. And her salmon Yimant-e used to be win-yai na-wit-dal-lit ûn-kyat yû-te-yûn-xo-lûn nî-yûn-kí-ûl wiňyai when he was saw already they had eaten. They were cut- ting along

18 ûn-kyat hai Lûw-xan hai-yal a-den-ne ûn-kyat ye dön a-le-ne he saw the eels. And he said, “This in- you must way stead do it.”

1Lôk kûte-hweö is the name given to some bird which lives along streams, and makes a cry which sounds to the Hupa ear like wût-te.
hai-yal-ün kit-te-tats tsel-kai mit hai-ya-mil la-a-xõ na-in- And he cut them white with. And one place he stone came
dû-yai ta-din-dil ūn-kyä ta-des-del-xõ-lûn nî-yûn-kiL-ûn 2 back surf fish he saw had come ashore. They were cutting them.
hai-ya-mil a-den-ne deûk ye dûn a-le-ne hai-yal Lô kût tcit-te- And he said, "This in- do it." And the on he way steady
them. "This dry them." And he got back to Myth-
towe-diûn hai-yal-ûn hai Lôk kûto-hwô dea-xõ-ta mûk-ka place. And that salmon its grand- this place after them mother
tein-niûn-ya-yei hai-ûn ded xat tein-nin-naua-hwei tewô-la 6 came. And now yet she comes. Fifth
min-niûn* mil tein-ne-in-naua hai-ya-hit-djit-ûn yô-yî-dûk-a kai month in she always comes. And then Klamath along
ye-teû-wûn-yaï† hai-ya-miûn nûl-tewin-ka-diûn tein-niûn-yeî 8 he went up. And at Orleans Bar he arrived.
hai-yal-ûn hai-ya nûl-tewin-ka-diûn nax tsûm-mes-Loûn teî-tewen And there at Orleans Bar two women grew.
dô-tec-in-dil hai-yal-ûn a-teon-des-ne is-dô da-xõ-hwe-e-kai-he 10 They never And he thought, "I wish somehow went out.
auw-di-ya hai-yal-ûn hai-ya kiûn ya-win-tan hai-ya-lûn a-teon- I might And there stick he picked up. And he manage it."
des-ne is-dô me-dil sil-liûn hai-de hai-yal-ûn me-dil sil-len 12 thought, "I wish canoe would this." And canoe it become became.
hai-yal-ûn a-teon-des-ne is-dô mûnûk win-ya diû-gyûn hai-yal-ûn And he thought, "I wish a lake lay here." And hai me-dil te-teû-win-tan mitc-dje-û-din† a-na-dis-tewen hit-djit 14 that canoe he put in the A baby he made himself. Then water.
me tein-nês-dai hai-yal-ûn Lax min-ne-gits yis-xan mil hai in it he sat. And just a little daylight then the tsûm-mes-Loûn teû-wit-dil hai-yal ya-xõl-tsân hai-ya hai-yal-ûn 16 women came along. And they saw him there. And wûn-na-is-dëL ya-ir-kim-miûn hai me-dil mitc-dje-û-din me yaûn-ai they started to catch that canoe baby in sitting.

*"Its face."
† Literally "he went in"; said probably because of the cañon.
‡"Its mind lacking."
And then they went. From there it went clear round. And
2. It-tūw hai yei-il-lūw mil kūt xat ya-il-kit-te mil kit-diñ-kil-ei
always the waves began when. Just as they were then it broke out.
3. Hai-yal hai teč-wit-diñ-ne-en na-del-tse dō-he-ya-il-kit hai me-dil
And where they used to stay. They did not go about catching it.
always the waves began when. Just as they were then it broke out.
5. Tsūm-mes-Lon tēl-tewen hai-yal hai-ya kūn-teč-wil-temwil a-dis-
women grew. And there a young man he made
twen hai-yal hai-ya nō-le tcis-tewen hai-yal-ūn a-tecon-des-ne
himself. And there a dam he made. And he thought
6. Meũ tin nu-win-a-te hai nō-le meũ hai-ya tsūm-mes-Loŋ wūŋ
under road will be that dam under. Those women for
it a-teč-lau tce-in-dił-miŋ me-dil-itc xō te-tou-win-tan mit-tau-tečin-
he did it them to come. A small in sitting. And he went on Ymantswīñyai.
yī-dūk teit-tes-yai tse-nūn-sin-diñ tcin-niŋ-yai hai-ya tō-diñ nax
East he went. Some Bar he came to. There at the two
7. And where they used to they stayed. They did not that canoe,
go about catching it.
because. And back he turned. And then Orleans Bar
yī-da-tečn tce-na-in-di-yay hai-ya ān-kya tseł-kai teč-tewē
from the east he came out again. There he saw white stone some one
knife making.
And he went. He said to him, "That is open we are
going to do?
10. Mite-dje-ś-din me yañ-ai hai-yal-ūn teit-tes-yai yī-man-tū-wiñ-yai
always the waves began when. Just as they were then it broke out.
11. Tsūm-mes-Lon tēl-tewen hai-yal hai-ya kūn-teč-wil-temwil a-dis-
women grew. And there a young man he made
twen hai-yal hai-ya nō-le tcis-tewen hai-yal-ūn a-tecon-des-ne
himself. And there a dam he made. And he thought
12. Meũ tin nu-win-a-te hai nō-le meũ hai-ya tsūm-mes-Loŋ wūŋ
under road will be that dam under. Those women for
it a-teč-lau tce-in-dił-miŋ me-dil-itc xō te-tou-win-tan mit-tau-tečin-
he did it them to come. A small in sitting. And he went on Ymantswīñyai.
yī-dūk teit-tes-yai tse-nūn-sin-diñ tcin-niŋ-yai hai-ya tō-diñ nax
East he went. Some Bar he came to. There at the two
13. And where they used to they stayed. They did not that canoe,
go about catching it.
And he went. He said to him, "That is open we are
going to do?
15. Mite-dje-ś-din me yañ-ai hai-yal-ūn teit-tes-yai yī-man-tū-wiñ-yai
always the waves began when. Just as they were then it broke out.
because. And back he turned. And then Orleans Bar
yī-da-tečn tce-na-in-di-yay hai-ya ān-kya tseł-kai teč-tewē
from the east he came out again. There he saw white stone some one
knife making.
xō-tsīn-dūk-kan* kūt sil-lin-te hai-yal-ūn wūn xōik-kyūn
"Shin on it will be." And about it his mind na-nañ-ya hai-yal-ūn xon-na-we me-teīn na-teïn-en ān-kyā te-mil had grown. And "That" he thought, "that woman mei-te hai-yûk-ke is-lûn-te tcon-des-ne hai-ya-hit-djit-ūn na-tes-will That way birth will he thought. And then he went belong to. be given,"
dī-yaï na-in-dī-ya-yei hai tsīs-da-diï na-in-dī-yaï hai-ya-miï. back. He got back. Where he lived he came back. And a-tcon-des-ne te-sē-ya-te ded-de yi-dā-teīn hai-ya-miï. tce-tsēn 6 he thought, "I am going this from the And he made way north."
kit-Loi hai-yal xō-wa-teïl-lai hai kit-Loi hai-yal kūt tce-tsē-yai baskets. And he gave those baskets. And he started away ded-de mûk-ka yī-dā-teîn ded-de yī-nûk tceuk-qal nil-liïn-kin-dīï this way along from the This way south he walked. Sugar Bowl north.
tce-niï-ya-yei hai-ya-miï. hai-ya tce-tsēn hai nō-le hai-yal he came to. And there he made that dam. And in-ta na-wit-yai yī-man-yi-ï-de kai na-tes-dī-yaï xon-sa-dïï yi-man 10 back he turned. On the other along he went Xonsadi on the other side na-na-in-dī-yaï hai-yal nax tsūm-mes-lon kit-tai-yīl-sit he came across. And two women were soaking acorns.
hai-ya-miï. xō-wi-ye-yit-dūk me-na-is-dī-yaï hai-ya-miï. nin 12 And steep up he climbed. And the ground na-na-dû-wa-al hai na-teïn-iï-it-ta† hai-ya-miï. Lō-heïn mil-lai rose up, where he looked back And Bald Hill on top places.
hai-ya-miï. na-net-en hai nō-le tei-tsēn hai-ya-miï-ān a-tcon 14 there from he looked that dam he made. And he back at des-ne kûn is-đ-an-tewûn sil-lin-te kai§ yîl-tsūn-te hai yeï nō-le thought," Recent widow will be (?) will see that dis- dam

*"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-Lüñ-úx ai-yön-des-ne-te hai-yaL
it falls. And (†) many she will think about and
things

2 kai kil-wea-kúts yi-kit-ta-a-te hai-ya-miL in-ta na-wit-yai
(†) queer way she will sing." And back he went.
hai-yaL-úñ na-tes-dí-ya-yei yí-nük hai-yaL-úñ na-na-kin-nü-wit-a
And he arrived south. And he made the ridge.

4 hai-yaL-úñ hai mí-ye yit-tsin mük-kút tcit-tes-en tcis-towen
And that foot down, on it he looked, he made
of it
dic-tañ-a-diñ mú-win-na il-man hai-yaL-úñ me-dil tcis-towen.
at Djietañadiñ around both And canoe he made.
sides.

6 hai-ya-hit-djit-úñ teit-ter-kait hai mú-win-na yí-nük hai-yaL-úñ
And then he started that around south. And
in a boat
a-tcon-des-ne kil-ne-sé-tin-te hai-yaL-úñ dö-he-kil-tecin-nes-ten
he thought, "I will have inter-
And he did not have
course with a woman." intercourse.

8 hai-yaL-úñ na-is-xút hai mük-kút tcit-tes-en-ne-en hai-ya-hit-
And he tore that on he used to look. And
down
djit-úñ dúñ-œx in-ta na-wit-yai na-yin-na-teiñ hai-yaL-úñ
then again back he went down from. And
the south.

10 ta-kim-miL-diñ na-in-dí-yai hai-ya-miL-úñ hca na-na-it-dauw
Takimidiñ* he came And sun gone down
back to.
miL lax kí-yaauw na-il-tsit-te e-il-lú hai-ya-miL-úñ xo-il-kút
then almost birds would drop. And Bald Hills

12 yí-dá-teiñ† mil xo-tc-twin-yai xo-il-kút-xoi hai-ya-miL-úñ yí-duk
down from he came down, a Bald Hills And east
man.
yá-teñ-íñ-hit a yei-wiir-kit-dei hai-yaL-úñ a-den-ne kit-tcint
when they clouds rose up. And he said, "Disease
looked

14 dón a-di-yau-wei xa nin-só-diL hai-ya-miL-úñ kút niñ-is-deL
it is, is coming. Come make a And they danced.
dance."
xon-ta ne-kya-ó me xoñ min-nat teit-tes-yai hai-ya-miL-úñ
House great in, fire around they went. And

16 a-tcon-des-ne ke hce xauw-te hai nö-ki-wil-tat sil-lin-ter-diñ
he thought, "Let me look that finishing going to be
for it dance place."

*Hostler rancheria.
† Xö-il-kút is the Hupa name for Redwood Creek, and Xö-il-kút yí-dat-
teiñ for Bald Hills.
nin-ne-me yit-de xa-is-yai hai-ya-te tcon-des-ne hai-ya-miL tee-
Nineme north he came "Here it he thought. And he
will be,"
xai-neu a-den-ne Lök-e! hai-ya Lök ta-des-lat hai-ya hai-ya-ul
2 talked. He said, "Salmon." And salmon came there. And
wûn yit-de tect-tes-yard a-den-ne ta-nan-ne! hai-ya a-tin-diL xa-
from north he went. He called, "Water." And every place it there
kin-de-mût hai-yaL yit-de tect-tes-yard mis-kût tect-niñ-yai kî-ye
4 boiled up. And north he went on. Miskût he came to. Again
hai-ya xa-a-den-ne ta-nan-ne dô-he xa-kin-yôw hai-yaL hai-ya teis-
there he called the "Water." It did not And there he
same,
tewen nô-kyû-wil-taL hai-ya-hit-djit na-tes-diL-yaL na-yî-nûk ta-
made final dancing And then he went back south place.
kim-miL-diL na-in-diL-yaL hai-ya-miL yis-xan kî-ye nin-sin-dil
TakimildiL he came And next day again they danced. back to.
na-ya-net-en hai a na-La na-tes-diL-yaL tcwô-la-diL yis-xan-nei
8 They looked. That cloud back had gone. Five days
nin-sin-dil-9x hai-ya-miL xa-en-nal-dit-dô-wei hai-ya-miL xon-ta
they danced. And it drew back. And house
me ya-xoû-an tcwô-la-diL yis-xan xa-a-ya-ul-in-6x hai-ya-hit-
in they jumped; five days they did that. And
djit mis-kût-teiL ya-xoû-an hai-ya-miL a-teon-des-ne hai-yaL
then at Miskût they danced. And he thought, "That way
a-win-net-te kît-teint tû-win-na-hwîL-de hai-yaL au-win-net-te
12 it will be disease if it comes, that way it will be."
hai-ya-hit-djit tect-tes-yard yi-nûk tel-diL tein-niñ-yai hai-yaL
And then he went south. Southfork he arrived. And
yi-nûk tect-tes-yard ke-wel-le âûn-kya yi-na-teiL xôL-de-is-yai
14 south he went some one he saw from the He met him,
carrying a load along
xon-na dô-ya-xôL-len hai-yaL a-xôL-teit-den-ne e! kyû-win-
His eyes were lacking. And he said to him, "Ah, old
xoî-yan xoû xoû-lunn-seL-wûn hâi-ya-miL-ûn tein-nes-dai hai
16 man, load has worn you out." And he sat down, the
kyû-win-xoî-yan la-ai-ûx ke-wûn-xûts hâi-yaL a-den-ne xa hêil-
old man. At once he fell over. And he said, "Come, help
lan ya-kiû-wûw xo xôL-teit-den-ne xa hêik-kût-teiL miL-tcwit 18
me, carry it." "All he said. "Come, on me push it."
right,"
hai-yal-ûn kút meû tcein-nes-dai yi-man-tû-wiñ-yai hai-ya-mîl-ûn
And under sat Yimantûwiñyai. And
2 xû-kût-tceîn me-nît-tcetit mîl. tce-nît-tsitîn mîl meû tce-il-Lat mîl
on him he pushed it, then he untied then under he then
the strap, jumped out,

xû-Lan yin-ne na-dû-wiñ-eL xû-tcetîn din-nûn na-wiñ-yen
where in the they stuck up. To him facing he stood.

4 tûne-wan de hai tce-wel hai-de mîl kyû-wiñ-ya-in-yan tceis-
Black this that he was That with people he
obsidian carrying.
sûr-we hai-de mîl kyû-wiñ-ya-in-yan tcit-tan na-na-kis-le hai
killed. That with people he ate. He felt around, that

6 xûn-na dû-xû-len na-na-kis-le-hit a-den-ne heûô-wûn ki-xa-en-na
eyes lacking. When he had felt he said; “From me he never
gets away,

heûô-wûn ki-xûn-na hai-yal-ûn na-na-kis-wel hai tû-ne-wan
from me he got away.” And he arranged the obsidians. again

8 hai au-wil-la-ne-en-ûk kî-yê a-na-teîl-lau hai-ya-hit-djit yî-
The he used to do way again he did. And
man-tû-wiñ-yai a-den-ne xa niûn mit-dîl-wa dau tceit-den-ne
Yimantûwiñyai said, “Come, you next.” “No,” said

10 kyû-wiñ-xû-yan hai-ye-he a-xûl-teît-den-ne xa nûk-kût-teîn
the old man. Anyhow he told him, “Come, on you
kyûse-tcetit dau tceit-den-ne kyû-wiñ-xoi-yan heêc-en kyû-wiñ-
let me push “No,” said the old man, “me person
it.”

12 ya-in-yan dô heûk-kût-teîn kir-tcetit tceit-den-ne hai-ye-he
never on me pushes it;” he said. Anyhow
meû ye-na-xûl-waL hit-djit xû-kût-teîn me-na-nît-tcetit La-ai-ûx
under he threw him. Then on him he pushed it. Really

on him they stuck up. They cut him all And then south
to pieces.
tcit-tes-yai kyô-hwal-le ûû-kya tin nûk-kai hai-ya xû-wûn tceîn-
he went. Somebody he saw road along. There to him he
hooking

16 niûn-yai hai-yal teîl-kit hai mîl-kyû-wô-hwal hai-yal a-dit-
came. He took that with he hooked. And to

hold
tcetîn xe-xû-teîl-waL xûn-dûn tcet-len mîl na-dû-wiñ-tcetit
him - he pulled him. Close he got then he let go.
Again he said, "From me he never got away,

he said. To him facing he stood. He said to him,

to him said And "No," said it.

Again that he said, "From me he never got away,"

he said.

That old man. And he said "Let me help you

di-nen-yai said And Yimantáwiñayai, "Safety they will not travel.

people shall eat. Road on safely they will travel."

He went saw some one making

To him he came. There with him he And

one

he said, "For on it sit." On it he sat, me

And at once with him he And

untied it.

He stood up, to him facing that way too his eyes were both And in he felt

vain

He said, "From me he never got away, And he

got away, away."

he said.

sa-nin-yai-kyů-dů-wůl hai-yal dan teit-den-ne said, "Come, you, with you let it And "No," he said.

sa-nin-niñ-tiñ-wiñ-yai xőte na-dît-te dō hooked him. And said Yimantáwiñayai, "Safety they will not travel.

kyů-wiñ-ya-in-yan teit-tan-hwán-te tin múk-ka xőte na-dít-te 8

people shall eat. Road on safely they will travel."

Ye tin múk-ka xő-wůn teín-niñ-yai hai-ya xől-teít-kit hai xől-ya-

road on. To him he came. There with him he That with him caught it.

kit-wůl hai-yal La-ai-úx teít-dů-wil-lat hai ā-tín-ne-en hai-yal

he see. And at once he jumped off, the doing it. And

sawed. one

a-xől-teit-den-ne hwo múk-kůt da-nin-sa múk-kůt da-teit-nes-dai 12

he said to him, "For on it sit." On it he sat, me

Yimantáwiñayai. And at once with him he And

untied it.

La-ai-úx na-dů-wil-dít-tón yi-man-tů-wiñ-yai na-wiñ-yen xő-teit 14

at once he jumped off Yimantáwiñayai. He stood up, to him
di-nůn hai-yůk kůn xon-na dů-ya-xő-len hai-yal xő na-kis-le facing. That way too his eyes were both And in he felt

missing. vain

a-den-ne hwo-wůn ki-xa-en-na hwo-wůn ki-xůn-na hai-yal a-xůl-

He said, "From me he never got away, And he

got away, away."

to him said, "Come, you, with you let it And "No," he said.

sa-nin-niñ-yai-kyů-dů-wůl hai-yal dan teit-den-ne said, "Come, you, with you let it And "No," he said.
hai-ye-he kūt mūk-kūt da-na-xōl-ten hai-yal xōl-tee-nil-tsít
Anyhow on it he put him. And with him he untied it.

2 La-ai-ūx ta-naí-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 kūn ke-ket nūn-dīl-le-ne dō-añ kyū-wīn-ya-
he said to him, "Trees rubbing you may Not together become.

4 in-yan teit-tan-hwūn-te hai-yal yī-nūk teit-tes-yai sai-kit-diñ-
people shall eat." And south he went. He was sur-
ūn-kya kīr-tūw-tse hai-yal a-tecon-des-ne ke xō-wūn ne-hwa
prised some one And he thought, "Well, to I will go." to hear splitting
him

6 hai-yal xō-wūn tein-nīn-yai a-xōl-teit-den-ne kyū-wīn-xoí-yan
And to him he came. He said to him, "Old man,
dik-gyūn ūn kīr-tūw-hwā-ūn heī-yūn teit-den-ne hai kyū-wīn-
here is it you are splitting?" "Yes," said that old

8 xoí-yan hai kūn xon-na dō-ya-xō-len hai-yr-ūn a-den-ne
man. That too his eyes were missing. And he said, one
dik-gyūn dōn kyū-ūw-tūw dō-hwūn-djeñ-kīl xa hēa mit-tūk in-yauw
"Here I am splitting. With me Come for between jump won't split. me in."

10 hai-yr-ūn yī-man-tū-wīn-yai a-den-ne xa hai-ya-hit-djit-ūn
And Yimantūwiñyai said, "All And then right."
kūt nō-kin-nīn-tan hit-djit dje-wil-tseL mir. djeñ-yai hai-yal-
he set the wedge. Then he pounded it, then it opened. And

14 hit-djit-ūn a-xōl-teit-den-ne xa dǭ̄ kīn mit-tūk in-yauw
then he said to him, "Come, now tree between get in."
hai-yr-ūn kūt yī-man-tū-wīn-yai mit-tūk tēn-wīn-yai mir. a-na-
And Yimantūwiñyai between he got in, then he

16 dit-dū-wit-kan mīl xō-Lan-yē Le-nūn-dū-wal dūl dū-wen-ne
jumped out then after him it shut. "Dul" it sounded.
one side,
hai-ya-hit-djit-ūn yī-man-tū-wīn-yai na-wīn-ye xō-teñ-din-nīn
And then Yimantūwiñyai stood to him facing.

18 hai-yr-ūn mīr-toi ya-wīn-tan da-xūn-hwōw* ūl-kyō hai-ya-
And a basket- he took so big. And
pot
xa-djit-ūn mēu nō-nil-kait hai-ya tsē-liñ me nau-wil-liñ mīn
then under he put it there blood into to run for.

*The word calls for a gesture to indicate the size.
He looked at him. And then he set the old wedge again, and then he opened it. And in he felt vain around.

He said, "From me he never from me he got away."

Anyhow into it he pushed him, with him it shut. And he said to him, "Borer become." "Not is it kyū-wiñ-ya-in-yan teit-tan-hwufn-te xon-ta mił wa-a-ń-ter-dète people shall eat." House when they are going to build,


sin-ťsū hai-yal-ün hai-yal-ün-ya sai-kit-dün Le-na-wil-la ing. And there he came. He saw fire
da-ń-hwufn-ōwe kyū-wit-nōl hai-yal-ün hai-yal teu-wiñ-yen in such a way blazing. And there he stood.
dün-hwufn-ė ün-kya dō sit-da xō teit-te-te-en kos-kyō hwufn Noboby he saw not staying In he looked Soaproot only there. vain around.
n-a-ńa-ń-ń wil-waL xōn min-ńat hai-yal ün-kya xōn-teiń me-xō- were scattered fire around. And he felt fire toward something

niń-teiń hai-yal-ün xōn mit-tis da-teiń-wil-tōn hai-yal ki-ye pushed him. And fire over he jumped. There again xōn-teiń me-xō-nīń-teiń yū-diń-hit teit-te-teit hai-yal-ün hai-yō fire toward something Finally he was And those pushed him. tired out.

kos-kyō na-ya-ń-wil-waL ya-te-xan xōn-dīń na-diń-teń-te-ń wil-waL soaproots scattered about he picked up. Fire in he threw them.
a-änder-śō yu-dü-wen-ne ded-diń-de hai kos-kyō kyū-wiñ-ya-in-yan "A-lo- they said. He found those soap- roots" people, Not

yai-tan hai-yal-ün a-yań-teit-den-ne kyū-śi-yūń ü-le-ńe do-ań 18: And he told them, "Food becomes. Not
kyū-wiñ-ya-in-yan kyū-yan-hwun-te hai-ûn kos-kyō ya-is-len-people you shall eat." Then soaproots they became.

2 hai-ya-hit-djit-ûn yi-nûk tcit-tes-yan tcûk-qal-lit yi-na-te œi
And then south he went. As he walked along south saw

tak-ûn tsûm-mes-łon ya-ke-wel hai-ya-ûn hai-ya xôt-de-ya-
three women, carrying And there he met loads.

4 is-yai hai-ya-ûn a-den-ne a-dex-xûn-ûn wiûe-hwûl hai-ya-ûn
them. And he said, "Without I am coming." And
food

xwa-ya-ił-kit kos hai-ya-ûn kyū-wiñ-yan xwa-wil-xan da-na-	hey gave bulbs. And he ate them. He liked them. He ran
him

6 dû-wil-Lat ya-xon-nin-ûn hai-ya- teû-win-tcwen hai-ya-hit-
back ahead of them. And he dejected. And
djit-ûn a-den-ne kin-na ő-le hai-ya-ł kin-na xûl-tes-deL hai-ya-
then he said, "Yurok be- And Yurok with him And they went.

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

yal xwa nô-ña-ya-kin-niñ-an yû-diñ-hit tcin-ñel-yan-nei hai ya-
for they left food. Finally he ate up all that
them

10 tce-wel-ne-en a-tiñ-ka-ûn-te xûn-neûe tcis-tcwen hai-ya kin-
they were Every kind of language he made there.
carrying.

nûs yi-û-teiñ ki-in-tax yit-de-din-nûn-xûn-neûe taj-ke yî-na-
Karok, Yurok, Shasta, Tolowa, Mad South-
River,

12 tcîn Lô-mit-ta-xoi xû-ûx-kût-xoi xa-ûn-lûn na-is-tcwen hai-ya-
fork, New River, Redwood, so many he made. And
yî-nûk tcît-tes-yai hai-ya-ł xon-ta ũn-kya sa-ûn hai-ya-ł ye-û-
south he went. And he saw stand- And he

14 wiñ-ya-kîm-nal-dûn* ũn-kya ya-n-a hai-ya-în-na-is-dûk-ka xwa-
went in. Girl with he saw sitting. And she got up. She
first menses

ir-kit mite-dje-xû-len ki-la-djon-de kyû-wiñ-yan hai-ya-în
gave pine nuts, hazel nuts. He went to And
him

16 ta-nan mc-dû-wiñ-tcwen hai-ya xai-tsa ya-win-tan tô-ûn-tcwit
water he wanted. And basket- she took up. Water
bucket to bring

*Compare xxv and Life and Culture of Hupa, p. 53.
tes-yai hai-yal yi-man-tu-wi-ni-yai a-teon-des-ne is-dō ya-ûr-kai she And Yimantûwiñysi thought, “I wish louse grey went.

nin-net-ya-ne hai-yal-ûn xo-dit-tei-xûts hai tō-ûn-tewin-ne-en 2 would bite you.” And she felt it bite, the water going after.

hai-yal tein-nes-dai xa-nû-win-te hai-yal-ûn hai xwa tō-ûn-nû- And she sat down. She looked And the for water she for it. one

win-tewin-ne en dō-xon-na-na-wil-lûw hai-yal-ûn yi-man-tu-wi- was to bring she never thought about. And Yimantûwiñyi tce-te-xan kyû-wiñ-yan a-tiû-ka-ûn-te tein-net-yan hai-ya-yai took out. He went Every kind he ate up. And Ylmantûwiñyai tce-te-xan kyil-wi-yai a-tih-ka-etn-te

hit-djit-ûn tcû-win-tewen hai-yal-ûn al-teit-den-ne ka-de xa-na-then he defecated. And he said to it, “After if she a while

is-dī-ya-de djō teit-den-de kyō-dit-tsōts-ne hai-yal teit-comes up, ‘Take if she make a kissing noise.” And he it’ says,

tes-yai yi-nûk 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-dû-wil-tsōts-tse hai-ya-miL ye-kiL-tseL ye-na-wit- And a kissing noise And she passed in When she she heard.

ya-hit ûn-ka tcwûn huûn ûn-kyya sa-ûn na-net-in-hit hai xoik- went in she faeces only, she saw lying When she her saw there. looked

kyû-wi-ûd dō-yâ-xō-len-ne hai-yal a-teon-des-ne hai kin-na-food was all gone. And thought, that kinat-dûn is-dō nin-nin-diû na-xō-wil-tsai-ye hai-yal-ûn yi-man-tû-12 dûn, “I wish ahead of you creeks would And Yimantûdry up.”

wiñ-yai teû-kal-lit nil-lin-tsû tause-din-nûn-te teon-des-ne tein-wiñyi walking creek heard. “I am going to have a drink,”

niû-ya-hit na-xō-wil-tsai-ei hai-yal yi-nûk teit-tes-yai teûk-14 he got there it was dried up. And south he went. As he qal-lit nil-lin-tsû hai-yâ-hit-djit-ûn da-teit-dû-wil-Lat mito-teiûn walked he heard And then he ran to it along a creek.

na-xō-wil-tsai-ei hai-yal-ûn teit-teiûn ta-nûn wûn 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 yi-nûk he thought, “A blanket in water I he thought. And south will throw,”
As he walked again he heard And with he ran along a creek. It

there that one skin with. It had dried in. The dried

up place stead

he went. And further south he went. And he

ran along a creek. It had dried up. The dried

up place stead

he threw. And further south he went. And he

thought of his quiver. He thought, “That I will throw in.” And

he thought, “I will arrow’socket with, that in will stay,” shoot in

he shot it in. In the it stood up. And he drank. He drank.

Right there he rolled over. He did not get

he said, “My belly pick open (plu).” Buzzard first

sat there. And he said “My stomach pick open.” And
mis-sa-niL-te5-in ya-na-it-xūs a-te5-in-ne min-nō-tes-iū kyūw-
Buzzard kept flying up. He kept “I thinking, under his arm.”

ten-naū tcō-in-ne mis-sa-niL-te5-in hai-yaL xō-wūn tcin-nīn-yai 2
found kept Buzzard. And to him he went.

hai-ya-hit-djit-ūn a-tīn-ka-ūn-te tce-nin-tan hai mit. min-nō-
And then everything he took out that with he
kip-dik-te na-mūk-kai-din-ūn tce-nin-tan hai mūL min-nō-
4 was going The last one he took out, that with he
to pick.

kip-dik hai-ya-hit-djit-ūn xō-mit min-nō-kiū-kil in-na-na-is-
picked. And then his stomach he opened. Got

dūk-ka yi-man tü-wīn-yai hai-ya-mūL tcit-te-te-en sai-kit-din-ūn-
6 up YimantūwīnayaL. He looked He was surprised around.
to see

kya ki-ye-kūt kis-xūn hai-ya-hit-djit-ūn hai me ye-tēń-win-yai
a hollow standing. And then that in he went.

tree

hai-ya xoik-kyū-wīn-an tce-in-sit-hit ūn-kya xo-tcin-a Le-nūL-
8 There he went to sleep. When he he saw in front it had
woke up of him
ditc-tewen-ne-xō-lūn hai-yal-ūn kīń-kit-dīL-tsai nai-ner-dik hai-
grown together. And the smaller pecked. woodpecker

yal-ūn yi-man-tū-wīn-yai a-den-ne in-nit-te hai-yal ya-nat-
10 And YimantūwīnayaL said, “Do it hard.” And he flew
xūts-ei xo-nes-git hai-ya-mūL kil-lai-gea xa-a-dī-yau hai-yal
away. He was And larger did that. And

afraid. woodpecker

mit-dīL-wa min-tcūw-miL hai-yal-ūn dō-he-tce-xai-neēw hai-
12 after him yellowhammer. And he did not say anything.

yal-ūn xō-kūt yis-dik hai-yal xa-te-dim-miL hai-yal-ūn kit-
And on him he And chips flew off. And largest
pecked.
dik-kik-kyō mit-dīL-wa da-wil-Lat nain-teL-dik hai-ya-hit-djit-ūn
14 woodpecker in turn jumped on. He pecked. And then

hai min-noi-kit-dik hai-yaL-ūn hai-yāk-ka tce-na-in-dī-yai
that he pecked open. And that way he came out.
hai-ya-mīL-ūn a-den-ne hūō-wūn nit-tō-dīL hai-ya-hit-djit-ūn
16 And he said, “To me come(plu).” And then

a-tīn-ka-un-te xō-wūn niū-xūts hai-ya-hit-djit-ūn mis-sa-niL-
all kinds to him flew. And then buzzard

tewin xōt-da na-is-tewen kyū-wīt-taL-te5-in kīL-dik-kik-kyō 18
his bill he made. Crow a largest

woodpecker

AM. ARCH. ETH. 1, 8.
tcō-xōs-tcw en hai-yal; kut da-teū-wiū-xūts hai-yal-ūn a-xōl-teit-he made; and he flew there. And he said to
2 den-ne yeū djen-na da-ūn-xūs hai-yal-ūn na-na-wiū-xūts a-den-ne him "Way up fly." And he flew back down. He said, there
ūl-kyū-we tsel-liū hwiū-tcwe tsc-hveis-sū-wiū-wel-de La-ai-ūx "All over red make me. If he kills me at once
4 niū-xa-ten teū-wil-ler-te hai-yal-ūn teūw teū-win-tait hit-djit rich man he will become." And charcoal he pounded, then
xō-kūt na-det-waL hai-yal a-xōl-teit-den-ne xa djen-na on him he put it. And he told him, "Come, up
6 da-ūn-xūs hai-yal-ūn da-teū-wiū-xūts kyū-wiū-ta-il-tcwin fly." And he flew up there. Crow
ye dū-win-ne ka ka dū-win-ne kyū-wiū-ta-il-tcwin teis-len-nei in- said, "Ka ka ka" he said. Crow he came stead
8 hai-yal kiū-dik-kik-kyō tcō-xōs-tcw en hai-yal kal-lai-gea tis-mil And largest woodpecker he made. And woodpecker, eagle,
min-teūw-mil kiū-kit-dū-tsai a-tiū-ka-ūn-te hai-ded na-xūs yellowhammer, least woodpecker, all kinds these fly
10 min-Lan-ne hai-yal me-nil-xa hit-djit teit-tes-yai yī-nūk hai-so many. And he finished, then he went south.
yā-mil teū-k-qal nei-djōx a-teon-des-ne is-dō Liū hwiū-tel-dauw And walking while he thought, "I wish dog would travel
12 hai-yal teū-win-tcw en hai-yal-ūn aL-teit-den-ne hai Liū ō-le And he defeated. And he said, "That dog be-
14 nei-ya-te kūt tein-niū-yai hai-yal ūn-ka yī-nūk hai-ded-siū I am going." He got there. And he saw a dog was lying there
xon-ta kūt hai-yal-ūn hai xōn xō-liū-ke xoī-ū ye-na-te-de-qōt house on. And his dog under tumbled. him
16 yin-nel-git hai-yal-ūn hai xon-ta kūt da-sit-ten in-nas-dūk-ka-ei He was And that house on was lying got up. one
La-ai-ūx hai xon-ta-ne-en kyū-win-ket tse-Lit-tsō xon-ta Really that house used to be creaked, blue stone house.
18 xōl-tsai-tau* de hai xon-ta kūt da-sit-ten hai-yal-ūn hai yī-man-
Lion that house on was lying. And that Y man-

* A mythical animal which the Hupa identify with pictures of lions.
tū-wiñ-yai xōl-wil-dal kūn xōl-ts'ai-tau sil-len-nei hai-yal
tū-wiñyai with him too lion became. And
came along
a-xōl-teit-den-ne nō-liñ-ke kil-dje-xai-yō-lūw hai-yal-ūn dan
he said to him, "Our pets let them fight." And "No,"
tcit-den-ne yī-man-tū-wiñ-yai hai-yal-ūn a-xōl-teit-den-ne
said Yimantůwíñyai. And he told him,
xū-Le-đūn kil-dje-xai-wil-la-te hai-yal-ūn hai xō-liñ-ke ar-teit-
"To-morrow they will fight." And his dog he
morning
den-ne xū-Le-đūn da-na-ke-xon-tewa hai-yal-ūn kūt xū-Le-đūn
told, "In the paw the dirt up." And in the
morning
da-nai-ke-xon-tewai hai-yal-ūn hai yeū xon-ta kūt da-sit-ten
he pawed the dirt. And that over house on lying
one there
en in-na-is-dūk-ka a-nai-dū-wiñ-wat hai-yal-ūn hai min-niň-it
got up. He shook himself. And that by the
was one
xūn-dīn da-sit-ten kūn in-nas-dūk-ka-hit a-nai-dū-wiñ-wat hit-
sweathouse lying too when he got up shook himself.
entrance
djit xon-ta kūt-teciñ da-wil-tōn-ei yī-man-tū-wiñ-yai xō-liñ-ke
Then house on to jumped Yimantůwíñyai his dog.
hai-ya-hit-djit kūt kil-dje-xai-wil-lai de-nōw-kūt-teciñ xa-in-lin-
And then they commenced To the sky they
to fight.
net-yōt-dei hai-yal-ūn a-den-ne dūn-hwō-kya xō-liñ-ke me-
chased And he said, "Let us see his dog its
whose
tsel-lin na-ōl-ūw hai-yal-ūn yī-man-tū-wiñ-yai a-den-ne dūn-
blood drops first." And Yimantůwíñyai said, "Let
hwō-kya dōn xō-liñ-ke me-tsel līn nāl-ūw-te hai-yal-ūn dō-wiñ-
us see his dog its blood will drop." And a little
whose
sa-ai miL kūt na-iñ-xūt hai-yō xō-liñ-ke-ne-en hai-yal-ūn
while after dropped down that his pet used And
yī-min-tū-wiñ-yai xō-liñ-ke ūn-kya na-lit-dal min-niň min-nē-
Yimantůwíñyai his dog they saw coming his face half
along
djit tsēl-lin nō-wil-lin xō-wūn nūl-di-Lat yī-nūk nīn-nis-an-
way blood covered. To him he ran back. South world’s
nōn-a-diñ ūn hai kil-dje-xai-wil-lai hai-yal-ūn a-dit-dūn-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 yî-na-teñ sai-kit-dìn-âûn-ka yû lit he looked. Here on from the he was surprised to see smoke south.

2 tel-tcwen-xø-în hai-în kyû-wîn-ya-in-yan na-nan-âû-te a-nû-had become. And Indians were going When to become.

wes-de mil-lit-de tel-tcwen hai-ya-hit-djit-ûn na-tes-dî-yai anything its smoke grows. And then he started back, is becoming

4 nai-yî-na-teñ Lel-diûn na-wit-dal-lit-ûn-ka Lax na-xon-mil-back from To South- when he he saw without they were the south. fork came back reason xû-lûw hai-ûn hai sa-nan-din-te de-nû-hûl yî-man-ne-yit-de getting It was that they from us were ready. going away

6 hai-yaL-ûn xol sa-nan-den ded-de mûk-ka yî-na-teñ hai And with they travelled this on from the those him

ki-xûn-nai-ne-en tce-xûl-tcwe-dîn xoî-na-tel-weL hai-yal yis-kixkûm used to be. At Myth-place they camped. And next

8 xuû-hûit sa-nan-den xot-da-nal-wal-yai yî-man-yit-de men-na-morning they travelled. They started Across to they by boat. the north

nil-la-yai hai-ya na-in-dî-ya-yei yî-man-tû-wîn-yai hai-yal a-teûn-arrived. There came back Yimantû-wîñyai. And he

10 des-ne da-xwed-dik-kî-auw a-û-ne hai kyû-wîn-ya-in-yan na-thought, "How will it be, those Indians going nan-âû-te hai-yaL-ûn a-teûn-des-ne nin-nis-an min-nat te-së-to become?" And he thought, "World around I am
des-ne da-xwed-dik-kî-auw a-û-ne hai kyû-wîn-ya-in-yan na-thought, "How will it be, those Indians going nan-âû-te hai-yaL-ûn a-teûn-des-ne nin-nis-an min-nat te-së-to become?" And he thought, "World around I am

12 ya-te te-se-tcwit-te tcûw-xai na-dil-le-te tcûn-des-ne hai-yaL-ûn going. I am going to "Young they will they will thought. And become again,"

kût toit-tes-yai nin-nis-an min-nat toit-te-tcwit dik-gyûn-nû-hûl he went world around. He measured Here from us it.

14 yî-man-ne-yî-tsûn na-in-dî-ya-yei mil xoî-dû-wil-wauw a-ya-xûl-across to the west he came back, then they talked They about him.

toit-den-ne dû-tcis-tcweûûn hai wûn-na-is-yai is-dû da-xû-said, "He must not do that he is trying I wish some-to do.

16 hwe-e a-xû-dil-la tsûm-mes-Lûn ûn dû mit-tis toit-tes-en main-way we could do Woman it is never over he looks." Mai-with him.

yû-tel a-yan hai-ya-hit-djit-ûn toit-tes-yai yî-man-tû-wîn-yai yôtel* said that. And then he went Yimantû-wîñyai.

*The Hupa do not seem to be able to describe the maiyôtel. The Tolowa tell a similar story in which a Flounder girl entraps a man on the beach and takes him across the ocean.
tećuk-qal-lit ān-kya tsüm-mes-Lōn xon-na sit-tiń hai-yal-ān hai 
As he walked he saw a woman for him lying. And that 
along one 
mít-tis tećuk-qal ki-ye tećuk-qal-lit ān-kya tsüm-mes-Lōn sit-tiń 
over he Again as he walked he saw a woman lying, 
along 
hai-yal-ān hai-ya xōl tsū-wil-lan hai-yal-ān la-ai-ūx xōl 
And there with he dallied. And really with her 
hai-yaL-uffil hai 
she turned over. Across to the north with in the water she 
him floated back.

hai-yal-ān dō-nas-dil-len-nei hai tećū-wxai na-dil-le-te-ne-en 
And it did not happen that young was going to happen.
dik-gyūn nō-hōl yit-de-yi-man na-na-is-ya-yei hai-ya-hit-djit-ān 
Here from us north and he went back over. And then across 

ki-ye na-tes-dī-yai dea-xō-ta yī-nūk nō-tal-a na-in-dī-yai hai-ya 
again he came back here. South of Big he came back. There 

Lagoon tai-kyūw nō-na-nīn-an xon-ta nō-na-nīn-an me tećit-dīl-yē 
sweathouse he placed. House he placed in to dance. 
a-den-ne dik-gyūn tećit-dū-wil-yē-il-te da-xōk au-win-net-de 
He said, "Here they will dance in some way if it happens. 
ta-nan ta ya-win-na-wit-de dik-gyūn tećit-dū-wil-yē-il-de nin- 
10 Water too if it raises up, here if they dance 
tećū me-na-tcwil-liit-te hai-yal-ān yī-man-ne-yī-de na-in-dī- 
down it will settle. And across to the north he came 
yaa-yei hai-ya-hit-djit-ān ki-ye wūn xoi-kyūn na-nañ-ya dea- 
back. And then again about it his mind studied. "This 
xō-ta a-toon-des-ne hwin-nat na-nan-deL-te tes-towin-ne-en-tečiń 
place," he thought, "in my they will Where I was brought up 
presence become. 

na-tes-dī-yai-te hai-ya-hit-djit-ān na-tes-dī-yai xoń-xauw-dīn na- 
I will go back. And then he came back. Xōńxauwēni* he 
in-dī-yai xoń-xauw-dīn ke-lūw e-nañ xō-ūt di-hée-e dō-yīl-tsīs 
got back. Xōńxauwēni jealous lived. His wife nobody saw. 

man hai ān hai xoń-xon-tau min-nat lit-tećūw tet-meL hai ān hai 16 
That was the his house around sand scattered. That it that 
one 
dī-hēō ki-yats ta ye-e-il-tōn-xō-lan xa hai-ya ya-ex-xūs-xō-lan 
some birds too used to jump in. Right there they fell over. 
tsōl-lin hūń mis-sa-ka-ta tsee-na-il-liń-xō-lan hai-yaL yi-man-tī- 
18 Blood only their mouths used to run. And Yimantu- 
out of 

*A place on the Klamath.
hai-ya-hit-djit-ùn ye-teù-wiñ-yai na-te-tse hit-djit-ùn ye-teù-wiñ-
And then he went in. He opened Then he went the door.

yai La-ai-ùx kiñ-xùts tein-nes-dai hai-yaL-ùn tai-kyùw me miL in. At once beside her he sat down. And sweathouse in from

toe-na-in-di-yai xoñ-xaùw-diñ ke-lùw hai-ya-hit-djit-ùn da-wit-
came out, Xoñxauwedîn jealous And then as he man.
dal-lit ùn-kya kyù-win-ya-in-yan ye-win-ya-ye-xō-lùn na-te-
was he saw a person had gone in. The door coming

wits-tse hai-yaL-ùn ye-na-wit-ya-hit ùn-ka kyù-win-ya-in-yan was open. And when he went in he saw a man
hai xo-ùt miñ-xùts yañ-a hai-yaL-ùn xon-na-diñ tein-net-en his wife beside sitting. And in his eye he looked.

hai-yaL-ùn La-ai-ùx tsit-dùk-a-na-we* me-teiñ na-na-kis-le toe-
And at once his quiver in he felt. He niñ-yös yi-man-tù-wiñ-yai a-den-ne dau hai en hai-yaL-ùn pulled Yimantâwîñyai said, "Not that one." And out one.

kì-ye na-La toe-niñ-yös kì-ye yi-man-tû-wiñ-yai a-den-ne dau again another he pulled out. Again Yimantâwîñyai said, "No."
yù-diñ-hit-ùn a-tiñ tee-niñ-yös La-aists nön-di-yan hai-ya-
Finally all he pulled out. Just one was left. And

hit-djit-ùn hai toe-niñ-yös xoñ-xaue-diñ hai-ya-hit-djit yi-man-
then that he pulled out (name of arrow). And then Yiman-
tù-wiñ-yai a-den-ne hai-ye dûn hai-ya-hit-djit-ùn a-den-ne heis-
tâwîñyai said, "That is And then he said, "My the one."

sa-kiñ-its hai-ya-hit-djit-ùn xoñ-sa-kiñ-its xoñ-xauw-diñ ke-lùw mouth And then in his mouth Xoñxauwediñ jealous shot in. he shot. man

a-fen La-ai-ùx yi-man-tû-wiñ-yai ya-wit-qòt min-sit-da kai tec-
did it. At once Yimantâwîñyai tumbled. Smoke hole through

in-dûk-qòt a-din-na-tau xoñ-xauw-diñ mit-ta hit-djit xoï-na-
he tumbled Not knowing it, Xoñxauwediñ over. Then he came out.

xo-wil-yan hai-ya na-wit-qòt fûn-tcwiñ kis-xûn-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.
And then he drew out those elder sticks. They all were burned through. That point he put in That he made that medicine. And he went on. His mouth.

teg-tcwen Lō-dimendj* hai na-tse-din ha-ya-hit-djit-ūn hai grew Lōdimendj where he rolled. And then that sa-wil-lai hai na-is-tcwen hai ki-ma-ū hai-yaL-ūn tcit-tes-yai he put in That he made that medicine. And he went on. About that place he came back. Woman he saw had tewin-xo-lūn xō-is-dai kūn-na hai-yal-ūn tcit-tes-yai dea-xō-ta grown, man too. And he went on. Here mis-kūt tcin-nin-yai hai-yal-ūn kūn-xō-is-dai tsūm-mes-lūn hil. Misātūt he came. There he saw man, woman both na-teL-dite-tcwin-xo-lūn ta-kim-miL-diūn lūn-lūn heō-ūw na-teL-had grown. Takimitidiū several had dite-tcwin-xo-lūn hai-yal yi-nūk tcit-tes-yai tel-diūn tcin-nin-grown. And south he went. Leidīn he ya-yai hai-yai kūt na-nan-deL-xō-lan kyū-wiū-ya-in-yan hai-yai arrived. There had become Indians. And miL yi-nūk tcit-tes-yai xon-teL-tecit-diūn yī-dā-tein tce-nin-yai south he went. Xontetteitiū north of he came out. hai-yal-miL hai-yai na-wiL-yeuw kīn-ai-gyan mūx-xa na-na-kis-ле 14 And there he rested. Pipe after he felt. tee-nin-an hit-djit mūK-kūt da-teL-wiū-en† hai-yal-ūn deō yi-nūk He took Then on it he put fire. And this south it out. Way teit-tei-in-hit ūn-kya yeū yi-nūk da-ya-wiū-a-ye hai-ya-hit- when he looked he saw way south some one fishing. And djit-ūn xō-tein tcit-tes-yai nil-lin na-nin-yai mēuf dō-na-xo- then to him he went. The creek he crossed when, he was len-nei hai-yal-ūn xō xa-nū-win-te tal-kait heūn kī-xak dō-xol-18 gone. And in he looked Board only. Net was vain for him.

*Hypericum formosum var. Scouleri.
†He smoked.
Salmon scales were everywhere in vain.

And everywhere in he stepped.

And his belt he untied himself.

And in the water that whirlpool he stepped.

And then to him came. And to him he spoke. Did not his in he speak. And every mouth way.

He found salmon its heart did it. And then that salmon out.

And then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.

Then the water struck. At once water under South xō-wes-en-nei hai-yu ūn-kya ya-na-wiñ-a-ye xōn min-na-kit-del-one could see. There he saw sitting down, fire a leg each.

And there had grown lan kit-tsa-it-kai hai yī-na-tei̇n tsis-lin-te hai-yal a-xōl-teit-Bluejay† who Wintun would And she said become.

And he threw him He burned up. in the fire.

Did not his in he speak. And every month way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.

Then the water struck. At once water under South xō-wes-en-nei hai-yu ūn-kya ya-na-wiñ-a-ye xōn min-na-kit-del-one could see. There he saw sitting down, fire a leg each.

