

Hupa texts / by Pliny Earle Goddard.

Contributors

Goddard, Pliny Earle, 1869-1928.

Publication/Creation

Berkeley : The University Press, 1904.

Persistent URL

<https://wellcomecollection.org/works/t3nbhecw>

License and attribution

Conditions of use: it is possible this item is protected by copyright and/or related rights. You are free to use this item in any way that is permitted by the copyright and related rights legislation that applies to your use. For other uses you need to obtain permission from the rights-holder(s).



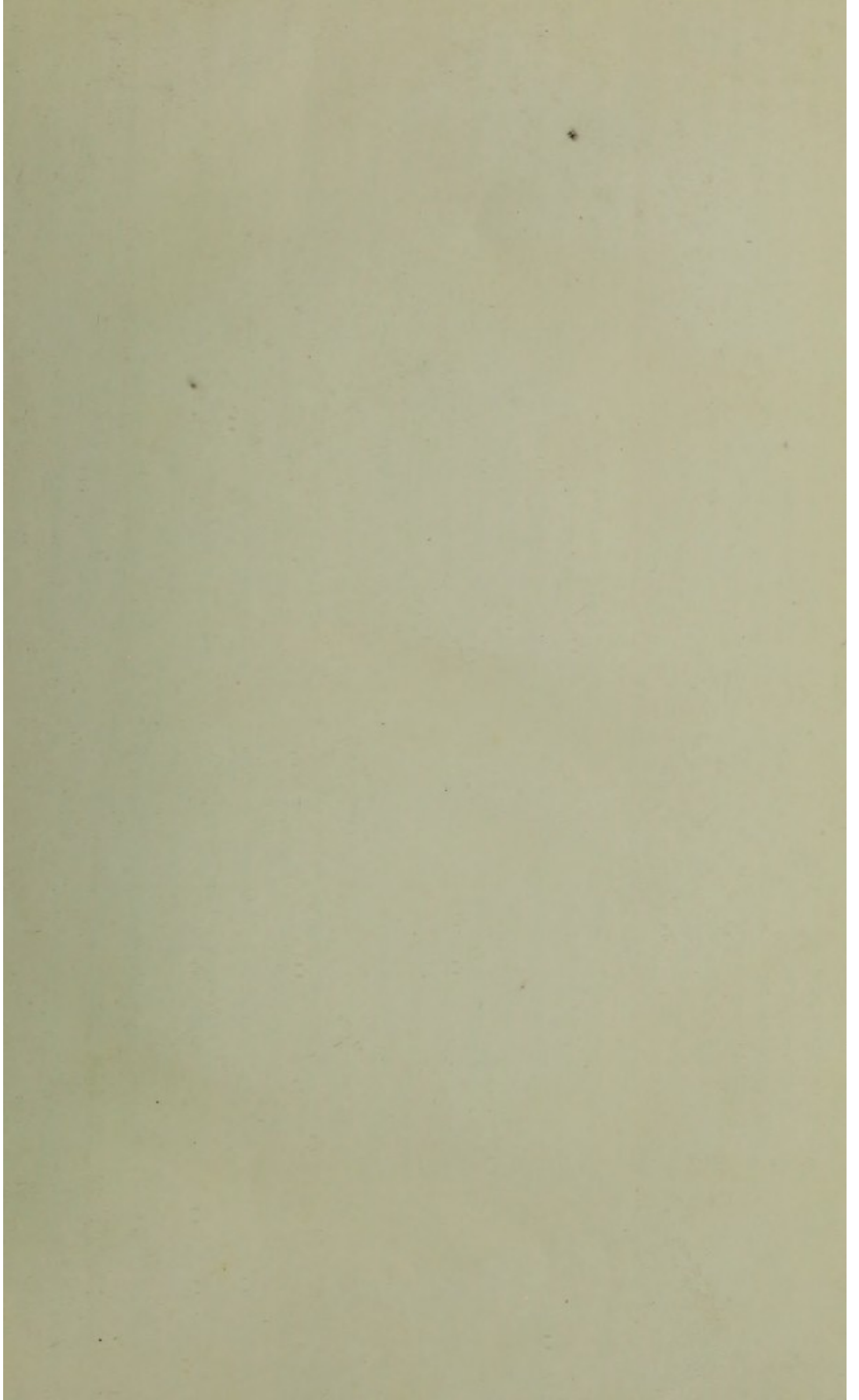
Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