And every mouth way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And he threw him He burned up. in the fire.

Did not his in he speak. And every month way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.

Then the water struck. At once water under South xō-wes-en-nei hai-yu ūn-kya ya-na-wiñ-a-ye xōn min-na-kit-del-one could see. There he saw sitting down, fire a leg each.

And every mouth way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.

Then the water struck. At once water under South xō-wes-en-nei hai-yu ūn-kya ya-na-wiñ-a-ye xōn min-na-kit-del-one could see. There he saw sitting down, fire a leg each.

And every mouth way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.

Then the water struck. At once water under South xō-wes-en-nei hai-yu ūn-kya ya-na-wiñ-a-ye xōn min-na-kit-del-one could see. There he saw sitting down, fire a leg each.

And every mouth way.

He found salmon its heart did it. And then that salmon out.

Then there had grown lan kit-tsa-i11-kai hai-ya-yi-na-tcifa tsis-lin-te hai-ya a-XoL-tCit-Bluejay† who Wintun would And she said become.

And then that salmon out.
kit-tsa-iL-kai a-den-ne aL kyū-wiŋ-yūn-il ūn* yi-man-tū-wiŋ-yai
Bluejay said "Yes, you ate along?" Yımantawiŋyai
a-den-ne hei-yūn hai-ya-hit-djit-ūn na-tes-di-yai ded màk-ka yin-
said, "Yes." And then he started back this on from
na-teiŋ xon-teŋ-me xoī-nal-weL hai-ya-hit-djit-ūn na-tes-di-yai
the south. Xontelme he stayed And then he came back.
over night.
LeL-diŋ xoī-nal-weL yis-xūn-hit na-tes-di-yai hai-ya-miL-ūn 4
LeLdiŋ he stayed The next he came on back. And
over night. morning
xō-wūn-kūt yin-na-teiŋ hai-yaL-ūn miL-na-xō-wūn-we hai-yaL-ūn
Xowankut from the south. And he felt sleepy. And
a-teiŋ des-ne dik-gyūn hwik-kyō-wūn hai-yaL-ūn hai-ya teiŋ-
he thought, "Here I am going And there he
to sleep.''
nes-ten xa tin mū-wa hai-yaL-ūn xoī-kyū-wiŋ-an hai-yaL
lay down right trail its edge. And he went to sleep. And
tee-in-sit hai-yaL-ūn kyā tiŋ-ā-is-das-tse dō-he kit-teiŋ nō-na-
he woke up. And he felt very heavy. Could over he
not
in-dī-tsū hai-yaL-ūn ki-ye na-xoī-kyū-wiŋ-an ki-ye tee-in-sit-hit
roll. And again he went to sleep. Again when he
woke up
ūn-kyā da-ūn-hwōw xō-mit a-nūL-kyō hai xoī-miL-ne-en xō-tīs 10
he saw so large his belly had swollen. That his belly over
used to be him
ya-na-me-da-a hai-yaL-ūn a-din-nat teit-te-te-en sai-kit-diŋ xal-
loomed up. And around he looked. He saw had
himself
a-xōL-ūn kit-tūn-dūn-qōte hai-yaL-ūn hai teṅ-wiŋ-al hai-yaL 12
grown up its-leaves-sour.† And that he chewed. And
La-ai-ūx nai-xōn-nū-wiL-hwōn hai mik-ki-ma-ū na-is-tewen
at once it cured him. That everybody's he made.
medicine
de-dit-de mit-xōs-sat-an in-na-is-dūk-ka hai-yaL-ūn a-den-ne 14
He found he had been He got up. And he said,
poisoned.
hai-dēd Lō kyu-wiŋ-ya-in-yan mit-Lō-we-te hai-ya-hit-djit-ūn
"This plant Indians their medicine And then
will be."
nə-tes-di-yai tee-xōL-tewe-diŋ na-in-di-yai hai-ya xoī-nal-weL 16
he went back. Myth-place he got back. There he spent
the night.

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

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

Y̓imantūwiy̓ai.—Creator and Culture Hero.

It was at Tc̓xoltewiḋi that 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 K̓ix̓unai 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 K̓ix̓unai had it in his keeping. He had all the deer confined inside of a mountain through the side of which was a door. Y̓imantūwiy̓ai, 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 K̓ix̓unai 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 K̓ix̓unai. Then Y̓imantūwiy̓ai said, "I am hungry for fresh venison, I am tired of dry meat."

The K̓ix̓unai went to secure the deer and Y̓imantūwiy̓ai 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 Y̓imantūwiy̓ai 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 K̓ix̓unai had brought in the deer, Y̓imantūwiy̓ai said, "I am going out to swim because I am going to eat venison."* As he passed out he took down his

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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 Kixunai had come into existence they were eating venison.

When Yimantuwi'nyai came back to Tcoxoltewedin 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 Yimantuwi'nyai 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 Yimantuwi'nyai 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 Yîmantûwiñyai 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 Têcoxoltewedîn. Salmon's grandmother came on to Hupa following her fish. She still comes in the fifth month.

Yîmantûwiñyai 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. Yîmantûwiñyai wanted in someway to meet them. Picking up a stick he wished it would become a canoe and it did. Then he wished for a lake and the lake was there. Putting the canoe in the water he transformed himself into a child and seated himself in it. At earliest dawn the women came along and saw him there. They started to catch the canoe and secure the baby, but the boat avoided them. They made the circuit of the lake wading or swimming after it. When they were about to catch it, the water broke out of the banks and they failed. They went back and lived where they had before. Yîmantûwiñyai 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 waterfall 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 Takimit'din 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 Yimanit'wiinyai. The Kixunai danced in the large house circling around the fire. "Let me find a dancing place," thought Yimanit'wiinyai. 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 Misküt he called again, "Water." It did not appear. There he made the place for the final dance. Then he went back to Takimit'din. 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 Misküt. "That way it will be," he thought, "if disease comes." Then he went south until he came to Leldin.†

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 Yimanit'wiinyai. "Push the load on me," said Yimanit'wiinyai sitting under it. When he pushed it on him he untied the strap. Yimanit'wiinyai jumped out and the pieces stuck up in the ground right where he had been. Yimanit'wiinyai 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. Yimanit'wiinyai said, "Come, it is your turn." "No," said the old man. "Anyway," he said, "come let me push it on you." "No," said the old man, "nobody pushes it on me." Never-

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*The narrator explained that the noise of the village was so great as to affect the birds.
†Compare xxiv. For an account of this dance compare Life and Culture of the Hupa, p. 82.
theless Yímantúwiñyai threw him under it and pushed the load on him. They stuck into him cutting him all to pieces.

Going on to the south he saw someone trying to catch passing travellers with a hook. When Yímantúwiñyai came where he was, he grasped the hook and allowed himself to be drawn quite close; then he let go. The old man said as the other had, "I always catch them, this one I did not catch." Yímantúwiñyai standing facing him said, "Come, let me catch you."

"No," said the old man, "nobody helps me hook." Nevertheless Yímantúwiñyai took the hook out of his hand and caught him. "People will travel the trails in safety," said Yímantúwiñyai. "There mustn't be those who eat people."

As he went on walking toward the south he saw someone making a seesaw* by the roadside. When Yímantúwiñyai came there he caught the pole with which the person was seesawing, causing him to jump off. "Sit on it for me," he said. Yímantúwiñyai sat on it. He untied the lashing, but Yímantúwiñyai jumped off in time. Yímantúwiñyai stood facing him. That one, who also was blind, felt around for his supposed victim saying, "I always catch them, this one I didn't catch." "Come," said Yímantúwiñyai, "let me seesaw with you." "No," he said. Nevertheless Yímantúwiñyai put him on it and untied the lashing. He was cut to pieces. That was because the seesaw was made of obsidian. "The creaking of trees as they rub together you may become," he said. "There must not be those who eat people."

As Yímantúwiñyai went along he was surprised to see someone splitting logs. He thought to himself, "I will go where he is." When he got there he said, "Old man are you splitting logs here?" "Yes," said the old man. That one too had no eyes. "I am trying to split here," he said, "but it won't split for me. Come, jump in the opening for me." "Yes," Yímantúwiñyai said. When the blind man had set the wedge he pounded the log open. Then he said, "Come, get in between." Yímantúwiñyai got in but jumped out to one side as it sprang to after him. "Dûl" it rang out. Yímantúwañyai stood

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*This is said to have been a primitive means of amusement among the Hupa. Only one person sat on the seesaw at a time. The other worked the pole up and down with his hands.
facing him. Then the old man took a big basket-pot and set it under to catch the blood. Yimantūwīnıyai stood watching him. Then he set the wedge again and pounded the log open. He felt around saying, "I always catch them, this one I didn't catch." "Come, you do it," said Yimantūwīnıyai. "No, I never do that way," he said. Nevertheless Yimantūwīnıyai pushed him in and let it spring to upon him. "You may become a borer and live in trees," he told him. "There must not be those who eat people. When they are going to build a house they may split logs but they must not kill people this way."

As he went walking along he heard laughing. Farther along he saw a fire blazing. He went and stood there. No one was about. He looked around but saw only soaproots scattered there. Someone pushed him toward the fire but he jumped over it. He felt himself pushed toward the fire again. Finally he was tired out with jumping. Then he picked up the soaproots which were scattered about and threw them into the fire. "A-lo-lo-lo" they said. He found out that the soaproots were accustomed to eat people. "Become food," he said. "There must not be those who eat people." Then they became soaproots.

As Yimantūwīnıyai was walking along toward the south he saw three women coming carrying loads. When he met them he said, "Without food I have come." They gave him some bulbs which he ate and liked very much. He ran back and by going around got ahead of them again. He defecated there and said to the faeces, "Become Yurok." The Yurok went along with him. When he met the women again he said, "They are traveling without having eaten." The women left food for them. Finally in this manner he ate up all the food they were carrying. He made there every kind of language, Karok, Yurok, Shasta, Tolowa, Mad River, Southfork, New River, and Redwood; so many he made.*

He went on toward the south where he saw a house. When he went in he saw a kinałdān girl sitting there. She got up and gave him nuts of the sugar pine and hazel to eat. While he was eating he became thirsty. The girl took the basket-bucket and went to bring water for him. When she had gone Yimantū-

*Compare Dixon, Maidu Myths, p. 61.
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. Yímantúwiñyai, 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 kinaLdún girl. As Yímantúwiñyai 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 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 Yímantúwiñyai 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 Yîmantûwiîyai. He was frightened and flew away. Larger woodpecker did that and then yellowhammer. This time Yîmantûwiîyai kept quiet. He pecked until a chip flew off. Then largest woodpecker jumped on and pecked until he pecked it open. In that way Yîmantûwiîyai 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."* Yîmantûwiîyai 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. Yîmantûwiîyai'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 Yîmantûwiîyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yîmantûwiîyai, "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 Yîmantûwiîyai'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 Yîmantûwiîyai agreed. Soon the host's pet dropped down dead. Yîmantûwiîyai'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 Yîmantûwiñyai 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 Leldîn he found the Klxufnai preparing for a journey. They were going to the world across the ocean northward. He traveled with them down this way toward Hupa. At Tcîxol-tewedîn they camped. In the morning they started out in boats and went across the ocean to the north. Yîmantûwiñyai went back with them.

Then he thought, "How is it going to be with the Indians who are to appear?" "I am going around the world," he thought, "and measure it. They will renew their youth."† He started around the world to measure it. When he got to the place west of us on the other side, The Maiyôtel began to talk about him. "He must not do this thing he is attempting," they said. "I wish someway we could stop him. It is women that he can’t resist," said the Maiyôtel. As Yîmantûwiñyai 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

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*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 Xoñxauwedîn 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. Yîmantůwiñyai 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 Yîmantůwiñyai. He pulled out another. “No,” said Yîmantůwiñyai. Finally he had pulled out all but one. Then he pulled out the xoñxauwedîn arrow.† “That is the one,” said Yîmantůwiñyai. “Shoot into my mouth.” Then the jealous man shot him in the mouth. Yîmantůwiñyai 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 Tc5xoltcwedîn. He saw a man and a woman had grown there. He came up the Trinity to Miskût. He found again a man and a woman. At Takimitdiin several had grown. He went on south to Leldîn. There Indians had come into existence. He went on to XonteLteitdiin. 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. Yîmantůwiñyai 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

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*The glance of his eye killed ordinary men.
†This had an especially poisonous arrow-point which Yîmantůwiñyai wished to get away from the monster.
‡Hypericum formosum var. Scouleri.
§Compare xlv.
and stepped into the water. Entering the eddy he struck the water with his belt. Then he could see under the water. Toward the south he saw someone sitting with one leg each side of the fire. He went to him and addressed him. He did not reply. Everyway he spoke to him but failed to get an answer. Then he threw him into the fire. He burned up. That was salmon's heart. Ylmantiiwifiyai 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 Yiman-tūwiñyai 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 Yiman-tūwiñyai. "Did you eat along with them?" asked bluejay. "Yes," said Yiman-tūwiñyai.

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 Teóxōtewediñ where he spent the night. The next day he went back across the ocean to the north where he became lost from men. He went to his grandmother† and said: "I have made the medicines for Indians."

* Oxalis Oregana.
† This is the first mention of Yiman-tūwiñyai'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 Yiman-tūwiñyai.
II.

Xaxowilwał.—Dug-from-the-ground.*

They were told that the maiden used to dig. And the grand-mother used to tell "Two-stalked one doesn't dig."

And she told me, "One mustn't dig."

And she went to digging. And she thought, "I will take one out."

And she had taken then she heard a baby. And she ran to the river. She came along it with "mother". And she heard then after her crying, "One can't take a baby."

And she had run up on the other shore it tumbled. And she ran to the house. She had run up then on this

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* 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 Takimitdiñ. The story was finished by James Anderson, a man about 55 years old, a native of Medildiñ.
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teĩn kya-teĩl-tewe-tsũ hai-yal-ũñ ye-na-wil-lat mit kût min-
side it crying she heard. And she ran in then back of

2 dai kya-teĩl-tewe-tsũ La-ai-ũx na-nes-dai hai-yal-ũñ xon-ta-
the it crying she heard. At once she sat down and on the

kût da-wit-qõt-tsũ hai-yal-ũñ min-tsit-da kai ye-wit-qõt
house it tumbling she And smokehole through it fell.

heard.

4 hai-yal-ũñ nas-dãk-qõt hai-yal-ũñ hai dõ-kyũ-wil-le ya-wil-
And it tumbled And the old woman picked it about.

ten hai-ya-hit-djit-ũñ xea-kai ye-na-wil-ten hai keL-tsan ẽ* up. And then cradle she put it in. The maiden it was

6 yõn din-nũñ ya-na-wiĩn-ai dõ-na-ted-en hai mite-dje-ẽ-din
back facing sat down. She did not That baby

of house look around.

dõ-nel-en hai dõ-kyũ-wil-le hwa-ne mal-yeũw-ai-il-lũ hai-ũñ
she did not The old woman only took care of it. And

look at.

8 min-ne-djõ-xũ-mit hai mite-dje-ẽ-din ya-ta-aei yũ-dũn-hit
after a time the baby commenced Finally to sit up.

nas-ya-yeĩ yũ-dũn-hit yit-dite-tcwit mel-kyũ-wei hai-yal-ũñ
it commenced After a to shoot it was big And

to walk. while enough.

10 dõ-kyũ-wil-le tsit-tiĩ wũn-na-is-ya hai-ũñ ki-yats yis-se-tele-
old woman bow made. And birds he

commenced

wen-nei a-tiĩ-kaũn-te eũ kût tce-set-wen hai-ũñ hai
to kill. All kinds it was he killed. And the

12 keL-tsan dõ-teĩn-net-en hai mite-hwõ hwa-ne wai-it-tũw
maiden never looked at The grand-
only he always gave

mother

hai di-hour yis-se-ii-wei hai xwũn-tcwĩn eũ xũ-Le-dũn-dũn
whatever he killed. The mother it early in the

14 tce-in-nauw-wei dai-hwõ-xũ-xũw lax xa-a-tiĩ-win-te hai-ũñ yũ-
used to go out somewhere. With she always And

out did that.

reason 

dũn-hit xũ-is-dai tsis-le-nei hai-ũñ hai xwũn-tcwĩn e-il-wil-
finally a man he became. And his mother at

*Used to show contrast.
hit-djit na-ne-it-dauw dit-tsik da-ûn-hwôw-ai-kin-te* tein-ne-
dark used to come Acorns so long she always
back.

ú-wûw hai-ûn min-nê-djô-xô-mîl hai kûn-teû-wil-tcwil a-teen-
brought And finally the young man thought, back.
des-ne na-xôt-dû-wes-in-te dai-dôx-xoik-ke-auw-ûn mîl tein-

"I am going to what place from she watch her
ne-û-wûw hai dit-tsik hai ker-tsân en a-teû-in-ne hai hwe 4
always the acorns." The maiden it always "The I brings
was thought,
mîl ne-iûw-wûw-diûn mit. tein-nîn-win-dete dit-tsik hwix-xai
from bring place from if he will bring acorns, my boy
xôL-den-ne-e-te hai-ûn min-nê-djô-xô-mîl a-teon-des-ne 6
I will call him." And after a time he thought,
de-de-ûn xô-wût-xô-wes-yûn-te hai-yal-ûn kût xû-Le-dûn-diûn
"This time I will watch her." And early in the morning
xô-wût-teû-xô-wes-yan hai-yal ûn-kya kût tei-nîn-yaî hai-
he watched her. And he saw her come out.
yal-ûn La-ai-ûx dûk-kan yî-dûk teît-tes-ya-yeî hai-yal-ûn
And at once the ridge up she went. And
xô-ka teît-tes-yaî teex-xôt-dit-ten-en hai-yal hai-ya yî-dûk 10
after he went watching her. And there up her
xa-is-yaî hai-yal-ûn kîk-kiû-ne kîs-xan mim-kiûn-dîn tein-niû-
she went. And dry tree standing its butt when she
ya-hit ke-is-yaî-yeî hai-yal-ûn hai kîk-kiû-ne xôL-teû-tcwên 12
came to she climbed And that dry tree with her grew up.
de-nôw-kût-teûn hai-yal-ûn hai kûn-teû-wil-tcwil na-tes-di-yaî
over the sky. And that young man went home.
hai-yal-ûn a-teon-des-ne yis-xûn-de hwe na-sè-te hai-yal-ûn 14
And he thought, "Tomorrow I will go." And
kût wil-wêl mîl na-in-di-yaî kût teîn-niûn-en dit-tsik hai-
dark after she came back. She brought acorns.
yal-ûn kût yis-xûn-hit teît-tes-yaî teîn-niûn-yaî hai kîk-kiûn-16
And in the he went. He got to that dry tree
morning
kîs-xûn-dîn hai-ya-hit-djît-ûn kût ke-is-yaî hai-yal-ûn kût
standing place. And then he climbed up. And
xôL-teû-tcwên hai-ûn de-nôw-kût xôL-xas-tcwên-neî hai-yal 18
it grew with him. And to the sky it grew up. And

*Measured on the narrator's finger.
ûn-kyā tin nin-ā hai-ya-hit-djit-ûn hai mûk-kai teit-tes-yai he saw road was And then it on he went. there.

2 teûk-qal-lit ūn-kyā kis-xûn kin-nes-tan hai-yal-ûn ke-is-yai As he walked he saw standing Tan oak. And he climbed along hai kin-nes-tan hai-yal-ûn hai-ya da-ya-wes-sa-ai-that Tan oak. And there he sat down. Soon

4 miî ūn-kyā Lō-xot-tū-wis-sîn-il-tsū sai-kit-dîn ūn-kyā teit-after he heard laughing along the road. He was to see surprised tin-dîn. ket-tsûn* hai-yal-ûn tein-te-deL† a-tin-diî-mîl tein-coming maidens. And they got From every they there. place

6 niî-yai hai-yal-ûn kût kya-da-ne-xô-win-sen hai-ûn a-tin-ne came. And they commenced to pick. And all of them il-nê-djit ya-wit-dite-tewen hai me kya-da-ne hai-yal-ûn divisions had made which in they picked. And

8 kyû-wiî-yan xot-da-it-kas hai-yal-ûn a-ya-den-ne xa-ûl-le acorns he threw down. And they said, "That is right, kis-tai-tewîn hai-yal-ûn Lû-wûn a-den-ne xa-xô-wil-vaL tsan Bluejay." And one of said, "Dug-from-the ground might be." And

10 hai-yal-ûn ki-ye Lû-wûn a-den-ne xûn-naiî xa-xô-wil-vaL And again one said, "Dug-from-the ground tein-dôûn Lâ-ai-ûx dô-teû-xôn-iL-in-te-ne-wan hai-yal-ûn na-they say really you can hardly look at." And

12 niî a-dû-wen-ne a dô-tein xô-nêL-in-teL hai-maîn ded-de two said, (Excl.) "They I can't look Always this say at him. qalîs xôn-ne-iLw-en hai dûn kût dô-teo-xôn-iL-in-te tein-ne-walk- I am accustomed That it is one can look at hardly." ing to look at.

14 wan hai-yal-ûn a-ya-den-ne hce-en xôn-nêL-in-te hai-yal-ûn And they said, "I can look at him." And na-na-wit-yai Lâ-ai-ûx ya-xot-tûk ya-nîn-yai hai-yal Lâ-ai-ûx he came Really between the he walked. And really two

*One of the few plural noun forms in the language. The singular is ket.-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-nių na-na-ya-wil-lai dō-he-ya-xōn-neL-en hai-yūk niįn-xa-
their faces they turned down. They could not look so good-
at him

tein-ne-wūn hai-yar-ūn 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-eň dō-xō-liň-xōn-ne-dil-en hai-ya-hit-
who said, "We can't look at him." And
djit-ūn hai kit-la-xūn eň kūt teis-sel-wen hai a-teō-in-ne 4
then the deer that he killed which she thought, one
hai teis-sel-win-detc hēim-mite-dje-ē-din xōL-den-ne-č-te kya-
"That if he kills my child I will call him." He
da-wen-ne hai xwūn-twin mik-ky-a-da-ne-e me hai-ya-hit-
picked the his mother's picking place in. And
acorns
djit-ūn na-tes-dī-yai na-in-dī-ya-yei kin-tečw-hwik-kūt ye-teč-
then he went home. He got back to Kintcehwikūt. He
wiň-en hai dit-tsik da-ūn-hauw-ai-kiň-te hai-ya-hit-djit-ūn 8
brought the acorns so long and then
in
xō-xai mit. Liń-win-ten-nei hai-ūn xa-a-in-nū hai-ūn min-ne-
er boy with she called him. Then he always And after a
did that.
djō-xō-miň a-den-ne xon-ta na-sē-te hai-yal-ūń dō-kyū-wil-le 10
time he said, "Houses I am And the old woman
a-den-ne xa hai-ya-hit-djit-ūn hai dō-kyū-wil-le tse-Lit-tsō
said "All And then the old woman blue-stone
right."
tsīL-tiň wūn-na-is-ya tse-Lit-tsō na-tses tse-Lit-tsō miň-kit-
bow made, blue-stone arrows, blue-stone shiny
tūk-kūte tais-tsē kūn-na xōıt-tsel kai nō-niň-kait hai-ya-hit-
stick, sweat- too. His along he pushed And house
biceps
wood
djit-ūn xoň-a-na-dū-wil-lau hai-ya-hit-djit-ūn kūt teit-tes-yai 14
then he dressed himself. And then he went
yī-dūk-a-tō-me-tečiň hai-yal yī-dūk-a-tō-me-tečiň tce-niň-ya-yei
eastern water toward. And eastern water he came out to.
den-tečiň tein-niň-ya-yei hai-ya-hit-djit-ūn kūt tce-nin-tan 16
This shore he came to. And then he took out
hit-djit-ūn teit-te-tō-yōs mo-dil hai-ya-hit-djit te-tečū-win-tan
and then he stretched a canoe. And he put it in the
water.
hit-djit yi-man xo-teiũ ye-wit-kait tsel-ne-wan hai me-dil
Then across toward he landed. Red obsidian that canoe.

2 hai-yal-ũn hai xo-teiũ ye-wit-kait-diũn ye-teũ-wiũ-ya-diũn min-
And the toward landing place in entering the him
niũ-kũt da-kit-kis miũ kyũ-wiũ-ket hai-yal kũt yi-man
bow on he put his then gave a creak. And across hand

4 ye-wit-kait hai-ya-hit-djit-ũn xo-na-diũn xa-is-yai xo-te min-
he landed. And then house place he went Right in the up.
ne-ďjit sa-ũn hai xo-na tse-Lit-tsũo hai xo-na tũ-ne-wan
middle stood the house. Blue-stone that house. Black obsidian

6 kyũ-wiũ-tel miũt-daik hai xo-na hai-ya-hit-djit-ũn ye-teũ-win-
was paved outside that house. And then he went
yai hai-ya-ũw-xo-ũ-yi-duũ huũ-wũn-dan sa-a xo-xa teũ-in-te miũ*
in. Up that way, "My son-in-law long for you will with. time him look"

8 hai-yal-ũn kũt hea na-nat-yai hai-ya-hit-djit-ũn kũt Le-ũn-
And already sun was down. And then gathered
dũ-yai a-tin-diũ-miũ min-Lũn Lit-Lũn xo-ũn me-la kit-tũk-
back from all places. Ten brothers he saw Some shinny there were.

10 kũt-ũn-xo-ũn me-la kiũ-miũ na-kit-diũ-xo-ũn me-la kyũ-
had been playing some kiũ had been playing some
he saw,
wũn-nai-diũ-xo-ũn-xo-ũn me-la kyũL-kis-xo-ũn-xo-ũn me-la
hunting had been he saw, some spearing salmon had been some
he saw,

12 naũ-ke-its-xo-ũn-xo-ũn tis-miũ min-niũ-miũ Le-ũn-lũ† hiti ŭt-
shooting at mark had been Eagle and Panther both were
he saw.
en-xo-ũn hai-yaL-ũn a-ya-xoũL-teit-den-ne deůx-xoLũn hwil-
married he And they said to him, "You here, my saw."

14 la-tième hai-yaL-ũn hei-ũn teit-den-ne dan nei-yai hai-ya-
brother. And "Yes," he said, "a while I came." And in-law."

* 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-ún kút na-dū-wil-tcwan xoi-ye wiñ-xa kyū-wit-qót then it was supper time. Before they put a basket him
me mīl-kyō-xait mit-tsiñ hai kyū-wín-ya-in-yan dō-sai-xauw in dentalia its meat. That Indians can't swallow.
hai-yarl-ún xoñ nax me tein-net-yan hai-yarl-ún a-ya-xon-
And he two in ate up. And they thought
des-ne a-kit-tis-seox ā-in-te hai-yatl-ún kút nō-din-nil-tcwan of him, "Smart he is." And they finished supper
hit-djit-ún kút tce-te-del tai-kyūw mit-teiñ hai-yal-ún kút tce-
then they went sweathouse toward. And went
niñ-yai xoñ kún tai-kyūw mit-teiñ hai-yarl-ún xū-Tei-e-imit. out he too sweathouse toward. And at midnight
tō-teiñ na-me-tes-yai tō-diñ tce-niñ-ya-hit ún-kya hai-yūw-xoi to the to swim he went. At the when he got he heard that way
river yī-da-teiñ mit a-xōl-teit-den-tsū tais-tsē eñ dō-xō-liñ de-dōx
down with he heard say "Sweathouse is gone." "Around wood here
kūt eñ kyū-wín-ya-in-yan xa-a-in-nū dō-yit-tsīs tais-tsē dik-
it is people always do One never sweat-
sees house wood
gyūn yin-nāk-kai-yī-dāk hea-ne eñ tais-tsē teū-na-hwin eñ here. To the southeast only there sweat-
that. Mink it house was
wood.”
hai a-ne hai-yarl-ún añ xōl-teit-den-ne a-xōl-teit-den-ne who said it. And, "Yes," he said. They said to him
min-Lūñ tai-kyūw sa-an hai-ta añ xōl-teit-dū-win-net hai-
ten sweathouses stand-
ing. To all, "Yes," he kept saying. And
ya-hit-djit-ún a-tiñ xōl-teū-xō-wil-lik hai-dait wūn-nō-xōn-
then everything he told him that he is going to
nīr-tin-te hai-ya-hit-djit kūt tai-kyūw-dīñ xa-na-is-dī-yai get him to do. And then sweathouse he went up.
place
ye-na-wit-yai hai-ya-hit-djit xō-lūk-kai tes-yai mīl tce-niñ-
He went in. And dawn it had then they went come,
yai tais-tsē mūx-xa kút xoñ a-xōl-teit-den-ne nax tin il-
out sweat- after, as he had told him. Two roads
house wood
wai-wín-a La dik-gyūn nō-hōl yit-de-yī-dūk La dik-gyūn forked. One here from us northeast. One here
yi-nûk-kai-yit-dûk hai-ya-hit-djit-ûn hai tin il-wai-wîn-a-dîn southeast. And then the road forking place

tein-nîn-yai hit-djit a-dit-tsel kai tee-nîn-yôs hai tais-tsê he arrived. Then his biceps along he pull out that sweat-

house under wood.

hai-ya-hit-djit-ûn ya-na-is-kîl hit-djit-ûn min-Lûn tsis-loi hai-
And then he split it. Then ten he made And bundles.

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

ûn hai na-in-dî-ya-diû xôts-tsîn-ne-wan nô-nîn-an La-ai-ûk the he got back place carefully he put it Really down.

a-tin-diûn wil-dir-ei hai-ya-hit-djit-ûn a-tin-diûn La mit-da-
evety place shook. And then every place one to its mouth

nîn-an min-Lûn tai-kyûw hai-ya-hit-djit-ûn a-tin-diûn xôl-ya-
he the ten sweathouses. And then at all they places

tel-lît hai-ya-hit-djit-ûn wil-wêl tsis-da-êx hai-ya hai-yal-ûn smoked And until night he stayed there. And

wil-wêl-diûn kût kî-ye tai-kyûw ye-tcit-te-dêl hai-yaL-ûn at night again sweathouse they went into. And

 tô-diûn tee-nîn-yai kî-ye hai-yal-ûn hai-ya teû-na-huéîn kî-ye to the he went again. And there Mink again river

hai-ya xô-wûn tein-nîn-yai hai-yal-ûn a-xôL-teit-den-ne yis-
there to him. And he told him “To-

xûn kit-te-sîn-kûte-teI hai-ya-hit-djit-ûn yis-xûn-hit kût xû-
morrow you will play And then next day in shinny.”

Le-dûn na-dû-wil-tcwan hai-yal-ûn nô-din-nil-tcwan miL kût the they commenced And they had finished then

morning to eat.

a-ya-xôL-teit-den-ne xa hvêik-kai yai-dîn kit-tûk-kûte-teîn they said to him, “Come brother-
in-law, hai-ya-hit-djit-ûn kût sa-win-den hai-yal-ûn kût tein-te-dêl And they all went. And they got there.

hai-yal-ûn kût li-sil-len hai-ya-hit-djit-ûn kût kit-tea-kûte And they made And then they begin to play.

hai-yal-ûn na-diûn xô-wûn na-ya-nû-wes-dil-lai hai-ya-hit-
And twice from them they took the bet. And
djit-ūn a-ya-xōt-teit-den-ne xa ḥeik-kai il-loi xō-wa-ya-in-tan then to him they said, “Come brother-play.” They gave him in-law,
mit-kit-tūk-kūte hai-yal-ūn il-kai-nil-twiteit hai mit-kit-tūk-
a shiny stick. And he pressed down on that stick.
kūte La-ai-ūx teis-kas-sei hai-yal-ūn a-den-ne ka ḥeive di-
Really he broke it. And he said, “Well I some-
hve-e yai-tūn-tān hai-ya-hit-djit-ūn xōt-tselt-kai tce-nin-yōs thing may pick up.” And then from under he pulled out his arm
hai ’xoŋ xō-mit-kit-tūk-kūte tce-nil-lai ya-de-mil kūn-na hai-
that his shiny stick. He pulled the balls too. And own
out
ya-hit-djit-ūn kūt tce-nin-yai nō-kin-nil-an kim-nil-na-tūl-
then he stepped out. He started the Wildcat game.
teu-wōl xō-lūn xō-tei̇n teis-loi hai-yal-ūn xa-wiŋ-kūte is-dō he saw against playing. And he threw out. Very near
La-ai-ūx tce-nil-nil-te en me-dim-nil kin-di̇n nō-nil-nil 8 really the throw used to be the stake its foot fell.
hai-ya-hit-djit-ūn hai-ya kim-nil-na-tūl-teu-wōl-ne-en tce-xōl-
And then there Wildcat used to be he caught.
kī La-ai-ūx xon-nil-nil-ne-en Le-ye-teu-wiŋ-yeivw hai-ya xa-ya- Really his face used to be he jammed in. There he sits
10
wes-a hai-ya-hit-djit-ūn tce-nil-nil-kūtei hai-yal-ūn ki-ye that way. And then he threw it over. And again
na-kyū-wiŋ-a mitc-tewan-tūl-tan xō-lūn xō-tei̇n teis-loi hai-
they played. Fox he saw against played. him
ya-hit-djit-ūn ki-ye xō-wiŋ xa-wiŋ-kūte hai-ya-hit-djit-ūn And again from him he threw. And
tce-xōl-kī La-ai-ūx xō-nil-nil-teeni-nil-tek xa mūk-ka ū-nil-wes-te 14 he caught him. Really his face he pinched That after-
out, way ward
ki-ye ya-wiŋ-kūte tce-nil-nil-kūtei hai-yal-ūn ki-ye na-kyū-
Again he threw. He threw over And again they the line.
wii-a nin-mū-wiŋ-na-kis-te ḥeis-loi hai-ūn 16 a game. Earthquake he saw against played. And him
La-ai-ūx nin-nil-nil-en na-dit-tē-yai hai-ye-he mit-tis da-tei-tei-

really ground used opened up. Anyhow over he jumped, to be

"World around he lies." See xlviii.
Dug from the Anyhow from him he threw out. His blue-ground.

\[2\]
\[\text{Lit-}tSo\ \text{ya-na-tufk-kai-tcis-tewen}\ \text{hai-ye-he}\ \text{wun-dim-mil-lei}\ \text{stone}\ \text{he made come between.}\ \text{An}\\
yhow it went through.

Dol! dů-wen-ne-e-tsů hai wůn-dim-mil en a-duů-wen-ne "Dol" it sounded he heard. That going through it was made the noise.

\[4\]
\[\text{hai-ya-hit-djit-ůn}\ \text{ken-nůw}\ \text{xō-teiñ}\ \text{teis-loi}\ \text{xō-lůn}\ \text{hai-ůn}\ \text{And then}\ \text{Thunder against played he saw. And him}

La-ai-úx nañ-yai mil kyū-wen-nůw hai-ůn hai da-tecit-dů-will-really it rained then it thundered. And the running

\[6\]
\[\text{Lat}\ \text{mil}\ \text{a-duů-wen-ne}\ \text{hai-yal-ůn}\ \text{kut}\ \text{wil-wel}\ \text{hai-ůn}\ \text{a-tiñ}\ \text{with}\ \text{made the noise. And it was}\ \text{And all}\ \text{evening.}

na-na-niñ-an hai xō-wůn na-ya-nil-lūe-ne-en min-Lůn is-dits he won back which from had been lost. Ten strings them

\[8\]
\[\text{xōw}\ \text{mil-kyō-xait}\ \text{dí-heō}\ \text{Lōk-yit-dit-tile}\ \text{tsit-důk-na-we-ne-en}\ \text{about of dentalia, some otterskins, fisherskin quivers,}

te-ne-en ā-tiñ-ka-ůn-te-ne-en na-na-niñ-an hai-ya-hit-djit-ůn blankets, everything used to be he won back. And then

\[10\]
\[\text{sa-nan-den}\ \text{hai-yal-ůn}\ \text{yis-xůñ-hit}\ \text{mit-teiñ}\ \text{sa-win-den}\ \text{tit-tau-}
\text{they went And next day toward they went the great home.}

Lůk-kai hai da-ya-na-wes-á hai kyū-wůn-ya-in-yan dů mít-white that sat there which Indians never to

\[12\]
\[\text{teiñ yi-kit-te-its}\ \text{hai-ya-hit-djit-ůn}\ \text{kút}\ \text{tēo-yan-its}\ \text{xōñ eñ it}
\text{can shoot. And then they began He to shoot.}

dů-wůn-nō-īl-kait hai-ůn a-ya-xōt-tecit-den-ne xa niñ mit-did not shoot. And they said to him, "Come you in

\[14\]
\[\text{diL-wa}\ \text{wůn-nōl-kai}\ \text{hai-yal-ůn}\ \text{tsit-tiñ}\ \text{xō-wa-ya-in-tan}\ \text{hai-ůn}
\text{turn shoot." And bow they gave him. And}

tei-tes-lai La-ai-úx sik-yas-sei hai-ya-hit-djit-ůñ xoñ xō-tsił-he drew it. Really it broke. And then his bow own

\[16\]
\[\text{tiñ}\ \text{teiñ-nin-tan}\ \text{a-den-ne}\ \text{de-de-he}\ \text{mil}\ \text{wůn-nō-neįl-kai-te}
\text{he took out. He said, "This with I will shoot. anyhow}

nit-tecwiñ kůn-na min-nat nō-nau-tats hai-yal-ůñ a-ya-xon-
No good, too around is cut down." And they
thought, "That with to it he can shoot." And he
hit-kait La-ai-ux muk-kut da-na-d estate hai-un nal-tsit 2
shot. Really to it he hit. And fell down
La-ai-ux muk-kyo-xait ta-un-hwow no-kin-nin-yow hai-ya-hit-
really dentalia so much scattered about. And

hit-djit-uhn na-tex-di-yai hai xote-hwet mite-tein hai-un na-
And he went home his grand-
to. And he mother

in-di-ya-yei kin-teue-hwik-kut dun-lun-hwet-di wil-wet sil-len 6
got back to Kinteueskut. So many nights as it seemed
de-dit-de dun-lun-hwet-diun me-nun-di-yai na-waux hai-un
they found out so many years he stayed. And

na-in-di-ya-hit hai xote-hwet-ne-en xon meu sit-ten xo-wun 8
when he got back his grandmother fire beside was About
used to be lying. him

xot-dje-kit-tein-ya-sil-liun-xo-lan hai-ya-lun a-den-ne no-xa en
they had worried he found out. And he said, "After it you is
naue-di-ya-un ya-den-ne kurt don ya-te-sele te hai-ya-hit 10
I have come." "Yes," they said, "all right we will go." And

hit-djit-uhn meu na-kiss-qot dik-gyu ah-dak-tom-tein wiu 12
Then under he pushed a Here eastern water it

a-ei hai-ya-tein ya-del-se-ee hai ufan-tsis-lin-tein det-xow
went. There they lived where he married. Now

hai-ya-tein ya-del-tse-ee
there they are living.

hai-ya non-dik
Here is the end.

*Ironical.
An old woman was living with her granddaughter, a virgin, at Kintciwhwikut. 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 Tceindiqotdin 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 Ktükñai.
‡ 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. Then 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 Kinteūheikūt. 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.

Xontewidtcetc.*—Rough-nose.†

Xontewidtcetc tcit-del-tse xoikil a-xotl-teit-
His-nose-rough lived his both. He said younger brother.

2 den-ne dō-de-dit-tūw teexō-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 haiya-mūl a-tecon-des-ne da-xwed-hit a-heit-tein-ne
telling And he thought, "Why does he always tell me that.

4 ke de-dūw-tūn haiya-mūl de-dū-win-tan haiya-mūl ya-xōl-
Let me put them And he put them in. And it carried in the fire."

ten-ne haiya-mūl na-in-dī-yai wil-wel miū dū-ūn-kya too-
im off. And he came home at night then he saw he

6 xō-len-ne haiya-lal a-tecon-des-ne kūt xō-lan-de-dū-win-tan
was gone. And he thought, "He has put in the fire
tee-xō-ma-din haiya-mūl tcū-win-tewū e-il-wil tcit-towe-x short ribs." And he cried. Every he cried. day

8 Lō-ka kūt ya-a-xoi-ye na-da-a xō-tits-e haiya-mūl tewe-
The on he sat. Near stood his cane. And 

prairie

ge-ye-xōl-hwei da-tec-e-xūs tits kūt haiya-mūl 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-mūl a-tecon-des-ne
said, "His has been After a time he thought, 
brother carried off." 
is-dō da-xōk a-willia iūw-kit xō-se-set-win-te haiyal die
"I some- would so I will kill him." And pitch wish thing happen could 
catch him.

12 ke-wii-tan tits mil-lai haiya-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-tec tite-te, "iron rough."
Again there he sat down. There soon he will sit.

And he caught him. "I will kill you," he said, "Don't kill me. I will tell you where he has taken him."

Gather Spider to make rope, Coyote too. Mouse the people.

And then they made rope. And soon one storage filled Coyote his basket.

"Come, who with it will shoot?" And Coyote said, "I." And he shot.

And Spider in turn shot.

Way up it could not be seen. Yet it was coiled.
kyū-win-dil-le-tšū de-nōw-kūt-teiŋ hai-ya-miL a-ya-den-ne dūn-
they heard it ring against the sky. And he said to “Who
them,
2 dañ tìn teis-tcwín-te hai-ya-miL xon-tel-tau a-den-ne hēc
road will make?” And Coyote said, “I
set-tcwín-te hai-yaL kūt tcít-tes-yai hai-ya-miL xōt-da-na-
will make it.” And he started. And he fell
4 wit-xūts hai-ya-hit-djit-ūn qō-qōt tcít-tes-yai ded na-na-is-
back. And then catterpillar started. This down he
way
dū-wite hai-ya-miL xon-tel-tau a-den-ne na-wit-xūs-iL yeū
learned. And Coyote said, “He is falling.” Way
6 yi-dūk na-it-kit-dei min-nē-djō-xō-miL dō-na-ya-xōL-tsan-nei
up he caught it. After a time they did not see him.
na-wit-daL ūn-kyə me-nit-xa hai-ya-miL a-ya-den-ne xa sa-
He was they saw. He had And he said “Come,
coming back finished. to them,
8 ō-dīn hai-ya-hit-djit-ūn kūt sa-win-den xon-tečūw-ditc-tdetc
travel.” And then they travelled. Rough-nose
tcít-tdeten me-xon-tau-xō-len* a-dit-ta teč-wit-ten hai-yaL-
took along Woodrat. In he put him. And
sack
10 a-den-ne dik-gyūn de-soL-tse-te hēc na-tse nei-ya-te hai
he said, “Here you will stay. I ahead will go to the
xon-dīn hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-tcwīn
fire And then old woman he made A widow,
place.”
12 tits kit-td-tits hai xon-dīn tei-niñ-yai hai-yaL a-den-ne
cane he walked The fire place he came to. And he said,
with.
xōn eñ kyūn-xōw-tū hai-yaL a-xōL-tec-it-den-ne niñ tsaŋ
“Fire it is I am begging.” And she said to him, “You might
be
14 xon-tečūw-ditc-tdetc hai-yaL dī-ye tcít-den-ne hai gyān
Rough-nose.” And “Yes,” he said. “That is the
one
dik-gyūn tei-niñ-yai-te hai-yaL tcít-teL-dausxō-la me
here will come.”† And she ran up her
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.
Le-na-il-lúw hai-ya-l a-xōl-tecit-den-ne tsō tsō tecit-den-ne tce-
she started And she said to him, "Tsō tsō" he said, the fire.
xō-ma-din de-din-túw dō xoñ min-na-il-dal hai-ya-l nā-dū-
"ribs you put in Fire around she ran. And he heard the fire."
wil-tewún-tsū xon-ta me-teciín hai-ya tce-xōl-kit xon-din tce-
them eating house in. There he caught her. Fire in he xon-tan hai-ya-hit-djit-ūn hai xō-teciín sil-la-ne-en a-dit-teciín 4 held her. And then what on her used to be himself nō-nil-lai hai-ya-mǐl xō-wůn-na-kis-le hai-ya-l a-den-ne nǐñ he put on. And he felt of him. And he said, "You ūn ūn xon-tecū-dite-tecete hai-ya-l a-den-ne xō-tnsin-ne-wan-ne 6 is Rough-nose!" And he said, "Softly that xǔn-nǐñ-yeǔw hai-ya-mǐ l tce-na-xōn-nǐ-ten hai xoi-kil speak." And he took out his brother hai-ya-l me-xon-tau-xō-len ye-tecū-wil-ten hai-ya hai-ya-l xon-
and Woodrat he put in there. And his nǐñ tce-nǐl-kait na-kǐn-yǔn xōl-tecit-den-ne hai-ya-l lāx xō-
face he put out. "Come eat," he said. And only his nǐñ ye-wes-a min-ta a-den-ne lāx dik-gyǔn dī-hwe-e hwe-
face was in the He said, "Just here anything throw hallway.
iL-kas hai-ya-l kǔt kyǔ-win-yan tce-na-in-dī-yai hai-ya-l me." And he ate it. He went out. And a-den-ne tsō tsō tecit-den-ne tce-xō-ma-din dōn de-din-tůw 12 he said, "Tsō tsō," he said. "Ribs you put in the fire."
hai-ya-mǐl kǔt tcein-te-tete hai-ya-l xoi-dū-wil-lů hai-ya-l And they went And they attacked And them.
me-la a-ya-dū-win-nel ēl-lō hwe-de-ai me-la ēn a-ya-dū- 14 some were saying, "Hurts my hair." Some were win-nel hweit-tsít-tiń-Lōl Lōn da-yi-kīn-yan-e-xō-lǔn hai-ya-saying, "My bowstring mouse has chewed up." And mil xōl-tecit-tes-dēl hai-ya tce-in-de-git me-dīl* ye-xō-ta-an 16 they ran after them. There they ran down. Canoes they ran in. ta-nan xōl-yal-de-wim-mǐn-īl te-wil-tsít hai me-dīl-ne-en Water they filled with them. Sank those canoes used to be.

*The mice had gnawed holes through the canoes as well as chewed off the bowstrings.
hai-ya-hit-djit-ûn

And then they went home.

Rough-nose took home with him.

hai-ya nôn-dik.

Here is the end.

TRANSLATION.

Xontcûnûdîtceto.—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 tied his rope to an arrow and shot. Soon it fell back. Then Spider shot with his rope. It went up and up until it could be seen no longer. When one coil of rope was still left they heard the arrow strike the sky with a ringing noise. Then Rough-nose said, "Who will go ahead and make the trail?" "I," said Coyote. He started up but soon came tumbling back. Then Caterpillar tried it. He leaned way back and Coyote called out, "He is falling;" but he caught the rope again higher up. Soon they could see him no longer. Then they saw he had finished the trail and was coming back. "Well, go on up," said Rough-nose. Rough-nose caught a wood-rat and put it in his sack and then went with the rest.

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

Yinûkatsisdai.*—He-lives-South.

nił-tewin-a-ka-diń na-ter-dite-twen ket-tsan tewite wûn-
At Nîtswinakadiń† there grew a maiden. Wood she
na-wa-win-te xû-Le-dûń dô-kyan tewite tein-nû-wûw-win-te 2
always went In the she didn’t Wood she always brought.
after. morning eat.
na-kit-te-it-Lôw la xû-Le-dûń teit-tes-yai kî-ye-kût ân-kya
She always made One morning she started In a hollow she heard
baskets.
a-n-tewinakadint there grew a maiden. Wood she
ta-wa-win-te xu-Le-dên mit-te-wen keL-tsan tewite 3
always went In the she didn’t Wood she always brought.
after. morning eat.
a-n-kit-te-it-Lôw la xû-Le-dûń teit-tes-yai kî-ye-kût ân-kya
She always made One morning she started In a hollow she heard
baskets.
a-n-tewinakadint there grew a maiden. Wood she
ta-wa-win-te xu-Le-dên mit-te-wen keL-tsan tewite 3
always went In the she didn’t Wood she always brought.
after. morning eat.
a-n-kit-te-it-Lôw la xû-Le-dûń teit-tes-yai kî-ye-kût ân-kya
She always made One morning she started In a hollow she heard
baskets.
na-xot-tseûk dû-wîn-xûts hai-yl te atcon-des-ńe dai-dite-diń-
its umbilical came off. And she thought, "Where
its umbilical was hanging. cord
na-xot-tseûk dû-wîn-xûts hai-yl te atcon-des-ńe dai-dite-diń-
its umbilical was hanging. cord
na-xot-tseûk dû-wîn-xûts hai-yl te atcon-des-ńe dai-dite-diń-
its umbilical was hanging. cord
na-xot-tseûk dû-wîn-xûts hai-yl te atcon-des-ńe dai-dite-diń-
its umbilical was hanging. cord
dô-he tewite teis-tewen hai-yô mitc-dje-ê-din hseau-ne ya-win-
She did not make wood. That baby only when she
tiń-hit na-ter-dit-dauw hai-yl mal-yeûw a-teil-lau hai-yl 6
had she ran back. And care of it she took. And
picked up
hai xot-tseûk dû-wîn-xûts hai-yl a-tecon-des-ńe dai-dite-diń-
its umbilical came off. And she thought, "Where
kî-yaw nûw-aunw hai xot-tseûk hai-yl te tcû-wîn-an† kût-
I going its umbilical And in she put it.
to leave cord!" water
prettily soon boy he became. He And bow for
walked him around.
tcîs-tewen hai-yl hai tewite wûn-na-wa-ne-en dûc-wîl-lan 10
she made. And that wood going after used to she quit.
hai-yl dî-hwö xońta meûk xwa noôt-lûw hai yô-e-its dô-
And some- house in for she put that he shot at. He
thing him
tce-naunw noⁿa-it-tse hseau-ne xa-ûl-kîô xoⁿ-dje-yû-wîl-we 12
never went Door she shut always, that much she loved him.

*Told at Hupa, December 1901, by Emma Lewis.
† At Orleans Bar.
‡ Compare Life and Culture of Hupa, p. 52.
Every time she went out she shut the door. Finally

She suspected her that she never went out. After a time wood grew a maiden. And the Nailitdiŋ* maiden came there.

And the Nailitdiŋ* maiden came there. And outside she stopped. And somewhere from it stuck up in a straw. And she looked. And she watched for it. And she saw again it shoot up out of the smoke hole.

And she ran up house on top. And inside she looked. She was surprised a boy walking. And she opened the door.

And she picked up that boy. And with it she ran.

And she took it Nailitdiŋ* she got back. And little canoe she along.

And then canoe they went in. And they came down. In the stern she put that boy. Soon

At last the mouth of the Klamath (they

*A village below Orleans.
† Compare p. 137, l. 17.
a-din hai-yal na-in-di-yai ni6-tewin-a-ka-din kei-tsan sai-kit-came And she came back the Nittewinakadi6 girl. She to.)

din d6-xote no-nau-wit-tse sai-kit-din d6-xo-len-ne hai She saw not right the door was shut. She saw was gone that

ki-la-xute un-lun-xwed-din xo tein-nei-en d6-xo-len xo-xl
boy. Everywhere in vain she looked There was his for him. none, tracks.

d6-tei6-tsan xo-xa un-lun-xwed-din nin-nis-an k6t xo xa-is- She could not his Everywhere mountain on in vain she find

track.

yai en x6w-unn da-x6k hexo-wun da-tce-xo-dir-ten teon-des-ne went "I wonder some from me she has taken him she thought. up. way away,"

hai-y6 me-ist hexa-ne ya-win-tan kit-t6-kut yi-dak xa-is-yai That pestle only she picked up. (A mountain)* up she went.

hai-ya-hit-djit tce-te6-en sai-kit-din u6-nya to k6t y6-n6k And then she looked. She was to see ocean on south surprised

wit-kai-le hai-yal a-teon-des-ne xo-re-we hai-ya-hit-djit hai boat going And she thought, "Let me And then that along.

me-ist mi6 tc6-xon-ni6-xuts kis-sea-q6t† en xo-tei6 tce-ni6-pestle with she threw after him. A kiseaqot it for him she had was

an hai dje-lo me mi6 hai-ya-hit-djit xo-kut no-ni6-an taken that djel6 in from. And then on him she had out

hai-yal hai kis-sea-q6t mi6-lai-ye tce-d6-wil-wal6-ei hai-ya- And that kiseaqot its end she knocked off. And

mi6 a-ti6-ka-un-te-ne-en tes-deL-ei to-min-nei-ki-yaau-ne-en every kind used to be flew away, waterbirds used to be.

hai mi6 te6-xon-ni6-xuts en xa te na-d6-wun=a xat te na- That with she threw at him it there in stood up. Yet in it is the water

That end they got there. And from her she took him

ten-nei y6-n6k nin-ni6-an-n6n-a-tei6 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.
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.
Naxkekōsnadůwul.*—Two-neck.

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

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

dē-lōs mīl nax-ke-kōs-na-dū-wūl teit-te-in-nauw hai-yal-ûn
ready then Two-neck used to come along. And
the pack

4 xoñ ye ya-ke-wūw-hwei hai-yal-ûn min-nē-djō-xō-mīl xon-
he instead used to carry And after a time
it away.
tel-tau tein-nīn-yai hai-yal-ûn a-den-ne da-xwed-ûn kīl-la-
Coyote came along and said, "Why venison

6 xūn dō-xō-len hai-yal-ûn a-den-ne di-heō-ōw-ûn nō-wûn
all gone?" And he said, "Something from us
da-yit-de-wūw-hwei hai-yal-ûn a-den-ne hwe se-se-l-win-te
always carries it off." And he said "I, I will kill it."

8 hai-yal-ûn a-den-ne xa dōn hai-yal-ûn kūt yis-xūn-hit xōl-
And he said, "All right." And next morning with
men-ne-men xon-tel-tau eñ kūt tein-nes-dai kit-ta-dīñ mīn-xō
him he landed. Coyote was sitting in the for him
brush

10 an-na-xō-wil-lau hai-yal-ûn kūt na-na-kit-dē-lōs mīl tein-
ready for a fight. And he had fixed then
the load

niñ-yai nax-ke-kōs-na-dū-wūl xon-tel-tau yā-wīn-a kit-ta-dīñ
came Two-neck. Coyote sitting in the brush

12 da-xwed-dik-kyā-ûn-te hai tce-nīn-ya-te-ne-en xon-tel-tau
(saw) how he looked. That was going to Coyote,
come out
dō-he-tce-nīn-ya hai-yal-ûn kūt nax-ke-kōs-na-dū-wūl a-den-
he did not come out. And Two-neck said,

14 ne xa hwik-kūt-teiñ kit-tewit hai-yal-ûn kūt xo-kūt-teiñ
"Come, on me push it." And on him

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


ke-niL-tewit míl. nin-tečiń me-na-niL-tewit kút xoń xon-teč-
he had then toward he pushed it back. He Coyote pushed it


tau a-den-ne xa-a-xō-le-ne hai-yal-ųń nax-ke-kōs-na-dū-wūl 2
said he should do And Two-neck that.

a-den-ne da-xwed-ųń ēl-lau hai-yal-ųń min-ne-lōts a-den-ne
said, "What are you And Owl said, doing?"

da-xwed-điń na-auwe-tiń hai-yal-ųń kút hai ya-kiń-wen-ne 4
"What am I doing?" And he had carried it off

mīł min-ne-lōts tečiń-niń-yai hai xon-teč-tau ya-wiń-a-ne-
then Owl came to the Coyote had been sitting

en-diń dō-ųń-kyá tee-xō-len-ne hai-yal-ųń xon-tečiń xanap-
place. He saw he was gone. And to the house he went

is-dį-yai xon-teč-tau ųń-kyá xoń min-na-na-kit-del-kai hai-
back up. Coyote (Owl) saw fire sitting with one leg

each side.

yaL-ųń min-ne-lōts a-den-ne niń hrųń-ne-siń ųń-niń-dęn-ne 8
And Owl said, "You, don’t you I told you, remember,

me-tsa-ųń-teč-xō-sin hai-yal-ųń xon-teč-tau a-den-ne yis-
he is a terrible fellow?" And Coyote said,

xəń-de xō-se-šel-win-te hai-yal-ųń kút yis-xəń-hit xōl 10
"Tomorrow I will kill him." And next morning with him

min-ne-lōts es-tečiń-nauwe men-ne-men hai-yal-ųń kút na-na-
a deer landed. And he had

kit-dē-lōts mīł kút nax-ke-kōs-na-dū-wūl tee-niń-yai xon-teč-
made the then Two-neck came out. Coyote load

tau eń kút ya-wiń-a mīł-xō-an-na-xō-wil-lau hai-yal-ųń kút 12
was sitting for him ready to fight. And

nax-ke-kōs-na-dū-wūl a-den-ne xā heęk-kūt-tečiń kūt-tečiń
Two-neck said, "Come, on me push it."

hai-yal-ųń kút min-ne-lōts kút xō-kūt-tečiń ke-niL-tečiń mīł
And Owl on him lifted it up then

nin-tečiń me-na-niL-tewit hai-yal-ųń xon-teč-tau kút toč-tečiń 14
toward pushed it back and Coyote jumped

the ground

tōn hai-yal-ųń la-ai-ųx na-neL-waL hai xō-kōs-na-Luk-
out. And really he struck the place where his

kyūw-diń la-ai-ųx xō-kōs-ne-en yal-tōńei hai-yal-ųń xa-de-đuń 16
neck was Really his neck used jumped off. Then immediately
to be
Le-na-kil-dů-hwōt hai-yal-ůn a-tin-diů xō na-nit-kis dō-he-it grew back on. Then all over in he cut him. He did vain
2 teit-teit Lō-tse mux-xa da-teit-dū-wil-lat hai-yal-ůn hai mil not die. A sedge after he ran, and it with ya-xōs-meL hai-yal-ůn a-tin-diů nai-del-dō hai-ya-hit-djit he whipped Then everyplace he cut him. And then him.
4 teit-teit-dei hai-ya-hit-djit-ůn ya-ya-kiůn-en hai-yal-ůn xon-ta-he died. And then they packed up and home diů xa-ya-kis-wen hit-djit ya kyū-wiů-yan hai-yal xon-teL-tau they carried it. Then they ate. And Coyote
6 a-den-ne ke yit-de-tein na-hēa hai-yal-ůn min-ne-lōts a-den-said, "Well down I will And Owl said, walk. ne xa hai-yal-ůn kūt teit-tes-yaι teůk-qal yi-de yeü ūn-kya "All And he went walking down In the he saw river. distance
8 yī-dā-tein teůk-qal-le tsům-mes-Lōn hai-yal-ůn hai-ya xot-de-from down walking along a woman. And there he met river is-yai kya lū-k-kai hwa-ne xo-tein-na-sil-lai hai-yal-ůn xon-her. Dress white all she was dressed in. And
10 teL-tau tein-net-en hai xoik-kya sai-kit-diů-ůn-kya kyůk-ka Coyote looked. That her dress he saw with surprise deer-fat hai xoik-kya hai-yal-ůn hai-ya tće-xō-set-wen hai xoik-kya her dress. And there he killed her her dress
12 wūn hai-ya-hit-djit-ůn hai-ya kyū-wiů-yan ded-diů-de kil-la-for. And then there he ate it. He found out deer xūn kyůk-ka hai xoik-kya wil-tecwen ded-diů-de tewal hai fat her dress was made of. He found frog the out one
14 teůk-qal hai-yal-ůn yit-de teit-tes-yaι teůk-qal-lit ded ūn-kya walking. And down he went as he walked there he saw xon-ta sa-an-ne hai-yal-ůn hai-ya tein-niů-yai sai-kit-diůn-house standing. And there he came. He saw with
16 ūn-kya xe-xaix* dūn-lūn-hwō sit-da hai-yal-ůn xon-teL-tau surprise boys several sitting. And Coyote a-den-ne dai-dōx xō-lūn-sa-win-den-ne hai-yal-ůn a-yā-dū-said, "Where are all gone!" And they
18 wen-ne xū-Le-důn yi-nūk teit-tes-yaι hai kyū-wiů-xoi-yan said, "This morning up went that old man.

*A plural.
And he has not come back yet. Finally after she went. And they said, "Didn't you meet her?"

Then in he pushed them. They jumped. Finally he was vain in the fire. out.

And they said, "Us you can't kill."

He threw in the fire their hearts. And then they fell back. And then there Coyote ate. Really there was much venison.

And then they said, "Do that." And Coyote looked
nō-nau-tse-tečni hai-yal-űn yū-diñ-hit xon-ter-tau tee-niñ-yai toward the doorway. And finally Coyote went out.

xō min-dai-ûk teit-te-te-en dûñ-hwe-e ûn-kyā dō-na-wa hai-in outside he looked Nobody he saw going about. vain around.

yal-űn teit-teño dje-na-tečni ye-ũ ûn-kyā nik-kik-ne kai-And he looked up. In the he saw a dead tree. Along distance

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

hit-djit hai-ya kū-L-xûn kyū-wil-medj xo-tečni ya-auw-hwee then there venison he boiled. Toward he held it out him

mil a-ya-xōl-teči-den-ne* dĵō xon-ter-tau ded kiñ-yũn xon-then they said, "Take it, Coyote, this eat,
ter-tau hai-yal xon-ter-tau xo a-den-ne na-na-dil. yū-diñ-Coyote." And Coyote in vain said, "Come Finally down."

hit xō ya-xōn-its dō-he-ya-xō-teči-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-lûw dō-he-te-il-lit hai-yal min-ne-tree its base he tried to It would not And Owls set on fire burn.
lōts a-ya-den-ne dĵō ded xon-ter-tau kiñ-yûn lax-ya-xon- said, "Take this, Coyote, eat it." They fooled nō-au yū-diñ-hit-ûn xon-ter-tau a-den-ne min-ne-lōts La-xō-him. Finally Coyote said, "Owls just that

kyā na-dil-le-ne tca-da-kûn dō-ne-hwōn-a x a-hwō-la hai-yal-ûn way you may Too badly you have And become.
kūt min-ne-lōts na-ya-is-dil-le-ne de-dít-de xon-ter-tau La Owls they became. The truth Coyote one was

me-nûn-di-yai na-waux hai a-teen-des-ne La en xwel-wel year stayed that he thought one night he had stayed.

win-ted en dō-na-ya-xōl-tsit. Therefore they did not know him.

hai-ya nôn-dik
Here is the end.

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

Naxkekōsnadūwûl.—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.

Litcüwdĩ́n yadeLtse.*—At Sand-place They Lived.

ya-deL-tse Lit-tecuw-dĩ́n tak-kũn ii-de hai-ya xo-ta xo-te

They were Sand-place three sisters. Their father very living

tsis-di-yan hai-yał-ṹn min-nē-diį-xo-mĩ. nan-deL hai-yał-ṹn

was old. And after a time it snowed and then

xo-wiň-kúts hai-yał-ṹn a-ya-den-ne ȳ̯ kyū-wiň-xoi-yan min-

it was cold. And they said, "The old man in

ta-yi-důk xoň meũ tcín-nō-te hai-yał-ṹn Lũ-wũn-niň a-den-ne

the hall fire beside he might And one said, cold."

dau kyō-dil-len hai-yał-ṹn hai na-nin a-ya-den-ne xo-tcĩn

"No, he might be And the second said, "For him cold."

dōn Le-nai-yṹn-dil-la-te† hai-yał-ṹn kút xa a-den-ne hai-yał-

we will keep a fire And "All right," she said. And burning."

ṹn kút min-ta-yi-důk nō-ya-xon-nil-ten hai-yał-ṹn ya-nes-tetę

in the hall they left him. And they went to bed.

hai-yał-ṹn xů-Le-dũn Lũ-wũn tce-nil-yai sai-kit-diĩ-nṹn-ỹ̄a

And in the one of went out. She was surprised

morning them to see

tsel-nil tce-in-nil-8x hai-yał-ṹn ye-na-wil-Lat xon-ta me-tcĩn

blood outside the door. And she ran in the house inside.

hai-yał-ṹn a-den-ne mit-dai-ůk tsel-nil hea-ne hai-yał-ṹn

And she said, "Outside blood nothing And

but."

in-na-xōs-an min-ta-yi-důk ye-xoň-ṹn-hit ū́n-ỹ̄a dō-tee-xo-

they jumped up, hall when they ran in. They he was saw

le-nei hai-yał-ṹn ya-win-tecwũ hai-yał-ṹn hai tcĩn-ỹ̄a-0-we

gone. And they cried. And the largest

a-den-ne dō-wit-tecwũ-we-he hai-yał-ṹn xōt-dęc at-toit-den-ne

said, "Don't cry." And her sister she told,

*Told at Hupa, June 1901, by Oscar Brown.
†A plural form, rather unusual. The dual, Le-nůn-dil-la-te, is more frequent.
xôtc a-na-dil-le hai-yarl-ûn kût xôtc a-an-na-ya-dil-lan hai-yarl
"Good fix your- And good they fixed them. And
selves."

2 hai tct-tsê-ye a-ya-xôl-teit-den-ne núñ eñ sin-dañ hai-yarl-ûn
the youngest they told, "You stay." And

tôt na-ya-xô-tel-xa tô-teîn xot-da-na-ya-xôl-xa hai-yarl-hit
they tracked him. Toward down they tracked him. And
the river

4 djit-ûn yi-man na-ya-xon-niC-xa-ei hai-yarl-hit-djit-ûn yi-
then the other they found his tracks. And then
side

man-ne-yi-dûk ye-xô-lan ya-xô-wit-xaiL min-ne-djô-xô-nil
across and up they saw; going along they After a time
tracked him.

6 ûn-kya kis-tseL-tse hai-yarl a-xôl-teit-den-ne xa xô-lîcht
e they heard pounding. And she told her, "Come, hurry,
de-xô-tse-xûn-diñ ya-wit-dil-lit ûn-kya Lit toe-naue nil-nil-ne
he is close by." As they were they smoke coming by the creek
going along saw out

8 yit-da-teîn hai-yarl hai-ya ya-wit-dil-lit ûn-kya nes-kîn me-
down. And there as they saw Douglas at
going along spruce

kin-diñ le-na-wil-la hai-yarl-ûn hai-ya ya-nin-del ûn-kya
its butt a fire was. And there they went. They saw

10 hai-ya xûn wûn-na-is-ya-xô-lûû nûn-dil mit-ta-diñ hai-yarl
there load he had fixed snow in. And

na-ya-dis-tsel hai-ya ûn-kya tsel-liû na-ya-dû-nil-waL-ei
they warmed There they saw blood scattered about.

12 hai-yarl-ûn hai teîn-kya-o-we a-den-ne xa wiñ-yaL ded-dôx-
And the largest said, "Well come on. He is

xô-xô-xô xûn-diñ hai-yarl-ûn kût teit-des-del teû-wit-dil-lit
around here close by." And they went. As they were going along

14 ûn-kya kî-ye Lit toe-naue hai-yarl-ûn xôt-dete al-teit-den-ne
they saw again smoke coming And her other she told,

sister
dô-nil-git-he-ne hai-yarl-ûn xôts-tsin-ne-wan teit-tes-del hai-
"Don’t be afraid." And carefully they went.

16 yaL-ûn kût xon-ta me-xûn-diñ ya-nin-del-hit ûn-kya teit-
And house close to when they came they heard

dil-wauw-ûsû hai-yarl-ûn hai teîn-kya-o-we a-den-ne na-nin-tse
talking. And the oldest said, "Two I hear."

18 hai-yarl-ûn xôt-dete al-teit-den-ne dô-nil-dje-teit-ne liû
And her sister she told, "Don’t get excited." Dog-
skin
te ți-n-kya na-nũ-wil-xût hai-yal-ți-un hai ți-n-kya-õ-we
blank- they hanging for door. And the oldest
et saw

a-den-ne ke xoⁿ-ta me-ți-n te-sûw-ĩn hai-yal-ți-un ți-n-kya 2
said, "Well house into I am going And she
to look." heard

kyû-wiⁿ-xoi-yaⁿ a-den-tsî yañ-a ke-tse dô-de-dû-wit-tûn hai-
the old man she heard "Why do penis, why don't you cook?"
say, you sit
there;

yal-ți-un a-yâ-teon-des-ne na-nin-tse hai-yal-ți-un hai ți-n-kya-
And they thought, two they And the largest
heard.

ô-we nô-na-wit-tse-diⁿ tion-ĩn-ya-hit xoⁿ-ta me-ți-n toe-
the doorway when she went to house into when
ten-ĩn-bit ți-n-kya kyû-wiⁿ-xoi-yaⁿ na-teiL-tsîL Lû-wûn-õnîn 6
she looked she saw the old man moving as he alone
sat

ke-ți-n na ke-kai xoí-ți sûx-xûn hai-yal-ți-un La-ai-ûx hai
cooking, thigh in front lying And really the
of him in basket.

ten-ĩn-ți-õ-ô-we xoⁿ-ta ye-teû-wil-lat hai-yal-ți-un hai kyû-wiⁿ-
largest house ran in. And the old

xoí-yaⁿ in-na-teis-lat hai-yal teûw-la teon-des-ne mil na-
man jumped up and "Let me he thought then she
ran out,"

nit-ksi xoí-ye-kiL-xût-de-ka hai-yal-ți-un hai Lû-wûn kûn 10
struck him in his throat. And the other one too

ye-teû-wil-lat hai-ya-hit-diš-ți-un kir-dje-xan-yai hai-yal-ți-un
ran in. And then there was a fight. And

ya-xû-sel-wen hai-ya-hit-diš-ți-un le-na-ya-kyû-wil-lau hai-ya 12
they killed him. And then they gathered up their

xoí-ta mit-teis-ne daⁿ xoûw teîn-ẽl-yaⁿ hai-yal-ți-un a-tiⁿ
father his bones. Already it he had eaten him. And all
seems

dî-hteô-ne-en xoû-wûn da-ya-dû-wiⁿ-an dî-htô tseî-ne-wan- 14
whatever used from him they took away, some red obsidians,
to be

ne-en tsît-dûk-na-we-ne-en Lôk-yit-diš-a-til-le-ne-en dî-hteô
fisherskin quivers, otterskins, some

mit-det-ne-en na-di-yau-ne-en a-tiⁿ-ka-ți-un-te hai teîn-an min- 16
shells, dentalia everything that he had

lan-ne hai-yal-ți-un xûl ya-is-twen hai-ya-hit-diš-ți-un ya-na-
every. And load they made up. And then they

thing.
ya-ki'n-en Lâ•-wâ•n hai xo•-ta-ne-en ya-na-wi'n-en na-ya-wi-t-dil
carried it One of the father used carried. They went along.
away. them to be

2 hai-yâ• tô•-di'n têe-na-nin-deL yi•-man na-na-ya-nin-deL xon-
And to the they came down. The other they arrived.
side

ta-di'n na-ya-in-deL hai-ya-hit-djit-ûn yis-xûn-hit xo•te hai-
House they came back And then next morning good their
to.

4 ya xo•-ta a-ya-teil-lau hit-djit ya-xo•-win-tcwai hai-ya-hit-djit-
father they fixed. Then they buried him. And then
û•n na-ya-del-tse
they lived as before.

hai-ya nôn-dik
Here is the end.

TRANSLATION.

Lîtû•wîdîn yâ•del-tse.—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.

Xonsadîn Kûnteûwiltewil.*—Xonsadîn Young Man.

xon-sa-diûn kûn-teû-wil-tewil mis-kût kûn-teû-wil-tewil Xonsadîn young man to Miskût young man

2 a-den-ne xon-ta na-seL-te mis-kût kûn-teû-wil-tewil a-xoî-
said, "Houses let us Miskût young man always
go to."
tein-ne xa teit-den-ne niît-tûk-a-lai Le-net-te yis-xûn-de
said it. "Very he said. "Nîitûkalai let us meet tomorrow
weil,"

4 xû-Le-dûn hai-yal yis-xûn-bit kût teit-tes-yai mis-kût miL
morning." And next morning he went Miskût from,
niît-tûk-a-lai xa-is-yai tin tein-net-en dû-tin-nauw-xû-lûn hai-
To Nîitûkalai he came The he looked at. He had not gone along.
up. trail

6 ya-mîl kit-ta-diûn tein-nes-dai sa-a ya-wîn-a-hit yeû yî-sîn-
And in the brush he sat down. A long when he way up
time had sat down
teiû yeî kit-na-dil wil-dal-lei tin yî-sîn-teiû La-ai-ûx kes-
the he a wolf coming trail up. Really he
hill saw along

8 Lat-dei hai-yo kyû-wante kis-xan dû-win-sa-ai-mîl xon-nîn
climbed that stump standing It was not long his face
up he saw there.
tce-na-nit-kait-dei hai ûn-ûya hai teit-tes-deL-te hai-yal na-
he poked out. That he saw the he was to And he
one travel with.

10 na-wit-yai dû-hwê-ôw xû-dje-diûn teû-wa-al-lei yî-sîn-teiû La-ai-ûx
came down. Some- in front of he carried along up. At once
thing himself
hai-yal xû-kai teit-tes-yai yeû hai-ya ûn-ûya ya-wîn-a
then after him he went there where he saw him sitting.

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

*Told at Hupa, July 1901, by Mary Marshall.
wil-la-ne-en hai ke-sin-qote-ci hai-yal a-den-ne do-a-du-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 teit-tes-deL min-
that. That with house we will And they went on. After
visit."

de-djo-xo-mil a-xoL-teit-den-ne ke a-dit-teci nul-luw hai-ya-
a while he said to him, "Come on put it." And
yourself

mil xo-teci nul-nil-lai hai-yal xo wun-na-is-ya do-he-xoL-
on him he put it. And in vain he tried. He did not
know how. And they went on to mouth of And
Redwood creek.

mi-ye xoi-yal-weL hai-yal xu-Le a-den-ne xon-sa-din kun-
der they camped. And at night said Xonsadinn

di-wil-towl ke sin-daN ke hee xon-ta na-heva hai-yal
young man, "Come you let me house visit." And
stay,

a-dit-teci nul-nil-lai xe-e-wuN-qote-ci-tsU xo-Luk-kai tes-yai
on himself he put it. He heard him lope away. Dawn it came

mil nun-duk-qote-tsU hai-ya-mil a-den-ne la kyu-win-yai-
when he heard him And he said, "One man
lope back.

in-yan* neu-ih hai-yal yis-xuN-hit teit-tes-deL tce-wil-lin-diN
10 I looked And in the they went on. At the mouth
at." morning of the creek
tce-nin-deL-hit kyu-win-ya-in-yan da-xo-a-di-ya-xo-lan† hai-
when they came out a man was dead they found out.

ya-mil la-ai-uX ye-teci-win-yai xon-ta la-xoN-ne-en na-des-
and really he went in the house. So much he that he
mourned
duk-qot hai-yal a-ya-den-ne wil-dun en ne-heuN-x a-in-
rolled And they said, "Yesterday all right he around.
te-ne-en hai-uN xu-Le kyu-win-ya-in-yan muk-kUt tce-niN-yai
14 was, then in the an Indian on him came out." night

hai-ya-mil xoi-de-ai du-win-teat ya-den-ne hai-ya-mil nO-na-
"And his head ached," they said. And they had

xon-tsU mil a-ya-den-ne nai-dil hai-yal a-xoL-teit-den-ne
16 finished then he said, "Let us go And she said to him,
filling the home."

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

2 hueil-wil La-ai-ūx na-dō-wel-din-tse hae hēō-mal-yō da-xō-
stay over Really I am becoming
my friend
he night.
a-dī-yau hai-ya-mīL kūt na-tes-deL yeū yi-dūk xoi-na-
died." And they started Way up they
back.

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

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

8 teit-lau hai-yā-hit-djit-ūū kūt teit-tes-yai hai-yal tsē-diū
way he And then he started. And grave
showed him.
xon-nīn xā-wes-a hai-yal dje-wīl-kil hai tsē na-dil-tewūn
his face he peeped And he tore away the fence. Eating
out.

10 xon-ta me tsū hai-yal dūn-lūn-hēō hwa-ne na-na-wīL-an mil
house in he And a few things only he had when
heard.
tēū-nil-dal-tnū hai-yal-mīL da-teit-dū-nil-Lat is-dō nō-na-xon-
he heard him And he started to run. Nearly he caught
coming.

12 nil-tin-ne-en hai-yal-mīL min-na-nil-lūw mit-de-na-kil-lai
up with him. And he thought about it. He touched it.
hai-yal-mīL La-ai-ūx ya-wūn-xūts-sil-len na-in-di-yā-yei hai
And really he nearly flew. He got back where

14 Lū-wūn tsis-da-dīn hai-ya-mīL a-den-ne tōū-nil-nil-ne-en
the other was And he said, he nearly caught me.
one sitting.
hai-yal-mīL xōn mit-dit-wa a-dit-teciū nō-nil-lai hai-ya-hit-djit
And he in turn on himself put it. And then

16 xe-e-na-nil-Lat hai-yal xa-dit-ūū na-il-nil-Lat a-tiū-nil-nil-te
he ran back up. And soon he came Everything
running back.
na-na-wīL-nil-xō-lan hai-ya-mīL yis-xūn-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-teñ-wilt-tewil na-nin-ne
And said the Xonsadiñ young man, "Both of us
ne-hû-te miL xon-ta na-wit-dîlit-te hai-yal. na-in-deL-ei.
we will With houses we will visit." And they got back.

own it. it
hai-ya nôn-dik
Here the end.

TRANSLATION.

Xonsadiñ Kûnteûwiltwil.—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.
When they had finished the burial, the Xonsadifié 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 Xonsadifié 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 kitdóñoixoi* 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 Xonsadifié 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 Xonsadifié young man said, "We will own it together; with it we will go visiting."

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*Kitdóñoixoi 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.

Datcwindiñ Xonaiswe,*—*Gooseberry-place Brush Dance.*

da-tcwín-diñ xon-na-is-we na-nin keł-tsæn yeũ min-tsit-da Gooseberry- brush dance two maidens way roof place up
da-nō-nin-deL hai-yał ye-kit-taL na-nin xō-is-dai dó-ya-xōL- 2 they sat. And they began two men they did not to dance, 
tsit hai-yał xū-Le-ei-miL a-ya-den-ne xūn-nai tai-din-nūŋ know. And after midnight they said, “Friend, let us drink water.”

xa tcit-den-ne hai Lǔ-wūŋ hai-yaL tcit-tes-deL tō-tečiŋ tūŋ- 4 “All said one of them. And they went to the right,”
wim-mā yī-nūŋ tcit-tes-deL hai-yaL xō-is-dai na-nin nō-xō-Along the south they went. And men two fell in shore

niŋ-ūn ūŋ-kya hai-yał yī-nūŋ ya-xō-tes-lai yeũ nō-taŋ-a-diñ 6 with they saw. And south they took Way at Nōtañadiñ them up

mīL xō-niŋ ya-is-loi nax-xūl-len mīL hai-ya-miL nai yī-dūk then their they two deer-skins with. And across up the faces wrapped hill

ye-ya-xō-lai yeũ kī-yan-ne-ke† kai na-ya-xon-nil-lai-ei hai-yaL 8 they took Way Kīyanek along they took them. And them. up
djic-taŋ-a-diñ ya-xō-wil-leL-lei xas-lin-diñ kai ye-ya-xō-la-yei Djic-taŋadiñ they took them Xaslindiñ along they took creek them.

hai-yaL kūt a-dū-wūŋ ya-tel-wis xoï-kya tsīk-ke ya-te-mite 10 And for they were Their fringes they pulled off.

nō-ya-te-melL Lel-diñ yī-man nai-ya-xon-nil-la-yei yis-sin- They dropped leldiñ across they took them. Southfork from

tein-tečiŋ kai ye-ya-xō-lai ya-te-it-tcwū xoï-yaL-wil-lil hai-ta 12 creek along they took They cried along. They camped Those places
yin-nei̍n ya-xoi-ir-tcwe hai tsel-ne-wan ya-wit-tcwtai hai-ta
to see they made them where red obsidians were buried. Those
places

2 kil-la-xun nil-sai ya-sil-lai min-nē-djō-xō-mil ya-nin-deL-
venison dry was placed. After a time they got there.

Lan xon-ta sa-an tai-kū̍w ta ya-sil-lai hai-yal kū̍t tc̕it-del-se
Many houses were Sweat- too were And they lived
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

mil. tsūm-mes-Lūn xō-tei̍n tee-ya-nin-yai tō-di ē tsis-dī-yūn-
a woman to them came at the She was

6 xō-lan xō-tei̍n ya-xūn-neūw din-nūn-xūn-neūw-hō̍k a-den-
Old. To them she talked Hupa language way. She

ne hwe kū̍n-na hwin-nū-wil-ten da-xūn-hweō-dūn wū̍-tcweL-dūn
said, "I too was brought long time ago, when I was

8 hweim-mite-dje-ē-din hwe na-tel-kū̍o kū̍t e̍n hai-yōx a-ya-in-
My children as I am so big. That is the way they always

nū̍ kin-na ta ya-del-tsē kū̍t wōL-din-tān min-nē-djō-xō-mil
do. Yurok too live here. You will get After a time

women used to it."

10 mite-dje-ē-din ya-is-tewen ki-la-xūte nax xai hai-yal xōL-
babies they had; boys both children. And they

ya-xō-il-lik hai tsel-ne-wan hai wit-tcwtai min-nē-djō-xō-
told them the red obsidians the they are After a

buried places.

12 mite-ūn xōL-ya-xō-wil-lik hai da-xwed-dūk ya-xō-qōt ta hai-
time they told them how they stick too.

yai̍l kū̍t xōL-yaL-din-ne-wit-a kil-la-xūn kin-nīn-yan-nei tee-
And they learned. Deer to feed

14 ke-ī-yauw hai-ya yi-man-tei̍n ya-a-qōt hai-yal ke-īt-mil-lei
always there across. They always And they drop.
came out and stuck them.

hai-yal a-ya-den-ne da-xwed-de-en na-ya-xōs-dūk-qōt-de hai-
And they said, "Why wouldn’t if we stuck them?"
it work

16 yai̍l a-den-ne hai Lū-wūn xai kū̍t nas-deL hai mite-dje-ē-din
And said one of "Very They those children.
begin to walk
And one evening sweathouse went in those kitdōn-xoi. And then they stuck sweathouse inside. And them
hit-djit-ūn xō-teiñ ya-xūn-neūw dau ki-ye xō-teiñ na-ya-then to them they spoke. No Again to them they reply.
xūn-neūw dau da-xūn-hoe-dūn-xōw xō-de-wiñ-ēL hai-ya-hit-spoke. No Long before they were dead. And reply.
djit-ūn xō-liotc xūl wūn-na-is-deL tsel-ne-wan hea-na ya-ya-then quickly loads they made ready. Red obsidian only they
kiñ-en da-na-xō-dū-win-an hai-ta xoi-na-yal-wil-lil hai da-
brought They ran back. Those they camped along where away.
xūn-hoe xoi-yal-wil-lit-ta hai-ta tsel-ne-wan xā-na-ya-wit-before they had camped. Those red obsidian they dug up places
tewal yū-din-ne-mīt-ūn na-in-deL ye-na-wit-ya-hit ya-wiñ-eL 8 along. Finally they got back. When she went in they were sitting there.
xē-e-ya-xō-wit-meL hai-yaL hwūn-tcwiñ mīt Lū-wiñ-ten They had thrown away And "My mother," with she addressed part of themselves.
hai-yaL-ūn a-den-ne hai doi-kyū-wil-le ī a-den-ne dūn-da-ūn 10 And said that old woman, "Eh," she said, "who was said, that
nit-tcwiñ.x a-heit-teit-den-ne hee-en dūn dūn-Lūn-hoe-diñ ill spoke to me! I was that several
me-nūn-di-ya hai hwū-wūn ke-wū-toō-xōl-ten hai-yal a-xō-12 years ago. That from me somebody hid." And she said one
teit-den-ne hee dūn nau-wā-dī-yai hai-yal-ūn xō-wa-ix-da to her, "I have got back." And she handed her
mite-dje-ē-din hai-yal-ūn kūt tcōn-tcwt hai-ya-hit-djit-ūn 14 the child. And she took it. And then
tcō-xō-wil-lit a-tiñ hai da-xwed-dûk na-is-deL hai-yal-ūn she began to every-how they had Then tell them thing travelled.

*Kitdōn-xoi 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 kitdōn-xoi.
† They had cut their hair as a sign of mourning for the dead.
One time they had a Brush dance at Datcwindiñ. 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, "Xûnai, 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 Nûtañadíñ they stopped and wrapped the girls' faces in double deer-skin blankets. Leaving the river they took them up Kiyaneke creek. When they had crossed Djictañadíñ and Xaslinadiñ creeks, the girls began to fear for

* Dindai mitcwô is the name of a bird whose night call is imitated by the kitdöänxoi.
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.

Mimadakít Kyúwintsit.*—At Mimadakít She Pounded Acorns.

mí-me-da-kít kyú-win-tsít hai tsúm-mes-lön hai-ya-l mítc-
At Mimadakít was pounding that woman. And the acorns

dje-ë-din xon-nat nát-qöl hai-ya-mítc xoí-na-se-il-de-qöl xe-
baby around her was And on her it kept She was
2 creeping. crawling.
e-na-il-kís na-diín xe-e-na-il-kís hai-ya-mítc tšim-ma-xó-win-
kept pushing Twice she pushed it And the noise stopped.
it away.

sen hai-ya-l na-kyú-win-tsít hai-ya-mítc na-teñ-en a-dú-win-na 4
And she pounded And she looked behind herself. again.
dó-xó-le-ne hai mítc-dje-ë-din hai-ya-mítc tše-in-Lát xon-ta
Was gone that baby. Then she ran out. House
min-na na-is-dí-Lát hai-ya-l na-is-its xó dó-xó-le-ne hai-ya-l 6
around she ran. And different in He was gone. And places vain.
she ran
wil-weL na-in-dí-yai hai xó-is-dai hai-ya-l a-den-ne hwe-én
at evening came home the man. And she said, "I,

hæ-ù-wúñ nó-xóš-le-e mítc-dje-ë-din hai-ya-l yún nó-nil-kás 8
from me is lost the baby." And back of he threw fire
hai kil-Lá-xún hai kin-nín-in-ne-en a-dít-dír-wa tće-na-in-
that deer which he had brought. He turned. He went back.
dí-ya-yei yis-xan-nei na-il-its.x hai xon-ta mik-kin-dín 10
out. Until morning he ran The house at its base
hit-djit na-il-tsán hai-ya úñ-kýa tće-il-qöl-e-xó-lan hai-ya-mít
then he found signs. There he saw it had crawled out. And then
tcit-teL-xa tcję-te-il-qöl-le-xó-lan min-nil-djó-xó-mít nó-dú-win-
he tracked it. It had crawled along After a while it had made a
he saw.

tal-xó-lan tći-teL-yë-xó-lan tćiL-tsán hai xweL-wéL-xó-
track he saw. He was walking He found the he had camped
along he saw.

*Told at Hupa, July 1901, by Mary Marshall.
2 teit-te-in-naue min-nē-djō-xō-mil tsiū-tiū teis-tecwē-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-sīr-ten win-te-xō-lan hai tcū-wīn-yan teit-te-itcwē
birds lying on cooked he saw. These he ate. He always cried
something

hāi xō-is-dai La-xō-win-te xon-na da-e-il-te dī-hueō win-te
that man. All the time for him he left some- cooked thing

6 mik-ke-nēs ta min-nē-djō-xō-mil xōte tcū-wīn-kya-ū-we-xō-
squirrels too. After a time quite large he had become he
lan min-nē-djō-xō-mil kil-La-xūn teis-se-tet-wen-xē-xō-lan
saw. Finally deer he had killed he saw.

8 hai-yal hai tcū-wīn-yan teit-te-in-naue-xō-lan teit-te-itcwē
And that he ate. He always travelled he saw. He cried as he went

hāi xō-is-dai min-nē-djō-xō-mil de-xō-tsitsit tcit-te-naue-xē-xō-
that man. All the time short time he had gone along he before

10 lan min-nē-djō-xō-mil xūn-dīn tsiū-len na-kū-wīn-aw-etsū
saw. After a time close he got. Singing he heard.

kil-dīk-kīk-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-teiū-x na-kū-wīn-atsū deūk a-den-tsū
right across from him singing he heard. This way singing

he heard.

\[
\begin{align*}
\text{ûn na a ûn na ûn na we e ûn na a ûn na} \\
\text{ûn na a ûn na ûn na we e ûn na a ûn na}
\end{align*}
\]

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 never mind, fellow,
hee-na-teol-xe hai-yal xon-na teū-win-da hai-yal xō-na-
let him catch up. And for him he waited. And he over-
with me."
nil-xa hai-yal a-xōl-tecit-den-ne lāx ai-ne-sen dik-gyūn
took him. And he said to him, "Without I thought here
reason,
im in-ta-nā-wit-ya-te dau tecit-den-ne nil-te-sē-ya-te saikit- 4
from he would turn back." "No," he said, "I will go with He saw
you."
dīn-ūn-kya xon-nā-tūn-ta kī-yaun-wed-dai* te-le-ne-xō-lan
with surprise his eyebrows woodpecker color had become.
hai-yal a-xōl-tecit-den-ne xā dōn a-dō-xa na-nūn-ya hai-yal 6
And he told him, "All right for your go back and
stuff
hēit-te-siün-ya-te hai-yal na-tes-dī-yai hai xon-ta-dīn na-in-
with me you may go." And he went back. At the house he
dī-yai sai-kit-dīn-ūn-kya xon me tsis-tīn hai xō-ūt-ne-en 8
arrived. He was surprised fire- in lying his wife used
to find place to be,
xon-dīn xō-kūt ya-na-me-dū-wiń-a hai-ya-hit-djit a-dei hēa-ne
ashes on her piled up. And then his own only
things
mū-xa na-na-kis-le kūt tec-na-dī-yai na-tes-dī-yai ki-ye 10
after he felt. He went out. He went back again.
hai-ya xō-wūn na-in-dī-yai hai-ya-hit-djit-ūn mū-xa-tce-xō-len
There to him he came. And then incense root
tcū-win-tsīt hai-ya-hit-djit mil na-xō-wit-me hai-yal kūt 12
he pounded. And then with it he bathed him. And
kī-xūn-nai ya-is-len de-nō-xōl yi-nūk-ka-yī-dūk na-na-win-deL
Kīxūnai both From us southeast they are living.
hai-ya nōn-dik
Here is the end.

TRANSLATION.

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

A woman was pounding acorns at Medakūt. 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 Kīxūnai.
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 Kîxûnai. They are still living in the world to the southeast.
X.

Tōdīn KeĭtLō.*—By the River She Made Baskets.

At Kinteftwhwik&utm a maiden lived. At the river she used to make baskets.

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

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

she gave a girl. And About it her mind

tcīt-tsas tea-xūte hai-ya-mīl kūt mal-yeōx-a-teil-lau min-nē-4 she gave a girl. And After a birth to
djō-xō-mīl wūn-kyā-ō hai-yaal ki-ye na-kis-Lōn tō-diīn min- time she got big. And Again she made at the After baskets river.

nē-djō-xō-mīl ki-ye kyū-wil-kyan hai-ya-mīl xū-djōx me-

a time again she was pregnant. And more she
dzes-la hai mitc-dje-ē-din ki-ye tcīt-tsas hai mitc-dje-ē-din hated that baby. Again she gave That baby birth.

ki-la-xūte hai-yaal dō-mal-yeōx-a-teil-lau hai-ya-mīl hai tea-8 a boy. And she did not take care of it. And that

xūte mal-yeōx-ai-il-ū hai xoik-kil min-nē-djō-xō-mīl xō-xūn-
girl always took care of her After a time she got brother.

xūs-le hai-yaal teit-tes-yai teit-teit-ten hai tea-xūte hai 10 married. And she started. She took that girl. The along

ki-la-xūte en xe-e-wil-waL yī-tsin din-nūn-diīn mīl-xot-da- boy it was she threw away. Down the face of with she the hill

kil-waL xea-kai me hai-yaal al-teit-den-ne xa-e hai tea-xūte 12 dropped basket in. And she told, "Come that girl. down along,"

hai-yaal dau dū-wen-ne win-tcwū hai mik-kil wūn win-tcwū And "No," she said. She cried. Her for she cried.

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

2 min-nūn-kūt-miL yū-din-ne-miL xa-na-is-lōs ye-na-wil-lōs xon-
by its bail. Finally she dragged it up. She dragged it in.

ta hai-yal wil-wel-miL tein-nes-tete a-den-ne hai te-
And when it was night they lay down. She said, that

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

6 tey-ya-in-sit-hit te me ūn-kyā sis-tetc hai-yal-miī yā-xon-
when they blanket in they were and ahead of
woke up

7 nin-diī yā-sūx-xūn kyū-wī-yūl hai-ya-miī hai-ya kyū-win-
them lay food. And then they

8 yān la-xō xa-a-ya-tiī-win-te min-nē-djō-xō-miL kūt tefū-win-
ate. Always they did that. After a time got

9 kya-ō hai kī-la-xūtc min-nē-djō-xō-miL a-den-ne is-dū
big that boy. After a time she said, "I wish,

10 hēik-kīl na-ke-dil-yai yis-xūn-de tein-dis-sit-hit nū-nūn-diī
my brother, a string of to-morrow when we wake up at our heads
dentalia morning
sil-la yis-xūn-hit yā-xon-nīn-diī yā-sīl-la la-xō-win-te xa-
would In the at their heads they lay. Always they
lie." Morning

12 yā-ne hai-yal-miī hai mūk-ka e-il-liū min-nē-djō-xō-miL kūt
said that and it after-

13 na-is-ya hai kī-la-xūtc hai-yal-miī a-den-ne hēik-kīl is-dū
he began that boy. And she said, "My I wish
brother,

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

15 it-we min-nē-djō-xō-miL kūt xō-is-dai tsiī-len hai-ya-miī
killed. After a time a man he became. And

16 kūt la-xūn teis-se-tet-wen hai-yal hai tūm-mes-lōn tsiis-len
deer he killed. And woman she
became.
With that kind was filled their house. And in turn
d-a-tiů xa-únte de-wim-men ya-xó-xon-tau hai-ya-miů me-diit-wa
d-he fished salmon for. Many he used to Again that
taxa-únte de-wim-men hai-ya-ali kin-nal-mats ya-is-tcwen ki-yats
kind was filled with. And cribs of hazel they made. Birds
niit-tsai min-Lún kin-na-kyú-wil-mats sil-len a-tiů xa-únte
dry ten cribs there Every- that kind were. thing
de-wim-men dó-na-it-tsís hai ya-xwún-tcwín min-né-djó-
was filled. They never saw their mother. After a
xó-miů kin-na-is-lal hai keL-tsan yis-xún-hit xú-Le-dún
time dreamed that maiden. Next day in the
ye-na-wit-yai hai kún-teú-wil-tcwil hai-ya-miů a-den-ne
came in that young man. And he said,
he-eů hai-yúk kin-naue-lal tů-wim-ma-teL hai-ya-ů hai
"I this way dreamed a famine will be." And that
keL-tsan kún-na a-den-ne hee kún-na kin-naue-lal hai-yúk
maiden too said, "I too dreamed that way."
hai-ya-miů kút tů-wim-ma dún-Lún-hwó-dún me-nún-di-yai
And there was a several years. famine
hai-ya-miů kút nó-te-dúk-kait min-né-djó-xó-miů xú-Le-dún
And people began After a time one morning to starve.

min-ta na-xůs-din-na-tsů teăk-qal ún-kyá djó teiit-den-ne
in the moving she heard. Walking she found "Here," she said,
hall
nik-kil ón-tcwit hai-ya-miů teó-n-tcwit ye-teő-wil-da hai-ya-
"your take." And she took it. She carried And it in.
brother
ki-ye la ye-teő-wil-da yú-din-ne-miů min-Lún ye-wiů-yai hai
again one she carried in. Finally ten came in those
xó-mitc-dje-ě-din hai-yúk ún-Lún xó-lan hai-ya-ů teó-nai-tsít
her children. That many there And she knew were.
xwún-tcwín hai keL-tsan hai-ya-ů na-múk-ka-důn ye-teő-
her mother that maiden. And last of all came
win-yai hai xó-xůn hai-ya-ů a-den-ne hai tsům-mes-Lůn
in her husband. And said that woman,
na-in-dů-yai nó-te-dúk-kai-teL hai-yó nik-kil-xai hai-ya-ů
"They came They were about those your brothers." And
back.
she thought, "Poor I better feed quick. And she fed the little one.

"All quick eat," she said. She was that afraid of young man. At night he came back. He brought in a deer.

And she said, "I am glad my boy young man. At night he came back. He brought in a deer. He went back out. Fasting to eat."

She was that afraid of young man. At night he came back. He brought in a deer. He went back out. Fasting to eat."

And she said, "I am glad my boy young man. At night he came back. He brought in a deer. He went back out. Fasting to eat."

That maiden did it.
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 KânteΩ wiltewil, "Riffle in young man." He lives in the riffle below the Miskât ford and has a love song which the Hupa men sing to win the hearts of the maidens.
XI.

The Cause of the Lunar Eclipse.*

min-lūn eñ xō-ūt yī-tsin kūn nañ min-lūn xō-ūt ya-
Ten there his west. Too there ten his where
are wives are wives

nauw-dīñ tcit-te-in-nauw hai xû-Le tcit-te-in-nauw hai eñ 2
he goes up. He always goes. That in the one night
one

hai yeū yī-tsin te toec-in-nauw-dīñ wūn-na-ai-ya hai kil-la-
who way west in where he comes he hunts the deer.
off the out

xūn tō kūt-teiń kil-la-xūn hai-ya wūn-na-ai-ya hai a-den-ne 4
Water on deer there he always Those he calls
hunts. saying

wū! wū! wū! hai-ūn min-lūn teis-se-il-wei na-diń min-lūn
"wū wū wū." Then ten he always Again ten
kills.

hil-se-il-wei hai-ūn min-lūn ya-a-wūw hai-ūn ya-nauw-dīñ 6
he always kills. Then ten he always Then the going up
his place

hil-ne-i-wūw-hei hai xō-xon-tau-dīñ hai-ūn la-ôx da-de-
he always brings his house place. Then plenty stand
of them

il-ya hai xō-liń-ke hai xōl-tsai-tau hai lūw hai-ūn wa-im-
around his pets, the lions, the rattlesnakes. Then he always
distributes

mil ye-i-yan hai la dō-yí-da-le hai-ya-mir-ūn xō-kūt da-xō-
them. They The one never And on him they
eat them. satisfices

ō-auw yai-xoi-i-yan mit-tis hai-ūn ye-xō-ne-il-yē hai-ūn 10
jump. They always besides. Then they always eat Then
him up.

tse-liń hwa-ne noi-xwe-il-lūn hai-ūn 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 mûk-kût tce-in-ne hai tewal ya-il-wûl hai-ya-mîl
used helps him. That frog always And
to be clubs them.