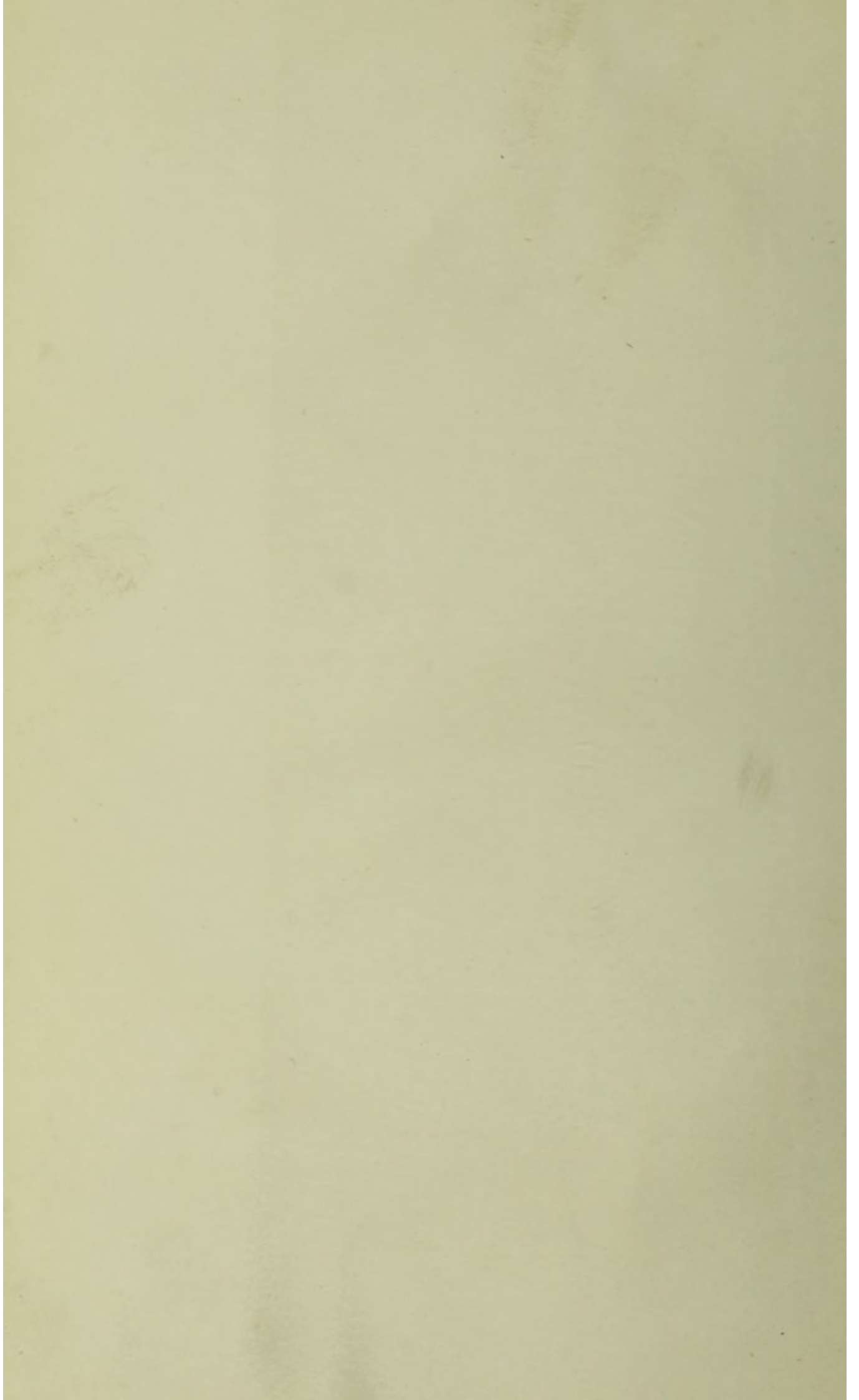
(2)
ZJ.695

0. xx 60.