2 dû-yûx-xî-il-lan hai-ya tse-liû hwea-ne yi-tsîn tce-in-naüe-
y they always quit. There blood only in the he always comes
wâeî hai-ya-mîl-ûn nû-heûôn na-yaï-ixo-il-tewê na-yaï-ixo-il-
west. And good they make him. They brush

4 tewô-ig hai-ya-mîl na-ne-iûw-heûôn hai-ya-mîl ya-naüe-diûn
him And he gets well. And to the going
na-ne-it-dauw-hweî hai-ya-mîl hai-ya kî-ye hai-yûk a-yaï-xoi-
he always goes back. And there again that way they do
îl-liû nû-heûôn naï-ixo-il-tewê-ei dû-il-wûl hai-yûk ai-xoi-en
with Good they make him. Not all the that way they do
him. With

6 dû-yûx-xo-il-lûn dû-yî-da-il-le hit-djit-ûn hai-yûk ai-xoi-il-le
They quit him. They do not then that way they do
They get enough up place

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 "wû wû wû wû," 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. Some-
times they get enough and then they quit. When they are not
satisfied with the food given them, then they eat him.
XII.

*Origin of Fire.*

yi-man-a-kyu-wiñ-xoi-yan en tse ya-wiñ-an hai-uñ na-niL-
Across the ocean old man it stones picked up. Then he hit
was
tseL ir-tciñ dau uñ-kya hai-yal-uñ kai-lűw mûk-kût-de 2
them on each Nothing he saw. And willow its root
other.
ya-win-tan nö-niñ-uñas nit-tsai hai-yal-uñ ye-kiñ-wis hai-ya-hit-
he picked up. He whittled dry. And he bored a And
it down hole.
djit-uñ da-na-dû-wiñ-a hai-yal-uñ tcit-duñ-wiñ-wis sai-kit-diñ 4
then he set another And he rolled it He was
on it. between his surprised hands.
unu-kya lit na-dû-wiñ-a min-ne-djō-xō-miL uñ-kya xoñ tce-
to see smoke come out. After a time he saw fire
nim-mas hai-yûk-kañ ã-di-yau hai-yal-uñ 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 another stick in one of the holes, rolled it between his hands. He was surprised to see smoke come out. Soon fire rolled out. That was the way it hapened. They do that way now.

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

xai meûk a-ya-den-ne teit-tin-dîî yî-na-teiî hai-yaL xo
Winter time they said they are from the And in

coming south.

2 a-ya-den-ne da-xô-hwe-e a-kyô-le di-hwô teit-tin-dîî hai-yaL-ûn
they said, "Some way you do. Some-

thing coming" And

a-ya-den-ne kût Lel-diîn teit-te-deî hai-ya-mîl-ûn Lel-diîn
they said, "Already South-

fork come." And

4 kyû-wîn-ya-in-yan xô-ta-an me-dîl-diîn hai-ya a-ya-den-ne
Indians ran down to Medildîn. There they said,

dô-Lûn.4x a-ya-ûn hai-yaL-ûn kût teit-te-deî me-dîl-diîn
"Nothing they do." And

yî-nûk-ka-yî-man xoi-teL-wel hai-yaL hai-ya di-hwô tcô-ya-
Above on the other they spent And there some-

thing bought, some bear hides, too, some fox hides,

te-xait di-hwô sats dû-wan ta di-hwô mitc-tewan-tûL-tan
And they came down to Medildîn.

6 yî-nûk-ka-yî-man xoi-teL-wel hai-yaL hai-yaL-ûn
they said, "Some-

yî-nûk-ka-yî-man xoi-teL-wel hai-yaL
way you do. Some-

thing they came
down to Medildîn.

8 ta min-na-xoi ta mil-tcôL-walâc ta xô-wa-ya-tel-lai tcac-tce
too, coon hides too. Small axes they gave them knives

and Southfork come." And

ta hai-yaL-ûn sa-win-den hai-yaL-ûn dik-gyûn xoi-teL-wel
too. And they travelled. And right here they camped

10 sauw-títc-diîn† yî-nûk-ka-yî-man hai-yaL-ûn tsin-te-tes-diî-deîL
Socktish place above on the other And we ran away
side the creek.

tse-meûk yî-de hai-yaL-ûn sa-win-den hai-yaL-ûn sik-kets-a-
cahîon down. And they went on. And (Bloody camp)

12 kût xoî-teL-wel hai-yaL-ûn a-ya-den-ne sa-win-den hai-yaL-ûn
they spent And they say they went on. And

the night.

xot-tîn-nan-diîn yî-man me-sit-te-deî xoî-it-kai-yî-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 grand-
son who is probably 10 years old. He appears now to be between 70 and 75
years of age.

† The place is named for a man who used to say, when a child, sauc-
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.
Goddard.—Hupa Texts.

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.
The Coming of White Men.*

hai teit-dûn tel-atc† mik-kyâ-teciñ tsî-yûn-tes-dîl-deL
The first time pack-train away from them we went.

came

2 me-dîl-dîñ yî-dûk miî-atc hai-yaL xon-ta-teciñ na-kis-deL
Medîlînî east they came. And houses among they came around.

3 din-nûw mû-wit-wat-de yû-xai-xû-win-sen Lit-tsû-wîtL teim-
Manzanita its flour they all began to buy blue beads

4 miît hai xoî-dje ya-tîl-te-ta miî-wa-ya-kin-dîl-lai me-la eñ
with. Those their were strong traded with them. Some it hearts was

tsi-yûn-tes-dîl-deL mîto-dje-è-dîn eñ dje-lû ye-teû-wim-meL
they ran away from Babies it storage they put in.

we with. Those their were strong traded with them. Some it hearts was

6 hai-ya-hit-djît yî-nûk-a tel-atc hai-ya yî-nûk-a-yî-man-teciñ
And then south they went. There south across the river

xoi-yal-wêL hai-ya-mîL xoîtç teiL-Lîñ† yû-xai-na-na-kis-deL
they spent And real dogs to buy they came back.

the night.

8 miît- tôL-walte teiL-mîL të-O-ya-te-xait hai-yaL yai-wîn-yan
Little axes with they began And they ate to buy.

La hwa-ne yî-dê-yal-wêL mîL kût xûn yî-nûk tel-atc-êI
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 Medîlînî 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, -atc, 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 xoîtç 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 Medildini 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 Medildini 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-teu-hwik-kut na-tel-dite-twen ki-xun-nai la xo-xai
Kinteiwhwiket grew Kixunai. One his son.

2 na-tsès xon-noñ-ai-din na-tel-dite-twen la kût xol-na-xus-
Arrow along side of him grew one with him to fly.

miñ hai-ya-nil a-dil-ya-kit-qötc xat me-it-tan hai na-tsès
And he threw himself then he stuck to that arrow.

4 hai-yal-ûn hai-yô nin-nis-an sil-lai kût a-dil-nô-ke-il-qôw
Then those mountains standing to he used to throw
with it

hai-yal-ûn tee-il-yô hai-yal-ûn hai-yô tcux-xai na-xô-de-il-en
And he liked it. And that young man watched him.

6 sai-kit-diñ ûn-kyà hai-yûk a-teit-ya hai-yô na-tsès ya-win-
He was to see the way he did. That arrow when he

surprised

tûn-hit ûn-kyà a-dit-ya-kill-qötc-hit ûn-kyà me-win-tan-ne
picked up he saw, when he threw himself he saw, he stuck to it.

with it

8 hai-yal-ûn a-ten-des-ne hwa mit-dil-wa xa-aue-dì-ya-te
And he thought, "I in turn am going to

do what

hai-yô a-ten hai-yal-ûn hwa na-nat-yai mil a-ten-des-ne
that did." And sun had gone then he thought, one

down

*Told at Hupa, December 1901, by Senaxon, whose Hupa name is
Takilkyû. 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 Tcexłtewcwe rocks on the river bank above Takimizdiñ.
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.
"I quick you would go And he went to sleep that
wish to sleep."

That young did it. And there Tsetitmilakít to it.

"This it must be he has And again he been doing."

That woodpecker scalps

Watching along beside strips.

And in the morning he threw himself. There

That crane." And he thought, "I wish

That he threw it again.
some place mountains he threw on to. Now he threw

2 kir-qotc eñ hai-ya na-dű-win-a-te hai-yō kir-dik-kik-kyō

it again. It is there it will stick up that woodpecker

te nal-tsis-diñ hai-ya na-dű-win-a- ei műx-xūs-tan-diñ na-dű-

blanket hanging There it stood up. Near by it stood

place.

4 wiñ-a hit-djit-ûn na-na-win-kyōs dôn-ka yō-xōl-tsān-nei

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

hai-yō ye-lūw xas-lin-tau hai-ya-hit-djit-ûn kût a-dit-ya-kir-

that watching crane. And then he threw him

6 qotc dō-tecō-xō-xo-ne hai me-lūw xas-lin-tau kût tect-tel-kyōs

self without the the watching crane. He took it

knowledge of along

hai-yō kir-dik-kik-kyō te hai-yar-ûn na-wit-xūs-sil dō-ûn-

that woodpecker blanket. And he flew along It did

back.

8 kya ye hai-yō me-lūw la nin-nis-an kût da-nat-xūts-tse

not that watching. One mountain lit on

hear one

hai-yō na-tses hai-ya-hit-djit kya-ter-tcwū-tesi hai me-lūw

that arrow. And then he heard the watching

10 xas-lin-tau hai ya-na-kir-qotc hit-djit tse-tit-mil-a-kût da-na-

crane. That he threw Then Tsetimilakût it stood

again.

na-dū-win-a hai ya-na-kir-qotc hit-djit kin-tecū-heik-kût

up. That he threw again. Then Kintēshekêt

12 na-na-dū-win-a ei xū-Le-dăn tce-niñ-ya-hit ūn-kyā nat-tsīs

it stood up. In the morning when he came he saw hanging

out

hai dik-gyān yī-nūk-a-yī-man tce-in-nūw he teon-des-ne kût

that. Here south across he heard "He!" he thought, about it.

14 kūn-nūw-hwōn-āx a-teit-ya hai-yō hai-yar-ûn hai ki-xūn-nai

"that is good he is that one." And the Kīxtānai, doing

na-diit-ne-en xō a-den-ne hue-hwōw-te-te dan teit-den-ne

that used in vain said, "My blanket it "No," he said, to live,

16 hue dōn kût hue-hwōw-te-te hai-yar-ûn dik-gyān yit-de-yī-man

"I am my blanket And here north across the one, it will be."

mil tein-niñ-yai yī-man-tū-win-yai a-den-ne hue-hwōw-te-te

from came Yimantūwīnayai. He said, "My blanket it

will be."
Goddard.—Hupa Texts.

"No," he told him, "I am the one, my blanket Several it will be."

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

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

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

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

The Scabby Young Man.*

kin-teiwe-keik-kut ki-xun-nai teit-te-twen min-Lun-ne
At Kintceheiskut Kixunai one after the ten, other grew
La tsun-mes-Lun hai-ûn na-na-tul-diûn mi-ye tce-it-te hai-ûn 2
one woman. And stepping down under he used And
place to lie.
towûn mil xo-wûn na-ya-de-it-tûl hai-ûn min-ne-djû-xo-mil
dirt with over him they used to drag And after a time
their feet.
a-xol-teit-den-ne na-tsês mil-loi-ne xol-teit-den-ne dik-gyûn 4
he told him, "Arrows you must he told him. "Here
feather,"
nû-hol yî-nûk-a-yî-man e-naû kît-dik-kik-kyô yai-kyû-wil-tats
from us south across it is woodpecker blanket of strips
sil-kyûs me teit-dil-ye min-ne-djît me tce-i-ûn hai-ûn 6
lies in Dance middle in he always And
something.
a-xol-teit-den-ne xa wei-diL hai-ya-tciûn min-Lûn xo mit-
he told him, "Come, we will There ten places
go."
tciûn-a tsi-s-tec nîl-ne-djît min-Lûn xo tsi-s-tec hai xoûte 8
near it they lay. A little way ten places they lay. The very
from each other
min-ne-djît na-na-tís hai-ya-hit-djît-ûn kût na-na-wil-kyûs
middle it hung. And then he took it down,
hai-yô te xo-tís nû-nûk-ya-dû-wit-tal hai-ya-mil-ûn hai-yeû 10
that blanket. Over he stopped. And that dis-
them tant one
min-dai-teïn-din tsi-s-tec tce-ûn-des-ne te no-wûn da-teit-dû-
outside he lay found him "Blanket from he has taken
us
wil-kyûs teit-den-ne xo-la-me sil-la hai-yô na-tsês hai-ya- 12
away," he said. His hand in lies that arrow. And
mit-ûn a-dil-ya-na-kit-qôtè me-dil-din yî-nûk-a-yî-man na-na-
then he threw it with himself Medildûn south across it stood

*Told at Hupa, December 1901, by McCann.
dū-wiṅ-a hai-ya nō-xō-auw-hwil hai xoL-tčū-wit-dil hai-yaL-ūn up. There they kept those following him. And arriving

2 hai ya-na-kiL-qōtc tse-mit-ta na-na-dū-wiṅ-a-ei hai-ya-hit- that he threw again. Tsemita it stood up. And

djit-ūn a-dir-ya-na-kiL-qōtc hit-djit mis-kūt yī-man-teiñ then he threw it with. Then Miskūt across from himself again.

4 na-na-dū-wiṅ-a hai ya-na-kiL-qōtc kai-nōñ-a-diñ na-na-dū- it stood up. That he threw. Kainōnadī it stood

wiṅ-a-ei hai ya-na-kiL-qōtc yī-nūk na-na-dū-wiṅ-a-ei es-teiñ up. That he threw again. It stood up, Esteiñ.

6 hai-yaL xoi-e teit-te-dim-mil hai-yaL hai ya-na-kiL-qōtc tse-ye- And behind they fell one. And that he threw. Tseye- him after an other. And


8 dū-wiṅ-a-ei hai-yaL-ūn yī-da-xō-miñ-wa-teiñ lax a-teiL-lau it stood up. And Yidaxōmiwateiñ without he did it. reason

hai-yaL kūt da-teit-dū-wit-kyōs Lai tō-wit-kyōs-sil Lā-ai-ūx And he took it away. The taking it along really one

10 dje-lō me nō-nit-kyōs hai-ūn min-nē-djō-xō-miL xo-wuṅ djeLō in he put it. And after a time to him

nō-nauw-nin-deL na-nin yī-dūk-tō-nōñ-a-diñ de-miL hai-ūn to marry came two eastern water from. And

12 a- xoL-teit-den-ne nū-wuṅ nō-nauw-nin-deL hai xoL-tis-tce she said to him, "To you they came to marry." His younger sister

ai-xōL-ne hai-yat-ūn xwa ta-kim-meL na-di-yau mit-teiñ kept telling And for him they made dentalia its meat. soup

14 Lā-ai-ūx tein-net-ya- nei hai-yō Lō-kya-tse hwa-ne hai-yaL-ūn Really he ate it up, that scabs only. And

xōL-ya-tes-yai hai-yō na-tes-deL yō kin-teuí-hwil-kūt dūk- with them that They went That Kinteśheikāt ridge one. back.

16 kan yī-dūk me-na-ya-is-deL hit-djit-ūn a-den-ne yō mil-lai up they started back. Then she said, "That on top xe-dū-waL-ei mil ai-nin-sin-ne yī-dūk-a-tō-nōñ-a-diñ yī-man- disappears over then you must think eastern water’s edge across the hill
teiñ xō-lūn tce-niñ-ya tce-nin-deL-hit a-xōl-teit-den-ne xō-
he must have arrived.” When they got she told him, there
tsin-ne-wan ye-in-tūl-ne hai me-dil tō-ne-wan* me-dil en 2
“Carefully you must step that canoe. Black canoe it is
in obsidian
hai ye-wit-kai-te hai-ūn ān-te na-wa hai kit-tar-tsit-xō-sin
that will come.” And many were who were soaking
there acorns.
kōs-tan Łūk-kai Lax nō-nin-Lūk-ne-wan hai-ūn xō-wūn 4
Hats white just dough put on the And at him
ground like.
Lō-xō-win-sen hai-yō a-in-te tcūk-qal tce-wel hai xō-teł-na-
they laughed. That one how he he walked carrying his quiver.
appeared
we ān-fe-ye na-xō-wil-loi nai-yeê-xō-mīl a-xōl-teit-den-ne 6
How it his belt. From here and one said to him, “My
looked there a long way
heō-wūn-dan nai-yeê-xō-mīl ki-yē a-xōl-teit-den-ne heō-
“My son-in-law.” From here and again one said to him, “My
there a long way
wūn-dan min-Lūn-xō-mīl a-xōl-teit-den-ne heō-wūn-dan-ne 8
son-in-law.” Ten places from one said to him, “My son-in-law.”
hai-yal-ūn kūt xon-ta ye-teū-wiñ-yai hit-djit kūt ta-ya-kiim-
And house he went in, then they made
meL hit-djit-ūn min-Lūn me xō-teiñ ye-teū-wiñ-xan hai 10
soup. Then ten in to him she brought in, that
sa-xauw hai-ūn a-tiñ me teiñ-neL-yan ye ya-teon-des-ne kūt
soup. Then all in he ate up. “Ye!” they thought,
xō-lūn-teL hai-ya-hit-djit-ūn nō-kin-niñ-yan hit-djit tai-kyūw 12
“He will be And when he finished, then sweat-house
the one.”
ye-teū-wiñ-yai xōl-nō-kin-nil-lit hit-djit-ūn na-wim-me hit-djit
he went in. He finished sweating then he swam. Then
a-xōl-teit-den-ne dō-xō-lin-ta eñ xō-liñ tais-tsē dik-gyūn 14
he said to him, “No place it is sweat-house Here
wood.
nō-hōL yit-de-yi-dāk hwa-ne ān-te tais-tsē xon-nin-sōtc ān
from us northeast only there is sweat-house wood. Mink said
it.
hai-yal-ūn kūt teit-tes-deL múx-xa hai-ya tcein-nil-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.

AM. ARCH. ETH. 1, 14.
Then he split it. And then he split it up. And then he tied. Then they went Five bundles himself.

2

And then he split it up. And then he split it up. And then he tied.

3

Then he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

4

And he placed it. Then he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

5

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

6

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

7

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

8

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

9

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

10

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

11

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.

12

And he told him, "Carefully you must put the you bring place." Then he smoked it down himself.
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-yar-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-kyañ-ai-ke xa-win-tan mil-kit-tūk-kūtc tse-Lit-tsō eū nít-
his arm he drew from shiny stick blue-stone. "It is
tcīn-a ya-duk-kai tcis-tcwin-te xō-teit-den-ne hai-ūn hai
before wall stick he will make," he told him. Then that

yū-wūn-dim-nil-lei wil-wel-ei xa-ai-ya-xōl-iñ-x 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-dēL hai-
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-di-ya-te hai min-ūn
next day he thought, "To them I will go back." The ten

xōl-Liñ hai-yō xōl-tis-tce kūn-na hai-ya-hit-djit-ūn na-tes-
his that one his sister too. And then he went

bros
dī-yai na-in-dī-ya-yei kin-teūw-hvik-kūt hai-yō xōl-Liñ wūn
home. He got back to Kintcutwhwik-kūt his brothers to.
hai-ya-hit-djit-ūn hai xōl-tis-tce at-teit-den-ne yi-duk-tō-nōn-
And then his sister he told, "To the eastern
a-teīn te-seL-te hai-yō xōl-Liñ eū meū-na-sit-tan La hwa-ne
water's we will Those his it meunasitan* once only
edge go." brothers was

mil. xoi-kin-ne hai-yar-ūn kūt tcit-tes-dēL det na-dil-le
with went around. And they two went. Now they are
hai-ya-teīn hai eū xō-teit-dil-yē hai-ded xūn-nūk-ka tcit-dil-
there. This is his dance, this river along dance.

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

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

tcweL-liL-te hwe hwīn-nis-te hai xoi-kyān miñ-ya-te hai
dance place. My body his mind will come to who

xa-a-kyū-wiL-leL-te.

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 Kintcũwh̓eikút there grew ten Kíxũnai 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 happened. "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 Medildin. 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 Miskut. From there he threw himself with it to Kainoñadiň. Then he threw the arrow with himself back to Estciň. Those who were following him fell behind. He threw it again coming down at Tseyediň. The next time he threw it landed with him at Niłtukalai. Then without special reason he threw it to Yidaxomiũwatciň. 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 Kintcũwh̓eikút 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 woman said, "That fellow who came here from Kinteéwehwinklt 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 Kinteūch̓eikút 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 Kinteūch̓eikút he said to his sister, "Let us go to the eastern world." He gave to each of his brothers a woodpecker headdress. 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.
The Passing of the Kixunai.*

hai-yal-un yot lel-di\(n\) na-tel-dite-tcwen xo-xai la hai-
And there at Leldin he grew his son one.

yal-un xon-te\(\i\) wil-lau mil-la-kin-ta mil-la-kin-ta xon-te\(\i\)-wil-
And he painted his wrists. His wrists when he had

lau-hit yin-ne-te\(\i\)-wil-ten-nei hai-yal-un hai ki-xun-nai-ne-en
painted he put him in the ground. And the Kixunai used to be

ye-nes-git hai-yo a-teil-lau hai-un mik-kya-te\(\i\)n tas-yai
it frightened that he did. And away from it they fled.

sa-win-den mik-kya-te\(\i\)n hai-yal-un tse-ki\(\i\)-djen mit-lo-we
They travelled away from it. And (a white its medicine bug)

na-is-tcwen hai-un hai ki-xun-nai le-nu-wil-nes ta-kim-mil-
made. And the Kixunai met together TakimiL-
di\(\i\)n hai tai-kyu\(\i\)w ni-kya-\(\i\)-di\(\i\)n† min-dai hai-un L\(\i\)n-wu\(\i\)n
the sweathouse large outside. And one of them

a-den-ne do La-ai-x\(\i\)x tas-ya-hwun ma no-na-kin-ni\(\i\)-un-te
said, "Not at once one ought to For it one should leave

hai ky\(\i\)-wi\(\i\)n-ya-in-yan a-tin-te\(\i\) hai-yahit-djit-un me-dil
that Indians will do. And then canoe

tciv-tcwen hai-ya-hit-djit-un k\(\u\)t tci-ttes-lai me-dil-di\(\i\)n yi-nuk-
he made. And then they started Medilin above

a-yi-man me-na-nil-lai hai-ya-hit-djit-un hai-ya xon-a-du-
 across they landed. And then there they painted

wil-lau hai-ya-hit-djit-un nin-tsis-deL§ tci-tdu-wil-ye La xu-Le
them And then they danced. They danced one night.

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 kí-ye teit-dil-
danced. And then they landed. And then until day again they

2 ye-a-x hai-ya-hit-djit yis-xu-nil-hit na-du-wil-ye-hit a-dú-kút
danced. And then in the morning when they had them-
danced again selves on

nó-nil-lai hit-djit-ún kút me-dil-yı-teit-te-del hit-djit deox
they put Then canoe they went in. Then this way

(7) They landed. And then there until day again

they danced. And then in the morning when they had them-
danced again selves on

hit-djit me-nin-tsia-del hai-ya-hit-djit xot-dan-xen mis-kút
Then in it they danced. And then they floated Miskút

down.

6 yı-man-teťı̊n me-nil-lai min-Lan-đın yı-man nó-nun-de-xen
opposite they landed. Ten times across they floated
to shore.

hai-ya-ůn hai-ya kí-ye teit-du-wil-ye yis-xan teit-dil-ye-a-x
And there again they danced. Until day they danced.

In the morning they danced. Then they went down again.

Tse-lun-diń hai-ya kí-ye teit-du-wil-le la xu-Le teit-du-wil-ye
Tse-un-din there again they landed. One night they danced.

10 hai-ya-ůn yis-xu-nil-hit kí-ye na-du-wil-ye hit-djit yı-nük tee-
And next morning again they danced. Then up river

in-dí-qot-diń mi-ye me-na-nil-la-yei hai-ya-hit-djit-ún hai-ya
Teeindiqótdiń under they landed. And then there

12 kí-ye la xu-Le teit-du-wil-ye hai-ya-hit-djit-ún xu-Le-duń
again one night they danced. And then next morning

xot-da-wil-lai me-is-diń-diń me-nil-la-yei hai-ya la xu-Le
they went down. Meisdiń-diń they landed. There one night

again they danced. And then in the morning again.

hit-djit-úń kút me-sit-te-del Lö-hwun-kút-teń Lö-hwun-kút
Then they moved up Bald Hill. Bald Hill

16 teit-du-wil-ye-ei hai-ya-hit-djit-úń yis-xu-nil-hit kí-ye teit-du-
they danced. And then next morning again they

wil-ye hit-djit-úń deox yı-man-a-yı-nuk din-nun na-nu-win-
danced. Then this way across south facing they formed a

18 dik dik-gyń na-nu-win-dik de hai ne-he na-ne-wit-dil-
line. Here they lined up. This we will look
And then they went some here north away.

...across they went, some here south across they

...this way they went. Indians when they will do,

...some here southeast they went, some
deso-kut-toi tas-ya-wei me-la de-nö-höl yit-de-yi-dák-teiñ 4 above us went away, some from us northeast
tas-ya-wei hai-yöw a-tin-te kyū-wín-ya-in-yan na-nan-deL-te went away. This way they Indians when they become,

deuk ai-ku-in-te kyū-wín-ya-in-yan na-nan-deL-te hai-úñ 6 this when it happens

...ma a-na-dit-ten hai-ded hai-ya-miñ-úñ Lū-wúñ na-na-is-yai for we did this. And one of them stayed around.

...a-tcon-des-ne ke dai-döw-hwúñ na-deL-tse ye ki-xún-nai 8 He thought, "Well, where are living instead Kixúnaa."

...sai-kit-diñ uñ-kya Lín hwúñ teit-tsan kai-lüw mit-ta-diñ He was surprised dog only he found willows among.

...hai-ya-miñ-úñ xö-wúñ tein-niñ-yai a-xöl-teit-den-ne nü-wúñ 10 And to him he came. He said to him, "From you sa-win-den hei-yün teit-den-ne xün-né-yeëw-te küt dët they have "Yes," he said. "I am going to talk. This time

...heu-ne käñ xún-né-yeëw-te xa hwe dët meuk kün-na nai-12 only I will talk. Well, I this in too will era


...na-nan-deL-te küt mit-dit-wa dö-xö-liñ ki-ye-diñ xün-nüw-14 when they then no more again I will become

...yeëw xün-né-yeëw-de kyū-wín-ya-in-yan dö-xö-wil-lel-lit-te talk. If I talk Indians will be no more.

...da-xö-úñ a-di-ya-te hai-yar-úñ me-is-la-dei tce-min-niñ-yöt-dei 16 They will die." And he ran up. He drove out a deer.

...hai-ya-miñ-úñ ta-na-is-wal-ei hai-yar ta-na-is-ten-nei mił And he threw it out And he had taken then of the water.

...en hai-yö kün-na küt a-den-ne hwe kün-na kút dö na-heu-18 it that too said, "I also must not was one
The Passing of the Kixinai.

At Leldiñ he grew with one son. He painted the wrists of the boy and then buried him. The Kixinai who used to live there were afraid of what he had done and fled. They went away. A white bug made medicine. The Kixinai met at Takimidifi 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 Medildifi 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 Miskút 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 Tselândiñ where they danced. After dancing the next morning, they went up the river and landed close to Teeindiquot-din, where they danced that evening. The next morning they went down to Meisdiñ. 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 watch the Indians. When the Indians come, I will not talk again. If I should talk the Indians would be no more. They would die." Then the dog ran up the hill and drove a deer out of the brush into the river. The Kixûnai threw the deer out of the water and then he said, "I shall not be seen again either."
XVIII.

The Spoiling of the World.*

Lel-diň na-teř-dit-towen yî-man-kyü-wiň-xoi-yan tsüm-mes-
Leđiň  he grew Yîmangyůlińyołan.  Women

2 Lon nax hai xō-ůt sil-lin-te hai-ůń kyü-wiň-ya-in-yan na-
two  his  were  to  be.  Then  Indians  were

nan-deL-te sil-len míL  Lit  noi-nil-kit  hai-yö  nin-nis-an  nes-
to  become,  then  smoke  stayed  in  Those  mountains  that
one  place.

4 noi min-nē-djök ūt-tsa hai-ya-miń-úń dō-tećui-wiń-den nin-nis-an
stand  half  way  that  far.  And  he  got  lonesome.  World
down
meńk  teit-tes-yai  de  mûk-kai  yî-de  teit-tes-yai  kût  nin-nis-
over  he  went.  This  on  north  he  went.  World

6 an meńk Le-na-in-di-yai-te  sil-len  míL  úń-kyå  tsüm-mes-Lön
in  he  got  nearly  round  then  he  saw  woman
sit-da  tin-teciń-hwöń  hai-ůń  tećui-wes-yö  hai  tsüm-mes-Lön  kût
sitting  goodlooking.  Then  he  liked  that  woman.

8 Le-na-in-di-yan  miL  tećui-ťsan  hai  tsüm-mes-Lön  yôt  en  kûń
He  completed  then  he  saw  that  woman  there  too.
the  circuit

kût  tećui-ťsan  hai  kyü-wiń-ya-in-yan  hai  tsis-da-diń  hai-ůń
He  saw  the  child  the  he  used  to  Then

10 dik-gyöń  yî-nuk  nin-nis-an  nön-a-diń  ki-ye  xûx-xai  tsis-towen
here  south  the  worlds  edge  again  a  child  he  made.

hai-ůń xōtc  kût  wiń-yen-nei  hai-ůń  yöń-e-yi-dük  tsis-ten
And  quite  he  was  able  And  back  of  the  he  lay.

12 a-den-ne  Lel-diń  mûk-ka  nō-auw-ne-en  xō-ka-sa-an-ne  yî-man-
Somebody  "Leđiň  the  fire  pit  cover

yî-dâ-tećui  tec-il-la-de  xa  xō-liń-te  xō-tećui  ūl-le  sai-kit-diń
from  the  he  is  run.  "Come,  quick  to  him  take  it  He  was
north

*Told by McCann at Hupa, December 1901.
Goddard.—Hupa Texts.

unn-ka a-xol-tecit-den-tse da-xunt-di-ye hai dööx tais-dai to hear him say to him. "Where is he that here stays?"

haï-yal-ûn a-den-ne da-xwed-na nik-kyû-win-ya-in-yan-ne-en 2 And he said, "Why do you want him?"

döö mâx-xun-nai yin-ne-tei-wil-tiön hai-yal-ûn La-ai-ûx still alive in the ground they really have put."

a-di-ye nô-na-kin-nit-kis xon-ta ye-na-wit-yai hai-ya-hit-djit 4 under he put his hand house he went in. And then himself

unn a-na-dis-loi hit-djit hai-yö xo-kyû-win-ya-in-yan ya-na-girded himself. Then that his child he

wîr-ten hit-djit a-dit-ta tei-wil-ten hai-ya-hit-djit-ûn yi-man 6 picked up. Then in his he put him. And then across sack

ye-na-wil-kait hit-djit da-na-dû-win-lat na-wil-dit-dal mit-he went. Then he ran down. He ran along tâk-kai-kût yi-na-teiûn na-na-wil-lat dai-di-xun-na na-wa-ne 8 Southfork from the He ran down. There nobody walked around.

na-nin unn-ka niî-teiûn din-nûn ya-ûn hai yeû dii- Two he saw each other facing sitting. And that over some-there

heû wil-tcwên* wûn teiûn-yai hit-djit xa-na-wil-ten hai-10 thing was made to it he went. Then he dug it out.

ya-hit-djit-ûn hai-yal-ûn xon-diûn nô-na-nit-ten hai-yal-ûn And then fire place he put it. And

dûn-xô ki-ye yin-ne-nal-lat min-lûn-diûn win-te xa-a-na-12 again in the ground it ran. Ten times always it did dî-yau hai-ûn xoûte nîn-nis-an teiûn-dai-wil-ten dô-da-xoî-a- that. And quite the world it spoiled. Would never

tiûn min-in-ne kyû-win-ya-in-yan xa dûn xa-ë-te he teon-des-ne 14 die it would people. "All right let it be he thought. that way,"

haï-yal-ûn kût teiûs-yai ded mûk-kai yi-na-teiûn kût teit-

And he went this on from the They south.

tes-la-ye-xo-lûn hai mûk-ka teiûs-yai dûc-taû-a-diûn yi-da 16 had gone in a Those after he went. Djidêndûn from boat he saw.

teiûn na-na-wil-la-dei dûn-ye-xo-lûn yû-diûn-hit xot-tû-wai-a-the he ran down. A while ago they Finally Xotûwaia-

hîll had gone he found.

*Euphonistic expression for a grave.
hit na-tin-nōx-xoi tce-wil-lin-diə ye yū-wit-diñ-hit-ūn mūk-Natinōxoi Teewilindiə instead. At last the ka-na-dū-wūl-a-diñ tce-il-La-dei sai-kit-diñ-ūn-kyə kūt yī-man mouth of the Klamath he ran down. He was surprised already across to see

dit-tse-nō-nil-la-xōl-lūn hai me-dil hai-yal-ūn a-xōl-teit-was pointed the canoe. And one den-ne yeu teuk-qal hai nīn-nis-an tcew-dā-wir-ten hai-yal-said "Away walks that world spoiled." And one

6 ūn a-den-ne dōn-ka-tsít hai-de hūhk-kyū-wīn-ya-in-yan he said, "Wait, this my child hwa-ne te-sōl-tin-te hai-yal-ūn lū-wūn xoī-kyā-ni-u, ten hai-only you will take." And one of took it from him. them

8 ya-hit-djit-ūn kūt xoń-teū-wil-lun hit-djit ye-teū-wīt-ten-nei And then he painted him. Then he took him in.

hai-yal kūt tań-xen-nei hai-yal-ūn xoń hai-ya na-des-de-qōt And they floated And he there tumbled around, away. himself

10 tce-win-tewū hai-yal-hit-djit-ūn ta-detə xoń tcin-nīn-yai Lō-He cried. And then Smaller him came to, hawk me-we nai-kit-ta ki-La-xūn† tseūk-ka-yań-si† xoń-teł-tau Cotton-Jack-rabbit, Ground-squirrel, Coyote, tail,

12 nīs-tan-ka-kit-tūk-gōw§ min-dîte kii-na-dil miū-tecwān-tāl-tan Pine-martin, Wildcat, Wolf, Fox, kit-tsai kis-tai-tewūn hai-ya-miū-ūn a-den-ne xa dōL-ye Hawk, Crow, And he said, "Come, dance,

14 heit-tsoi-xai hai-yal-ūn tcit-dū-wil-ye kūt hai-yal-ūn a-xōl-my grand- And they danced. And he said children."

tcit-den-ne yeu tcit-dil-ye nō-na-niń-ūn hai nīn-nis-an tce-wi-to them, "Way dance he is leaving that the world he one

*Pactah, a village opposite Weitchpec on the east side of the Trinity.
†"In the brush deer."
‡"Rock on sitting."
§"Log on runs."
da-wit-ten ye-he is-dō da-xōk-he a-xō-wit-la hai-yal-ūn spoiled." "Yehe! I wish something would happen And to him."


hai-yal-ūn na-tes-dī-yai na xō-īl-kūt yi-nūk kai-te toon- And he came back across Redwood "South along it he creek. will be,"

des-ne na x xcit-dīl-ye nō-na-nīn-an hai-ūn yeū yi-dā-tein 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 tiū-xtē-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."

nō-a-dīn-xauw xōl-teit-den-ne hai-ya-mir-ūn kūt xon-na nō- lay yourself he said. And for him she said down,"


hai-yal-ūn nis-sate na-wit-dal mil a-teon-des-ne xōl-neūw-te 12 And little ways he went then he thought, "Let me lie with her, múx-xūn-nauc-dal-te hai-ūn kūt xōl-tein-nès-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-it-tūw unconscious then she kept lifting him out.
The Spoiling of the World.

Yimankyiiwixoian* 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. Yimankyiiwixoian 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,” Yimankyiiwixoian 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 Yimankyiiwixoian 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 Yimankyiiwixoian.

*Yimankyiiwixoian, “Old-man-across” is said to be the same as Yi mantiiwixoian.
†It is customary for those who have touched a corpse to cover their heads lest the world be spoiled.
Then he started down toward Hupa after the Kixûnai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to 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 Kaïkisdéke. He passed Natinöxo Teewilindin and at last ran down to the mouth of the Klamath. There he saw the Kixûnai dancing in a boat which was headed across the ocean. One of them said, "Way over there is walking the one who spoiled the world." "Wait," called Yimankyûwîni-nxoiyan, "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.

Yimankyûwînîixoian 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 Yimankyûwînîixoian. 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." Yimankyûwînîixoian 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 Tsöyöl tel to go and lie in the trail to tempt Yimankyûwînîixoian.* She did as she was told. Yimankyûwînîixoian 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.

AM. ARCH. ETH. 1. 15.
XIX.

Formula of the Jumping Dance.*

kūt hai kyū-wiñ-ya-in-yan ki-xūn-nai sil-len hai-ūn hai
Already that Indian Kixūnai was Then that
becoming.

2 kis-sea-qōt wūn-na-i-ya La-djes wūn-na-i-ya kūt dea-xa-
kiseaqōt he worked on. Every day he worked on it. The time
win-den mil hai ki-xūn-nai sis-lin-te La me-tel-xa La-djes
was near when Kixūnai he was to One he finished everyday
become.

4 kyū-wi-yūl dō-kyū-wit-yan Lax tcit-te-te-tewit hai kis-sea-qōt
food without eating so he completed that head-dress. quickly the measure
hai-yal kūt dō-na-xū-wes-tsān da-xū-ūn-ā-tcīt-yau xū-win-sen
And he was not longer That he was dead they all
seen.

6 hai-yal min-nē-djō-xū-mīl na-in-ō-yai Lax hwe-eñ na-xūw-
Then he came back. "Just I to tell you
lik-mīn hai-de naue-di-yai xa-a-it-in-te hai-yō yin-nūk-ūt
this I came back. That way he there up-river on the will do
8 teiñ hai sa-xauw-sai-ke-xauw-dīn hai-yōt sa-ūn-te hai kin-ai-
bank. The soup-eating place that will be. That pipe
gyan hai mito-teiñ na-sa-ūn-te yō kūn hai tcīt-dil-ye hai
that toward will lie. There too the dance; that
0 kyūn yōt sa-ūn-te dik-gyūn hai-yōt ki-xūn-nai-ta-dīn hai
too will be here. Over there Kixūnai world the

*Told at Hupa, November 1901, by Senaxon.

This formula is repeated by the priest while preparing the ground where the dancers stand in the Jumping Dance at TakimiLdīf. He is assisted in this work by a woman. The stones and sticks are removed. The priest then strews the powdered roots of Leptotaenia Californica over the ground on which the dancers are to stand. The formula is repeated as the root is scattered. The priest does not drink water during the ten days of the dance. He omits the customary daily bath in the river or otherwise it will rain. He fasts each day of the dance until the ceremony is completed for the day. He stripes his body with charred Leptotaenia root beginning at his wrists.
a-ił-en-ka hai tcit-dil-ye dik-gyűn hai-yůk sa-ũn-te hai kĩ-
way they that dance here that way it will be. The Ki-
do it

xůn-nai-ta-diĩ a-ił-en-ka hai tcit-dũ-wil-ye-te hai dũ-wůn-
xůnai world way that they will dance." He must

not talk about the one from the blows. Those about

south

xůn-ne-yeũ-he-ne hai yĩ-na-tecin xot-dan-tce hai ye wůn
hee must talk the ten winds which down blow.
tce hai ye dik-gyũn xot-da-na-kyũ-we-sin-tce-te hai eũ kyũ-

This here you will blow down. That it is

win-ya-in-yan-ta-tecin dũ-xot-dan-tce hai ye xot-da-na-we-sin-
Indian world never blows. That you will blow down.

The people will live to this on them blows.

kyũ-wes-tce hai-ya-mit-ũn mûx-xa-tce-xo-len tce-it-tsit hai
And incense root he always That

meũk tcit-te-im-mil.
on he scatters.

TRANSLATION.

A Formula of the Jumping Dance.

When that Indian was becoming a Kixũnai he worked making
kiseaqôt. 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 Kixũnai world; that way they will make the dance here.
In the way of the Kixũnai 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-kyû-wê-diû nine-nis-an meûk ã-ne-en dô-
There will be everywhere world in. Clouds
sunshine

2 na-xûs-dîl-le-te a-tîn niû-eL xôtê na-nas-deL-te nû-hwûn
will be no more. Everything that is good will become. Good
thing

kyû-wî-yûl na-teL-dîte-tcewin-te hai mit xôtê na-nas-deL-te
food will grow again. That with well they will live.

4 hai-ded din-tca-ne-en kyû-wîn-ya-in-yan dô-na-xûs-dîl-le-te
These sick used to be people will be no more.

hai mit din-tca-ne-en mit ta-nai-kyû-wes-sin-tce-te hai kyû-
That with sick used to be with blow out to sea with you, that

6 wîn-ya-in-yan mit 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.*

At Takimitdiñ it was, an Indian used to be, Kiriñai
tsis-len-ne ticit-dil-ye tecu-wes-yó hai-ûn nik-kyaux na-e-i-ya 2
became. Dances he liked. And much it used to rain,

mil a-den-ne xa dôl-ye tsça-da nik-kyaux nañ-ya hai-ûn
then he said, "Come, dance. Too much it rains." And

nin-nis-an meûk ticit-tes-yai ticit-dil-ye eñ xa-teñ-en hai-ûn 4
world over he went. Dance it he looked and was for.

yû-wit-diñ-hit nin-nis-an meûk Le-na-in-di-yai hai-ûn ticit-
finally world around he encircled. And he

saw dance here from us northeast. Ten places

niñ-nê-djôx ticit-dil-ye hai wes-yó ticit-den-ñe na-in-di-ya-hit
near they danced. "That I like," he said, When he got back

together

a-den-ne xa dôl-ye xa-a-tin-te dik-gyûn kyû-win-ya-in-yan 8
he said, "Come, dance. That way here Indians.
will do it

heçe-ûn kût te-sô-ya-te kyû-win-ya-in-yan dik-gyûn meû-
I am going away. Indians here if

na-hweîl-de xa-a-win-ne-liî-te La-a tsûm-mes-Lôn nô-na-nil- 10
their time that will be done." Only woman he comes

one

ten hai-ye xo-win-tcweî-te La xo-is-dai hai xo-is-dai yit-de-e
left who is to fix the place; one man. "That man north

will go," he said. "That woman south

tû-win-na-hweîl-te hai-ye xo-win-tcweî-te dik-gyûn ûl-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-ʰwɪl-te teit-den-ne dik-ɡyुn nō-ʰoɬ yit-de-yɪ-duɬ will go," he said. Here from us northeast  
2 ye na-wa-yɛ hai tɛit-ɬil-yɛ win-te teu-wes-yo hai-ˈuŋ min-
in- he went. That dance all the he likes. And after  
stead  
nɛ-djʊ̚-xʊ-ˈmɪɬ nɑ-xʊ-wes-tsan kʌw-kyʊ-wim-mɛ* xon-na kin-ta  
a time he was found among the redwoods his eyes below  
4 lʊ-ˈhwin hai-ˈuŋ hai xoɬ xʊ-wit-ɬil-lau-ˈmɪɬ-ˈuŋ-te hai-yal-ˈuŋ black, because he dressed up often. And  
5 a-den-ne de-duɬ ɥwa-ne na-ˈhʊɬ-tsan teit-ɬil-wel-yɛ-lɪɬ-te  
he said, "This time only you see me. There will be dance  
6 ta-kiɬ-miɬ-diɬ mi-kiɬ nɪ-ˈnʊɬ noi-wil-kil-lɪɬ-te hai eɬ hai  
at Takimîl-diɬ. Base of south it will be foggy. That is the  
mountain place  
na-teuɬ-ɪɬ-ɪɬ-te hai-tuɬ a-win-ne-lɪɬ-te meɬ-na-ˈhweol miɬ hai-  
I will look back That way it will be. The time comes then that  
from.  
8 yʊɬ ai-kyʊ-wil-lɛɬ-lɪɬ-te laxe xɑ-aɬ-tɛnt-te hai hwe-ˈhwin-nis-tɛ  
way they will do. Always he will do the my body  
that one  
xoi-kyʊɬ miɬ-yɛɬ-te hai-ˈuŋ ŋuɬ-xoɬ-diɬ-miɬ meɬ-na-sɪɬ-tan  
his mind will come Then from everywhere woodpecker  
head-dress  
10 xoɬ-ˈuɬ-teinɬ-ɪɬ-luɬ hai-ˈyɬ-ˈuŋ hai xoɬ xoɬ-meɬ-na-sɪɬ-tan  
to him they always And his woodpecker head-
brought.  
ye teiɬ-ɪɬ-luɬ hai-ya-hit-djɪɬ-ˈuŋ hai kɪs-ˈseɬ-qoɬ kʊɬ La dje-lʊ  
in- he always And then the kiseaqqət too, one djelʊ  
stead took out.  
12 xoɬ-ˈuɬ-teinɬ-ʊ-ˈwuɬ hai-ˈuŋ də-teɬ-aɬw hai xoɬ-xwɛ ɥwa-ne  
to him they always And he never took that, his own only  
brought.  
teɬ-ɪɬ-luɬ hai-ˈuŋ min-neɬ-djʊɬ-xʊ-ˈmɪɬ a-den-ne də ɬweɬ-ˈuɬ nʊɬ-  
he used to And after a time he said, "Don’t to me bring  
take out.  
14 wit-lɛɬ-he kʊɬ-na lʊn hwe-ɬwe min-neɬ-djʊɬ-xʊ-ˈmɪɬ ɬil-ɬeɬ-xʊɬɛ  
them. Too plenty I have. After a time deer-skin  
xoɬ-ˈuɬ-teinɬ-tel-lɛɬ hai eɬ də-xa-aɬw-ne-xʊɬ-xʊɬ-lɪɬ hai  
to him they brought. "That it is I won’t do that. This  
16 hwe-ne dəɬ hai-ded hwe ai-kyʊ-wən hai hwe-ne dəɬ ɬuɬ-yo  
only this mine I will do. This only I like.  

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

---
dō-yō-lūn-te hai-ded kil-la-xūn mit-teit-dīl-ye kyū-win-ya-in-
They will quit this deer its dance. Indians
yan hēa-ne ai-kiL-in-te hai-ded hēa-ne dōn wes-yō hai-
only this will do. This only I like.”
yāl-ūn dik-gyu̱n yit-de-yī-man-teiⁿ teit-tes-yai sai-kit-diūn-u̱n-2
And here north across he went. He was surprised
kya la hēa-ne ye-teū-win-ya do-wes-yō teit-den-ne la hēa-
to once only they came in. “I don’t like it,”
ne ye-teū-win-ya* hai hwe nai-ya-diū a-ten-ka ye a-tīn-te they come in.” The I live place the way instead they they do will do.
hai min-lūn-diū ye-tein-nauw hai-yal-ūn dik-gyu̱n nō-hōl 6
Ten times they will And here from us come in.
yī-nūk-a-yī-dūk kī-ye tein-nīn-ya-hit ūn-kya kī-ye na-diūn southeast again when he had gone he saw again twice
hēa-ne ye-teū-win-ya dō-wes-yō teit-den-ne dō-teū-wes-yō 8
only they came in. “I don’t like it,” He did not like it like it,”
ūn-lūn-xwed-diūn xō tein-nīn-ya-win-te hai-ya na-ва-yē hai everywhere in vain he always came. There he goes that around

TRANSLATION.

Origin of the Jumping Dance.†

It was at Takimitdiūn the Indian who became Kixūnai used to live. He liked dances. When it rained much he used to say, “Come, let’s dance, I don’t like heavy rains.” He went over the world looking at dances. Finally he went around the world. Over here northeast from us he saw a dance. They danced ten places near together. “I like that,” he said. When he got back he said, “Come, let’s dance. This is the way Indians will do

*By “they come in,” a single performance of the dance is meant.
†Compare Powers’ version in Contributions to North American Ethno-
logy, Vol. iii, p. 80. The author feels like apologizing on behalf of himself and his Indian informants for the tameness of the form here given as compared with that produced by Mr. Powers and the Indian Agent.
here. I am going away. If Indians want to dance they will do it this way.” He left directions that one woman and one man should fix the place. “The man will go north,” he said, “the woman will go south.” “The one who fixes the place will go this far,” he said.

Here toward the northeast from us, he went to live where they always have the dance which he likes. After a time they found him among the redwoods. So often he had dressed for the dance his face had become black below the eyes. “This time only you will see me,” he said. “When there is a dance at Takimir,dîn 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 kiseaqót 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 Takimir,dîn dance. He likes that.
XXII.

Formula of the Acorn Feast.*

\[
\begin{align*}
\text{un-Lûn-xwed-diñ} & \quad \text{nîn-nîs-an mëuk til-tewin-ne-en dik-gyuñ} \\
\text{Everywhere} & \quad \text{world over used to grow here} \\
\text{na-nô-di-ya} & \quad \text{kyû-wîn-ya-in-yan} \\
\text{let it come} & \quad \text{People back.} \\
\text{dô-Lan} & \quad \text{teû-wîn-ûn-il-he} \\
\text{Little} & \quad \text{even if he eat as much he eats it seems.} \\
\text{ki-yauw} & \quad \text{dô-yit-dit-te-wil-le-te} \\
\text{Birds} & \quad \text{must not like it.} \\
\text{ye na-nô-di-ya} & \quad \text{hai nîn-nîs-an mëuk til-tewin-ne-en}.
\end{align*}
\]

TRANSLATION.

Formula of the Acorn Feast.

Whatever has grown anywhere 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 Tcezôltcwe Rocks.†

\[
\begin{align*}
\text{na-xûl-tûn} & \quad \text{na-xûl-tûn} \\
\text{Let it get} & \quad \text{Let it get} \\
\text{dô-wes-yô} & \quad \text{I don't like} \\
\text{nûn-xôs-tîn.} & \quad \text{frost. soft.}
\end{align*}
\]

*This formula is repeated after the feast is eaten and the people have gone away. The priest repeats it while standing close over the fire which is renewed to consume the remains of the feast. See Life and Culture of the Hupa, pp. 80, 81.

†Told at Hupa December 1901, by Senaxon. Said by the priest while bathing the Tcezôltcwe rocks with incense root, Leptotaenia Californica, and warm water. Life and Culture of the Hupa, p. 80.
XXIV.

Formula of the Spring Dance.*

Everybody sang. One of them
2 will-tu nis-sate-xoo-luwin na-dil-le-lev hai-yale do-to-wil-luwin hai-
sang. A little way it went back. And he stopped. And
yal na-lu-wuwin me-kyu-wil-tu hai-yale nis-sate-xoo-luwin nas-dil-
another one sang. And a little way it went
4 len-nell hai dañ me-kyu-wil-tu mit-ti-din da-na-du-wit-ya-yei
back. That awhile he sang farther it went back.

hai-yale-ñi kiy-e lu-wuwin me-kyu-wil-tu nis-sate-din da-na-du-
And again one of sang a song. Little way it went

them
6 wit-ya-yei tak-kun me-kyu-wil-tu hai-yale-ñi xa niñ me-
back. Three of sang. And, "Come, you

kile no-niñ-ñi hitu-nyi nis-sate-tee-xoo-luwin nas-dil-len-ne
sing."† When he he saw a little way it had gone back.

finished
8 din-kin me-kyu-wil-tu hai-yale-ñi hai deox me-nir-tcwit mil
Four sang. And that here he put aside then
na-lu-wuwin me-kyu-wil-tu hai-yalemil tewola-ñee me-kyu-
another one sang. And five had

10 will-tu hai-yale-ñi na-nei-in hai-yo kit-tcint hai-yale no-sate-
sang. And he looked that sickness. And a little
at it
tee-xoo-luwin na-at-lu-xoo-lan hai-ye-xoo xoo-luwin a-diya-tel
way it had gone back. That way he found it would do.

out
12 hai-yale kiy-e me-kyu-wil-tu hai-yalemil xos-tuwin me-kyu-
And again he sang. And six had
will-tu hai-yale-ñi na-nei-in sai-kit-din nis-sate-tee-xoo-luwin
sang. 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 Takimitdiñ, setting out in the middle of the afternoon and
returning after dark.
†The speaker was probably Yimantawinyai. See p. 127.
nas-dil-len-ne-xō-lān ye-nēs-git kūt-xō-lān xa-a-fin-tel xōs-tūn
it had gone back he It was afraid. That it will do. Six
found out.

me-kū-wiL-tū kī-ye na-Lū-wūn kī-ye me-kū-wiL-tū hai-
had sung. Again another one again sang. And
yal xō-kit-din me-kū-wiL-tū hai-yal nis-satc-diتحقق
seven had sung. And a little way it had gone back.

ye-nō-wiL-gil-līl hai-yō me-kū-wiL-tel hai-yal a-dū-win-nel-
It kept getting that singing. And he said,
afraid of

līl nis-satc-tce-xō-lūw nas-dil-len-ne hai-yal-Lū kī-ye na-Lū-
a little way it has gone back. And again another
wūn me-kū-wiL-tū hai-yal ke-nām-mān me-kū-wiL-tū hai-
one sang. And eight had sung.

yal-Lū kī-ye na-Lū-wūn me-kū-wiL-tū hai-ya-mīl mūk-kōs-
And again another one sang. And nine
tau-win me-kū-wiL-tū mīl na-neL-en sai-kit-din-u-ŋ′ka nis-
had sung. When he looked, he saw with surprise a
satc-tce-xō-lūw nas-dil-len-ne-xō-lān hai-ya-mīl yō ko-nī-ŋ-eL
little way it had gone back. And those leaned up
hai tewite kūt hai min-Lūn-diпечат hai-ya-
the tenth he had sung when then
hit-djit-ūn kūt nō-nin-tan hai-ya-hit-djit-ūn hai-yō tewite
he put it on. And then that wood
hai min-nat le-na-neL-nō hai-yā-hit-djit-ūn kī-ye na-la
that around he stood up. And then again another
me-kū-wiL-tū hai mīk xōn min-nat toit-tes-yaı hai-ūn min-
sang. That with fire around they went. And
Lūn-diпечат yis-xan-nei hai-ya- Le-na-lūw tcwō-la-diпечат yis-xan-nei ten
days; that he built fire five days;
hai-yō toit-dil-ye kūn tcwō-la-diпечат yis-xan-nei xō-djōk da-xōk
that they danced too five days. Really bad way
dō-tce-xū-neēw hai-ya-hit-djit-ūn kūt dō-toō-wil-lan-nei 16
he never talks. And then they stopped.

min-Lūn-diпечат yis-xan-nei mīl na-neL-en hai-ya-kit-incible
Ten days when he looked that sickness
ān-te-ne-en nin-nis-an mēk sai-kit-diпечат-ūn-ŋ′ya dō-na-
used to be seen world in he saw with surprise was

*A large block of wood is placed in the middle against which many
pieces of bark are leaned.
xō-len-ne na-is-dau-we-a-xō-lān kūt xa-a-win-net-te kyū-gone. 
It had melted away. "This way it will be

wiū-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-liitr-te hai-yal nū-hwōn-ēx 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 KinaLubi Dance.*

yi-man-tū-wiñ-yai xō-tse hił nō-na-nin-deL da-tce-it-da
Ymtantūwiñyai his both lived there. He always
daughter
Lūw-xan tce-e-xauw a-xōL-teit-den-ne kil-na Lan a-xōL-teit-
ed-ne he always He said to her, "Cook many." He said to
nit-tai xō-teiñ kit-tiñ-en-ne hai-yal kūt kit-te-ū-wūw-
his both lived. He always He said to her, "Cook many." He said to
den-ne her, "Your to him carry them." And she used to
nit-tai xō-teiñ kit-tiñ-en-ne hai-yal kūt kit-te-ū-wūw-
his both lived. He always He said to her, "Cook many." He said to
carry And Ymtantūwiñyai house used to He used to
carry.

hweii hai-yal yi-man-tū-wiñ-yai xon-ta ya-a-wūw da-toit-de-
And Ymtantūwiñyai house used to He used to
carry. And Ymtantūwiñyai house used to He used to
carry.

il-Lat xon-nin-diñ hai tcein-niñ-ya-tei-diñ hai-ya nō-ū-wūw
run ahead of her. The she was going place there he put down
hai xon-ta tai-kyūw kūn-na hai-yal ke-i-yan hai-yal na-te-
the house, sweathouse too. And he used And she
to eat.

it-dauw miL xon kūn kūt 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 xo-tsit-da da-na-sa-an hai-yal xon-nin-diñ na-ne-
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 yi-dāk teit-tes-iñ†
to carry Always he did He told her, "Don't look up."
it back. that.

hai-yal-ūn min-nē-djō-xō-miL teit-teñ-in-hit ūn-kya yeū daōX 10
And after a time when 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.

KinaLübí 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-nük xon-ta tce-wel-le hai-yal-ün kút kin-niñ-in-hit kút south house someone And when she came carrying along.

2 xon-ta sa-ün hai-yal-ün kút kyū-win-yan hai-yal-ün na-tes-house was And he ate. And she had there.

dī-ya-yei mil kút yī-man-tū-win-yai ya-na-kiñ-en hai-yal-ün gone home then Yimantūwiyai packed up. And

4 na-in-di-ya-hit a-den-ne hwe e-nañ yī-dük tei-en hai-ün when she got up "I it was up I looked and home

dūn-hueō-ōe daōx yin-nük xon-ta tce-wel-lei hai-yal-ün yī-somebody upper south house was carrying And trail along.”

6 man-tū-win-yai a-den-ne da-xō-ye na-teen-in-xō-lan yōn din-Yimantūwiyai said, "Wrong you looked it was. Back of the house

nūn nin-tsa sel-waL-te hai-yal-ün kin-naL-duñ-tsē tais-facing sit down. I am going And kinat-ddūn stick he to shake stick.”

8 twen dūn-hwe-e eñ dō-teō-xōL-tsis hai-yal wil-wel-miL made. Nobody it was he saw. And after night

ūn-kyya xō-Lit-wil-sil-tse ye-xō-ta-an xō-wit-tse xon-ta meūk he heard heavy footsteps. They ran in. It was house inside. crowded

10 yis-xan teīr-waL-bx yis-xūn-hit da-dīr-lan tein-niñ-yai Until they danced. Next night more came.

yis-xūn-dīn-diñ-hit da-dīr-lan tein-niñ-yai min-Lūn-dīn yis-Next night after that more came. Ten

12 xan-nei mil dō-ye-na-wit-yai mit-dai mil mūx-xa-tce-xo-len days after he did not come in. Outside from incense root

de-de-lkas kin-ne-soō-ye xō-sā-kai tes-yai he threw into "May you grow he said. Dawn it came to be men,”

14 mil dō-ya-xōL-tsān hai ye-teē-win-yai nō-niñ-an mil tsim-ma-then he did not see them. He came in. They stopped then dancing


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
kūt-tečia xai-xōs-ten-nei ded-de-xōw kūt tečil-wal-lei kin-naL-
world it took her up. Right now they are KinaL-
above dancing.
dūn win-te tečis-len-nei hai-ya Lax tečil-wal-win-te de-xō-ta
dūn always she became. There they always dance. Here
tee-it-wal hit-djit e-it-da
de veil then they always stop.

TRANSLATION.

Origin of the KinaLdūn Dance.

Yīmantūwiñyai 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 Yīmantūwiñyai 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. Yīmantūwiñyai 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 Yīmantūwiñyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaLdūn 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 Yīmantūwiñyai to gratify his greed, compare pp. 129, 130.
night after still more. After the tenth night they ceased dancing. Standing outside Yímantúwiñyai 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 kinaLdúñ. They always dance there; only when the Hupa dance here they stop up there.
Directions and Formula for the Brush Dance.*

xo-Lük-kai tes-ya-te mil in-na-iüw-dük-kai hai-ya-miL-ûn
Dawn is about to then I always get up. And

yi-nûk yôn xo-Lük e-iüw-tcwe† yit-de yôn kûn-na yi-tsîn yôn 2
south- corner a noise, I make northern corner too, west- corner
ern

kûn-na hai-ûn kin-nûw-xo-iüw-tcwe hai kyû-wîn-ya-in-yan
too. Then I notify him, the persons

kyû-wa-na-îL-tûw
he who gives back.

ded-de‡ nin-nis-an nê-djit xoî-kyai hit nô-na-nîn-
This world the her grand- both they lived.

haï-ya-miî-ûn min-nê-djî-xo-mîl kyû-wîn-ya-in-yan 6
And after a time child

xôn-nis-te me te-tes-ten kût xeî kyû-wîn-ya-in-yan nan-deL-te
her body in grew. "Xeî! Indians are going to

sil-len kût mil-îl-ten noi-nîl-kit xoî-tcît-dên-ne hai-ya-mîl-ûn 8
it seems. Their smoke is every-

xû-wûn dû-win-tcît hai mitc-dje-ê-dîn xû-an sil-len-ne-en
from her it got sick that baby. Out of her it came.

hai-ya-mîl-ûn a-tcôn-dê-ne dài-dûk-ka-ûn-te ki-yauw-ûn mil 10
And she thought, "What kind is it with

me-wît-dil-na-te hai-yû mitc-dje-ê-dîn hai-ya-mîl-ûn a-xoi-
we shall steam it that baby!" And she

* Told at Hupa, December 1901, by the wife of McCann who is the only
person living that has performed the ceremony.

† The noise made consists of one or several knocks on the wall with the
hand and the call "ha ha ha." This is to notify the people of Teindintax,
the world below, that they must give back the spirit of the sick. To make
sure the omission was not accidental, the attention of the narrator was called
to the fact that she had mentioned only three of the world-quarters. She
volunteered no information as to why the fourth had been omitted. The
world of the dead is underground toward the west. It is likely the east
is not associated with the dead. The Hupa are never slavish adherers to the
world-quarters.

‡ Here begins the formula.

AM. ARCH. ETH. 1, 16.
tcit-den-ne tce-niñ-ya-ne hai-ya-miL-űň kût tce-niñ-yai tcit-told her, "You must go And she went out. She
2 teñ-en nin-nis-an meûk hai-ya-miL-űň sai-kit-din-űň-kya
looked the world over. And she was surprised to see
something stood here from us southeast.
4 hit-djit tcit-tsan-nei hai Lô hai-ya-miL-űň hai mîtc-teiñ
Then she saw that plant. And that toward
tcit-tes-yai hai-ya-miL xa-wil-lai hai-yô xîL-tcwiL-ta-fûn-nas-
she went. And she dug it that wild ginger.
6 mats hai-ya-hit-djit-űň xai-tsai me nô-nil-lai hit-djit meû
And then a xaitss in she put it. Then under
nô-niñ-xan hai-yô mîtc-dje-é-din wil-wêL-diñ hai-ya-miL-ûň
she put it that baby. It was evening. And
8 xô-lûk-kai tes-yai mîl. űň-kyya xô-ke-tcû-wa meûk nai-kis-le-
dawn came then she her armpit in was feeling,
perceived
tse hai mîtc-dje-é-din hai-ya-miL tce-niñ-yai-yei hai dô-kyû-
that baby. And she went out, that old
10 wil-le xô-lûk-kai tes-yai mîl. sai-kit-din-ûň-kya dje-kî-yats-
woman. Dawn it came then she saw with surprise pitch sticks.
tse naax ye-tcû-win-tan hai-yat. me-dû-wîL-a hai-ya-hit-djit-ûň
Two she brought in. And she put the And then
the ends in the fire.
12 mûk-kût-áx xoñ tcit-te-te-wen hai-ya-hit-djit-ûň xôtè kût
over it fire she waved. And when well
da-xô-dû-wes-en mîl. dô-toô-wil-lan hai-ya-miL-ûň a-tcon-des-
one could see then she quit. And she thought
14 ne xei kyû-wn-ya-in-yan nan-deL ke-ai mît-dje-é-din
"Xei! Indians are going It may babies
to become. be xô-wûN dû-wîn-tea-te nô-nis-te xoî-kyûń me-nûn-dî-ya-te
from them will get sick. Our body they will think about.
16 dai-dik-kyauw mîl. nô-nis-te xoî-kyûń me-oi-ya xei-yûń
What is it with our body we can make them "Yes,"
think about?"
teon-des-ne mîtc-teiñ-a la nai-wît-xal-te hai xa-a-wîl-leL-te
she thought, "before one night will pass. That way they will do,"
(the dance)
teon-des-ne hai-ya-mit-ùn kí-ye a-teon-des-ne dō-xó-liùn Lai
she thought. And again she thought, "Not only one
mit-Lö-we na-dil-ùn hai-ya-miL-ùn kí-ye a-xöt-teit-den-ne 2
medicine will be." And again she told her,
ke kí-ye xan-te hai Lö hai-ya-miL-ùn kút kí-ye tce-nùn-yai
"Well again look that plant." And again she went out.
xai-nit-te hai-yal-ùn hai tce-nùn-yai ûn-lùn-xwed-dùn xò 4
She looked And she went out. Everywhere in vain
for it.
tcit-ten-en La nai-wit-iñ-il dìk-gyùn yì-dùk tó-nùn-a-teìn
she looked. Once she looked here eastern water's edge.
tcit-ten-iñ-hit ûn-kya nin-nis-an lûk-kai* na-dû-wiñ-a-ei hai- 6
When she looked she saw mountain white standing up.
ya-mit-ùn tcit-tes-yai hai-ya tcein-nùn-yai-hit ûn-kya mik-kin-
And she went. There when she came she saw at its
dùn na-la xùn-nis-tce-len hai-ya-mit-ùn me-teìn tcit-ten-en 8
base floating a cup. And in it she looked.
hai-ya-mit. sai-kit-diùn dì-he-e dò-me-sa-ùn Lò he me-sit-tùn
And she saw nothing was in it. A not was in it
hainùn hai mít-dje-iñ-dìn mis-sa-wiñ-xùn-te wûn teûk-qal 10
that the baby in his mouth she After it she
will put. walked.
hai-ya-mit-ùn deôx na-teën-iñ-hit ûn-kya dò-xó-len-ne hai
And this way when she looked she saw it was gone that
xùn-nis-tce-len na-la-ne-en hai-ya-mit-ùn deôx yì-tsin na- 12
cup floating used And this west to be.
tci-ten-iñ-hit ûn-kya kit-tò-küt† ye ûn-kya da-nat-la-le hai-
when she she saw KÌïkùt instead she saw it floating.
looked
ya-mit-ùn kí-ye hai me-teìn tcit-ten-iñ-hit kí-ye dì-he-e 14
And again it into when she looked again nothing
dò me-sa-ùn hai-ya-mit-ùn a-teon-des-ne da-xwed-hit-kì-
was in it. And she thought, "I wonder why
yaau-ùn a-dò-iûw-tsân hai mis-sai-xùn-te hai dò-na-iL-tsân 16
I didn’t find it, that I will put in its That she did not
mouth.”
ùn-kya kí-lai-gya-diùn yì-dûk ye na-lat-dei de-dit-de xò-win-na
She saw Kìlaïgyadiùn above instead was The expla-

*Mount Shasta.
†"Paddle mountain," opposite Orleans.
244 University of California Publications. [Am. Arch. Eth.]

tee-a-xus hai xun-nis-tee-len hai-yal-un kix-ye hai-ya tei- it flew, that cup. And again there when

2 niñ-ya-hit me-tei-teñ-en hai-ya-miñ-un doñ na-teñ-in-hit she arrived into it she looked. And this way when she looked

üñ-kya xot-nun-din yñ-duk ye üñ-kya na-lat-de hai-ya-miñ-un she saw Bluff creek above in- she saw it was And
stead floating.

4 mite-teiñ tei-tes-yan me-teiñ tei-teñ-en hai-yal-un doñ to it she went. In it she looked. And this way

na-teñ-en sai-kit-din dò-xo-len-ne kix-ye yeñ Le-nal-din yñ-duk she looked. She saw it was gone again. Way Weitchpec above

6 ye üñ-kya da-wil-la-le na-lat-de mis-dje mit-ta-din dai-dit- in- she saw it was floating. It was fog in. “Where

stead floating

üñ-yañ iüe-tsûn-te hai Lò ton-des-ne hai-yal-un doñ am I going to that med- she thought. And this

find icine!” way

8 na-teñ-in-hit üñ-kya Le-nal-din mi-ye ye na-na-lat-de Le- when she looked she saw Weitchpec under instead it was

floating.

nal-din mi-ye na-mia-x na-na-lat-de hai-ya-miñ-un xò me- Weitchpec under in a circle it was floating. And in she

vain

10 tei-teñ-en kix-ye di-hwe-e dò-me-sa-an dò-xo-liñ Lò hai-yal- looked in. Again nothing was in it. There was med- And

not icine.

üñ La-a na-di-yau La-ai-ûx ta-nê-djit yî-de tes-lat-dei once it did that. Really in the middle down it floated.

12 tei-xol-tewe-din yî-dûk-ken-teiñ hai tse na-da-ai yî-de-teiñ- Tceoxoltewedin above, where rock stands in lower side the river

teiñ ye üñ-kya na-lat-de hai-ya-miñ-un kix-ye xò me-teiñ instead she saw it floated. And again in into it

vain

14 tei-teñ-en hai-ya-miñ-un kix-ye xa-a-di-yau kix-ye ta-nê-djit she looked. And again it acted the Again in the middle same way.

yî-de tes-lat-dei hai-ya-miñ-un màk-ka tei-tes-yai sai-kit-dìn- down it floated. And after it she went. She saw with

16 üñ-kya teiwite na-niñ-a-din yî-de-teiñ-teiñ ye üñ-kya na-la surprise wood across place* on the lower instead she it was side saw float-

ling.

*Cappel, the place of the fish-dam.
And to it she came then it stayed Nothing still.

And again it did that Right in the middle

down it floated. After it she went. Again with surprise she saw

Peewan creek under it floated. And there again it did that Really to find aicine.

And then she went. The mouth of the middle

Klamath when she came across to the west lagoon out that floated back. And then along the shore

And then again she went. That floated up

The mouth of the middle

She kept South Redwood she came There it floated back. walking.

At fresh water when she came she saw across to the west lagoon out
ye na-lat-de hai-ya-miř-ůn La-ai-ûx xö-teiň na-dû-win-tewit
in- it floated. And really to her it was shot
stead.

2 sil-len xö-wûn nö-nûn-dil-lat hai-yał xö me-teiť-teñ-en hai-
it To her it got back. And in she looked in.

ya-miř deïx na-teñ-en sai-kit-dîn-ûn-kya yeũ yî-dûk xon-
ta And this way she looked. She was surprised way east a house

to see.

4 sa-ûn hai-ya-miř-ûn a-tcon-des-ne hai-ya ye-wê-ya-te hai-ya-

was And she thought, "There I will go." And
standing.

mil-ûn teiť-tes-yai ye-teǐ-wîn-ya-hit ûn-kya dö-kyû-wil-le
she went. When she went in she saw an old woman

6 yañ-a hai-ya-miř-ûn a-xîl-teiť-den-ne dö-ûn-tsûn-te-xö-ûn hai
sitting. And she told her, "You can't find it that
anywhere.

Lö kût wit-dûn-diņ hée-de-ai ye-wîn-yai hai-ûn nił-teiť-
med- Day before into my head it came. And they said of
icine. yesterday.

den-ne xö kyû-wîn-ya-in-yan hai-yûk a-di-yan xö xa-nit-te
you, "Her child this way it did. In she looks

for

Lö yû yûn-yî-dûk da-sît-tûn hai ne-xûn-nis-tœ-len hai-ya-
med- There in the sits your cup." And
icine. corner

10 mił-ûn wûn-nû-kin-nil-lai hai-yô da-sît-tan hit-djît de-nû-
then she put her hand on that sitting there. Then up to

kût-teiň ya-wîn-tûn-hit ûn-kya me nö-nûn-xûts hai-yô da-
the sky when she held it she saw in something fell.* That

12 teiť-wît-til na-nil-dîl-wa dit-tse hai-ya-miř-ûn xö-wa-teiň-xan
she was crosswise pointing. And to her she gave
holding up

hai-yô a-xîl-teiť-den-ne tîn-xauw-ne hai-ya-miř hai nin-mite-
that. She told her, "You take it And your
along.

14 dje-é-din mis-sûn-xauw-ne
baby its mouth put it in."

*Dil-tewag mis-sits "pine bark," *Pine Ponderosa*, is the medicine used
which in this first case fell from above.
DIRECTIONS.*

kūt hai tce-iuw-wauw mil hai mil na-na-iuw-me
I get through then that with I bathe it

speaking

hai-yō kī-ma-ū xu-Le-dūn-diū a-tiū mil na-na-iuw-me 2
that medicine. In the morning all over I bathe it

mil la-xō-wīn-te nō-na-iuw-xauw hai tin-ta-diū-diū kin
then always I leave it. In the woods sticks

Lūk-kyūw nī-man nō-ke-iuw-qōt hai-ya mūk-kūt da-e-iuw-līw 4
forked each side I always set up. Them on I lay

hai dje-ki-yats-te da-na-kin-neu-weL hai-ya-hit-djit hai-yō kin
the pitch sticks. Crosswise I lay them. And when those sticks

nō-ke-iuw-qōt tse mūx-xūs-tan-diū nō-iuw-auw hai tse dje-ki 6
I stand up, stones along side I put. The stones pitch

yats-tse mūk-kūt da-e-iuw-tīw mūx-xa-tce-xō-len kūn-na hai
sticks on them I put, incense root too.

ya-mīl-ūn ka-de e-it-da mil hai-ya mūx-xa-tce-xō-len-ne-en 8
And a while it lies then that incense used to be there

xūn-tein de-na-de-iuw-mil hai-yat-ūn hai-yō tse nūk-kūt-tein
fire in I put. And the stones back from the fire

nō-na-iuw-lūw hai kīn Lūk-kyūw kūn dō Lax nō-na-iuw-mil 10
I always put. Those sticks forked too I do not drop
anyway.

nū-heōn-aL nō-na-iuw-lūw na-iuw-loi-hit hein-nīn dō Lūk-kai
Properly I always put When I tie them up, my face never is white.

them down.

Lū-hein hein-nīn na-iuw-Lū heil-la-kiūn kūn-na na-iuw-Lū 12
Black my face I paint, my wrists too. I make

Lū-hein heik-kūn-kiūn-dīn kūn-na heik-kai-kiūn-ne kūn-na
black on my shoulders too, my ankles too,

heik-kai-ye kūn-na heit-ta-dī-me kūn-na tsēük mil na-na 14
my thighs too, my chest too. Tsēük with I tie

iūw-loi nite-tewin dō-naue-ni nū-heōn hwe-ne hai teit-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.
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 is 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 Kitókút. 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 Teexóltewedíñ below the rock that stands in the water. Again she looked into it in vain. The cup did the same thing again. It went down the middle of the river and she followed it. Below Cappel it stopped until she came up and looked into it. There was nothing in it. It did that way again. It floated right down the middle of the river. She went after it. She was surprised to find it at Peewan creek. She came up and looked into it. There was nothing in it. "Where am I going to find that medicine?" she thought. And then it did that again. It floated right down the middle of the river. She went after it. When she came to the mouth of the Klamath river she saw it floating across to the north. "Hei!" she thought. When she turned her head slowly about, the tears fell. "How can I find that medicine?" she thought.
When she looked for it again it floated back. Then she went along the shore toward the south. The cup came back and floated along beside her. South of Redwood creek she came down to the beach. The cup floated back to her. She went along again and the cup floated after her. At Fresh-water Lagoon she again came down to the beach. She saw the cup was floating across the ocean toward the west, but it came back to her as if it had been shot from a bow. She looked into it. There was nothing in it.

She was surprised to see a house standing in the distance toward the east. "I will go there," she thought. She went to the house and went in. She saw an old woman sitting there. "You can't find that medicine anywhere," the old woman told her. "Day before yesterday it came into my head. This is what they said of you, 'This way her child does. In vain she will look for it.' There in the corner stands your cup." Then the old woman took the cup and held it up to the sky. Something fell into it.* She was holding it up pointing crosswise. She gave it to her saying, "Take it along and put it into your baby's mouth."

DIRECTIONS.

When I get through speaking I bathe the child with the medicine. In the morning I bathe it all over. I always leave the medicine there.

In the woods I always set up two forked sticks on each side. Then I placed the pitch sticks crosswise on them. I put four stones along side. I put pitch sticks and incense root on these stones. When there are good coals I put the incense roots into the fire. I always put the stones back from the fire. I do not drop the forked sticks just anyway, I always lay them down carefully. I tie up the pitch sticks.

I do not have my face white (unpainted). I have my face painted black. I paint my wrists, my shoulders, my ankles, my thighs, and my breast. I tie up my hair with tseūk.† I do not

*It was the bark of the yellow pine, *Pinus ponderosa*, which fell into cup.

†Tseūk are the ribbons of mink fur with which the clubs of hair are wound. These tseūk are sometimes covered with woodpecker scalps. See *Life and Culture of the Hupa*, p. 20 and Pl. 5.
wear dirty things. I wear only good things. I take along all the utensils. I do not leave any of them for the one over whom I wave the fire.
XXVII.

Formula for the Eel Medicine.*

yi-man-a-yi-nûk tak ta-nan nañ-xa tein-niñ-yai kyû-wiñ-
Across south three bodies were. He went there. In the
of water

2 ya-in-yan-ta-diñ dû-til-lû tein-neL-en ta-nan Lûw-xan tsel-ne-
Indian never he looked at the eels red
come;
wan hai dû-til-lû 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-dû-win-kil hai-yal tes-deL hai-yal teit-tes-yai
And they went. And he went
mil tû-wim-mâ yi-man-a-yi-na-tciñ mil teit-tes-yai mâk-a-
with shore along. Across south with he went. The
them

6 na-du-wûl-a-diñ hai-yay naN-nin-deL hai-yal hai-ya xon-na
mouth of the there they stopped. And there for him
Klamath
da-wes-dil tcû-win-da hai-yal tim-ma-tciL-tewe† hai-yal a-tcon-
they waited. One stayed And tima he makes. And he
there.

8 des-ne nik-kyû-wiñ-nûn-te hai tim-ma-tciL-tewe hai-yal a-tcon-
thought, "You will go to sleep who tima make." And he
des-ne tce-nil-le-te nik-kyûn-sa-an meû† tce-nil-le-te meû
thought, "They will your heart under. They will under." 
dive out 
dive

10 tcû-k-qal mil hai Lûw-xan Le-nal-diñ hai-ya tcin-niñ-yai hai-
He walked with eels. Weitchpee there he came. And 
along

yal a-xûL-tcit-den-ne tim-ma-tcit-tewe nik-kyû-wiñ-nûn-te tce-
he said to him to Timatcit-tewe, "You will go to sleep. They
will dive your heart under." And he thought,

* Told at Hupa, November 1901, by William Lewis (Kû-wî-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."
They will never go. And he thought, "Mountain water will go across." And he went on. He saw the eels coming.

"They won't go there.

And he thought, "Mountain water will go across." And he went on. He saw the eels coming.

And he came over
And he thought, "They won't go there."

And he came over
And he thought, "I will go back." And he thought, "I don't want these my eels mifikilen shall not eat." And he thought, "If she does eat them, they won't die eels hai-yō hwe-hw6 hai-yaL a-tecon-des-ne dō-xō-liñ dō-xō-a-ten Luw-xan those mine." And he thought, "Kiltewe will eat them xō hai-yal a-tecon-des-ne dō-xō-liñ da-xō-a-ten hai-ya with. And he thought, "They won't die. There out harm."

they will be And he thought, "Many they will Ten canoes catch.

de-wim-min-te na-tes-dī-ya-te hai-yal a-tecon-des-ne hee-en will be filled." He went back. And he thought, "I," a-tecon-des-ne deuk a-wil-let-te hai-yal a-tecon-des-ne na-tes- he thought, "This he will do." And he thought, "I am way going. Across south there he got back across south. back."

hai-yal a-tecon-des-ne ki-ye na-tes-dī-ya-te hai-yal a-tecon- And he thought, "Again I will go back." And he des-ne te-se-la-te hai-yal a-tecon-des-ne ki-ye na-tes-dī-ya thought, "I am going. And he thought, "Again I am going to take them."

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-tcon-des-ne nik-kyū-win-nūn-te nik-kyūn-sa-an kyū-win-
he thought, "You will go to sleep, your heart will go to
1
nūn-te meū tce-nin-del-te hai-yaL teūk-ql miL hai Lūw-xan
sleep, under it they will go And he walked with those eels
along"

le-nal-diūn hai-yaL a-tcon-des-ne yī-man-tū-win-yai a-tcon-
to Weitchpec. And he thought Yimantūwīnīyai he
2
des-ne hai-yūk a-wil-la-te hwe-hec ma na-sel-tewin-te hai-
thought, "This way it will be Mine for I am doing it And
3
done.

yal a-tcon-des-ne dō-xō-liūn tin-dil hai-yaL a-tcon-des-ne dik-
he thought, "They won't go on." And he thought,
4
gyūn nas-del-te hai-yaL a-tcon-des-ne hwe a-hecī-teit-den-te
"Here they will And he thought, "Me he will say of
stay."

hai na-is-tewen xō yū-win-yūn-te kiū-tewe dō-xō-liūn it-dau
"He did it." With she will eat, kittewe. They won't melt
5
out harm away

hwe-hec hai-yaL a-tcon-des-ne mīn-kil-en xō yū-win-yūn-te
my eels." And he thought, "Mīnkilen with- will eat them.
6
out harm away

xa-a-fin-te a-tcon-des-he hai-ya-mīL Lūw-xan min-Lūn me-dil
They will do he thought. "And eels ten canoes that,
7
""That will be good." He went that.
dī-yai yī-man-yī-nūk a-tcon-des-ne te-sē-ya-te kī-ye Lan
back across to the south. He thought, "I will go again. Many
8
dī-nūw-tewin lan til-lū tū-wim-mā yī-na-tein na-tes-dī-yai
I want." Many came. Along the from the he went back.

shore

hai-yaL tein-nīn-yai mūk-a-na-dū-wūL-a-dīn Lan hai-yaL a-xōL-
And he came back to the mouth of Many. And he said
9
were

the Klamath.

teit-den-ne nik-kyū-win-nūn-te tce-nil-le-te Lūw-xan hwe-hec
to him, "You will go to sleep. They will eels mine.

Soon you, you will go to sleep." That in he went. And
10

ka-de nīn nik-kyū-win-nūn-te hai meūk teit-tes-yai hai-yaL
ka-de nīn nik-kyū-win-nūn-te hai meūk teit-tes-yai hai-yaL

Soon you, you will go to sleep." That in he went. And
11

le-nal-diūn ka-de nik-kyū-win-nūn-te a-tcon-des-ne hai-ya-mīL
at Weitchpec, "Soon you will go to sleep," he thought. And

La-ai nīL tce-wes-lin-te hwe-hec hai-ded hwe-hec ta-nan
"One for you will flow out, mine this mine water
12

hwe-hec hai mūk-ka hai-ded Lūw-xan hai mūk-ka ye-win-
mine. This in these eels this in they will
deL-te dō-xō-liǔ til-lū yī-dūk hai-yal a-teon-des-ne hai nīn-go in. They won’t go east.” And he thought, “The
nis-an ta-wes-a mitc-teiū-a hai-yal a-teon-des-ne Lā-ai niL 2
mountain will in front.” And he thought, “Only for
project one you
tee-wes-lin-te hai-yal a-teiō-in-ne hai mūk-ka ye-win-deL-te
will flow out.” And he kept “This in they will go.”
thinking,
hai-yal a-teon-des-ne deūk a-wil-leL-te hwik-ka a-teit-yau 4
And he thought, “This he will do, my way he does.
way
hee a-heiL-teit-den-te xa-a-na-it-yau hhee ded dō-oi-lūn-te
Me he will say of, ‘He did that way.’ I now I will quit.”
hai-yal teit-tes-yai tcīn-ner-en hai Lūw-xan tcīn-niñ-yai 6
And he went along. He looked at those eels. He got back.
a-teon-des-ne ded meūk dō-xō-liūn tin-dil ded meūk xō-wil-
He thought, “This in they won’t go. This in until it
tsai-ye-de na-dil-ēx hai-ded hée-hwē hai-ya-miL a-teon-des-ne 8
becomes they will live these mine.” And he thought, dry
deūk a-teit-ya-te hhee a-heiL-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 deūk a-teiL-la-te teū-win-yan hai 10
he thought, “Eels this way he will treat.” He ate them where
ke-na-wīt-na-dīn hai-yal a-teon-des-ne hai-yeuk tcīn a-teiL-lau
he cooked them. And he thought, “‘This they he did,’
way say
hee a-heiL-teit-den-te tcwō-la-dīn yis-xan hai-ya Lūw-xan 12
me they will say of. Five days there eels
teū-win-yūn-te hai-ya-miL a-teon-des-ne dō-tcīn-ner-yan hai
he will eat.” And he thought, “He did not eat up those
Lūw-xan hai-yal a-teon-des-ne deūk 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 ki-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 hhee a-heiL-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 tcwō-la-dīn yīL-xai hai-yal a-teon-des-ne teū-
“He will do five mornings.” And he thought,
those way
This will be good. It won't die. This way she will do. When she is through her menstruation.

And he thought, "That will be good. It won't die. This way she will do. When she is hungry.

And he thought, "This way he will say of me." And he thought, "This way will do the eels." And he thought, "Even if she eats them, woman who has these eels, anyhow suffered miscarriage.

And he thought, "I will go back." Across south again he went back for it along the shore.

"You will go to sleep; that during they will come You will out.
wiŋ-nůn-te hai mefk hai-ded lůw-xan tće-xon-des-ne teći-
go to sleep that during these eels," he thought of him.

wa-al hai ki-ma-u* xô-la me hai na-a-a hai ma na-is-tewen 2
He that medicine, his in it he had, that for he made it.
carried
along

a-ton-des-ne xa-a-wil-le-te hai-ya-detc teći-wiŋ-yûn-te hai-ye
He thought, "He will do that and then he will eat them.

man na-a-a hai ki-ma-u lax dô-xô-lîn tći-tan deûk lax 4
For he always that medicine. For he will not eat. This way
that has
nothing
reason

ki-ma-u è-din kis-sa-wiŋ-ya-te† hwe a-hwîl-tći-tën-te hai mi.
medicine without he will go into me he will say of this with
somebody’s mouth,
hai-ded hai kix-xak kiñ hwe dô a-hwîl-tći-tën-de hai-yal 6
this the net pole me if he does not tell.” And

a-ton-des-ne dô-nû-hwëôñ a-tći-tën hai-yal a-ton-des-ne dô-
he thought, "It is not he did.” And he thought,

xô-lîn nûn-yai hai-ded dô-nû-hwëôñ.â xûn-di-yau La-xô-kya 8
"You will not live. This not a good way you did. Just that way

dô-xô-lîn nûn-yai xô dô-teći-wiŋ-xan deûk xô dô-teći-wiŋ-xan
you may not live. Even if he does not this even he does not
catch any way if he does not tell.

hai-ye-he kis-le-te hwe a-hwîl-tći-tën-te hai-ye-he Lan 10
even then they will me if he talks about. Even then many
catch many

ai-la-te deûk dôn nû-hwëôñ deûk hai hwe hai dô-na-va-te
they will This is good this this mine. He will not live
catch. way way

hwe dô-a-hwîl-tći-tën-de dûn-hwëô hai-yal-mûñ-a a-ton-
if he does not tell me somebody.” And he

des-ne na-tes-di-ya-te tçon-des-ne hai-yal a-ton-des-ne da-
thought, "I will go back," he thought. And he thought,

xwed aue-di-ya-te hai-yal a-ton-des-ne xwa na-set-tëwën-te 14
"What am I going And he thought, "For him I will make it.”
to do?"

hai-yal a-ton-des-ne deûk teći-wî-yûn-il-te hwe xwa a-nauë-
And he thought, "This he will eat. I for him will

*Leptotaenia Californica is held in the hand while the formula is being repeated.
†A rattlesnake will bite him. This expression is used to avoid tûw, the
name of the rattlesnake, which being spoken might anger him.

AM. ARCH. ETH. 1, 17.
la-te na-a-a deāk tce-ī-yin-hit tce-wiñ-yūn-de xwa-wes-le-te
do it. He this way when he if he eats he will get
always stands enough.

2 de-na-dū-wiñ-ūn-te hai-ded kī-ma-ū mīl le-na-nil-la-te hai
He will put in the fire; this medicine with he will build a fire. This
mū-wūñ xwa-wes-le-de dō-xō-liñ na-ta-auw xon-ta-tcīn deāk
half, if he eats it, he won't carry to the house. This way

4 a-na-tcil-la-te hai-yūk tce-wiñ-yūn-te hai-yal a-tecon-des-ne
he will do. This way he will eat." And he thought,
min-tūn-dīn yis-xūn-de da-na-ne-se-da-te hai-yūk tce-wi-yūn-
"Ten days I will fish. This way he will eat."

6 il-te hai-yal a-tecon-des-ne deāk a-na-tcil-la-te hce a-heuit-
And he thought, "This way he will do. Me he will
tcit-den-te hai-yūk a-na-it-yau hce na-tes-di-yate kūt na-
say of 'This way he did.' I will go back. Already

8 sel-towiñ ya-xwa hai-yal a-tecon-des-ne kūt me-nel-xe tcon-
I have for them." And he thought, "Already I have he
made it finished,"

des-ne kūt a-tīn-ka-ūn-te hai Lūw-xan a-tecon-des-ne a-tīn-
thought. "Everything the eels," he thought "every

10 ka-ūn-te yū-wiñ-yūn-te hai-ye-he me-nai-lūw-te hai-yō hai
kind will eat. Nevertheless I will watch Those
hweit Lūw-xan hce nēl-in-te nū-hоеñ-a ā-ūn-te dō-xō-liñ na-nal-
my eels I will look at. Good they They won't dodge
appear.

12 dō hai-yō hai Lūw-xan kūt a-tīn yū-wiñ-yūn kīt-te ce yū-wiñ-
those eels. Already every eats them. Kīt-te wē eats
kind
yūn hai hce-hwe miñ-kil-en hai hweit Lūw-xan dō nas-dō
these mine; miākilen these my eels. They don't
dodge

14 hce-hwe nū-wiñ-hоеñ a-tīn hai-yūk a-win-net-te hai-yē-he
mine. Good it is all. This way it will be. Nevertheless
mū-wūñ-te hai hweit Lūw-xan hce a-heuit-tcīt-den-te hai-yūk
I will watch my eels. He will say of me, 'This way

16 a-na-it-yau hai nū-wiñ-hоеñ-te kūt nū-wiñ-hwe hce hai na-
he did.' That will be good. Already it is good. I will
sel-twen hai-yūk tce-wiñ-yūn-te kūt a-tīn yū-wiñ-yūn-te hce
make that. That way he will eat. All will eat them. I

18 me-net-xe kūt dō nas-dō kūn nū-wiñ-hоеñ hai-yūk a-win-
have finished. They won't Already it is good. This way
dodge.
neL-te hai-yal a-teen-des-ne kút ded na-tes-di-ya-te yì-man-it will be. And he thought, "Now I will go back across yì-núk hai-yal yì-man-yì-núk na-in-di-ya hai-yal na-tes-di-south." And across south he got back. And he got back yai yì-man-yì-na-rcin kì-ye hai-yal dö-xös-le hai ta-nan a-tìn across south again. And all gone that water. All kit-dik-kil tcis-tewen hai me da-wit-dil-ne-ên hai-yal ma 4 the banks he made that in they used to live. And for slide out that na-tes-di-yai yì-na-tcin ded hwa-ne kút a-tìn mûk-a-na-dû-he came back. From the this only all. To the mouth of south wûl-a-diñ na-in-di-yai dö-nô-auw hai kì-ma-û xõ-la me 6 the Klamath he got back. He never that medicine his hand in. put down a-teen-des-ne hai tim-ma-teil-tcwe nîk-kyû-wûn-ûnte hai He thought that TimatcîtCwe, "You will go to sleep that meûk a-tìn tce-nil-le-ête nîk-kyû-wûn-ûnte hai meûk La-xô during all will dive out. You will sleep that while. I wish kya nit-dje kis-da-te hai meûk tes-deL-te tct-tes-yai le-your mind would melt That while they will go." He went away. nal-diñ tcin-nîn-yai tim-ma-teil-tcwe a-teen-des-ne nîk-kyû-10 To he came. Of the TimatcîtCwe he thought, "You will Weitcîpee wiû-nûnte hai meûk yì-dûk dö-xõ-liîn tin-dil La-ai tce-go to sleep that during east they will never go. One wes-lin-te hai-ya-mîL hai-ded hwe hai-ded Lûw-xan hwe na-12 for them And these my these eels I will flow out. dûw-în hai-ded hai-yûk hai-yal tcin-nîn-yai de-de meûk am this this way. And he came this in. watching hai-yal a-teen-des-ne de-de meûk hwe na-dûw-în hai-ded14 And he thought, "This in I watch these heit-Lûw-xan hai yû-wîn-yûnte hai kil-tcwe yû-wîn-yûnte my eels. These she will eat the kîtCwe. She will eat hai heit-Lûw-xan hai-yal a-teen-des-ne de-de meûk xô-16 my eels." And he thought, "This in until wilt-tsai-ye-te na-dil-4x Lax tô nû-nûn-di-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-teen-des-ne xa-a-win-neL-te Lax lan me-dil mil-18 And he thought, "It will be that way. Just many boats
toöl-tůk-te hai-ya-mil teič-teš-tei tein-nil-nil de-de meůk kút he will count." And he started. He came this in.

2 a-tiň yū-wiň-yuń hai-ya-nil a-teon-des-ne kút a-tiň yū-wiň-
All a-tei them. And he thought, "Already all eat
yuń hai hwit-tő-nai hee kút hai aue-lau hee hai a-nause-
y my fish. I already that I have I that I was
done

4 la-te hai-ya-nil da-tein-nes-dai kút me-nil-xe-te. teon-des-ne
intend. And he Fischer. "Now I am finishing," he thought.
ing to do."

hai-ya-nil da-tein-nes-dai hai-ya-nil a-teon-des-ne deůk
And he fished. And he thought, "This way

6 tewō-la-diň yū-wiň-xal mil hai-yal ke-na-wil-na xo-la me
five mornings after." And he cooked it his hand in
sa-an hai ki-ma-ů hai-ya-nil a-teon-des-ne deůk a-wil-lele-te
lying that medicine. And he thought, "This it will be
way

8 hai-ded hai-ya-nil teů-wiň-yan hai-ya-nil a-teon-des-ne deůk hee
this." And he ate it. And he thought, "This of
way me
a-heiılı-teit-den-te xa-na-tei-lau xo hee a-heiılı-teit-den-te
he will say, 'That he did I think.' Me he will talk about.

10 hai-ya-nil deůk hai-ya de teů-wiň-yůn-te hai-ya xwa-wes-
And this way here he will eat. And he will get
le-te hai-ya hai ki-ma-ů eŋ hai de-dů-wiň-an hai-ya-nil.

enough. There the medicine that he put in And
the fire.

12 hee hai Lūw-xan hai-ya-nil hai wůn-xai-neiwe-te hai-ya-nil
my eels. And that he will talk about. And
hai-yůk hai-ya nů-wiň-hwoń hai ki-ma-ů hai-ya-nil hee
this way there it is good that medicine. And me

14 hai-yůk a-na-it-yau hee a-heiılı-teit-den-te kút ded-de meůk
'This way he did' me he will say of. Now this place in
kút hai-yůk kút me-nele-xe hai-yůk a-wil-lele-te dů-Lůn-te
now this way I finish. This way it will be. Not many,

16 Lū-wůn ta a-heiılı-teit-den-te hai-ya hai-yůk hee hai-yůk
one may be will say of me, 'There that way me that way
hai-ded kút xa-ůn-Lůn-te a-tiň-xo-ůń-te yí-tan hai dů-
this.' Now it will be Every kind eats. The
that much.

18 nů-hwoń hai-yɛ-he yí-tan hai-yůk a-dő-ya-te hai-ded weś-yő
bad even if they eat this way it will be this I like
hai dů-win-da a-tiň dů-win-da hai-yůk wůn-xai-neiwe-te hai-de
that do not stop. All do not stop. This way he will talk about these
tō-nai hai-yûk teû-wî-yûn-il-te hai-de kî-ma-u mîl hai-ya-fish. This way he will eat this medicine with. And mîl ded kût hai-yûk xwa na-sel-tcîwîn-te kût a-den-ne me-
2
this now this way for him I will make it." Now he said,
neL-xe-tel ded kût me-neL-xe-tel dêûk wûn hai me-neL-xe-tel
"I am about Now I am about to This for I am finishing.  
to finish. finish.
kût ded na-tes-dî-ya-tel yi-man-yî-nûk
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. Yimantüwiňiyai 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. Yimantüwiňiyai 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 Timatcîltewe (one who stops the run of fish) lives. "You who stop the run of fish, you will go to sleep," thought Yimantüwiňiyai, "and the fish will go through without your knowledge."

Yimantüwiňiyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another Timatcîltewe lived. Yimantüwiňiyai said to him, "You will go to sleep; fish will go through without your knowledge." "They will never go on up the Klamath," thought Yimantüwiňiyai. "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 mînkilen to eat my eels," he thought, "but if she does eat them, these eels of mine won't die. Kîltewe 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 Timatcitctew. "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 Yimantūwiñyai, "they won't go on; they will stay here," he thought. "They will say of me, 'He did this.' Kittcwe will eat them without harm. My eels will not melt away. Mińkilen 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 Timatcitctew, "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 Timatcitctew. "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 Yimantūwiñyai 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," Yimantūwiñyai 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. Yımantūwiŋyai 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." Yımantūwiŋyai 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 Timatciłtcwe, "You will go to sleep, and while you sleep they will go past." Yımantūwiŋyai 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 Yımantūwiŋyai. 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 Yımantūwiŋyai. "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 kîtcewe, and mînkilen. 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 Timatcitcwe. "While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens." Yímantúwiñyai went along to Weitchpec. He thought concerning the Timatcitcwe, "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. "Kitcwé 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 (Yímantúwiñyai) 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."
Formula for the Salmon Medicine.*  

xas-lin-diñ e-nañ ya-teł-tewen ta-kún me-ya-dû-wil-wauw  
Xaslindiñ it was they grew three of them. They began to talk about it.

xwed-dûk-kyauw a-ön-ne ya-tecon-des-ne kyû-wûn-ya-in-yan 2  
"How will it be," they thought "Indians"

nan-del-te hai-ya-hit-tcit-ûn yû-yû-dûk-ka tcit-tes-yai na-nin  
when come And then Orleans he went. Two to be."

win-da xon-na ya-del-tse hai yi-dûk tcit-tes-yai hai-yai 4  
stayed for him waiting who east went. And

Lû-wûn a-den-ne xût-ûn-xûw xon-na des-dîl-tseñ hai-yai 5  
one said, "I don't think for him we better And wait."

tô-tecîn tce-niñ-yai hai-yai a-tecon-des-ne tse xai-tsa tôl-tecîn 6  
to the he went down. And he thought, "Stone cup let it grow."

hai-yai teł-tecîn kût hai-ya-hit-djit-ûn hai me Lôk teł-  
And it grew. And then it in salmon
tecîn hai a-tecon-des-ne kût a-di-yau hai-yai kût xût- tcit-  
grew. He thought, "Already it has And "All he said happened." right;"
den-ne hai-ya-hit-djit tcit-tele-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-niñ-men-nei hai-ya-hit-djit tô-wûm-mâ nai 10  
the Klamath he made it swim And then shore along from out.

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* 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, "Kyôle, 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.
yi-nûk na-tei-men nin-nis-an min-na na-is-men-nei hai-ya-south he made it World around he made it swim. And swim.

2 hit-djit ded xûn yit-dâ-tein ye-na-wîl-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 teô-dû-wîl-xût al-tecit-it swim back. And then there he questioned it. He said,

4 den-ne da-xwed ân-dî-ya-te da-xô-a-tein-te nit-teû-wîn-yûn-de "What will you do bad person* if he eats you?"
hai-yal-ûn da-wes-lel hai-yal-ûn a-tiûn-ka-ûn-te al-tecit-den-ne And it swim around And concerning he asked it. in one place. every kind

dî-ya-te xoî-kyûn-kî-yat nit-teû-wîn-yûn-de hai-yal-ûn la-ai-ûx will you woman who has if she eats you?" And at once do suffered miscarriage

8 teit-dei xa-wil-lat hai Lôk tewô-la-diûn yis-xan sil-tûn-ôx hai it died. Floated on that salmon. Five days it lay the the water

nô-nit-tin-diûn hai-yal yit-de-yi-man na-in-deî xû-Le-dûn he put it place. And down across they went in the morning.

10 hai-ya-hit-djit-ûn hai-ya niûn-kyû-wîl-al hai-ya ké-ya-wîl-na And then there he cut it. There they cooked it.
mûx-xa-tece-xô-len ma de-dû-wîl-lai hit-djit-ûn hai mil ké-ya- Incense root for it he put on Then it with they the fire.

12 wil-na hai-ya-hit-djit-ûn hai-ya ya-wîn-yan hai-ya-hit-djit-ûn cooked it. And then there they ate it. And then hai-ya a-tiûn a-kîl-lau na-kis-its deûk a-il-in-te teon-des-ne there all they did. They shot "This they will do," he thought, things at mark.

14 kyû-wîn-ya-in-yan na-nan-deî-te hai-ya-hit-djit a-den-ne "Indians when they come." And then he said, a-tiûn heîk-kya na-nô-diûl hai-yal Le-na-nil-lai hai-ya-hit-djit "All from me go away." And he built fire. And then

16 ma de-dû-wîn-an a-teon-des-ne kyû-wîn-ya-in-yan nû-hwôûn-ôx for it he put in He thought, "Indians well incense.

**"Bad persons" are those mourning recently dead relatives, women during menstruation, and after child-birth or miscarriage.
yū-win-yūn-it-te kyū-wiñ-ya-in-yan na-nan-del-te nū-hwōn-ːx will eat, Indians when they come Well to be.
yit-da-wes-le-te kyū-wi-yl tel-telin-de dō-xō-liñ kī-yaun 2 will get enough food when it grows. Won’t birds
telin-yō-wi-llel min-ne-gits yik-kyū-wiñ-ya-in-nej nū-hwōn-ːx bother it. Little even if he eats well
yit-da-wes-le-te dō-xō-liñ tel-yō-wi-llel nū-hwōn dî-hwō 4 he will have They won’t bother it. Will be good whatever
telin-te dî-hwō dik-ɡyuñ a-di-win-nel-de la-ai-ux an-win- grows. Whatever here anybody says really it will
net-te hai-yai-ûn yī-nūk kai yi-man-teiī na-na-nin-del 6 happen.” And south across they went over.
dō-ûn-kya na-nit-dauw-xō-liñ hai yō-ki-dāk-ka tēit-tes-yai They did had come back that one Orleans went.
not see hai-ya-hit-djit-ûn 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-ûn xai-ya-me-teiī tce-na-nin-del hai-ya-hit-djit-ûn 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-lōn-ka hai-ya-hit-djit hai Lū-ûn Le-nal-dīn tce-na-in-dī-yai salmon. And then the one Weitchpec came back to.
sai-kit-din-ûn-kya Lōk mit-Le-te ye-nin-dī-liñ-ye na-tin-nōx 12 He was surprised salmon scales had washed ashore the Trinity to see
yit-dā-teiī-kai hai-ya-hit-djit-ûn na-tes-dī-yai na-in-dī-yai-yei up along. And then he came back. He got back.
sai-kit-din-ûn-kya xō-ûn til-ya-ye-xō-liñ hai-ya-hit-djit-ûn 14 He saw with surprise from him they had gone. And then
ya-xō-tei-xa xai-ya-me na-ya-xō-ltsan hai-ya-hit-djit-ûn he tracked them. Xaiyame he found them. And then
a-den-ne xa dōn hwe tse-ye-kyauw-hwik-kūt na-se-da-te 16 he said, “All I (at the upper end will sit down. Right, Hupa valley)
hai-ya me-naue-lūn-te da-xōk-a-ûn-te tōu-ûn-yl-tei-de hwe There I will watch. Bad person would eat I
ta-naue-tū-hwit-te hai-yûk nō-ûn-ûn-xūn-neu-û-û-ûn-ya-û-wiñ- 18 will take out. That way they will talk about us Indians when they come. ‘There that way he did,’ they will say.”
Three immortals came into being at Xaslindin. 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 Tseyekyauwhwikút. 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."
**Formula of the Rain-rock Medicine.**

yan-tsim-me min-Lūn LiL-Līn hai-ya-mīt yī-nūk teit-tes-yai
Yastsime ten brothers And south went
(lived.)

2 Lū-wūn yī-nūk nin-nis-an nōn-a-teiň hai-ya teō-win-da dik-
one of South the world's end there he stayed, them.

3 gyūn yī-nūk nin-nis-an nōn-a-dīn hai-ya-mīt-ūn min-nē-djō-
here south the world's end. And after a

4 xō-mīt ūn-kya xō-kūt ye-kyū-wes-tec yū-din-nē-mīt hai-yō
time he per-
on him the wind blew in. After a time there
ceived

Le-de-eL-ta deũk ūL-kyō xa-te-mas tes-deL yū-diň-hit xon-ta
in a corner this big rolled out frost. Finally house
of the ground

6 meũk da-xwed-daũ a-di-yau teon-des-ne hai-yaL-ūn mūx-xa-
inside "What is it going to do?" he thought. And incense

tce-xō-len a-de-il-kit hai-ya-mīt teit-tes-yai yī-na-teiň yas-
root he took with And he started from the Yas-
himself. south.

8 tsim-me na-in-dī-yai hai-ya-mīL xō teit-te-te-en dī-hwe-e dō-
tsime he came back to. And in he looked Nothing
vain around.

teiš-teiň hai-yaL-ūn La-ai-ūx teit-tes-yai mī-me yī-man-teiň
he found. And really he started Mime on the other
away side.

10 tce-niň-yai sai-kit-dīn-ūn-kya hai-ya Lū-wūn na-nes-da-xō-łūn
he came out. He saw with surprise there one sitting.

hai-ya-mīt-ūn nit-ta na-wit-yai yas-tsim-me dūn-xō kī-ye
And back he turned. Yastsime once again

12 na-in-dī-yai da-xwed-daũ teit-den-ne La-xō hai-ya hai-ya-
he came. "What is the he said just there. And
matter?"

mit-ūn yō-xō-mīt a-xōL-teit-den-tsū kyū-wiň-ya-in-yan dōn
from some he heard say to him, "Indians
place

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*Tell at Hupa, December 1901, by Emma Lewis, whose father belonged to the southern division of the Hupa."
na-nan-deL-te dik-gyũn yi-de nin-nis-an nōn-a-diĩ dōn kit-will become." Here north the world's end 
tcint yaŋ-xuts-ei hai-ya-miĩ a-xoL-tcit-den-ne kūt doŋ tas-yai 2 
sickness flew up. And he said to him, "Have left 
hai mĩ-ne-en hwe-en doŋ kūt dik-gyũn me-nai-lūw-te hai-ya-those spirits I here am going to And 
used to be. he started down that one who south 
a-nin-nis-an nōn-a-diĩ tsis-da-ne-en hai-ya-miĩ-liĩ xō-xō-tin-the world's end used to stay. And Xōxtinit 
nit yi-nük-kai-kūt-tcit hai-ya Le-na-nil-lai hai-ya-hit-djit-ũn 6 
above the creek there he built a fire. And then 
kūt teiL-tcit-tes-yai yi-de xas-lin-diĩ yi-na-tcit tce-niĩ-yai xas-he started down Xaslindiĩ from the he came out. south 
lin-kai-yi-dük ũn-kya Lũ-wũn na-nes-da-xō-lũn xas-lin-diĩ 8 
Above Xaslindiĩ he saw one sitting. Xaslindiĩ creek 
yi-dük-a-teiĩ tān-tewiĩ* kis-xan meũ Le-na-nil-lai xai-ya 
up east pepper-wood standing under he built a fire. Xai-tree 
meũk yi-na-teiĩ ye-teũ-wiĩ-yai La-xo dō xō-niĩ da-diũ-wes-a-into down he came. Just his face he could hardly 
te-ne-wan xōs-kūts-miĩ hai-ya-miĩ-ũn xai-ya-me nit-man 
hold pointed on account of And Xaiyame each side to it the cold. 
nō-na-nin-deL-xō-lan yi-man-yi-de na-niĩ-yai nil-liĩ-kin-diĩ 12 
they had sat down he saw. Across and he went from Niliĩkindiĩ. down 
hit-djit nai-yi-nũk nit-ta na-wit-yai nil-liĩ-kin-diĩ hai-ya- 
Then back south back he turned to Niliĩkindiĩ. And 
hit-djit Le-na-nil-lai hit-djit a-teon-des-ne deũk a-wiĩ-ne-liĩ-te 14 
then he built a fire. Then he thought, "This he will do way 
hai hwe hwin-nis-te tō-nar-tsɨt hai-ya-hit-djit de-diũ-wɨn-who my body knows." And then he put in 
an-nei hai mũx-xa-tce-xo-len hai-ya-hit-djit-ũn yit-de teиL-tes-the fire that incense root. And then north he started. 
yai hai yi-dük-yɨ-de me-is-yai miĩ a-lō-tse hai-yũk xō-lũn  
Up the hill to he went then it was "This way the north warm. 

* Umbellularia Californica.
a-di-yatet 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-ūn yī-dūk-yī-de ki-yē 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-ūn yī-de din-nūñ-xō-ye-teiñ xot-da-wiñ-yai up place. And north down the hillside he went.

4 hai-ya-hit-djit-ūn djic-tañ-a-diñ yī-man-teiñ hai nil-lin yī-de- And then Djiqtanadīn across from the creek north e-kūt-teiñ-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 ūn tce-xūn-neūw dik-gyuñ Le-na-nil-la-te teon-des-ne hee he commenced "Here they will build he thought. "I to talk.

na-tse ōe-tsīl-liit-te kyū-wiñ-ya-in-yan mik-kyūñ-sa-an hai first will know Indians' hearts

8 da-xwed-a-in-te teit-tū-wiñ-na-heit-de hai-ya-hit-djit-ūn tei-t whoever will pass there." And then
tes-yai hee heim-miL-na-tal deōx wū-kūn-liit-te hai-ya-miL he "I my foot this way will lean up. And started.

10 xa-kyū-wite-tce-liit-te hee 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-gyuñ yī-nūk 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-hwoñ-hwe-e-te dik-gyuñ 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-yāl a-den-ne hai-ya-yūk a-win-ne-liit-te xō knew it that And he thought, "This way he will do it if one.
hai-yūk niñ-xō-win-tin-te hai-he hue a-heit-teit-den-te hai this way frost is. Then me he will say of, 'That one

16 tein hai-yūk a-it-yau ta-xō-kyā hai-yūk a-win-net-te hai they that way he did.' I wish, that way he will do who say hein-nis-te wa-nūñ-xō-win-ne-hwīL-te hai kyū-wiñ-ya-in-yan- my body will talk about. In the Indian world

18 ta-diñ na-dū-win-tcwit hai mūx-xa-tce-xō-len lax xon-sel-its fashion he let go that incense. Just a little warm
mi. da-na-kit-dū-wit-tce-il-te hai-ded mūx-xa-tce-xō-len de-dū-
with the wind will blow gently this incense 2
with they
auw-hw6f-te la-xō nin-nis-an nē-djit da-nai-wir-kil-nil-te
put it in the Just mountain middle fog will stay.”
hai-yufk nō-nin-an.
That way he established it.

hai-ded muix-xa-tce-x6-Ien
de-dii-
with the wind will blow gently this incense

THE PRAYER.

yī-tsin te-nal-dit-dō-te yī-de kūn te-nal-dit-dō-te yī-dūk
"West it will draw back, north too it will draw back, east
kūn te-nal-dit-dō-te yī-nūk te-nal-dit-dō-te nais-xūn-te na-nū-
too it will draw back, south it will draw back. There will It will be
be sunshine.

wīn-hwōn-te nin-nis-an meūk na-xō-wir-tūn-te nal-hwin-te
good weather the world over. It will be wet. Will melt away

niñ-xōs-tin-ne-en na-win-tau tce-na-xon-neL-tīn
frost used to be. It will settle I brought it down.”
down.

TRANSLATION.

*Formula of the Rain-rock Medicine.*

Ten brothers lived at Yastsime. One of them went away
toward the south. At the end of the world to the south he stayed.
After a time he felt the wind blow on him. Frost rolled out of
the ground in big chunks. “What is it going to do?” he thought.
He took some incense root with him and started back south.
When he came back to Yastsime he looked around. He saw
nothing. He went on and came down opposite Mime. He was
surprised to see some one sitting there. He turned about and
went again to Yastsime. "What is the matter here?” he asked.
From some place he heard a voice say, "Indians will become.”
Here at the world’s end toward the north sickness flew up.
"Those weather spirits who used to be here have gone away,”
he told him.

Then that one, who used to stay at the world’s end at the
south, started down the river. When he came to the creek above
Eslick’s he built a fire. Then he went on down, coming out on
the river bank south of Xaslindĩ. 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 dōn a-nūn-dī-yau kil-la-xūn kyū-wiñ-ya-in-
You they say did that way, deer offspring
yan nīn-nis-te me te-il-tewen-ne-dān e-il-wil kīn-ūl-ōx nai-2
your body in the time when it grew. All day you chew.
it-xa kīn-ūl-ōx hai-ya-mil lax na-kūte nīl na-il-tsit mite-
All you chew. And with- on rocky with falls
night out place you

dje-ō-din nīn kyū-wiñ-ya-in-yan ma a-nūn-dī-yau hai-ya-mil 4
the child. You people for do that way. And
a-en-nū hai nit-Lō-we hai-yūk auce-dī-ya-te hai-ded nit-Lō-we
it does it this your That way I will fare this your

mīl medicine.

with.

TRANSFORMATION.

*Formula of Medicine for Pregnant Women (Deer’s Medicine.)*

They say, deer, you do this way when the young grow in your
body. All day and all night you chew this brush. You drop
your young without harm even in rocky places. You do this
way for the sake of people. It is your medicine that does it.
By the use of your medicine it will happen the same way to me.

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

The formula is said to the growing shrub, *Ceanothus integerrimus*. The
tender shoots are then taken and chewed. The practice is followed during
the first three months of the term to keep the fetus of moderate size.
XXXI.

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

nin-nis-an min-nê-djit hai-ya a-na-tcit-yau sats na-wa-
World in the middle there she got that way bear while

2 nê-djôx kyû-wìn-ya-in-yan xon-nis-te me tel-twen hai-ya
walking. Offspring her body in grew. There
e-il-wil ke-ûL-x a xû-Le ke-ûL-x min-nê-djô-xô-mîl dô-ma-
all day she every night she chewed. After a while
chewed,

4 a-din-nit-tewit hai-ûn wûn-xôl-kûûn-na-i-ya da-xwed-dûk-kî-
she couldn’t walk. Then she began to think about it,

"Why

auw auw-dî-yau a-dim-mit ta-xûn-hûê-ûw mit-tis na-teñ-en
am I this Her own so large over it she looked.
way?" belly

6 kût auw-xa-tîn-ne kyû-wiû-ya-in-yan-ta-dîn hai-ded auw-dî-
"I wonder if this Indian world this way I am."
way it will be
yau hai-ya-mîl xwen-neûk-kût-teiñ tce-xa-neûw a-den-ne
And at her back it spoke. It said,

8 hêe dôn sa-hwiî-lûw hai en dôn kyû-wiû-ya-in-yan ma
"Me put in your "It is Indians for
mouth." you are that And around when she looked this she saw, one
way."

10 xan-dik kit-tûn-duûn-qôte† hai-ya-mîl sa-wil-lai yis-xûûn-hit
standing its leaves sour. And she put it Next day
in her mouth.
ûûn-kya na-na-is-ya-ê-xô-lan hai-ya-mîl a-teon-des-ne hai-yûk
she found she could walk. And she thought, "This way

12 xô-lûn-teîl kyû-wiû-ya-in-yan-ta-dîn hai-ded kî-ma-û mîl hai
it will be Indian world, this medicine with. This
kût hwiî-Lô-we hai-ye-he dô-xô-lûn Lan hûûn-nis-te teô-
is my medicine. Anyhow not many my body

*Told at Hupa, June 1901, by Mary Marshall. This medicine is for the same purpose as the preceding, and may be used along with it or alternately.
† Oxalis Oregana.
naL-tsit-te kyū-wiñ-ya-in-yan-ta-teiñ na-de-tewit-te hai miL will know. Indian world in I will leave it. It with a-hwil-tecit-den-te they will talk to me.”

hai-yīx teiñ a-na-tecit-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.”
Formula of Medicine for Childbirth.*

nin-nis-an nē-djit tci-ni-nį-yai hai-ya nax keLT-san sit-dai
World middle he came. There two virgins lived

2 tciLT-san hai-ya xōLT-tel-Lit La-a-djes yeǔ yit-tsin wiu-n-a mil
he saw. There he smoked all day. Way west the sun then

hee-ni-nį-deLT ya-xon-nel-en hai-ya-mil. yis-xũн-hit ya-kyũ-wil-
they came out. They looked And next day they found they

at him.

4 kyan-ne-xo-L-lan hai-ya-mil xo-xa ye-teLT-wini-deLT tai-kyũ-wu
were pregnant. And after they went in. Sweathouse

him

xō-nil-teLT ya-xo-sit-we miu 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 yį-man-tų-win-yai a-den-ne dön ka-tsit kim-ma-ų
And Ymantųwiųyai said, "Wait, medicine

iiũ-wiwe xuš-nis-tcil-len hau-wun-tšů hai-ya-mil. a-xoLT-tcil-
Basket-cup hand me." And they told

let me make.

8 den-ne xat hai-ya iLT-tewe hai-ya-mil-uŋ xat xon-ta-me
him, "Right here make it." And there house in

tciLT-tewen xon-din teiLT-tewen hai-ya-hit-djit-uŋ hai ḺŁ na-
he made it. Of ashes he made it. And then the straps†

10 is-eLT hai-ya-hit-djit sa-wiũ-xan xō-le-kin yį-man tciLT-teLT-Lů
were And then he put it across he rubbed it.
hanging her mouth; abdomen

up.
deōx na-is-din-nan mil kya-tel-teLT-wu mitc-dje-e-din hai-ya-
This he turned then cried a baby. And

way

12 mil yį-man mit-diLT-wa xa-a-xo-L-lau deōx xon-na-is-din-nuň-
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-ë-din kî-ye kya-teL-tewû hai-yûx xû-lûn-teL hai

baby again cried. This way it will be to those

dûnt hce hwin-nis-te teô-nai-itsit-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 Yîmantûwiñay, "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.
Formula of Medicine for the Birth of the First Child.*

tee-xöl-tewe-diñ tsis-dai yi-man-tū-win-yai yi-de-teciñ tciñ-
Teexoldtewedìn lived Yimantūwiñyai. Down river

2 niñ-ya-yei tsel-teciñ na-tō-noñ-a-diñ yi-nūk na-dūk-kan
he went. Tselteciñ along on the beach south. Along the
ridges
yi-da-teciñ hai-ya ye-na-wit-ya-yei hai-ya-miñ teciñ-nes-dai hai-
from the there he went. And he sat down. north

4 yal yi-na-teciñ yei na-nin tsūm-mes-Lon hai-ya-miñ a-搜狐-
And from the he saw two women. And he south
tcit-den-ne nat-yeūw nō-hin kūn 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-teciñ-nit-tūw hai-
And he thought he wanted to have intercourse with some woman.
yal-ûn hai-ya nō-na-niñ-an hai tse-ka-tcwûn-tō-me-neûk hai-
And there he left that Tsekatewûntûmenêuk.

8 ya-hit-djit-ûñ yit-de tei-tes-deL hai tsūm-mes-Lon hai-ya-
And then north went those women. And
hit-djit-ûñ xōn tei-tes-yai yi-nūk teûk-qal ded yi-nūk
then he went south walking This south of himself place
along. 10 tsō-diñ hai-ya xwel-weL hai-ya ki-ye nax tsūm-mes-Lon yit-
Willow there he spent There again two women creek
the night.
del-weL hai-ya xoï-ye yi-tsīn xōn tse-ye-me xwel-weL hai-
spent the There under below he rock under he spent the
night. them himself night.

12 ya-miñ ki-ye xa-a-teciñ-yau ki-ye xoï-ye yi-tsīn 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-teiň xot-daň-yai hai xoi hai-yal-ũň teıt-tes-yai yĩ-nũk ded
To them it went down that his. And he went south this

nin-nis-an nū-djöøj teŭk-qal miL ki-ye do-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-kyūň tes-yaı yū-wit-diň-hit dō-teit-tes-
Women again his mind went to. Finally he did not
ya-te sil-len sai-kit-diň ũń-kyă kiń-kyă-ō* hai-ya kis-xûň 4
feel like going on. He was surprised a white oak there standing.
to see
hai-ya-hit-djıt-ũň hai-ya miL tein-nes-ten hai kiń-kyă-ō kiń-
And there with it he lay that white oak
ye-kût hai-ya-hit-djıt-ũň kût teıt-tes-yai yĩ-nũk hai-ya-miL-ûń 6
hollow. And then he went on south. And
yĩ-nûk-a-nin-nis-an-nûň-a-diň teın-niň-ya-yei hai-ya-hit-djıt-
south world’s end he came to. And then
ũň hai teın-niň-ya-diň na-tes-di-yai yĩ-na-teiň na-wit-dal 8
the he came from place he started back. From the he came
south back,
yeũ nai yĩ-na-teiň hai-ya na-wit-dal hai kiń-kyă-ô-diň hai-
way back from south there he came to that white oak place.
ya-miL-ûń hai-ya na-wit-dal miL mite-dje-ê-din dai-hwō- 10
And there he came along then baby some-
teiň-xō kya-teĻ-tcwū-we-tsū hai-ya-hit-djıt min-na-na-wil-lûw
where he heard cry. And then about it he thought
hai nas-da-ûń-de a-teit-yau hai-yal-ûń mite-teiň din-nûń 12
that some time ago he did that. And it facing

tcū-win-yen sai-kit-diň ũń-kyă hai kiń-ye-kût me-teiň 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
djıt-ũň hai-yō kiń-mî-ōt-tse min-nat hai Le-nal-dite-tcwîn-
then that knurl around the it had grown
xō-lan-diň min-nat teıt-dû-wit-tceL hit-djıt hai mûk-kût 16
together around he pounded it off. Then it on
place
dan-daň-woŁ hai-yal-ûń La-ai-ux djıt-woŁ hai-yô kiń-kyă-ō
he poured it. And really it opened that white oak.
hai-yûk a-di-y-a-te teon-des-ne kyû-wîñ-y-a-in-yan na-nan- 18
"This way it will be," he thought, "Indians when they

* Quercus Garryana.
deL-te hai-yûk dô-xõl-me-ťsa-xõ-win-sin-te teon-des-ne hai-
come This way it will be easy for them," he thought.
to be.

2 yal-ûn hai-yûk-ke tee-nit-ten mite-dje-ë-din kî-la-xûte ūn-kyâ
And that way he took out the baby. A boy he saw it was.
na-tel-ten tee-xõl-tcwe-diûn na-il-dit-ten-nei hai-yal-ûn hai-ya
He took it Teexõltewedîn he brought it. And there
along.

4 na-is-te hai mite-dje-ë-din dô-xoi-nes-yan kyû-wîn-ya-in-yan
he carried that baby. He did not raise it. "Indians
it around

ma a-naué-dî-yau a-ťeon-des-ne hai-ya. yi-de-kit-teiûn tee-xûn-
for I did it," he thought. And "Yîdekitêîn Teexûn-
neû-kût-teiûn noi-na-set-ťcwîn-te teon-des-ne a-ńit-ta na-
Îkusûт I will bury it," he thought. In his sack
wî-t-ten yi-de-kit-teiûn tee-xûn-neû-kût dî-hwe-e dô-ńcîl-ťsan
he put it. At Yîdekitêîn Teexûneûskût nobody he saw.

8 kî-xûn-nai-ne-en a-ńiûn tsîn-tel-deL hai-ya-ńiû xoï-nes-ɡît
The Kîxûnai used all had run away. And they were
be,

hai-ya-ńiû teit-ter-ten hai kî-xûn-nai na-ðîl ta xo-ńcîl
And he took it the Kîxûnai lived places to them
along

10 nû-win-na-hcil hai-ya-ńîl-ûn yû-dîn-nê-ńîl le-na-ńit-ten
he went. And finally he carried it all around
hai-đed nin-nis-an meûk yû-wit-dîn-nê-ńîl tee-xõl-tcwe-diûn
this world over. Finally Teexõltewedîn

12 na-in-di-ya-yei hai-ya-hît-djït a-na-teiî-lau-wei hai-ya-ńîl-ûn
he came back. And then he buried it. And
Lû-wûn tsîs-dai niî-kya-kîl-diû-wîm-me hai-ya tsîs-dai min-
alone he lived Nîtkûyakîldûwîme there lived
there.

14 niîn-ńîl-LE-dil-lû hai-yaûk kûn la xo-ńcîl-dje-ë-din hai-yaûk .
Panther. That way too one his baby. That way
eîn a-ńcîl-yau kyû-wîn-ya-in-yan ma a-na-teiî-yau hai-ya-ńiû it he did. Indians for he did it. And
was

16 a-ťeon-des-ne yi-de-kit-teiûn tee-xûn-neûe hai-ya-tein-te teon-
he thought "Yîdekitêîn Teexûneûe there it will be,"
And again there from him they ran off. 2

And he thought world over he would And take it along. 4

That way too Nilkya-

way back. 6

That too world over in he carried it. Teexöl-

way vain

tewe-din na-tel-dite-twen eh hai mit-Lö-we nas-dil-lin-te
tewedin grew that medicine that was to be.

And there grew small Douglas And that Nilkya-

spruces.

kilduwime that was the medicine grew there

yarrow. That way they did both of And me

That way they did both of And me

first Ymántuìniyai he will call. And

second he will call. A second he will call

(Ymántuìniyai. Nilkyakilduwime too a second he will
time

hwe hai-ya-hit-djit hai tce-xó-hwe hai-ya-hit-djit tce-xa-in-neuw
call. And then he talked. And then he always said the same thing.

hwe hai-ya-hit-djit hai tce-xó-hwe hai-ya-hit-djit tce-xa-in-neuw
call. And then he talked. And then he always said the same thing.

meü xu-in-dil Lök hai mik-ke tin-ai-kiñ-te hai-ya-nil under will pass salmon its tail very long.” And

*k Achillea millefolium L. which is claimed by the Hups and other Indians, to be native to northwestern California.
tein-tei'n hai meu kit-tin xu-e'n-eL hai-yük mit-Lô na-ya-side that under small will go." That way medicine they tail made.

TRANSLATION.

Formula of Medicine for the Birth of the First Child.

Yîmantâwiñyai lived at Teexóltepedîn. He went down the river to Tseltepedîn. 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 Teexóltepedîn. 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 Yidekiteîn Teexûneûekekûteîn," he thought. He put it in his buckskin sack and took it there.

He found no one about. All the Kixûnai 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 Tcexöltcedeñ where he buried it.

Panther was living alone at Niłkyakildûwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekitciñ Teexûneûe 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 Tcexoldtcedeñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at Niłkyakildûwime was yarrow. That way they both did. That is why I call Yîmantûwîñyai 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 yî-dûk ya-te-da-a-diûn na-tel-dite-tewen keL-tsan  
Here east in the corner grew a maiden,  
of the world

2 lû-wûn-niûn hai-ya-mîl Lû-wûn-niûn tce-it-da dî-hwe-e dô-teîl-
all alone. And alone she used Nobody she saw.  
to live.

4 lax hai-ya kyû-wil-kyan dî-hwe-e eû kûn dô-teîl-tsis hai-
with-there she was pregnant. Nobody it was too she saw.  
out reason

6 xûx-xai iûwe-tsan teî-in-ne min-nê-djô-xû-mlî kût mîn-yai hai
baby I found,” she kept After a time it was nearly time
thinking.

8 win-teat hai-ya-mîl-ûn xû-an sil-len hai mîtc-dje-ê-din hai-
sick. And from her it came that baby.

10 yauw-tûw too-nes-ne mlû xoû-kyâ-teîn yat-qût Lats-a-xû-loûn
“Let me she thought. Then from her it dodged. Many times
pick it up,”

12 din-nê-mîl de-nê-kût yi-tsîn te-de-qût yû-dîn-nê-mîl yi-man-
Finally from the sky down it tumbled. Finally across
yî-tsîn te-wit-qût-te sil-len-nei tû-wim-mâ hit-djit nôn-de-qût-
west in the water it seemed Close to the then it stopped.  
beach

*Told at Hupa, December 1901, by Emma Lewis. For the treatment of infants by the Hupa compare, Life and Culture of the Hupa, p. 51.*
ei hai-ya-hit-djit tel-tcwen-nei hai mit-Lō-we hai mik-kin-diň
And then grew that medicine. At its base
hit-teit nōn-de-qōt-ei hai-ya-hit-djit tcit-dū-wim-mitc hit-djit
there it stopped. And when she broke it off then
hai miL ya-wil-ten-nei hai-ya-hit-djit hai mit-Lō sil-len-nei
that with she picked it up. And then that medicine became.
hai tcit-dū-wim-mitc-hit miL ya-wil-ten-nei hai-ya de tel-
That when she broke it off with it she picked up. There
4

twen hai mit-Lō sil-lin-te hai mitc-teiñ te-de-qōt hai-ya-
it grew that medicine going to be that toward it tumbled. And
mit dik-gyūn yi-dūk ya-Le-da-a-diñ nā-iñ-dit-ten-nei hai
here east the corner she took him back. That
4
mī-ye nō-nīn-xan-nei hai-ūn hai mit-Lō-we na-is-tcwen-nei
under she put. Then that medicine grew
xōl-tcwit-ta-fūn-nas-mats*
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 it 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.*

ki-xûn-nai tce-xól-tewe-dûn xoi-kyai hit teit-deL-tse kî-
A Kixûnai Tceôltewedûn her grand- both stayed. The
son
2 la-xûtc xû-Le-dûn tce-in-nauw tae-kyû-teiûn na-tses ye-tce-
boy in the morning used go out sweat-house Arrows he used
toward.

il-lûw tae-kyûw me me-il-loi hai-ya-mîL hai kyôts nî-
to take the sweat- in. He used to And the sinew the
house

4 tewin-me† mîL tce-il-lûw hai kyôts hai-ya-mîL ye-na-it-dauw
feathercase from he used to that sinew. And he went back in.
take out

hai-ya-mîL-ûn hai kyôts nô-il-xûts hai-ya-mîL-ûn xon-ta
And that sinew he chewed up. And the house

6 ye-na-it-dauw hai-ya-mîL hai kyôts nô-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 kyôts nôl-xûts hai-ya-mîL-ûn tce-
that in he threw the sinew scrapings. And she

8 it-te hai dô-kyû-wil-le hai-ya-mîL-ûn yis-xûn kî-ye hai-yûk
always that old woman. And next day again that
lay down

a-in-nû min-nê-djô-xô-mîL hai dô-kyû-wil-le tsis-ten xû-Le
he did. After a time the old woman was lying at night.
down

10 hai-ya-mîL-ûn tce-in-sit-hit ûn-kyâ mitc-dje-ê-din kya-til-tewe
And when she woke she a baby cry.

heard

hai-yâL le-na-nil-lai na-kin-net-den hai-yâL wûn xoûn ya-
And she built a fire. She made it blaze. And for it fire she

12 wiû-en hai-ya-mîL sai-kit-dîn ûn-kyâ mitc-dje-ê-din me
picked up. And she was surprised to see a baby in

* Told at Hupa, December 1901, by Emma Lewis.
† The case is made of stems of Gnaphalium decurrens var. Californicum.
The name of this plant, nîtîcwiûn, means “it is fragrant.”
na-tse na-tsis-ite 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-tcon-des-ne dai-dik-kyauw-ùn mī-ye nō-ne-xùn-te tcon-
she thought, "What kind is it under I will put?" she
des-ne hai-yaL tce-niñ-yai Lax tō-diñ tce-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-ùn hai mī-ye te 4
she picked blue-stones. And then those under in the
water
teū-wiñ-an hai-ya-hit-djit-ùn mit-dis-wa Lax tce-niñ-yai
she put. And then again she went out
kī-ma-ū mite-teiñ hai tce-tsùn-te hai-ya-hit-djit-ùn kūt 6
medicine after that she'll make. And then
tcil-tsan tcim-me-yauw dik-gyñù ūL-kyō hai-ya-miL-ùn kyū-
she saw small Douglas this high. And she
wa-is-tcwit hai-ya-miL-ùn La xat kyū-wiñ-xa hai-ya-hit-djit-ùn 8
broke them And one still she left And
off. standing.
dēōx yi-nůk din-nūñ tcin-nes-dai hai-ya-miL-ùn hai-yūk
this south facing she sat down. "And this way
a-di-ya-te tcon-des-ne hai mite-teiñ tce-xe-neūw La xat 10
it will be," she thought. That toward she talked. The still
one
kis-xan mite-teiñ tce-xe-neūw hai-yūk a-win-net-te tceit-den-ne
standing toward she talked. "This way it will be," she said.
La nō-wit-tūw-wil-te hai mite-teiñ tce-xō-win-ne-hwiL-te hai-12
"One shall always That toward she shall talk." be left.
yai-hit-djit-ùn hai mī-ye te tce-wiñ-tan hai-ya-miL-ùn dūñ-
And then that under in she put. And
it water
Lūñ-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-mūt-ei hai kai-tel-ne-en hai-ya-miL kī-ye tcewō-la-diñ
Broke that basket-plate And again five
used to be.
yis-xan miL kī-ye xā-a-di-yau-ei hai-ya-miL kī-ye tcewō-la 16
days after again it did that. And again five
dūñ 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
xe-a-kai xa-ai-lau hai-ya-miḻ na-la ye-teū-wiū-ten ke-na-
baby- broke. And a second she put it in. She
basket

2 ne-īn-a mit-tsin-ne yai-im-miḻ hai-ya-miḻ hai xō-tewō na-tse-
leaned Its legs it kicked up. And his grand-
it up.
first mother
dīn tse-Lit-tsō hai dje-liū me-tce-dje-e din me-nū-wil-a me-
place blue-stone that small the baby leaning against
djelo

4 nō-na-niñ-an hai-ya-miḻ-ān yū-din-nē-miḻ-ān a-teon-des-ne
she put in. And finally she thought,
she

is-dō dī-hwō mūx-xe-a-kai set-teuin teon-des-ne tewō-la-dīn
"I wish some its basket I could she thought. Five
kind make,"

6 hwa-ne ye-it-xa ēn hai mūk-kai-kit-Loi xea-kai me na-it-
oonly mornings it that hazel basket in she
was

te-ēx hai-ya-miḻ-ān yū-din-nē-miḻ a-teon-des-ne tse-Lit-tsō
carried And finally she thought, "Blue-stone
it.

8 mūx-xe-a-kai set-teuín 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-īl-a hai-ya-miḻ hai tse-Lit-tsō ke-ket-
And she leaned And that blue-stone made a
it up.

10 na-i-ya hai tse-Lit-tsō xea-kai hai-ya-hit-djit me-na-is-te-ei
creaking that blue-stone baby-
noise
And then she carried it.
hai-yūk xō-lūn-tei teon-des-ne hai hue hwiit-Lō-we mī-ye'
"This way it will be," she thought, "who my medicine under

12 nō-niñ-xun-te teon-des-ne hai-yai-ān hai na-is-tewen hue
will set," she thought. And that she made. "Me
hai kyū-win-ya-in-yan na-nan-del-te a-hwiit-teit-dent-te hai
the Indians when they come will say of me, 'That
one

14 tein hai-ya hai-yūk a-na-it-yau hai-yūk tein-nes-da-te hai
they there that way did.' This way she will sit the say
hue ne-se-daiūk.
I sat way."
Formula of the Medicine to Cause the Infant to Grow Strong.

A Kixûnai woman lived at Tcexoltewedihn with her grandson. The boy used to go every morning to the sweat-house where he worked fastening the feathers to arrows. He used to go back into the house and get sinew from the case in which feathers were kept. He worked the sinew into shape with his teeth, throwing the pieces scraped off into the spoon-basket. The old woman was always lying down. The next day the boy did the same thing.

After a time the old woman, while lying there one night, woke up and heard a baby cry. Having started a fire she took up a brand and was surprised to see a baby squirming about in the spoon-basket. She took it up and then thought, "With what am I going to steam it?" She went down to the river and picked up some blue-stones which she carried to the house and put in a basket of water. Then she went out again to get the herb for the medicine she was going to make. She saw small Douglas spruces growing there about so high (two feet). These she broke off, leaving only one standing. She sat down this way facing the south. "This way it will be," she thought. She talked to the one still standing. "This way it will be," she said, "one always will be left toward which she shall talk."

Then she put that under the baby in water. Several days after the basket-plate spread out and broke. After five days it did that again. After five days more she put it in a baby-basket. The baby-basket broke. She put it in a second one and leaned it up against something. The baby kicked up its legs. It was a blue-stone storage basket she leaned it against. Finally she thought, "I wish I could make some better kind of a baby-basket." It was only during five days that she carried it in the hazel baby-basket. At last she thought, "I will make for it a basket of blue-stone." She carried it in that for it was tough. When she leaned it up, the blue-stone baby-basket made a creaking noise. Then she carried it about. "This way it will be," she thought, "with those who put my medicine under. The Indians, when they come, will say of me, 'That is the one who did this way there.' She will sit the way I sit."
Formula of Medicine to Insure Long Life for an Infant.*

tsis-dai de-de nin-nis-an nē-djit xō-is-dai lū-wūn-niṅ
He stayed this world middle a man. All alone

2 tsis-dai hai-ya-miṅ tai-kyūw-teṅ xō-mūk-kūt-tsis-dai e-e-a
he stayed. And by the sweat-house his stool always lay.

hai-ya-miṅ la ye-na-wit-yai hai xō-mūk-kūt-tsis-dai na-nei-en
And once he came in his stool he looked at.

4 hai-ya-ul-ūn xō-mūk-kūt-tsis-dai na-nei-en-hit sai-kit-diṅ-
And his stool when he looked at he saw with
ūn-kya mite-dje-ē-dīn noī-dū-win-taL-xō-lūṅ hai-ya-miṅ-ūṅ
surprise baby had made a track. And

6 yis-xūṅ-de kī-ye na-nei-en hai-ya-miṅ-ūṅ xōte-djō-xō-diṅ
next day again he looked. And more still
ūn-kya na-in-ne-le-xō-lūṅ hai-ya-miṅ-ūṅ wūṅ xoi-kyūn-na-i-ya
he saw it had been playing. And he thought about it.

8 hai-ya-miṅ-ūṅ yis-xūṅ-de kī-ye xōte-djō-xō-diṅ a-ne-it-te-e-xō-
And next day again still more it had done that
xō-lūṅ hai-ya-miṅ-ūṅ min-ne-djō-xō-miṅ a-tein-des-ne mē-lūw-te
he saw. And after a time he thought, "I am going
to watch,"

10 ke tein-des-ne hai-ya-miṅ-ūṅ xō toin-nes-dai hai-ya-miṅ-ūṅ
he thought. And in vain he sat there. And
xū-Le-dūṅ na-nei-en kī-yauw-me-de-ai ūn-kya mil-na-we-
in the morning he looked. Woodpecker heads he saw he had been

12 nel-le-xō-lūṅ hai-ya-miṅ-ūṅ yis-xūṅ-hit kī-ye kī-yauw-me-de-ai
playing with. And next day again woodpecker heads
mil. na-we-nel-le-xō-lūṅ hai-ya-miṅ-ūṅ yis-xūṅ-hit kī-ye hai-
with he had been playing. And next day again.

14 ya-miṅ-ūṅ ya-il-lūw hai kī-yauw-me-de-ai hai-ya-miṅ-ūṅ
And he picked up that woodpecker head. And

tak-a-diṅ yis-xan ya-lūw hai-ya-miṅ-ūṅ diṅk-kit-diṅ yis-xūṅ-
the third day he picked And fourth day it up.

*Told at Hupa, December 1901, by Emma Lewis.
te-miL me-na-nes-dai diŋ-k-kit-diŋ xu-Le sil-lin-te-miL hai-nearly hidden he sat Fourth night it nearly was.
yau-miL-un xöte min-nil-weL-miL hai-ya-miL xoi-de-ai-ye-win-
And quite it was midnight and he heard
yai kyū-win-diL-tsū hai-ya-miL un-kya mite-dje-ē-din kya-
a jingling noise. And he heard a baby
te-tewe-tse hai-yaL-un ye-na-wit-yai xon-ta hai-ya-miL-un
And he went in the house. And
mite-dje-ē-din un-kya na-tse hai-yaL waL-ten dite-wil-litc
baby he saw crawling And he picked A piece of
mite-dje-ē-din hai-ya-miL a-teon-des-ne xwed-dik-kyan-w
baby. And he thought, "What
un auw-la-te hai-ya-hit-djit-un a-dit-ta teū-wit-ten dō-nō-nil-
do shall I? And then in his he put it. He did not
mit-LM knapsack
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
want to leave it. And he went away. He looked for that med-
teis-tewin-te teit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na-
he was going He went the world over. Finally he took to make.
mit-Lō sil-lin-te de-de nin-nis-an it all the He did not find that medicine that was This world
way around.
the middle the he used to stay place he came back to. He went in
xon-ta dō-he teiL-tsan hai mit-Lō we hai-ya-hit-djit xon-ta the He did not find that medicine. And then house
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
baby he saw crawling And he picked A piece of
mite-dje-ē-din hai-ya-miL a-teon-des-ne xwed-dik-kyan-w
baby. And he thought, "What
un auw-la-te hai-ya-hit-djit-un a-dit-ta teū-wit-ten dō-nō-nil-
do shall I? And then in his he put it. He did not
mit-LM knapsack
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
want to leave it. And he went away. He looked for that med-
teis-tewin-te teit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na-
he was going He went the world over. Finally he took to make.
mit-Lō sil-lin-te de-de nin-nis-an it all the He did not find that medicine that was This world
way around.
the middle the he used to stay place he came back to. He went in
xon-ta dō-he teiL-tsan hai mit-Lō we hai-ya-hit-djit xon-ta the He did not find that medicine. And then house
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
baby he saw crawling And he picked A piece of
mite-dje-ē-din hai-ya-miL a-teon-des-ne xwed-dik-kyan-w
baby. And he thought, "What
un auw-la-te hai-ya-hit-djit-un a-dit-ta teū-wit-ten dō-nō-nil-
do shall I? And then in his he put it. He did not
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mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
want to leave it. And he went away. He looked for that med-
teis-tewin-te teit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na-
he was going He went the world over. Finally he took to make.
mit-Lō sil-lin-te de-de nin-nis-an it all the He did not find that medicine that was This world
way around.
the middle the he used to stay place he came back to. He went in
xon-ta dō-he teiL-tsan hai mit-Lō we hai-ya-hit-djit xon-ta the He did not find that medicine. And then house
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
baby he saw crawling And he picked A piece of
mite-dje-ē-din hai-ya-miL a-teon-des-ne xwed-dik-kyan-w
baby. And he thought, "What
un auw-la-te hai-ya-hit-djit-un a-dit-ta teū-wit-ten dō-nō-nil-
do shall I? And then in his he put it. He did not
mit-LM knapsack
mite-dje-ē-din hai-ya-miL teit-tes-yai xa-nū-win-te hai mit-Lō
want to leave it. And he went away. He looked for that med-
teis-tewin-te teit-tes-yai nin-nis-an meūk yū-din-nē-miL Le-na-
he was going He went the world over. Finally he took to make.
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.
Indeed very quickly it grew. In a little while it crawled around.

And very strong it was.

And he thought, "It is run — that boy." He began to think

around about it. And he told him, "Lie down, go to sleep."

And this way north he looked. And in turn

he looked. And in turn

the water's edge he looked. And when he looked he saw

Those clouds that did. And those clouds that did

across west he looked. And those clouds that did

sliding together.

He is growing strong." And he thought,
kit-da-xo-kya-ao-ne hwin-nal Li-n-ya-te toon-des-ne yu-wit-din-
"What is going to happen?"

næ-miL hai sit-tin-en-din miL Lin-dûk-kait-de La-xo miL
the he used to lie place from they slid together.

Lû-hwin nañ-a-ei miL tewa-xoL-wil nañ-a-ei hai-ya-miL-ûn
blackness hangs Darkness hangs there. And there.

hæ mitc-dje-ë-din mû-nes-git hai-miL a-di-yau La-ai-ûx
that baby was afraid of that it did. Really

in-nas-Lat hai-ya-miL-ûn La-ai-ûx a-tin-teîn Le-ye-nal-dit-
it ran up. And really every direction they drew

dô-wei hai-ya-miL a-teon-des-ne hai-yûk xû-lûn a-di-ya-teL
back. And he thought, "This way it is going to be.

hai-ya-miL hai-yûk xo-lûn kit-teint mû-nes-git-teL hai-ya-hit-
And this way it is sickness will be afraid." And then

djit na-tes-di-yaï xon-nal a-di-yau hai mit-Lô-wei hai tcis-
he went back. Before did it that medicine

he tewen hai na-nel-en da-xwed-dûk xû-lûn nû-hwûn-teL too-
he That he looked "How will it be good?"

hæ des-ne na-tes-di-yaï na-in-di-ya-yei na-nal-its uûn-kya hai
he He started home. He got home. Running he saw that

ki-la-xûte hai-ya-miL a-teon-des-ne nû-hwûn na-set-tewaî
boy. And he thought, "Good, I have made

mit-Lô-we hai kyû-wiûn-ya-in-yan hai na-nan-deL-te hai hein-
dic-gyuûn boy. And he thought, "This way it is going to be.

nie-te yû-nal-tsît-te dô-lûn hwaûn hai hwin-nis-te-teîn nai-xe-
medicine. Those Indians who are coming to be this

my will know. A few only my body to will

body

neûw-te hai-ya-miL-ûn a-teon-des-ne hai-yûk a-wil-leL-te hai
talk." And he thought, "This way he will do the

hwin-nis-te teô-nal-tsît hai* miL-ye nû-ûn-ûn-te hai-yûk
my body who knows. That under he will place it. This way

he will do. Here across to the he will take it up. Here

across south too he will take it up. Who my body

*The medicine used is tciînûknyû, Lupinus latifolius.
nał-tsít hai-yûk a-wîl-le-lel-te hai-ya-de hai-yûk a-wîl-le-lel-te knows this way he will do. This way they will do.