22501812713





UNIVERSITY OF CALIFORNIA PUBLICATIONS
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 1

No. 2

HUPA TEXTS

BY

PLINY EARLE GODDARD

BERKELEY
THE UNIVERSITY PRESS

March, 1904

PRICE \$3.00

UNIVERSITY OF CALIFORNIA PUBLICATIONS
DEPARTMENT OF ANTHROPOLOGY

The publications issued from the Department of Anthropology of the University of California are sent in exchange for the publications of anthropological societies and museums, and for journals devoted to general anthropology or to archaeology and ethnology. They are also for sale at the prices stated, which include postage or express charges. They consist of three series of octavo volumes, a series of quarto memoirs, and occasional special volumes.

IN LARGE OCTAVO:

GRAECO-ROMAN ARCHAEOLOGY.

- Vol. 1. The Tebtunis Papyri, Part I. Edited by Bernard P. Grenfell, Arthur S. Hunt, and J. Gilbert Smyly. Pages 690, Plates 9, 1903
Price, \$16.00
- Vol. 2. The Tebtunis Papyri, Part 2 (in preparation).

EGYPTIAN ARCHAEOLOGY.

- Vol. 1. The Hearst Medical Papyrus. Edited by G. A. Reisner and A. M. Lythgoe (in press).

AMERICAN ARCHAEOLOGY AND ETHNOLOGY.

- Vol. 1. No. 1. Life and Culture of the Hupa, by Pliny Earle Goddard. Pages 88, Plates 30, September, 1903 Price, \$1.25
- No. 2. Hupa Texts, by Pliny Earle Goddard. Pages 290, March, 1904. Price, \$3.00
- Vol. 2. No. 1. The Potter Creek Bone Cave, by William J. Sinclair. (In press).
- No. 2. The Languages of the Coast of California, South of San Francisco, by A. L. Kroeber (in press).

IN QUARTO:

ANTHROPOLOGICAL MEMOIRS.

- Vol. I. Explorations in Peru, by Max Uhle (in preparation).
- No. 1. The Ruins of Moche.
- No. 2. Huamachuco, Chinch, Ica.
- No. 3. The Inca Buildings of the Valley of Pisco.

SPECIAL VOLUMES:

- The Book of the Life of the Ancient Mexicans, containing an account of their rites and superstitions; an anonymous Hispano-American manuscript preserved in the Biblioteca Nazionale Centrale, Florence, Italy. Reproduced in fac-simile, with introduction, translation, and commentary, by Zelia Nuttall.
- Part I. Preface, Introduction and 80 Fac-simile plates in colors. 1903.
- Part II. Translation and Commentary. (In press).
- Price for the two parts \$25.00

Address orders for the above to the University Press, Berkeley, California. Exchanges to be addressed to the Department of Anthropology, University of California, Berkeley, California.

F. W. PUTNAM, *Director of Department.*
A. L. KROEBER, *Secretary.*

HUPA TEXTS

BY

PLINY EARLE GODDARD.

CONTENTS.