2 hai hwe-ded kyû-wîn-ya-in-yan ma na-sel-tewen hai hwa
This mine, Indians for I made. That me
yô-dû-wit-xûl-lit-te hai-ya-miî-ûn a-tcon-des-ne kyû-wîn-ya-
they will ask for.” And he thought, “In the
4 in-yan-ta-dîn til-tewen miî nai-kê-yûn-te tcon-des-ne kûn-
Indian world what grows, with they will grow,” he thought. “Some-
thing nû-hwôn ma nô-na-ne-ûn hai-yûk mî-nes-git-te hai kit-teint
good for I will leave. This way will be afraid that sickness
them
6 hai hwe hweit-Lô-we mî-ye nô-nîn-xûn-te hai-yûk a-kit-tis-seôx
that my medicine under if he puts. This way smart he will
a-nî-wes-te hai hwin-nis-te yô-nał-tsít-te hai-yûk na-is-tewen
grow my body who will know.” This way he made it.
8 hai-yûk mîl me-nîn-îxe
This way he finished it.

haî-yûx kût hwa-ne
This way only.

THE PRAYER.*

10 hai-ded eîn min-Lûn mit-da-Lit-yôs mîl na-ô-dûw-de-xût
“Here are ten packages† With I ask you for it.
them
hai nit-Lô-we hwe-wa-meL-tecwit-te hwe kûn-naîn dô-hwa-da-
Your lend me. I too I have not
medicine
12 da-tsin kyû-wîn-ya-in-yan-ta-dîn til-tewen‡ hai-ya-hit-djit heî-
got much in Indian world grows.” And then
yûn kût xôm-dûn kût hweit-dje ûl-tsít kûn nû-wa-me-neL-
“Yes I guess it My mind you know. I will lend it
is so.
14 tewit-te yô dûn kis-xûn hai hweit-Lô-we mî-ye nôn-xaue-ne
to you. There it stands that my medicine. Under put it.”
hai-ya-hit-djit xe-e-it-yôl hai-ded mûx-xa-tce-xô-len
And then he blows that incense.

*This prayer with its answer is repeated after the formula. Such a prayer is used in connection with all, or nearly all of the formulas.
† Of tobacco.
‡ The phrase means tobacco.
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 nê-djit hai ki-yauc hai lax na-dite-dje-ū This world the the birds just flew together.

hai-yō xo-xai dō-kyū-wil-le hai-ya-mit-ūn a-den-ne tcit-te-2
Those her old woman. And she said, she would
middle
children

e-en min-nê-djō-xō-mil a-den-ne ke tse-nin-me† ye-ō-dik-
look. After a while she said, “Come Tsenifime run in,”
gin-ne a-xōl-teit-den-ne hai-ya-mil-ūn hwa na-na-it-dauw 4
she told them. And the had gone down
sun

mil. ded nō-na-it-git hai-ya-mil-ūn yeū yi-nûk na-da-a
then this they came And way up river stands
place again.

kaun-hwû-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-mit-ūn 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-lô-o-me ye-ō-dik-gin-ne ded nin-nis-an nê-djit 8
“Come Djeisome run in.” This world middle
na-in-dik-git hai-yar-ūn ke tse-wûn-ne-me† ye-ō-dik-gin-ne
they came back. Then “Come, Tsewuâne 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

ûn a-yal-teit-den-ne ke tse-tit-mil-me ye-ō-dik-gin-ne hai-
she told them, “Come Tsewitmilakut run in.”
ya-mil-ūn na-ne-it-git hai mün-tcwiñ ya-sit-da-diñ hai-ya-12
And they came the their mother was staying And
back place.

mil-ūn ke Lô-hwûn-me ye-ō-dite-dje-ne yal-teit-den-ne 14
“Come, Bald Hill run in.” she told them.
Lô-hwûn-me ye-wit-dje-ū na-ne-it-git ded nin-nis-an nê-djit
Bald Hill they went in. They came this world middle.

*Told at Hupa, December 1901, by Emma Lewis.
†A mountain near Burnt Ranch.
‡A mountain east of Djieďaďiń.
hai-ya-mit-ūn ke Lō-kyō-we-me ye-ō-dik-gin-ne ded nín-
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-mit, ke yi-dā-teiñ-
They came this world middle. And "Come Weitchpec
back.
ded nin-nis-an nē-djit hai-ya-mit-ūn ke yit-de Lō-ha'ūn
this world middle. And "Come north bald hills
4 din-nūn-diñ me ye-ō-dik-gin-ne hai-ya-mit-ūn na-ne-it-git
butte run in." And they came back
ded nin-nis-an nē-djit hai-ya-mit-ūn ke yit-de Lō-ha'ūn
this world middle. And "Come north bald hills
5 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-mit-ūn a-den-ne yit-de-kit-teiñ tce-xūn-ne'ēs me ye-ō-
And she said, Yitdekitēñ Tesx'ūne'ēs
8 dik-gin-ne na-ne-it-git hai-ya-mit a-den-ne mis-xūs-tūn-diñ
run in." They came And she said, "Misxūstūndiñ
back.
me ke ye-ō-dik-gin-ne hai-ya-mit-ūn na-ne-it-git hai-ya-
come run in." And they came back.
10 mit-ūn ke da-din-mōt-diñ* me ye-ō-dik-gin-ne teit-den-ne
And "Come, Dadimōtdiñ run in," she said.
na-ne-it-git tse-ets-diñ mil na-ne-it-git hai-ya-mit a-den-ne
They came a short time then they came And she said, back,
back.
ke tañ-ai-me† ye-ō-dik-gin-ne tañ-ai-me hit-djit La-ai-ūx
"Come Tañaimé run in." At Tañaimé then really
kin-nai-kil teis-tewen-nei La-ai-ūx yö me-neük nō-nil-la-yei
slaves they made them. At once that behind they put them.
14 yū-din-nē-mī. wil-wel-ei hai-ya-mit xa-na-ten-en yū- din-nē-
Finally it was night. And she looked for Finally them.
mīl nō-hwe-deōe-hwen-nei hai-ya-mit a-tcon-des-ne hai-ya
darkness came. And she thought, "There
16 hwa-ne xo-lān yū-din-nē-mī. xōte xū-Le sil-len-nei xō-xa
only they are." At last quite night it became. For them
na-ya-tes-iñ-áx hai-ya-mit sa-a wil-wel-hit a-tcon-des-ne kūt
she looked. And long after night she thought,

*A mountain near mouth of Redwood creek.
† Near Trinidad.
"Against medicine I am going That I told them, "Come, there
his breast to make. is why

ye-ō-dik-gin-ne hai-ūn La xū-Le ya-wes-a dō-tein-nes-ten
run in." And all night she sat up; never lay down
hai dō-kyū-wil-le hai-ya-hit-djit-ūn nin-na-is-dāk-kai tce-nil-
that old woman. And then she got up. She took
ten tō-kūt-tx nai-kyō-xō-an* múx-xa-tce-xō-len nil-teiñ nó-
out water on always runs incense root together
nil-lai hai-ya-hit-djit-ūn de-dū-wiñ-an tce-wiñ-yeōw xon-diñ
she put. And then she put them in rubbing them. Fire
the fire, place
in-xūt-ei hai-ya-miñ a-den-ne hai dai-dit-diñ heō-wūn
they fell in. And she said "Wherever from me
ye-tei-wil-lai hai mite-dje-ē-din hai-ya-miñ-ūn a-den-ne ka-de
he took them in my children." And she said, "Pretty
soon
xō-Lāk-kai tes-yai múñ hai-ya ye-kyū-wes-tce-te tceit-den-ne
dawn will then there the smoke will blow," she said.

"That after will go there." And dawn
them
tes-yai múñ hai-ya a-xō-wil-tewen tañ-ai-me-teiñ múx-xa-tce-
came then there it smells at Tañaimo incense
xō-len hai-ya-l-ūn hai tañ-ai-me a-den-ne mauw-xa múx-xa-
root. And that Tañaimo man said, "I smell incense
tce-xō-len hai-ye xōw-ūn múk-kai a-xō-wil-tewen hai-yó
root. That it may be on their it smells, those
account
mite-dje-ē-din tce-na-miñ La-ai-ūx tceit-den-ne hai mite-dje-ē-
children. Throw them Really he said it. Of the children
out."

din tañ-ai-me ān hai-ya-miñ-ūn tce-na-nim-meL múñ La-ai-
the Tañaimo said And he had them then at once
one it.
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 múñ hai-ya-miñ-ūn xō-teiñ ye-nan-deL hai
the sun up a little when. And to her they came
ways
xō-mite-dje-ē-din hai-ya-miñ-ūn teō-dū-wit-xūt dé-dū-hwūn
her children. And she asked them, "Did you

*The insect that skates on the water.
a-xō-wit-tcwen nō-kūt yat-teit-den-ne hai-ya-miL-ān a-ya-dū-smell anything on your-
selves?”

2 wen-ne di-hwë-ōw-kyañ a-xō-wit-tewen nō-kūt hai-ya-miL-said,
"Something smelled on us. And then

kyañ a-nō-hōL-teit-den-ne tce-na-ya-xon-miL hai-yō xō-wūn
he said of us, ‘Throw them out. Those for them

4 mūk-ka a-xō-wit-tcwen nō-hōL-teit-den-ne hai-ya-miL hai
on them it smells,’ they told us.” And that

dō-kyū-wil-le a-teon-des-ne kyū-wīn-ya-in-yan na-nan-deL-te
old woman thought, “Indians are coming to be.

6 a-hwil-teit-den-te hai teiñ hai-yūk a-na-teit-yau xō nin-nis-an
Of me they will say, ‘That this way she did.’ In mountains
one say vain
me-tsā-xō-sin-diñ ye-tei-wit-tin-de hai-ye-he hai-ya-teiñ
bad places if they will take Nevertheless there
them in.

8 mūk-ka mūx-xa-tec-xō-len ye-i-yōL hai-ya-miL hee a-hwil-
after them incense she blew And me they will
in.
teit-den-te hai teiñ hai-yūk a-teit-yau hai mūk-ka a-xō-wil-
say of, ‘That they that way did. Who after will one say
them
10 tecwen-te hai-ded hee auw-lau hai a-dit-teiñ-nō-nil-la-de
make smell this I made, whoever puts with herself
hai-yūk mit-Lō na-ser-tcwen
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
Djelôme,” she said. They went and returned to the middle of
the world. “Come, run into the mountain east of Djičaⁿadañ,”
she told them. After a time they returned. “Come, run into
Tsetitmilaküt," she said. They did so and came back where their mother lived. "Come, run into Lōhweňme (Bald Hill)," she told them. They went into Lōhweňme 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, Xaisdilme (Hooker's Ridge) run in," she told them. They went and came back again. "Come, run into Yīdateiń-dinůndiń (Weitchpec Butte)," she said. They came back again to the middle of this world. "Come, Yīdekiteiń Tceųneųme, run in," she told them. When they had come back again, she said, "Come, run into Mīxůstůndiń (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmōtdiń (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 Taňaime (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 Taňaime (Trinidad) they smelled that incense root. That Taňaime 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-tein k'i-xun-nai tin-un-Lön ne-in-nauw
Meisde on the ocean Kixunai very many used to come
side
k'un-tei-wil-tcwil a-ya-in-nû nai-ke-its Le-in-nauw hai-ya-miL-
young men. They used to To shoot they came And
2
ûn hai-ye-he dû-tee-in-nauw hai tsûm-mes-Lön hai-ya-miL-
anyway she never used to that woman. And
3
come out
min-në-djû-xû-miL ke-it-Lôn hai-ya-miL dû mito-tein tce-nauw
finally she made And to that she never went out
4
hai-yû a-ya-ten hai-yû xû-is-dai hai-ya-miL min-në-djû-xû-
that they did those men. And after a time
5
miL La-xû hai-ya xû-kût ye-kin-nen-den hai-ya-miL-ûn a-teon-
without there on her sunshine came in. And she cause
des-ne da-xwed-dûk-kyauw-ûn tcon-des-ne hai-yaL-ûn na-kit-
thought, “What is going to be?” she thought. And she wove
6
another And she saw a person come in. “There round.
yû-dûk ye-ûn-wun xôi-teit-den-ne hai-ûo kî-xun-nai na-it-dil
up they always she told him. “The Kixunai who go and
dû-ye-in-dil xon-ta me-tein hai-ya-miL hai tein-nûn-yai
it is never come house into.” And that who came
7
one
en kût hai tsûm-mes-Lön xû-wûn tein-nûn-yai kût xû-xûn
it that woman to her he came. Her was
husband
miên xû-wûn tein-nûn-yai hai-ya-miL-ûn teit-del-tsein hai-ya-miL
8
for to her he came. And he stayed And
there.
na-tse-dû-ya-yei hai xû-is-dai hai-ya-miL dû-he xû-wûn 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-mīl-ūn hai kī-xūn-nai a-ya-tūn-ne-en ûn-kya back. And those Kīxnai used to do that she perceived

2 tsū-ma-xō-win-sin hai dō-na-in-dī-yai hai kyū-win-ya-in-yan it was quiet. And he did not that person, come back

hai-ya-mīl-ūn La-ai-ūx kūt tsū-ma-xō-win-sin La-ai-ūx kūt And really it was quiet, really

4 hai kī-xūn-nai mūx-xūn-neû-hoe-ne-en dō-xoï-de-ai ye-nat-those Kīxnai their talk used to be she never heard it.

yai hai-ya-mīl xon-nīn-sōte xō-teūn ye-teūn-win-ya-yai hai tsūm-And Mink to her came in that

6 mes-Lōn hai-ya-mīl a-xōï-teit-den-ne dō-na-xōï-tsūn-āx-xō-līn woman. And to her he said, "You won't see him any more

hai nū-wūn tcein-nīn-ya-ne-en yī-man-yī-nūk eū nax xō-ūt that to you used to come. Across to the it is two wives one

south

8 niī-man-ne xoi-kyaū-ai me-tsis-tetc xōï-teit-den-ne hai-ya-each side his arms lie in," he said. And

hit-djit tceï-tsit-dei hai dō xō-wūn na-in-di-ya-te hai-yaL then she found out he not to her would come And

back.

10 a-teon-des-ne dō-teū-wīl-den hai-yaL xō min-dai-ūk tce-nīn-she thought she was And in outside she went. lonesome. vain

yai hai-yaL a-teon-des-ne kyū-win-ya-in-yan na-nan-teL-te And she thought, "Indians will come to be.

12 hai-yūk ke-yai a-xo-la-te hai-ya-mīl xō min-dai-teūn tce-in-This way it may they will do." And in outside she used be vain

nauw xane-it-te hai-ded a-dit-Lō teis-tewin-te La tce-nīn-yaï 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-teūn-saï-kit-dīn-ūn-kaï min-dai-ūk Lax The world over she looked. She was surprised outside to see

dō-mīl-dīn-xō-sin na-xō-wīl-tsit-xō-lūn kūt-de tεt-tεwen hai lonesomeness fell soon grew that

16 Lō* hai-yūk mīL hai dō-mīl-dīn-xō-sin nal-tsīt min-nis-an herb. That with the lonesomeness fell world

meûk nin-teūn-āx teit-tee-te-en tεt-tεwen-xō-lūn ūn-kya hai-yal-inside. Ground she looked. It grew she saw. And

toward

*The herb is dataokitane, Monardella villosa.
hit-djit-ũn hai teit-dũ-wim-mite xon-ta ye-na-wit-yai hai-ya-
then that she pulled off. House she went in. And
hit-djit-ũn na-wim-me wil-weL-mit a-dil-la me nõ-nil-lai hai
then she bathed. After night her hand in she took that
kĩ-maũ a-din-na-deuku-ka teit-te-te-lai hai kĩ-maũ hai-ya-miL
medicine. Her legs and arms she rubbed the medicine. And
wil-weL hai-ya-miL tsis-loi hai kĩ-maũ hai-ya-miL-ũn
night it And she tied up the medicine. And
a-din-neũk-tein-teĩ nõ-nil-lai hai kĩ-maũ xũ-Le-ũ-miL
back of her she put the medicine. Middle of the night
ya-na-wil-lai hai-yaL xon-tein-teĩ nõ-nil-lai hai-ya-hit-djit-ũn
she picked it up. And on the fire side she laid it. And then
tcoe-xai-neũw a-den-ne min-Lûn-diũ heũk-kyä-teĩ dits-tse
talk. She said, "If ten times from me towards
tsûµ-mes-Lon ta xoï-kuũ tes-ya-te hai na-mûk-kai hai xoï-
women other his heart goes, the last one his
kuũ na-tes-di-ya-te hai hëe hëñ-wûn xën-dje nûn-di-ya-te La-
mind goes to that to me his mind will come back.
xõ-kuũ dõ-xwe-xõ-wil-yûn-te xõ-da-xwed-ũn-Lûn tsûµ-mes-Lon
I wish crazy he will be. How many soever women
tœn-wes-yõ-te xoï-kuũ-ai me sit-tin-te hai-ye-he hai-ya
he shall like, even if his arms in they lie, anyhow there
on him it will come. And how many soever among them
na-is-ya-te hai-ye-he nai-xõl-tsan-ne-te hai-ded hëe heĩk- he goes anyhow it will find him this
he goes anywhere it will find him this my
kuũ-nan hai ki-xûn-nai-ne-en eñ Lai-aũ tsûµ-wim-ma-xos-sîn
14 heart." The Kixûnaĩ it really it was still.
mûx-xûn-neũwe-hëe dõ-xwe-de-ai ye-nat-yai hai-ya-miL a-tecon-
mux-xûn-neũwe-hëe dõ-xwe-de-ai ye-nat-yai hai-ya-miL a-tecon-
Their talk she never heard. And she
des-ne hai-yûk ūn-di-ya-te nit-dil-lan* nas-dil-lin-te hai wes-
thought, "This way it will be. Hateful to you will become the you
sil-yõ-ne-en hai-ya-miL a-tiûn-min-na-tse nas-dil-len-ne-te hai
used to like. And ahead of all it will be
hëe hëin-nda-wil-lûwe-te hai-yûk a-dî-ya-te kuũ-win-yà-in-yan-
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.
The young men of the Kixunai 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 Kixunai 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 Kixunai.
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-gyûn nô-hôl yî-nûk-a-yî-ðûk ta-nan nañ-xa hai
Here from us southeast water has come That to be.

2 ta-nan te-ke-i-yauw deôx yî-da-teîn kit-te-i-yauw mûx-xaix-water they go into There from the many come to Does in bands.

xô-len† xô-ta-nan hai deôx yî-da-teîn kit-te-i-yauw te-ke-i-their water those east feed.

4 yauw hai ta-nan hai-ya-mîl te-na-de-il-ya La-a-xû-Le hai into that water. And in the water they all night those come to.Does in bands.


6 teîn xot-da-ke-i-yauw hai te-ke-i-yauw mûk-kai-kiîn nê-djôx they came down the That they go into their ankles middle hill.

yî-ðûk nô-it-tô ka-de xô-Lûk-kai te-in-nauw hai-yal-ûn hai above the water Soon the dawn comes. And comes.

8 mit-da-wôô heûn na-a-xa xô-Lûk-kai te-in-nauw mil their droolings only fills it. Dawn comes then comes.

dik-gyûn nô-hôl yî-de-yî-ðûk mil kîL-La-xûn xa dil-mai here from us northeast from deer yet gray feed.

10 kit-te-i-yauw Lô-daîte mit-tax kit-te-i-yauw hai te-ke-i-yauw-come down in Lôdaîte amongst they come to That water they bands.

* 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 halfway 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-nūn-a-diū yī-dā-tecin kit-te-i-yanw kil-La-xūn ĺū-hwin
go in. Ocean’s edge from the come out the deer black. 

hai te-ke-i-yanw-hwei hai ta-nan hai-ya-mīl tō-nūn-a-diū
They go in that water. And Ocean’s edge

yī-na-tecin kit-te-i-yanw kil-La-xūn ĺūk-kai hai te-ke-i-yanw-
from the come out deer white. Those go in the water.

hwei mūk-ka-tcō-wa meūk te-wū-laue-hwil na-dī-yau hai
Armpits inside crawls dentalia.

mit-da-wūn hūn na-a-xa-ai xu-Le-dūn-mīl mūk-kūs na-dī-
Their spit only fills it. In the morning one side dentalia

yau mit-da-wūn na-a-xa hai-ya-mīl hai ta-nan noi-ki-yōw-diū
its spit is full of. And that water as far as it goes

ūl-tsa te-il-luae-hwei hai na-di-yau hai-yāl hai a-tcō-in-ne
so far in the water the dentalia. And she always
crawl

hai eⁿ mit-da-wūn mīl na-nai-me tcō-in-ne hai na-na-im-
"That is, "Their spit with I bathed," she thought, who always

me-ei hai-yāl-ūn a-tcō-in-ne hai hūe ĺuin-noi-yaun-hūe
bathed. And she thought, "Who- my leavings

tcū-wīn-yan hai-yūk xon-nis-te yit-dū-wes-yō-te hai-de hūe
has eaten this way his body it will like, this mine

nai-me hai ĺuin-noi-yaun-hūe tcū-wīn-yan-ne hai-ya-mīl
I swim who- my leavings has eaten." And

in ever

kyū-wīn-yan na-win-Līt hai-ya-mīl xoñ-a-dū-wil-lau xu-Le-
a shelled acorn she burned. And she marked herself in the

dūn nū-hwōn-tecin xoī-kyaⁿ-ai ĺī-diL-wa na-de-Lūh hai-yūk
Right arm both ways she marked "This way

a-tec-î-te tcon-des-ne xoī kil-La-xūn wūn-na-dīL-te tcon-des-
it will be," she thought. "No deer they will hunt," she thought. 

ne hai-yē-he ye-na-wit-ya-te tcon-des-ne xa-ûn-Lūh a-de-kti-
"Anyhow she will go in," she thought. "Just as his

La-xūn tcis-seL-wi-te hai ĺuin-noi-yaun-hūe tcū-wīn-yan
deer he will kill who my leavings has eaten,"

tcon-des-ne hai-yūk a-win-ne-liL-te hūe hūe tcū-hūo-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-lîl-te hai ta-نان Lax xa-wa-auw-heiL-te hai tsê-ye ask for that water. Just she will pick out That pond (the stones).

teis-towin-te hai dik-gyûn uô-hôl yi-nûk-yî-dûk sa-an tsê-ye she will make. That here from us southeast lies pond hai eûn teô-win-neL-te hai miûn-kil-en miL a-dû-wa-nûn-dû- that it is she will think That miûkilen with will rub about.

wite-tewil-lîl-te hai-mîl xon-nis-te na-ûa nat-le-liL-te herself. It with her body another will become."

kût hai-yûk hwa-ne one

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 Lôdaite. 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 minkilen will rub herself with it. Her body will become another one."
XL.

Formula of Medicine for Going in Dangerous Places with a Canoe.*

yi-man-a-yi-nûk tsis-dai mûk-kai-kin-me-kis-Lon† xû-
Across to the south he lived, Snipe. His
2 me-dil tiîn-is-tik xû-kai-teû-wûl-le dô mit-tis in-naww is-tik
canoe was very His ankle joint never over it reached, (so)
Hai-ya-mîl a-teon-des-ne ye-wô-ya-tele tcon-des-ne da-xwed-
And he thought, "I am going he thought. "How is it
4 dik-kyauw a-ôn-ne tcon-des-ne hai-ya-mîl kit-tô tce-nil-lai
going to be?" he thought. And paddles he took out.
tô-diû tce-niû-yaï kût hai-ya-mîl-tûn me-dil ye-teû-wûn-yaï
To the he went And canoe he went into.
river down.
6 hai-ya-mîl ta-na-is-dî-yaï hai-ya-mîl-tûn deûx na-na-is-dits-tse
And he came out of And he turned around it again.
hai me-dil mit-La tûk-ka-teîn-teîn na-îstewen hai-ya-mîl
that canoe. Stern toward the land he placed it. And
8 a-teon-des-ne kyû-riû-ya-in-yan na-nan-deL-te hai mit. hwin-
he thought, "Indians are coming to be. That with my
nis-te xoî-kyûn me-nûn-dî-ya-tele tûk-ka-teîn-teîn mit-La tê-
body his mind will think about." Toward the land stern
10 nan-tan deûx yi-man yi-de dits-tse da-wes-lal hai-ya-mîl
he held it. This across down he floated. And
way stream
a-teon-des-ne La-xû-kyîn lan dô a-hwît-tcît-den-hwûn hai
he thought, "Just like many not must say of me; 'That
one
12 tceîn hai-yûk a-na-it-yaï hai-ya-hit-djit-tûn ye-teû-wûn-yaï hai
they this way did it.'" And then he went in the
say
me-dil hai-ya-hit-djit-tûn kût hai ye-teû-wûn-yaï hit-djit mit-
canoe. And when he had gone in then

*Told at Hupa, December 1901, by Emma Lewis.
† "His ankle tied around."
La-din me-wil-waL hai kit-tô hai-ya-hit-djit-ûn kût ta-wil-
the stern he beat on the paddle. And then he started
kait hai-ya-hit-djit-ûn xól-tes-lat nin-nis-an meûk Lax dje-
across. And then with him it the world in. Just
na-teïn tel-tcwên hai xô-me-dil xól-tes-lat nin-nis-an meûk
up it grew his canoe. It floated world around.
with him
Lax ta-nan dô-me-djin hai me-diï* hai-ded nin-nis-an sa-an
Just water did not mind that boat. This world lies
min-nat xôl-le-nûn-dil-lat kit-te-e-au hewî† yî-man-a-yî-nûk
around, it floated with him. He sang a song. Across to the south
along
xôl-me-nûn-dîl-lat-dei hai-yûk xô-lûn-a-di-ya-tel hai hewî-
with him it floated back. This way it will do who my
nis-te teô-naï-tsît teon-des-ne xô nite-tcwîn-dîn ye-teî-wîn-
body knows,” he thought. “Even bad place if he
ya-de hai-ye-he hue hewî-nis-te xoî-kyûn min-ya-te hai-yûk
8
goes in, if my medicine he thinks about this way
ta-nan dô-mït-djin-te hai me-dîl
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-xoL-tewe-diN d6-teu-wes-yo da-xwed-dik-kyauw na-nil-
At TeexoltewedAN he did not "How must they
like it.

ne tcon-des-ne teit-tes-yai hai-ya-miL yi-d6k-ka-kai hwa na-
he thought. He started And along the sun

na-it-daue miL te-in-dil miL-tsa-xo-sin mitc-teil-le-xo-len
it went down then they flew rattlesnakes wings they have.
AlonI

hai-ya-miL teit-te-wi-nil hai teu-k-qal a-tcon-des-ne dai-dik-
And he looked about that walking. He thought, "What

kyauw mit-L6 iu-x-tewe hai-ya-miL a-tcon-des-ne ka-xuSt
kind its shall I And he thought kaxts

uN-kya kis-xuN hai ky6-wa-is-tewit n6l-xute teis-tewen hai
he saw standing. That he broke off. Rings he made. That

kit-teL-tits a-tcon-des-ne Lok-na-sa-un-diN a-din-na-tse miL
he used for He thought, "Prairie it lies place ahead of myself with

kit-teL-sel-tsas-te tcon-des-ne hai-ya-miL Lok-na-sa-un-diN yi-
I will whip," he thought. And prairie it lies place

sin-tecin tec-niN-yai miL a-din-na-tse kit-teL-tsas hai-ya-miL
he came out then ahead of he whipped. And the west

di-hwe-e d6-tecil-tsas la-ai-ux xoew a-tin hai miL teis-sel-wen 10
nothing he found. At once it all that with he had killed.

hai-yu6k a-win-net-te tcon-des-ne hai-ded hweo hweit-tits-e
"This way it will happen," he thought, "this my cane

teit-tes-tun-de xo me-tsa-xo-sin-diN teit-tes-yai-te hai-ded hweo 12
if he takes Even dangerous places he goes this my

hweit-tits-e teit-tes-tun-de do-xo-liN tecil-tsas miL-tsa-xo-sin
cane if he takes along, he will not see rattlesnakes.

* Told at Hupa, October 1902, by McCann.
† Philadephus Lewisii.
While at Tcexoltewedin Yimantawiynai felt dissatisfied with something. "How will the people live?" he thought. He started out and walked up along the Klamath. When the sun went down, rattlesnakes which had wings flew about. He looked about as he went along and thought, "What kind of medicine shall I make?" He saw a bush of Philadephus standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Loknasaundiñ, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Loknasaundiñ 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-tet-dite-cwen ki-xūn-naï
This world middle grew Kixūnai

nin-nis-an nē-djōx sil-len-mïl a-teon-des-ne da-xwed-kyauw-ne
2 world middle nearly after. He thought, "How will it be

kyū-wiñ-ya-in-yan na-nan-del-de kiL-la-xūn wūn-na-is-ya
Indians when they come deer they hunt?"

kyū-wiñ-ya-in-yan na-nan-del-de kiL-la-xūn wūn-na-is-ya
After. He thought, "How will it be?"

hai-ya-mïl tsis-sil-we nē-djit miïn-kil-en xōl-lan kyū-wiñ-yan
And he killed one while miïkilen with him ate.

And he killed one while miïkilen with him ate.

xoi-kiL-la-xūn ta yū-wiñ-yan xū-Le-dūn tee-niï-yan wil-weL
His venison some she ate it. In the he went out. Until

morning night

tēk-qal ox dō-wil-tsan a-xōl-teit-den-ne miïn-kil-en en nil-
6 he walked none seen. He said to him, "Miïkilen it was

lan yik-kyū-wiñ-yan xwed-dik-kyauw-ne teon-des-ne deōx na-
with ate." "How will it be?" he thought. Around he you

teñ-en xal-tewiñ-xō-lan tsē-Lit-tsō t hai-ya-hit-djit hai tē-
8 looked. Growing up he saw blue-brush. And then that

win-tsit hai mūl a-dū-wūn-dū-win-tewit xū-Le-dūn tee-niï-yan
he That with he rubbed himself. Next morning he went

pounded.

kiL-la-xūn mite-teiñ nax teis-ser-wen a-teon-des-ne hai-yūk
10 Deer toward him two he killed. He thought, "This way

xō-lun-teL kyū-wiñ-ya-in-yan na-nan-del-te hai hein-nis-te
it will be Indians when they come who my body

shāll know. Good this one my body knows.

tēo-xōn-des-ne hai-ye-he lan kyū-wiñ-ya-in-yan dō hein-nis-te
12 know. Anyhow many people not my body

tēo-xōn-des-ne-hwūn nū-hwōn hai-ded hein-nis-te tēo-xōn-
shall know. Good this one my body knows.

des-ne Lao-kiL-kya dō-xōL-me-tsa-xō-win-sin-hwūn hai hein-
14 I wish he may have no trouble who my

nīs-te tēo-xōn-des-ne body knows."

* Told at Hupa, June 1901, by Robinson Shoemaker.
† Ceanothus integerrimus.
A Kîxûnai lived in the middle of this world. He came into existence just before the coming of Indians. "How will it be," he thought, "when Indians come into existence and a mînkilen eats of the venison they have killed?" Then it happened that a woman in such a condition did eat of venison which he had killed. He went out to hunt and walked about until night without seeing a deer. He heard someone say to him, "It has happened because a mînkilen has eaten of your venison." "How will it be?" thought the Kîxûnai. When he looked around he saw buck brush growing there. He took some of the leaves and tender shoots, pounded them up, and rubbed them on himself.

When he went out to hunt the next morning two deer came toward him. He killed them. "This way it will happen to that one of the Indians who shall know my medicine. Not many of them shall know my medicine. It will be well with the one who knows it. I wish that he may have no trouble in killing deer."
XLIII.

Formula of a Deer Medicine.

ki-xun-nai na-nan-deL Lel-diï yi-de-yi-man-tei-teïn tai-Kixûnai became at Leldû. Down river across Tai-
kû-vwel-sil-kû-tei-teïn tce-it-da hai-ded kyû-wiï-ya-in-yan
kyûswelsilkûteinteïn he lived. These persons
da-ïL na-is-tewen di-heò dû-wûn-na-wai yî yi-nûk-yi-man-
living he did something he never There up river on the
had done.
teïn-teïn eïn Lin hûûn min-noi-kin-ne-yût-deï hûûn e-e-a
other side it was dogs only they barked only was
there.
hai-ûn hai ye-yin-ne-yût a-den-ne hai kil-La-xûn eïn ye-yin-
And those drove in by the deck it was they
barking noise.
ne-yût eïn a-den-ne hai-ûn hai na-del-tewan La-ai-ûx mis-dje
driving it made the And the eating really fog
in was noise.
noi-il-kit e-il-lû hai kil-La-xûn mil-lit-de eïn a-ne-e-te hai-
spread out used The venison its steam it looked
was that way.
yal-ûn hai-yô ye-de-yi-man tsis-dai a-tecon-des-ne is-dô da-
And the one down across he lived he thought, "I wish
xû-hwe-e a-ya-xû-la dûnt xû-lûn mit-Lô-we na-is-tewin-teï
something could befall Who is it its medicine will make
them.
hai-de kil-La-xûn dô-na-il-tsûn-de dûnt xû-lûn mit-Lô-we
these deer they won’t find Who is it medicine
again?
na-is-tewin-teï dô-na-il-tsûn-de hai-yô a-kit-tis-seôx a-yûn-
will make they won’t see That one smartest will
them again?
nû-wes-te hai-yal-ûn hai-yô yit-de-yi-man tsis-dai kyû-wiï-
be." And that one down across he lived Indian

*Told at Hupa, November 1901, by Senaxon. This formula was told
with xv as connected with the White Deer-skin Dance. It seems clear from
its form that it is a hunting medicine. The venerable priest was questioned
about its connection at another time without definitely settling the matter.
If it is really a formula of the White Deer-skin Dance, then that dance, held
as it is at the end of the period of cohabitation, purifies the people for the
hunting season.
University of California Publications. [AM. ARCH. ETH.]

ya-in-yan-ta-di næ a-kiL-en a-kil-lau hai-yal-än yĩ-nũk-yĩ-man
world what they do he did. And up across

2 hai ki-xũn-nai mō-xon-tau xon-niĩ ye-tecit-teL-kait hai xon-
the Kixũnai their houses his face one after the other. His
he stuck in.
nis-te nit-tewen-ne man eŋ a-tecit-yau xu-Le-dũn sa-win-den
body not good reason it he did it. Next morning they started
was out.

4 Liũ ma-miĩ me-la xa win-tete hai-yō Liũ wil-wel-ei tsim-ma-
Dogs they Some still lay there those dogs. Until night it was
coaxed.
xos-siĩ-ãx hai-yō Liũ hai ki-La-xũn a-it-in-ne-en dũ-xós-le
quiet. Those dogs the deer used to chase was not

6 La-ai-ũx hai-yal-ään la yis-xan-nei sit-tete-ãx hai-yō ki-xũn-
really. And one day they lay there those Kixũnai
nai-ne-en dũ-he-nas-deL-ãx la-ai-ũx kũt ya-xo-wĩn-an dũn-
used to be. They could not Really they were worn
walk about.

8 hwe-e ki-ma-ũ dũ-nais-tewiũn hai-yō ki-xũn-nai hai-yal- än
Nobody medicine could make those Kixũnai. And

hwe na-nauc-dañ-diĩ ki-ma-ũ teis-tewen hai-ya-hit-djiti-dũn
sun gone down time medicine he made. And then

10 yĩ-nũk-a-yĩ-man na-niĩ-yai ān-Lũn-xoi xon-Lũn na-is-tewen
up the other side he crossed. For everybody enough he made.

hai-yō hwit-Lō* ded miL a-dũ-wũn-dö-tewit-te ya-xoL-teit-
"This my medicine this with bathe yourselves," he told

12 den-ne hai-yō Liũ ta xu-Le-dũn sa-win-diũn-hit il-lea-xũte
them, those dogs too. In the when they went wonderfully
morning out
Liũ min-nũ-kin-ne-yöt-dei hẽũn wiũ-a hai-yal-än a-tecon-
dogs barked only was. And he

14 des-ne hwe-yë a-heit-teit-den-te hai-yō ki-xũn-nai eŋ dũ-
thought, "I it is they will talk to. These Kixũnai it is they
ya-xoL-den-hẽũn hwe-yë heit-teit-den-te kũt ma dũ 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 kũt hai-yōx hwe-ne
And that way only.

*The medicine was Douglas spruce.
TRANSLATION.

*Formula of a Deer Medicine.*

The Kixūnai lived at Southfork. One lived farther down the river on the other (east) side at Taikyūewelsilkutein.

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 Kixūnai'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 Kixūnai lay there. They were so worn out they could not get up. None of the Kixūnai 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 Kixūnai 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 Kixūnai. I am the one they must tell about. They did not make this medicine."

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

Formula of Medicine for Making Baskets.*

is-din-na-me a-na-teit-yau ki-xᵘ-nai ker-τsan xⁿ-Le-dⁿ
At Isdiname she did it Kixⁿai maiden. In the morning

2 tⁿ-dⁿ tœe-in-naue yi-man din-nⁿ te tein-ne-it-tsât Lax
to the she always Across facing in the she always Just
water went down.
xⁿ-tsïn-ne numérique nⁿ-t⁶-x min-nñe-djö-xœ-miL min-ne-gits
her legs the water staid. After a while gently
middle

4 yi-dañ-tein da-kit-dⁿ-wes-te hai yi-man din-nⁿ te tein-ne-
from the the wind blew. She across facing in the always
north it-tsât kit-te-it-Low kit-te-e-au hai kit-te-it-Low
sat. She always She always that one who always
made baskets. sang made baskets.

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6 hai da-kit-de-it-tce min-ne-gits yai-wa-aue-wiL-⁸-x nik-kyaux
That blew gently. It increased in Harder

blowing.
da-kit-de-it-tce-ëi min-nñe-djö-xœ-miL La kyũ-wit-tce-il
it blew. Finally one (gust) blew along.

8 La-ai-ũx xo-la-ta-miL tee-kyũ-wes-tec La-ai-ũx yẽn ta-nñe-djït
Suddenly her hands from it blew out. Immediately the middle
, off of the water
yi-nuk miL te kyũ-wes-tce-ëi hai-ya-hit-djït mûk-ka na-des-
south with in the it blew she And then after it she
it water saw.

*Told at Hupa, October 1902, by Emma Dusky (Tasentee), 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-qöt mûk-ka hai xoi-kit-Loi-ne-en hai-ya-hit-djit na-tes-crawled; after her basket used to be. And then she
dî-yai xon-ta-tein xon-ta-diû xan-a-is-diû yis-xûn-hit tce-
started toward the Tô the house she came up. The next she
ta-back house. morning
niû-yai tô-diû sai-kit-diû ûn-kya da-na-wil-laL hai xoi-kit-Loi
went to the She was surprised it was floating her down water. to see there
hai-ya-hit-djit ta-na-is-tan hai mûk-kai-kit-Loi kût-ûx lax 4
And then she took it Those hazel ribs all over just out of the water.
yû-kyû-wit-tsûs-sil hai na-di-yau hai-ya-hit-djit tee-nin-tan
were sucking the dentalia. And then she took out
me-dil-îte yûn-ne yû-dûk miî hai na-teî-dîte-tnwen-ne-diû 6
little canoe back of up from. That she grew time
xwen na-teî-dîte-tnwen hai me-dil-îte hai me teis-tnwen hai
for her it grew the small canoe. That in she put the
na-di-yau hai-ya-hit-djit ki-ye tû-teîn tee-na-in-di-ya-hit 8
dentalia. And then again to the when she went down water
na-kit-Loûn de-dit-de nin-nis-an mûk tes-lat hai na-di-yau-
she began to She found world over it had The dentalia
make baskets out floated.
again.
kî-teîw na-teî-dîte-tnwen ta hai kit-Loî hai-yûk a-fiûn-wes-te 10
maker it had grown places the basket that way had done.
lax xa-à-fiûn-wes-te hai xoi-kit-Loî hai-ya-hit-djit a-ten-des-ne
Just the same thing her basket. And then she thought, it always did
hûe xûw-gyân kyû-win-ya-in-yan ma ànaue-dî-yau la-xoî-kya 12
"I shouldn't Indians for I did it. I wish wonder*
tei-û-ya-ne-te hai-yûk-ûn-te xo-î-la mûk til-tsît-ûx hai,
she may live to this way her hands in it will That be old always be. one
hûe hweîn-nis-te teî-û-xûn-des-ne-te xoi-kyûn me-win-na-hwît-te 14
my body she will think of, her mind will go against it."
hai-yûk hwe-î-ne a-ten-des-ne hai-yûk a-win-neî-te hai-ded
"This way only," she thought, "this way she will do this
hûe ànu-dî-yau hai-ye-he dô a-fiûn min-î-îne ma ànu 16
I did. Anyway not everybody for I di-yau hai-ded hai-de ànu-dî-yau hai kin-tis-seôx-ûn-te tsûm-
did it this. This I did, the smart
mes-Lôn na-ter-dite-tewin-te hai kin-tis-scôx-ûn-te na-ter-dite-
woman who will grow. The smart one who will
tewin-te hai hea-ne ma a-nauw-di-yau hai-ded xô-lûk-kai
grow that only for I did this. Dawn
tes-yai mit. hwin-nis-te xoî-kyûn me-win-na-hwit-te tecom-
comes then my body her mind will go against," she
4 des-ne
thought.

kût hai-yûk hea-ne
This is all.

PRAYER FOR THE MEDICINE.

ha ha ha ha
6 niûn ye-xôw tein a-nûn-di-yau is-din-na-me kî-xùn-nai
You I believe they did this at Isdiname, Kîxûnai
say
ket-tsânt nit-Lô-wei heû-ûa-mîl-tewit hei toit-den-ne kût
maiden. Your loan me. "Yes," she said,
medicine
8 dôûn hee hai-yûk aus-dû-yau
"I that way I did."

TRANSLATION.

Formula of Medicine for Making Baskets.

A Kîxûnai maiden did this at Isdiname (the south head, at
the 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."
**Formula of Medicine for Wounds Made by Flint Arrowheads.**

nin-nis-an luk-kaiř kút xōl-liiñ hīl na-ya-teiL-dito-tewen
Mountain white his both grew.

2 hai-yal a-xōL-teit-den-ne xon-ta na-seL-te hai-yal tcit-tes-deL
And he said to him, "House let us And they started.
go to."

hai-yal nūn-dil-win-te-diĩn tein-nin-deL mūn-kūt-me kyō-ya-
And snow always there place they came. Lake place they

4 wīn-hwal hai-yal te-kyō-xōL-xūṯ̌ ta-ya-is-hwal hai-ya-mīL
fished. And tekōxōLxūṯ̌ they caught. And

tee-ya-nil-tō hai-ya-mīL tcit-tes-deL hai-ya-mīL teū-wit
they skinned him. And they started on. And while they

6 dil-nē-djōx a-xōL-teit-den-ne dik-gyūn sin-daṅ ne-e-ne-se-
were traveling he said to him, "Here you stay, I will hide
date hai-ya-mīL tcit-tes-yai hai-yal tce-niŋ-yai hai te-kyō-
from And he went on. And he came out that tekō-
you."

8 xōL-xūť mis-sits ye-na-xō-wil-tō is-dō la-ai-ūx tcit-teit-ne-en
xōLxūť its skin dressed in. Almost really he died.

hai-yal a-xōL-teit-den-ne kūt xōL-lūn-teL hai-yal tcit-tes-deL
And he said, "That will And they went on.
do it."

10 hai-yal na-dē-il-tewūn-dīn tein-nin-deL hai-yal a-xōL-teit-
And Tule ranch they came to. And he
den-ne dik-gyūn sin-daṅ hwe ħwe-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-xūṯ̌ mis-sits hai-yal teū-hwūw tce-
he put on that tekōxōLxūṯ̌ his skin. And elder he
sticks kin-nūŋ-qōṭ nax hai-yal xō-kyūn-sa-an me-nō-niŋ-an hai-yal
pushed the two. And his vitals he put inside. And

*pit out

† Mount Shasta.
† A horrible water monster.
Goddard.—Hupa Texts.

na-iL-kút ye-teū-wiL-tō hai-yal tcit-tes-yai hai-yal tein-nin-one over he slipped And he went on. And he the other them.
yai xoń-xańw-din hai-yal ye-teū-wiń-yai xon-ta me na-nin 2 came to Xońxausdīn. And he went in. House in two
tsēm-mes-Loń yañ-ai hai-yal a-xōL-teit-den-ne na-tin-dauw women were And she said to him, “You better sitting.
dik-gyūn kyań dúń-hwe-e dō-ye-in-nańw hai-yal a-den-ne 4 Here is where nobody ever comes in.” And he said,
dau hai-yal min-nē-djō-xō-mīl ūń-kyα na-tin-dīl-tsū hai-yal “No.” And after a time he heard them coming And home.
ye-na-wil-Lat kiL-La-xūn teū-wiL-tel yeū yī-dūk ye-teū-wiL-
one ran in deer he was way up he bringing back
wal-ei hai-yal ki-ye Lū-wūn ye-na-wil-Lat yū-wit-din-nē-threw in. And again one ran in. Finally
mīL mūk-kōs-tau-win ye-nal-Lat hai-yal na-mūk-kai-din 8 the ninth ran in. And last of all
ye-na-wil-Lat hai xōtc ma-tsīs-dai ūl-lō xon-na hai tō-xōn-
came in the chief. Hot his eye (when) he
net-en hai-ya-mīL tēc-nin-tan La-ai-ūx xon-ne-wan hai ka-xūs 10 looked And he pulled out really fire-like the arrow.
at him.

hai-yal a-xōL-teit-den-ne dik-gyūn meūk da-na-dī insulted the chief. He said, “Here in shoot.”
ya-mīL meūk da-na-dū-wiL-a hai-ya-mīL ūl-lō-tsē hai ye- 12 And in he shot. And it felt the he hot
di-wiL-din-dīf nē-dīf min-sit-da-teiń xa-wit-qōt shot place. And he jumped up. Smoke-hole to he jumped.

hai-ya-mīL a-den-ne dōn-ka-tsīt huō-a-nūn-awu hwit-din-dai 14 And he said, “Hold on, give me my arrow point.”

hai-ya-mīL ya-na-wit-qōt yī-nūk-a-yī-man hai-yal tēc-na- And he jumped up river and across. And he took
niń-an xoń-kyūn-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-hweū hai-ya-mīL ki-ye ya-na-wit-qōt na-dē-il-tcūn-dīn the elder And again he jumped. Eating place

sticks.
nō-na-in-dūk-qōt hai-ya-mīL na-tes-dēL ūl-lō-tsē La-ai-ūx 18 he reached by And they started Hot it felt, really jumping.

home.

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na-wil-lit hai-ya-miI le-nal-diI yI-dûk mIIt a-den-ne da-xwed-
he nearly And Weitchpec back of at he said, "How will
burned.

2 dik-kyauw a-teon-des-ne kyû-win-ya-in-yan na-nan-deI-te hai-
it be I wonder Indians when they come to be?"

ya-miI na-teI-en sai-kit-diI kis-xûn* hai-ya-miI hai tcit-di-
And he looked He saw something And that he standing.

4 wim-mite hai-yaI teû-win-al hai-yaI la-ai-Ix na-wiûn-kûts
pulled up. And he chewed it. And really he became cold.

hai-yaI a-teon-des-ne hai-yûk xo-lûn-tel
And he thought, "This way it will be."

**TRANSLATION.**

*Formula of Medicine for Wounds Made by Flint Arrowhead.*

At Mount Shasta he grew with his brother. He said to him,
"Let us go visiting." They started out. They came to Nûndil-
wîntediI, 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 NàdëîltwuûndiI (Tule
ranch). "You stay here," he said. "I will go on alone." He
put on the water monster's skin. He took two elder sticks and
removed the pith. Then he put his vitals inside of them, slip-
ing one stick over the other.

He went on until he came to XoûxauwediI (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 Nadōltcwúndiän. 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 nê-djit na-ya-tes-dite-tes-te xo'i-kil hil. This world middle they grew, her both brother

kit-ts'ai xûl-ne-wan hai-yal a-xölt-ccit-den-ne yis-xûn-de hawk black. And she said to him, "Tomorrow

xû-Łe-dûn ne-he dû-wil-le-te hai tea-xûte e'n dû-kin-naL-in the morning us a company The girl it not yet will come to was kill."

dûn-win-te hai-yal deûk a-in-nû-miL xoî-de-il-le-tsû yî-da-kinatduân. And here when the sun they heard the From was war party.

tei'n xa-sin-nauw-di'n e'n miL hai xoî-de-il-lû hai-yal a-xölt-the where the sun it from the war company. And she east rises was

tcit-den-ne kiû-yûn-tsît hai-yal kî-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-ke dûn-t na-tse tce-nûn-ya-te hai-yal after then he said, "Who first will go out?" And

xoî-kil at-tcit-den-ne hwe na-tse tce-nê-ya-te hai-yal nô-na-her she told, "I first will go out." And by the brother

wit-tse-dîn tce-i-yen yit-de-en-tei'n hai dû-kin-naL-dûn-win-te door she stood on the north the not yet kinatduân. side

hai-yal nîl-tûk mit-tûn me-na-ûk-ya kô-na-il-lûw xoî-kyâ-And black oak leaves she wore for She left off her dress dress.

ne-en tce-e-auw hai kai-la-tau! hai-yô kî-la-xûte hai-yal-ûn used to He took the bunch of that boy. And be. out twigs,

tee-îl-tô hit-djit-mîL teô-xô-ne-im-nil ìi-hwe-e dû-na-xon-nil-he pulled Then he threw them at her. None of struck her. out the knot.

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

†The word kailatau refers to the ends of the hazel twigs which are cut from the rim of a basket in finishing it. They are tied in bundles and left lying about the house.
wul a-tiņ xō wai-e-xūs-sei hai-yal yī-nūk-ken-teiņ nō-na-il-
All in he threw at her. And to the south side she vain
Lat hai-yal yī-dā-teiņ tee-e-auw kai-la-tau hai-yal 2
ran. And again from the he took twigs. And north out
ki-ye miL tō-xon-ne-ite-tews-ei hai-ya-hit-djit kūt tee-in-
again with he threw at her. And then she went
nauw-hweei xōL-kil-dje-xa-in-naue-hweei de-de-xōw de yī-tsin-
out. They all fought with her. Everytime here west the
e-e-a-miL a-tiņ teis-ise-iwe-ei hai kyū-win-ya-in-yan-ne-en
sun was all she had killed those men used to be
La-a-dik-kin eñ hai xoī-de-il-lū hai-yal nō-kil-dje-xa-in-naue 6
one hundred that war party. And she quit fighting
miL yē-na-it-dauw hai-yal hai xoī-kyā nō-na-it-kyōs na-la
then she went in. And her dress she put away. Another one
hai e-nañ na-xoi-it-tau hai-yō nīl-tūk mit-tūn kya hai-yal 8
that is the flew around her that black its leaves dress. And one
xō-hein-ne eñ xō-len hai-yō dō-kin-bal-dūn-win-te xū-Le-
her song she has that not yet kinatūn. In the
dūn kit-te-e-auw kūt hai xoī-de-il-le-tūs miL hai-yal a-yā-
morn- she sang it. The war party hear it when then they
ing
den-ne xa tsin-tit-dil-dīl hai-yal tsī-yūn-te-il-dīl La-xō
said, "Come, let us run away." Then they always ran off just
dīk-gyuā nīn-nīs-an nē-djit yī-nūk yī-da-teiņ ne-it-tē 12
here the world middle. South east they always lay
xū-Le-dūn hit-djit na-te-in-dil hai-yal kūt hai kil-dje-xa-
until morning, then they went And there is going to
home.
in-naue-te miL ki-te-e-au deuk a-den-ne 14
be a fight then she sang. This way she sang.
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-kūt na-tei-dite-twen kūn-tei-wil-tcwil ta-nan
At Pactaw there grew up a young man. Water

2 dō-xō-liū xōl-lūk-gōe eū kūt tse-yaū-eL hai-ded nin-nis-an
was none. Gules there ran out. This world

dō-xō-liū eū ta-nan xū-Le-dūn tais-tese múx-xa teit-te-in-nauw
there was water. In the sweat- after he always went. morning house wood

3 tse-itc-tcwū hai-ūn xōl-nō-il-lit yī-tsēn-e-e-a-miL hai-ya-miL
He always And it quit burning after the sun And

a-teō-in-ne xū-Le-teiū ta-xōv-gyaū 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 meūk
this whenever he Then he used to go the world over. went in.

e-il-wil-miL Le-na-it-dauw dō-teit-tsēs ta-nan kūt hai na-wīn-
In a day he used to make He never water. The he had

found the rounds.

8 ya-yei-diūn teiū-win-tcwū hai tais-tese teis-tcwew min-nē-djō-xō-miL
lived time he cried. The sweat- he made. After a time

house wood

a-teon-des-ne is-dō iūw-tsūn ta-nan hai-ya-miL a-teon-des-ne
he thought, "I wish I could water." And he thought, see

10 yis-xūn-de xa-ne-te-te hai ta-nan xū-Le-dūn tceit-tes-yai
"Tomorrow I am going that water." In the morning he started.

to look for

a-teon-des-ne dje-na-teiū hwa-naūn dō-na-hwei hai-ya-miL
He thought, "Upper world only I never have And

been."

12 xa-is-yai de-nō-kūt hai-yaL tei-tēn-en sai-kit-diū-ūn-kya
he got up to the sky. And he looked He saw with surprise

about.

*Told at Hupa, December 1901, by Henry Hostler.
dünk dûk-kan sit-tūn hai-yal tcit-teń-en sai-kit-diń-ûn-kya
four ridges were And he looked. He saw with surprise
there.

hai dûk-kan kût da-ya-wiń-a-ye hai-yal xō-teń tcit-tos-yai
the ridge on someone was And to him he started.
sitting.
xō-wûń tein-niń-ya-hit ûn-kya xon-na dō-xō-liń sai-kit-diń-
To him when he came he saw his eyes were not. He was sur-
ûn-kya xai-tsa xoi-ye sit-tūn sai-kit-dîń te-kil-la-hit ûn-kya
prised a xaitsa near sitting. He saw when he put he saw
to see him.
ta-nan na-nal-de-ińw hai xō-la-kût mil tein-neń-iń-hit
water dripping off his hand from. When he looked
ûn-kya min-nē-djit xûs-tūn hai xai-tsa me hai-yal ya-wiń-
hai hai ta-nan ya-na-kil-lai mil hai-ya-miń ta-win-nan
it up that water he took in after. And he drank it.

haidyai me-la xat nō-na-niń-xan hai-yal xon-na LeL-tań xat
And some still he put it down. And his eyes were yet.

"xō" xōL-teń-den-ne ûn-dî-yau nîn dō-ai-niń-siń-a xûn-dî-yau
"Xe," he said, "You did it you don’t think." "You did it
kyû-wîn-ya-in-yan eń ma a-nûn-dî-yau xōL-teń-den-ne kyû-
Indians for you did it," he said.

win-ya-in-yan na-nan-deń-teL lit kût noį-niń-kit ta-nan
"Indians are coming to be. Smoke hangs. Water
e-nûń nin-siń hai-yō tan-din-nan hai-yal-ûn a-xōL-teń-
it was you think that you drank." And he
den-ne nin dōń nin-na-kût-tō hai dōń hai te-sil-tewen-ne-dûń
said, "It your tears that the ever since you
grew time was
hai win-tewû hai La na-il-ińw ma da-e-ińw-kel hai-yō
that you have That one dropping for I held under this
cried. by one
xait-tsa yû-wit-diń-hit ûn-lûn kyû-wiń-ya-in-yan dë-din
xaitsa. Finally many Indians poor
na-teń-tećwin-te xō mir-teń-te-he ta-nai-win-nûń-de
will grow, even if he sweats himself if he drinks

xë-din teń-tećwin-te hai xa-a-dî-yau hai-ûn min-na-kût-tō
poor he will grow. That way he does then his tears
ta-nai-win-nûń-te xa na-tin-di-ya-ne xōL-teń-den-ne xon-nal
he will drink." "Come, go home," he said. Before him
TRANSLATION.

Formula of Medicine for Acquiring Wealth.

A young man grew at Xotūwaikât.* 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 Weitchpec.
"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-gyūn yī-nūk nin-nis-an nōn-a-diṅ 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-mīl na-ne-it-
walking World over he always went. At night he came
along.

dauw yis-xūn kī-ye xa-a-in-nū min-nē-djō-xō-mīl de-dīt-de
back Next day again he did it. After a time it was
home. Next day he did it again after it was
same thing.

hai dī-hwō me-dil-wauw-diān† xoi-dai na-de-e-a yis-xūn
the something they talk about place he listened. Next day
kī-ye xa-a-in-nū dō-teōL-tsīt hai-ded me-dil-wauw min-nē-djō-
again that happened. He did not this they talked After a
know about.

xō-mīl teōL-tsīt nin-nis-an nē-djīt mīl a-teon-des-ne is-dō-
while he knew it. “World middle at,” he thought, “I
wished the something they talk about. He listened. The
woman was.” He thought, “Something

hai-ded mūk-kūt-nai-dil hai-ya-mīl a-teon-
my woman let it. He didn’t find her. And he
became.”

des-ne is-dō-xōw hai-de mūk-kūt-nai-dil he hwit-tsūm-
thought, “I wish this one on we walk anyhow my

hai-ded mūk-kūt-nai-dil hai-ya-mīl la-i-ūx mit-tis na-xō-
this one we walk on. And really over his mind

hai-da-teū-wes-yō hai xō-ūt sil-len hai-ya-mīl 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 in this instance ghosts.
yan xon-nis-te me tel-tcwen la-ai-ux dō-ma-a-din-il-tcwen her body in grew. Really she did not move.
kūt hai kyū-wiñ-ya-in-yan xōl-xūt-tes-nan mi. la-ai-ux That child moved in her then really
nis-tan me-na-wīl-kyō xon-na hūn Lax na-mis-4x na-xō- 4 a log she was that big. Her eyes only just a circle ran
tes-an hai-ya-miL a-tcon-des-ne hai-yō dō-min-na-na-lūw hai around. And he thought that he never thought of which
a-tīn-ne-en hai xū-ūt dō-xō-lin-dūn hai-yaL a-tcon-des-ne 6 he used to do the his wife he did not have And he thought, time.
ai-yō hai-yūk kañ aue-tīn-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 tce-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-tesan kī-ma-ū hai-ya-World around he ran. Was not seen medicine. And
hit-djit a-tcon-des-ne kūt-aue kyū-wiñ-ya-in-yan nan-deL-te 10 then he thought, "I wonder Indians if are going
to become.
hai-yūk a-tcon-des-ue me-tsa-xō-sin-tel-xō-lūn 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-nīn-ya-hit ūn-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
xūt-c-hit ūn-kya lax kī-yaue-me-de-ai tañ-eL nū-hwōn-hit drously fine he saw just woodpecker heads sticking beautiful.
out
kyū-wiñ-ya-in-yan nan-deL-te-xō-lūn xa-a-dī-ya-tel tcon- 16 "Indians when they come to be, that way it will be," he
des-ne la-xoi-kya dō-Lan a-hweil-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 tcei-tcwen hai xūn-nis- 18 did it,’ anyhow." And then he made it that cup
And he picked up blue-stones besides.

That medicine its juice made of he took along that. Besides

too that one child in her was about to move used to be mouth

came out green And then he put in the the blue-stone. fluid.

And then it got hot. Then he put it in water. That cup

too he laid her. Right he laid her cried. Yidetūwiñyai that is born. And once one

Again right he laid her. Again one out of cried. her

Ground around lies he came to be. And then that

They came to be. He thought, "This way it is going to be,

Even that kind of a place they listen." After midnight if

Green and blue are both called \( \text{Lítso} \).

*Compare, Life and Culture of the Hupa, p. 76.
† See p. 143
kyā hai-ye-hē lan dō a-hēir-teit-den-hēwūn hai tēin hai-yūk wish anyway many not may say of me, 'That they this way one say
a-it-yau hai-ya-mīl a-teen-des-ne kūt-xōw-gyān hēw kyū-
did.'" And he thought, "I guess I
wēn-ya-in-yan ma a-nāu-ē-yau xat kūt hai-ya-dūn xō-is-
Indians for I did it." Then right at men that time
dai sil-len-nei nax-xe hai-ya-hit-djit a-xōl-teit-den-ne nīn-mū-
they both of And then he told him, "Ground
became them.
win-na-nai-kis-ten eñ sil-lin-te nīn eñ yī-de-tū-win-yai si-
around lies it is you are "You it is Yīdetūniyayai going
going to be.”
lin-te xōl-teit-den-ne hai nō-nis-te tō-nal-tsit-de hai kit-tis-
to be," he said. "Who our if he knows that smart
body one
seō-xūn-te tet-tewin-te hai-ya-mīl xat kūt hai-ya lū-wūn
will grow.” And then right there one of them
dī-tō-xō-na-wil-lan yī-de-tū-win-yai eñ hai xat hai-ye 8
went away. Yīdetūniyayai it was who then them
dō-tō-xō-wil-lan xōn eñ kūt xat de-dūk-qi na-is-dil-len
left. He it was then sun turned into.
hai-ya-mīl a-xōl-teit-den-ne nīn eñ nīn-mū-win-na-kis-ten 10
And he said to him, "You it is ground around lies
will be. Indians are going to live. Indians for,
yī-dūk-a-dim-mit na-nū-win-tū-hēil-ne hai-ya-mīl xōte 12
belly up you must lie. And happily
na-nan-dil-līl-te dō-xa-ūn-di-yau mīl dū-win-kūn-te hai-ded
they will live. You don't that then will lean up on this
ege
nin-nis-an-ne-en
world used to be.”

TRANSLATION.

Formula of Medicine for Green Vomit.

The sun, here at the end of the world toward the south, did
this. He it is who always went over the world by day and at
night came back home. The next day he did the same thing
again. After a time he listened at the place they talk about
(underworld). He did the same thing the next day. At first he did not understand what they were saying, but after a time he understood it.

While traveling through the middle of the world, he thought, "I wish I had a wife. Let something become my wife" He did not find anything which might be his wife. Finally he thought, "I wish this one we walk on would be my wife." This that we walk on became his wife. He immediately forgot the places where he used to listen, so much did he care for the one who had become his wife.

A child grew in her and she could not move. Soon it would be time for the movements of the child to begin. By the time it did move she was like a log. Only her eyes moved about in circles.

Then her husband thought again of the rounds he used to make, which he had forgotten since he had a wife. "Yes," he thought, "that is the way I used to do." Then he took up the basket-cup which was on the bank back of the fire and went out over the world. He did not find the medicine he sought. "I wonder if Indians are coming into existence," he thought. "It will be hard for them to have children if they listen at that kind of a place.

Then he took up the cup again and went down to the river. There he saw alder roots projecting into the water. They were very beautiful, just like woodpecker crests sticking out there. "This way it will be when Indians become," he thought. "However, there will not be many who will say of me, 'That is the one who did this way.'" And then he made the medicine in the cup. He picked up a blue-stone* besides. He poured water on the medicine and carried it with the blue-stone to the house.

When he got there the one in whom the child was moving vomited green stuff from her mouth. Then he put the blue-stone into the fire. When it was hot he put it into the cup containing the medicine. As soon as the medicine was warm he put it into her mouth, and then commenced placing her in proper position. Before he had her laid as he wished a baby cried. The one that was

*A hard, dark colored stone used to heat in the fire for cooking purposes.
born was Yidetuíniyai. 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 Yidetuíniyai," he told the other. "Whoever knows our formula will become smart." And then one of them went away. It was Yidetuíniyai who left them. The father himself became the sun. To the other one he said, "You will be the one that lies around the world. Indians are going to live here. You must lie belly uppermost for the Indians, so they may live happily. If you do not, this world will tip up on edge."
Formula of Medicine for Spoiled Stomach.*

dik-gyûn yî-nûk nin-nis-an nôñ-a-diñ na-tel-dite-tewen
Here south world the end he grew
2 yî-de-tû-wîn-yai nin-nis-an meûk teit-te-in-nauw e-il-wil-miï.
Yîdetûwîyai. World in he always went. Until night
nin-nis-an min-na na-se-it-dauw hai kyû-wîn-ya-in-yan hai
world around he always went. The people who
4 da-xô-a-ten hai mal-yeôx-a-it-en yis-xûn kî-ye xa-a-in-nû
die them he took care of. Next day again he always
did that.
a-tîn-xô-ûn-te hai teint nô-xûw he-teit-tan nin-nis-an nê-djit
Everything dead floats even he ate. World middle
ashore
6 sil-len miï. dôñ Lâ-xô da-win-san-sil-len tce-nin-sit-hit
he got then rather he was weak. When he
there woke up
xa-a-it-ya-xô-lan hai-ye-he kût kî-ye nin-na-is-dûk-kai-hit
the same he found. Any way again when he got up
he was.
8 tce-nin-yai nin-nis-an meûk wil-weî hit-djit kî-ye na-in-
he went out world over. At night then again he came
dî-yai xa-ûL-kyô-6x ai-ye-tcis-lin-xô-lan yis-xûn-hit tce-nin-
back. That much he was tired. In the morning when he
10 sit-hit da-dit-diñ a-it-ya-xô-lûn de-dit-de kût xôn-tewit hai
woke up more tired he was. It was that caught him that
dî-hvô nô-xûw teit-tûn-ne-en yis-xûn-da-dit-diñ a-win-
something floats he used to eat. Next day worse he
ashore
12 nel-le-xô-lûn hai-ya-mîl a-ten-des-ne Lâ-ai yis-xan dik-gyûn
became. And he thought, "One day here
dô-iûw-tecwû-hwûn a-ten-des-ne Lâ-xô kût iûw-teit-te teit-
I won't die." He thought, "For I will die." He
nothing
14 tes-yai ded mûk-kai yî-na-teïn de-de nin-nis-an min-nê-djit
started this on from the. This world the middle
south.

* Told at Hupa, December 1901, by Emma Dusky.
Goddard.—Hupa Texts.

yi-na-teiñ mil hai kyū-wiñ-nan-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 ki-ye ded nin-nis-an nē-djit xoi-yī-de 2 and he went again this world middle down a little.

hai na-teil-yeū-diñ mil teit-teit-xō-lan hai-ded xon-na-de-ta That resting place at he died. These arms and legs hce-ne le-na-de-el hai mūk-qot-ta hai-ya-mil tce-na-il only were joined the bones. And when he came tcwīñ-hit xon-nā yā-wil-lai-hit a-teon-des-ne ded-dik-kyauw to life his eyes when he opened he thought, "What again,
en a-Lūk-kai na-dū-wiñ-a-ei a-teon-des-ne kūt xōw-gyañ 6 is it so white standing up." He thought, "I wonder kyū-wiñ-yā-in-yan nan-deL-te ma a-nauw-di-yau hai-ya-mil Indians will become for I did that." And xōtc-teite mil teit-ter-qōl mite-teiñ hai a-Lūk-kai na-dū-wiñ-a 8 his elbows with he crawled to it that so white standing up.

xot-te-dūw-hwee-nim-mil hai-ya-teiñ tein-nil-qōl-ei hai-de hai When it was dark there he had crawled. That dik-gyuñ nō-hōl yit-de-yī-dūk 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-kiñ-diñ tein-nil-in. A yellow in the stands. The butt of it when he had pine water ya-hit teuí-wiñ-has hai dil-tewag hai-ya-hit-djit mit-tō teisreached he scraped that pine. And then its infusion he bark off
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-wūn-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 xō tc mil-lai mü-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 mü-ye hai hit-djit yin-neL-yan-nei 18 they jumped the top under. They then ate it up.
yis-xan-miL lax kĩn Lûk-kai te na-ña-dû-win-a hai-ya-miL
When morn-
ing comes
just a tree white in the it stood. And
water

2 a-teon-des-ne na-dĩn hweL-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 yĩ-tsin noň-yai miL da-kyû-wes-tee na-teL-dite-town
This west it went then the wind blew It grew up again.
way
down on it.

4 yĩ-man-a-yĩ-nûk mux-xûn-neûw-hewe tes-yai yĩ-man-a-yĩ-de kûn
Across to the south the sound of wind went across to the too
along, north

mux-xûn-neûw-hewe tes-yai hai-ya-hit-djit a-teon-des-ne La-xoi-
its sound went along. And then he thought, "I

6 kya dô-wil-le teit-tei-terwin-hweûn hai hwin-nis-ye yû-ñaL-
wish poor man may grow who my medicine knows

tsis-de hai hwe auw-dî-ya a-it-ya-de xoï-kyûn-terwin-
who the way I did if he does if his stomach

8 dan-ya-de hai-ya-hit-djit na-tes-dî-ya dik-gûn yû-nûk
is spoiled. And then he went home here south

nin-nis-an-noân-a-diĩn hai miL teit-tes-ya-diĩn na-in-di-ya-yei
the end of the world. The from he started place, he got back.

10 hai-ya-hit-djit a-teon-des-ne dik-gûn dû-ni-ya-hweûn kût
And then he thought, "Here I can't stay.

xûn-díîn hai kyû-wiûn-ya-in-yan nan-deL-te hai-ye-he hweûn-
It is near the Indians are coming Any way my the time
to be.

12 nis-te wûn-xû-win-ne-huir-te hai-ye-he dû-Lan-te hai hweûn-
body they will talk about. Any way there will who my
not be many

nis-te teûL-tsîM-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-kyûw kûn-na hai-ya-hit-djit meû na-kis-qôt hit-djit
his sweat-house too. And then under he poked. Then
a-teon-des-ne dik-gûn yĩ-de-yĩ-man no-ya-tea dik-gûn yĩ-dë-
he thought, "Here north across I am Here north
going."

16 yĩ-man min-Lûn-díîn xô-teit-dil-ye tin-nauw-tsis-len
across ten dances he came to have.

[Note].—Not a part of the formula.

hai-ya-tein tû-wiûn-ya-yei me-nês-git hai dû-nû-hweûn
There he got lost. He was afraid of those bad

18 kyû-wiûn-ya-in-yan nan-deL-te
Indians going to be.
Yidetūwiŋyai 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 Natciyeūediṇ, 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 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 ha

heee-en don nu-wuyn nu-hweauw xas-lin-diyn na-ne-sin-dai

"I to you I come at Xaslindiyn you sat down.

niyn en tect-den-nee hai en kit-tes-seox a-tecin-te-detc heee-en

You are they said of he is smart he is. I

One the one

don kute hai-yuyk auw-di-ya hai kyui-wiyn-ya-in-yan-ta-diyn

this way I am which in the Indian world

n6-xa no-na-niyn-an hai kyui-wiyn-ya-in-yan hwein-nis-te mi-

for us he left. The people my body

nes-git hai kyui-wiyn-ya-in-yan le-nai-wil-dil-la-diyn do-le-na-
frightens. The people build a fire place I don't have

ne-la nas-don-x6 le-nauw-dil-la de-de kun-na hai kyui-wiyn-
a fire. By itself I have a fire. This too, what people

ya-in-yan yi-yan don-k6-yuyn de-de kun-na nin-nis-an me6k

eat I don't eat. This too world around

d6-t6-en hai-yuyk hwein-nis-te m6-nis-git hai-man 6n-nit-

I don't This way my body frightens For this I am

look. them reason

duw-ne hwe nit-dje t6-6-da hei-yuyk kute don kute x6w-tsan
telling for me your let it "Yes, it is true. I saw him

you mind be sorry."

yi-man yi-de t6wil-dal xo6-ai min-na na-kyui-wil-tik hwee-
on the north- he ran down. His head around was tied with I,

other ward a string.

e6 don dau hee-en don kute lax nix-xoi-lik-te hai d6nt

no. I just I will tell you the who

kit-tes-seox a-tecin-te-detc mit-dil-wa hai-ye-he kyui-wiyn-ya-in-

smallest is. In turn anyhow Indian world

yan-ta-diyn miL xon-nis-te xon-nuyw hwe n6-na-kin-niyn-wn-te

with his body makes for you will leave

happy me

*Told at Hupa, June 1901, by Mary Marshall, who learned it from an aged relative and employed it after his death.
kūt hai-yûk hwe-ne hai-ye-he na-a-dîl-wûl xô-wiñ-yaul
that way only. Anyhow hurry go along
2 xô-wûn niñ-yaau dji-taâ-dîn yî-man-teiû na-nes-dai
to him go Dji-taâ-dîn on the opposite sat down.”

that way only.

ha ha ha ha ha ha ha
hue-ên don nû-wûn nû-hweaau dji-taâ-dîn yî-man-teiû
“I to you I come, Dji-taâ-dîn on the opposite side

4 na-ne-sin-dai
you sat down.”
(The rest is as above.)
(The reply is as above except the last which is as follows:)
hai-ye-he na-a-dîl-wûl xô-wiñ-yaul xôn xô-wûn niñ-yaau
“Anyhow hurry go along himself to him go
6 tsey-ke-xô-xauû me-na-nes-dai
Tseyekexôxauû he sat down by.”

ha ha ha ha ha ha ha
hue-ên don nû-wûn nû-hweaau tsey-ke-xô-xauû na-ne-
“I to you I come Tseyekexôxauû you sat
8 sin-dai
down.”
(The rest as before.)
(The last of the reply is as follows:)
hai-ye-he na-a-dîl-wûl xô-wiñ-yaul xôn xô-wûn niñ-yaau
“Anyhow hurry go along himself to him go
10 xon-sa-diû yî-de yi-tsin na-nes-dai
Xonsadîn north belows at down.”

ha ha ha ha ha ha ha
hue-ên don nû-wûn nû-hweaau xon-sa-diû yî-de yi-tsin
“I to you I come Xonsadîn north below
12 na-ne-sin-dai
you sat down.”
(As before.)
(The reply ends thus.)
hai-ye-he na-a-dîl-wûl xô-wiñ-yaul xôn xô-wûn niñ-yaau
“Anyhow hurry go along himself to him go
14 yô yî-de-yî-man na-nes-dai
there north on he sat down.”
the other side

*A large rock in the river above Miskût.
Goddard.—Hupa Texts.

ha ha ha ha ha ha ha ha

hwe-en dōn nū-wān nū-hweaw yō yī-de yī-man na-ne-
to you I come there north on the you sat other side

sin-dai
down.”

(As before.)

(The reply is as follows:)

hei-yūn kūt ai-nūw-siīn yī-man-yī-de kūt tēū-wil-dal xōw-
“Yes, I thought so. On the other side to the north

tsīs xoī-de-ai min-na na-wil-tik hwe-en dōn kūt hwe-de-ai
saw his head around a string tied. I it was my head him,

ye-wīn-yai kyū-wīn-ya-in-yan mīt-tēū-hwil-le hai-yaL kūt
it went in Indians their wailing. And

te-sē-yai kūt a-dūw-kit hweit-Lō-we hai mīl xō-wūn hweit-dje
I went away. To myself my medicine. That with for them my heart I held

tcon-da-te hai-yaL kūt nū-wa-nel-la-te mīl a-dū-wūn-din-
will be sorry. And I will give it to with it yourself you

tewin-ne kūt kyū-wīn-ya-in-yan mit-tax na-na-siīn-ya-te xa-
bathe. Indians among you will be.

wiīn-yal hai-ye-he na-a-diL-wūL mit-diL-wa kyū-wīn-ya-in-
Go on. Anyway hurry up. In return Indian

yan-ta-diīn mīl xon-nis-te xon-nūw til-teō xwe nō-na-kiīn-
world with his body feels good much for me you must

auw-ne xoī-xō-wūn niī-yauw xoī-tū-wai-kūt na-nes-dai
leave. Him to him you go Xōtāwaikūt who sat.”

ha ha ha ha ha ha ha ha

hwe-en dōn nū-wān nū-hweaw xō-tū-wai-kūt* na-ne-sin-dai
“I to you I came Xōtāwaikūt you sat.”

(The rest as before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wūL xō-wīn-yaL xoīn xō-wūn niī-yauw
“Anyhow hurry go on. Himself to him you go

tewite-na-niī-a-diī† tō-diīn na-nes-dai
Tewitenaniñadiñ at the he sat.”

* Pactaw, between the Klamath and Trinity rivers at their confluence.
† “Wood across place,” where the fish weir is built at Cappel.

AM. ARCH. ETH. 1, 23.
ha ha ha ha ha ha

hwe-en dön nü-wūn nū-hweauw tewit-na-niñ-a-diñ tō-diñ
“I  to you I come Tewitenanidīñ at the river

2 na-ne-sin-dai
you sat down.”
(As before.)
(The reply concludes as follows:)
hai-ye-he na-a-dił-wūł xō-wiñ-yał xōn xō-wūn niñ-yawu
“Anyhow hurry go on. Himself to him you go

4 tse-nōn-a-diñ ta-nē-djit
Tsenōnadiñ water in middle.”
ha ha ha ha ha ha ha ha
hwe-en dön nü-wūn nū-hweauw tse-nōn-a-diñ ta-nē-djit
“I  to you I go Tsenōnadiñ water in middle

6 na-ne-sin-dai
you sat.”
(As before.)
(Reply concludes as follows:)
hai-ye-he na-a-dił-wūł xō-wiñ-yał xōn xō-wūn niñ-yawu
“Anyhow hurry go on. Himself to him you go

8 kyū-we-le-diñ yi-nūk ta-nē-djit na-nes-dai
Kyūwelediñ below in the middle sat down.”
ha ha ha ha ha ha ha ha
hwe-en dön nü-wūn nū-hweauw kyū-we-le-diñ yi-nūk
“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-dił-wūł xō-wiñ-yał xōn xō-wūn niñ-yawu
“Anyhow hurry, go on. Himself to him you go

12 kīl-wē-diñ na-nes-dai
Kīlweđiñ who sat down.”
ha ha ha ha ha ha ha ha
hwe-en dön nü-wūn nū-hweauw kīl-wē-diñ na-ne-sin-dai
“I  to you I come Kīlweđiñ you sat down.”
(Ends as the preceding.)
(The reply ends thus.)

"Anyhow hurry, go on. Herself to herself go

Knife-place old woman."

ha ha ha ha ha ha ha ha

"I to you I come Knife-place old woman."

(As before.)

"Yes I will tell you who smart

Knife-place old woman."
man ₃un-nil-dāw-ne hwa nit-dje tō-ō-da hei-yūn kūt tea-da reason I am telling you. For your let it pity." "Yes, too much me mind

4 hai-de kyū-wiñ-ya-in-yan Le-nai-wiñ-diñ La-nil-la-te The Indians build a fire place you will build a fire.

nī-nis-an meük na-teñ-in-te nī-nis-te na-la nas-dil-lin-te The world in you will look. Your body another will become.

6 hai-ded heit-Łō-we nū-wa-me-net-tewit-te hai-de hwe heitk- This my herb I will loan you. This my kī-ma-ū miL nū-wa-na-le-te ded-de kūn-na hai-ded kil- medicine with it I will loan you. This too this

8 La-xūn La-ōx mūx-xa teen-ya-heit-te ded-de kūn-na na-di-yau deer as if it after you will go out. This too dentalia where lying there hai-yūx-xō-te ke xa-nií-iūn yō hwim-mit-dai kis-xan kūt the same way Now, look, here outside of my it stands. Al- house will be.

10 ded-e-il-Lū-wil miL yeū yī-dūk a-na-kin-nit-te hai-ya-miL it begins to be then way up it grows. And dark

yis-xūn-de xū-Le-dān me-nai-yī-yauc-e-xō-lan kil-La-xūn tomorrow in the morning it will be eaten down. Deer

12 wūn-na-xō-il-yū ded-de kūn-na ke xa-nií-iūn yō yī-dūk yōn come to eat it. This too come look at there up back of fire hai na-di-yau me-nai-yī-yauc hai yō yōn yī-dūk 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 dōn hai kūt hwe-de-si ye-nat-yai hai- with you my already my head it came to. And

16 ya-miL a-diL-kiL hai-ded hwe heit-Łō-we ai-nes-sen hai take it with this my herb. I thought that you xō-wa-me-net-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-yantadīn xō-wūn hwit-dje tcoon-da-te ke xa
Indian world for them my mind will be Well
3 sorry.
a-dit-kit hai-ded hwit-Lō-we mit-dil-wa til-teōx hwa nō-na-
take it this my herb. But then much for me you
along
kin-niñ-ûn-te kyū-wiñ-ya-in-yantadīn mint 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-ła nin-nis-te nas-dil-lin-te hai-ded kyū-win-
4 "This another your body will become. This Indians
ya-in-yan hai ān-te hai-yûk a-na-nū-we-sin-te-te kāt nin-nis-te
that they that way you will look. Already your body
look
na-ła 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 nił-xōt-ûn-te hai-ded na-dī-yau nān-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 Xaslindīn.
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 Djiتناولة adversary.”

(The priest calls up in a similar manner the spirits who live
at the following places: Djiتناولة adversary, Tseyekexōxūw, Xonsadiń.)
At each of these places he receives a reply similar to the one given above. At Xonsadinh 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 Xotuwaikut."

(In the same manner the priest calls upon the spirits who dwell at Xotuwaikut, Tewitenaniadinh, Tsenohadinh tanedjit, Kyuweledinh, Kwelwedinh. Calling at the latter place he receives the usual reply and is told to go on to the old woman who dwells at Tsettediinh:)

Ha ha ha ha. Ha ha ha ha.

"I come to you old woman who dwell at Tsettediinh" (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 Mukanaduwuladiinh.

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

ai-wē-tećn yi-man-tū-win-yai tsiś-dai Lel-dīn nax xō-ūt
I hear it said Ymantūwiñyai lived at South. Two his fork. wives.

2 la ki-nna xo-ūt la xo-ir-kūt-xoi xō-ūt hai-ūn il-waux la
One Yurok his One Redwood his And with each one wife. wife.
yā-is-tećwen Lū-wūñ kī-la-xūtē Lū-wūñ tēa-xūtē hai-yal-ūn
he made. One of a boy, one of a girl. And them them

4 xoi-kyā-tećn yā-tes-yai dik-gyūn yī-nūk nin-nis-an nōn-a-tećn
from them he went away here south the world's end.
hai-yal-ūn kī-ye nax tūm-mes Lōn tcīlt-ťsan hai-ūn kī-ye
And again two women he saw. And again

6 kī-la-xūtē tcī-l-tećwen hai-ya hai-yal-ūn min-dai da-ya-wiñ-ai
a boy he begot there. And outside he was sitting.
hēiL-tsūn xō-L-e-dān deāk-an-net-đīn hai-yal ūn-kyā ded
He heard in the about this time and he heard here calling someone morning

8 nō-il-la kūt meī-na-sit-tan xō-kūt na-sa-an Lax hwañ nīt-
he came A woodpecker on him was, "Just I am running. headdress

xōw-lik hai nē-ne-en-man hai nīn mītc-dje-ĕ-din-ne-en yin-ne-
telling those yours used those your children used to be in the ground

10 yā-xōl-lai xat yā-xōn-nai hai-yal. xat-na-xoñ-an nīt-
they have yet alive. And they came up 'No put

tēwīn hai-ya tōw-a-xōl-wīl dō-xō-liñ se-dai hai-ya hai
good there it is dark. I can't stay there.' Those

12 kī-xōn-nai-ne-en eñ xō-đōx a-tiñ tās-yai hai nīn mit-tećt-
Kixūnai used to be it is quite all went That your dancing

* Told at Hupa, June 1901, by Lillie Hostler, wife of Henry Hostler. She is a native of Takimitldīn, 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-yö nim-mite-dje-ë-din stuff it is all with them Those your children they took.

eñ kût yin-ne-tein de-tse ya-xō-xün-nai hai-yaL tœit-tes-yai 2 it is in the ground are alive." And he started staying

yï-na-tein hai xoi-kyû-win-ya-in-yan hea-ne a-dit-ta teø-xōL-from the His child only his sack he put south.

ten hai-yaL-leL-din na-in-di-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-yûn-xós-sin-diñ tsûm-mes-Lon hai-head to head lying at the grave women.

yai-ûn a-ya-xōL-teit-den-ne nîto-ctwin xō-lûn a-di-ya min- 6 And he said to them, "Badly it has happened. Ten

Lûn-diñ teûw-xai na-is-dil-lin-te hai-ûn dau ya-den-ne tçe-w-times young they should And "No," they said. "Five become."

la-diñ he-dôñ yû-diñ-hit la al-teit-den-ne hai-ta dau ya-dû- 8 times at least." At last, "Once," he said to Those "No," said, them.

win-nel ne-he hea-ne a-nai-di-yau kût a-tiñ xa-a-tin-te "(not) we only do this; all will do this way."

hai-yaL-yin-ne-ya-xōL-taL hit-djit-ûn a-ya-xōL-teit-den-ne 10 And in the ground he And then he said to them, tramped them.

dô-xō-liñ kî-ye naît-tsîs hai kî-xûn-nai ma-a-kit-en-ne-en Lax "Never again you will the Kîxûnai their doings. Just see

xōL-tewil-a-kai ye-na-wō-deL-te hai kin-ne-tax miL tsîs-da- 12 a marshy way you will travel in." The Yurok country from used to ne-en tse-kit-djen na-is-dil-len hai xō-ûr-kût miL tsîs-da-live white bug became. That Redwood from used to ne-en eñ xō-ît-tein-tset na-is-dil-len hai-yaL-ûn kût tœit- 14 live it was a black bug became. And he

tes-yai xûn-ne yit-de hai-yaL-ûn tee-xōL-tewe-diñ xwel-weL started along the river to the And Teexûtewedîn he spent the night.

hai-ya xî-ûn-lûn xoï-teL-weL hai kî-xûn-nai xûn eñ Lax 16 There he found they were the Kîxûnai. Him- it self, was, me-din-nûn-diñ xwel-weL hai-ûn yis-xûn-hit Lax dik-ûn at one side camped. And the next just here
...from the east it (sun) then they started the Kixnai. And he too started just bank on foot. Along himself.

hai-yal-un na-tin-nox-vo te-wil-lin-din yia-na-tein miu. teit- And Natinoxoi Teewilindin above from they danced the And both sides the waves came It was the dancing boat dance. It was the dancing boat dance.

danced the And both sides the waves came It was the dancing boat dance. And right from Knife-place they landed. And then he said, “Boy only for me put in canoe. A Kixnai let And nobody looked at him. Nevertheless him become.”

he threw across canoe into. And right in the middle he dropped the canoe. And then it had then he at his looked back. He was surprised to see his eyebrows woodpecker feathers had become. Then already

Kixnai he had And then they went here become. And from us north across. And Yimantuwiya there stayed Knife-place around. Sweat-house he started to make there. And then in the he went out sweat after. morning house wood

Then the medicine for his children in the ground had put

wil-lai man hai-yu-niit-tauw tais-tsae teis-tewen hai-ya- been because, then young black oak sweat he made. And...
hit-djit-ún tein-ne-meL hai-ún dó-he-tel-lit hai-yal-ún tee-tes-
then he carried it And it would not And he went home.
yai yí-de teit-tes-yai mák-ka-na-dű-wûl-a-din yí-dûk hai 2
out. North he went mouth of Klamath above. The
xa-sin-deL-din hai na-teil-yeuí-sa-an-din hai-ya xö tein-
coming up place the resting place there in vain he
nes-da hai-ún di-hhe-e dó-he-teiL-tsaa hai-miL ki-ma-ú 4
sat down. Then nothing he saw that with medicine
a-dis-tew-in-te hai-yal-ún yí-de-e-din tcit-tes-yai yí-de-xö-xötc-
he might make. And further north he went. Yidexoxote-
yit-din tein-niñ-ya-yei hai-yaL hai-ya ya-wes-a hai-yal deox 6
yitdín he came to. And there he sat. And this way
na-teñ-in-hit ün-kyá tae-kyuí-me ya-win-a de-dûn deûk-ûn-
when he looked he saw sweat-house in he was This time, this kind
sitting.
te-din tein-nes-da hai-yaL-ún deox na-teñ-in-hit ün-kyá 8
of a he was sitting. And around when he looked he saw place
xöñ-ma-na-da-ai Lûk-kai win-te sil-le-ne-xö-luñ hai-ya-hit-
the post back of white all the had become. And the fire
way
djit-ún tce-na-in-di-yai sai-kit-din-ún-kya xon-ta kûn win-a-
then he came out. He was surprised house too was to see
10
e-xö-luñ hai-ya-hit-djit-ún kai-tim-miL tce-nin-tan tits kûn-na
standing. And then a wood-basket he took out, cane also.
hai-ya-hit-djit-ún tcit-tes-yai ki-ma-ú mit-teiN dik-gyûn 12
And then he went medicine toward. Here
yit-de-yí-dûk-a-teiN da-na-xûn-nû-win-ne-hegl mit-dûk-kan
northeast Danaxunwinehewil its ridges
na-nû-wes-a hai-ya hæw-ne xö-te-e-aww hai tsit-dûk-na-we 14
run across. There only runs along the fisher
hai na-dû-yau-kiL-tcwe hai-ún mûk-ka-teû-wûn me-ta kin-nô-
the dentalia-maker, and in armpits among they
de-eL hai-yaL a-den-ne dû-xö-liñ Lan a-heûl-tein-ne hai 16
stick. And he said, "There will many will say of me, 'That
not be one
heit hai-yük a-na-it-yau xötc kit-tis-seox-xöw a-teiN-te-detc
they this way did.'" Very smart he must be then say
18
a-na-heûl-teiN-den-te hai-ya-teiN xa-a-na-it-yau hai-ya-hit-
of me he will say, 'That place he did that.'" And
djit-ùn kút tcis-tcwen hai tais-tsē hai na-di-yau wûn-na-
then he made the sweat-which dentalia goes
house
2 xõl-yû tsê-Lit-tsō* nil-tsaï na-di-yau wûn-na-xõl-yû nil-ùn-te
to eat. Blue-brush dry dentalia eating it because of
it is.
hai-ùn deôx yit-da-tcîn-e-a miï ki-ye na-kit-te-it-dai-ye hai-
And here east the sun is then again it blossoms again.
4 yai-ùn kút-de ki-ye hêa na-na-e-dauw miï ki-ye kit-te-i-yaUw
And after again sun goes down then again they come.
a while
hai na-di-yau eñ a-in-nû hai-ya-hit-djit-ùn na-tes-di-yai
The dentalia it was did that. And then
he went back.
6 hai-ya-hit-djit-ùn tai-kyûw-diî ña-in-di-yai hit-djit xõl-tel-lit
And then to the sweat- he got back then
house burned
hai tais-tsē hai-ya-hit-djit-ùn xõl-nô-nil-lit hai-ùn hai
the sweat. And then it finished And the
house wood. burning.
8 nô-xô-wis-diî ña-di-yau wûn-na-xôs-ùû hai-ùn Lax
sweeping place dentalia went to eat. Then just
kit-tsôts-yû-wir-a hai-ya-hit-djit-ùn dik-gyûn nô-hôl yit-dê-
"tsôts " they made And then here from us north
noise like.
10 yî-man hai múñk nañ-xa-tcîn tcît-tes-yai hai-ya eñ mit-dûk
across the lake lies toward he went. There it is along the
shore
ki-ma-ù na-kyû-wîn-xa hai-ya e-nañ hai Lûw-xan tsêl-ne-wan
medicine grows. There is the eels red
12 na-dil dik-gyûn yî-man-ne-yî-tsin e-nañ hai Lûk mis-kai-gits
live. Here across west there is the salmon small
na-dil hai mik-kel Lûk-kyûw dik-gyûn yî-man-ne-yî-nûk
living their tails forked. Here across to the south
14 e-nañ hai tse mis-lût-xô-len na-na-dû-wîn-a hai min-nê-djit
there is the rock folds having stands. That its middle
na-wes-deL hai ki-ma-ù nas-dik hai tse mis-lût-xô-len nä
encircles the medicine nasdik the rock folds having. From
there
16 yî-nûk e-nañ iL-ba-la-diî hai-ya eñ hai kil-La-xûn Lûk-kai
south is Ilbaladiî. There it is the deer white
kit-te-i-yaUw ki-yaUw-me-de-ai hêa-ne min-na-ñûn-ta ki-yaUw-
always come Woodpecker color only their eyebrows, woodpecker
out to feed.

* Ceanothus integerrimus.
me-de-ai hwa-ne tewô-la dûk-kan te-na-wes-a hai color only. Five ridges run into the those water.

ki-u-xân lûk-kai ma tewô-la kûn kon-sonte ma te-na-deer white for. Five too vine maple for in the wes-a min-Lûn te-na-wes-a il-teiû-hit hai-ya e-nañ a-na-water Ten into the water altogether. There is run.

nû-wes-te hai kûn kon-sonte lax kyû-wit-dai-ye-il-win-te 4 growing that too vine maple just always blossoms.

hai-ya e-nañ hai na-di-yau-kiî-tcwe wûn-na-dil hai-ya hai.

There it is the dentailia-maker goes after it. And from ya-mîl yi-nûk ki-ye teit-tes-yai teit-tel-nal-la-dîn toin-nîn-

there south again he went. To Teittelmaladiâ he ya-yei hai-ya e-nañ hai ki-xûn-nai mil-lôk-ka da-wit-dil came. There it is the Kîxnâi their salmon are living.

hai-ya hai de-xô-ta tin-dil kûn-na hai-ya da-wit-dil hai 8 And those here come also there live. The ki-xûn-nai mil-lôk-ka hai ân ki-yauw-me-de-ai hêa-ne îî-kyû-

Kîxñâi their those are woodpecker color only all salmon the ones

wê-diên hai-ûn mit-da-kit-dîl-dîl mit-tel hai mit-Lo-te 10 over. And winnowing basket its width their scales

ki-yauw-me-de-ai xo-qot-diên ul-dit-tan tû-wim-ma hai-ûn woodpecker color knee deep that thick along the And shore.

hai-mîl ta-kit-den-tce hai-ya eûn hai ki-ma-û na-tel-dit-tcwên 12 that with the wind blows There it is the medicine grew out of the water.

hai-mîl a-dû-wûn-dû-win-tcwit hai-ya-hit-djit na-la xon-

with which he rubbed himself. And then another his nis-te nas-dil-len-nei 14 body became.

[Note].—Not part of the formula.

mûk-a-na-dû-wûl-a-diên hai-ya yi-dûk e-nañ ki-yauw da-na-
Mouth of the Klamath there above it is birds

yai-dû-wîn-âm yî-man-tû-wîn-yai a-toon-des-ne xa a-ya-toô-ne 16 brought it back. Ymantûwiyaî thought, "Well let them do that."

hai-ya-hit-djit-ûn de-xô-ta na-in-de-an hai a-tin-ka-ûn-te And then here he brought the every kind (Hupa)
niinnitus-delic dōninsindīnte-nen desōta hainükhitun
they dance (or) they would not dance here. This way it was
hai-de tēit-dil-yē tēit-wal xūn-ka tēit-dil-yē tēit-tal tūnk-
these dances, KinaLdīn, River-dance, Doctor Fall
among dances, tēit-dil-yē
dance.

TRANSLATION.

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

They say Yīmantūwiñyai lived with two wives at Leldān. 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. Yīmantūwiñyai went away from them to the southern end of the world. There also he saw two women and there he begot a boy.

In the morning about this time of day* while he was sitting outside he heard someone calling. A man came running toward him, wearing a woodpecker head-dress, saying, "I have just came to tell you that they have put your children into the ground alive. The children came up again, saying, 'It is not a good place there; it is dark; we can't live there.' All of the Kīxūnai 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."

Yīmantūwiñyai, taking only his child which he put in his sack, started back to the south. When he came to Leldān 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 Yīmantūwiñyai. "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." Yīmantūwiñyai, trampling them into the ground, said to them, "Never again will you see the games and dances of the Kīxūnai. 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 Yılmantwiñyai started down the river toward the north. He spent the night at Teexóltcwedín, where he found the Kixûnai were also camped. He himself camped at one side some distance from them. The next morning when the sun had come up from the east to about here (gesture) the Kixûnai started out in boats. Yılmantwiñyai went along the bank on foot. Just above Natinòxoi Tcewilindiñ the Kixûnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at TseLtcediñ. Then Yılmantwiñyai called to them, "Only take the boy into the boat for me that he may become a Kixûnai." No one looked at him. Nevertheless Yılmantwiñyai threw the boy across the water to the canoe, in the middle of which he fell. When the boat had started the boy looked back at his father, who was astonished to see that the boy’s eyebrows had become woodpecker color and that he had already become a Kixûnai.

Then they all went away across the ocean to the north, but Yılmantwiñyai remained at TseLtcediñ. 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 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 Yideôxôcyitdiñ where he stayed 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 Danaxûnûwinehœil where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yılmantwiñyai 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. Yîmantûwiñyai 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 Ilbaladiñ 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 Yîmantûwiñyai went still farther south to Tee-iltelnaladiñ. The Kîxînai's salmon live there, and also those which come to this world. The Kîxînai'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. Yîmantûwiñyai 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.