MYTHS AND TALES.		PAGE
— I.	Yimantūwiñyai.—Creator and Culture Hero.....	96
II.	XaxōwilwaL.—Dug-from-the-ground.....	135
III.	Xontcūwditeetc.—Rough-nose.....	150
+ IV.	Yinūkatsisdai.—He-lives-south.....	157
V.	Naxkekōsnadūwūl.—Two-neck.....	162
VI.	Liteūwdiñ yadeLtse.—At Sand-place They Lived.....	169
VII.	Xonsadiñ Kūntcūwiltewil.—Xonsadiñ Young Man.....	174
VIII.	Datewindiñ Xonaīswe.—Gooseberry-place Brush Dance.....	179
IX.	Mimedakūt Kyūwintsit.—At Mīmetakūt She Pounded Acorns”.....	185
X.	Tōdiñ KeitLō.—By the River She Made Baskets.....	189
XI.	The Cause of the Lunar Eclipse.....	195
XII.	Origin of Fire.....	197
XIII.	The Coming of White Men (by McCann).....	198
XIV.	The Coming of White Men (by Nettie).....	200
TEXTS RELATING TO THE DANCES AND FEASTS.		
XV.	The Young Man who Threw Himself with the Arrow.....	202
XVI.	The Scabby Young Man.....	207
XVII.	The Passing of the Kixūnai.....	215
— XVIII.	The Spoiling of the World.....	220
XIX.	Formula of the Jumping Dance.....	226
XX.	Prayer of the Priest at the Jumping Dance.....	228
XXI.	Origin of the Jumping Dance.....	229
XXII.	Formula of the Acorn Feast.....	233
XXIII.	Formula used at the Teexōltewe Rocks.....	233
XXIV.	Formula of the Spring Dance.....	234
XXV.	Origin of the Kinaldūñ Dance.....	237
XXVI.	Directions and Formula for the Brush Dance.....	241
XXVII.	Formula for the Eel Medicine.....	252
+ XXVIII.	Formula for the Salmon Medicine.....	265
XXIX.	Formula of the Rain-rock Medicine.....	270

FORMULAS OF PRIVATE MEDICINES.

XXX.	Formula of Medicine for Pregnant Women (Deer's Medicine)	275
XXXI.	Formula of Medicine for Pregnant Women (Bear's Medicine)	276
XXXII.	Formula of Medicine for Childbirth	278
XXXIII.	Formula of Medicine for the Birth of First Child.....	280
XXXIV.	Formula of Medicine to Cause the Infant to Grow Fast	286
XXXV.	Formula of Medicine to Cause the Infant to Grow Strong.....	288
XXXVI.	Formula of Medicine to Insure Long Life for the Infant.....	292
XXXVII.	Formula of Medicine to Protect Children in Strange Places..	299
XXXVIII.	Formula of Woman's Love Medicine	305
XXXIX.	Formula of Medicine to Shorten Period of Exclusion after Menstruation	310
XL.	Formula of Medicine for Going in Dangerous Places with a Canoe	314
XLI.	Formula of Medicine for Going Among Rattlesnakes.....	317
XLII.	Formula of a Deer Medicine.....	319
XLIII.	Formula of a Deer Medicine	321
XLIV.	Formula of Medicine for Making Baskets	324
XLV.	Formula of Medicine for Wounds Made by Flint Arrowheads	328
XLVI.	Formula of Medicine for Going to War.....	332
XLVII.	Formula of Medicine for Acquiring Wealth.....	336
XLVIII.	Formula of Medicine for Green Vomit.....	340
XLIX.	Formula of Medicine for Spoiled Stomach.....	346
L.	Formula of Medicine for Purification of One Who has Buried the Dead (Mary Marshall)	351
LI.	Formula of Medicine for Purification of One Who has Buried the Dead (Lily Hostler)	360

(2) ZJ. 695

HUPA TEXTS.

INTRODUCTION.

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

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

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

In the following texts the main effort has been to represent properly the quality of the sounds. The vowel \bar{u} with the macron,

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

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

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

The subject matter of these texts has been arranged in three divisions. First have been given a number of myths and tales. The first myth is evidently a composite. It is the nearest approach to a creation myth to be found among the Hupa. Several of the texts in this first division deal with important personages in Hupa mythology and are deemed by them to be worthy of serious consideration. Others are tales evidently intended to teach a moral. Number ix was no doubt told to

young mothers that they might treat their children more kindly. The texts relating to the dances and feasts, which form the second part, were secured that it might be known what the Hupa himself thinks of the origins and purposes of his great religious ceremonies. The last portion of the collection consists of what may be called formulas for want of a better name. In their particular form they are perhaps peculiar to this culture area. These formulas may be thought to exert their power in one or all of three ways. The spirit of the recitor may be viewed as undergoing the journey and hardships undergone by the originator of the medicine and in a vicarious manner meriting favor; the good-will of the originator of the medicine may be aroused by the recital of his deeds; or the very words themselves may be thought to have the power of self-fulfillment.

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

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

KEY TO THE SOUNDS REPRESENTED BY THE
CHARACTERS USED.

- a as in father.
- ā nearly of the same quality, but of longer duration. It is used as a matter of convenience to distinguish a few words from others nearly like them.
- ai as in aisle.
- e as in net.
- ē as in they but lacking the vanish.
- ei the sound of ē followed by a vanish.
- i as in pin.
- ī as in pique.
- ō as in note.
- o a more open sound than the last, nearly as in on.
- oi as in boil.
- ū as in rule.
- û nearly as in but, a little nearer to a.
- â a faint sound like the last. Sometimes it is entirely wanting.
- y as in yes.
- w as in will.
- w an unvoiced w which occurs frequently at the end of syllables. When it follows vowels other than ō or ū it is preceded by a glide and is accordingly written uw.
- hw the preceding in the initial position. It has nearly the sound of wh in who.
- l as in let.
- L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely at one side of the tongue.
- L nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound often beginning with a slight explosion. Some speakers place the tip of the tongue in the alveolar position.

- m as in English.
- n usually as in English, but sometimes very short.
- \bar{n} as ng in sing.
- h as in English but somewhat stronger.
- x has the sound of jota in Spanish.
- s as in sit.
- z the corresponding voiced continuant; only after d and rare.
- c as sh in shall. It seldom occurs except after t.
- d is spoken with the tongue on the teeth.
- t an easily recognized, somewhat aspirated surd in the position of d.
- 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, \bar{e} , i, and \bar{i} a glide is noticeable and has been written as y.
- g, gy the sonant of the preceding, occurs rarely.
- k when written before a back vowel (a, o, \bar{o} , \hat{u} , \bar{u}) 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.
- te as ch in church.
- dj the corresponding voiced sound equivalent to j or soft g in English.

MYTHS AND TALES.

I.

Yimantūwiñyai.—*Creator and Culture Hero*.*

- teō-xōl-tewe-diñ e-nañ na-teL-dite-tewen kit-dū-wil-lik-kan
 Myth-place it was he grew. Inner house wall
- 2 me-neûk teis-lan miL kyū-win-dil hai-ya-miL-ûñ hai Lit
 behind he was born, then there was a And that smoke
 ringing noise.
- xon na-tse teL-tewen nō-nai-niL-kit hai xoñ e-nañ kiL-kit-de ya-
 him before grew settled. That fire was Rotten pieces
 there. of wood
- 4 wiL-kas hai-yaL hai xō-la me na-nal-dit-tsit-diñ xoñ wes-kas
 he threw And his in where it fell fire lay.
 up. hand
- hai-ya-hit-djit-ûñ kût xō-kai na-teL-dite-tewen kī-xûn-nai a-tin-
 And then after grew Kixûnai every-
 him
- 6 diñ nin-nis-an meûk me-la dō-nū-hwoñ na-nan-deL hai-ya-miL
 where world over. Some of bad became. And
 them
- dō-teū-wes-yō hai a-teon-des-ne kyū-wī-yûl dō-xōs-le dō-he-teL-
 he did not like that, he thought. Food was not. It had not
- 8 tewen La kī-xûn-nai a-tiñ yōn-tan hai kyū-wī-yûl-ne-en kiL-La-
 grown. One Kixûnai all kept that food used o be. Deer used
 xûn-ne-en a-tiñ mite-teiñ-a nō-na-nin-tse hai-yaL hai dō-teū-wes-
 to be all in front of he shut a door. And that he did not
- 10 yō hai-yaL hai wûñ teit-tes-yai teûk-qal ded nin-nis-an nē-djōx
 like. And that for he started walking. This world in the
 middle
- tein-nes-dai hai-yaL deōx na-teñ-iñ-hit ûñ-kya is-de-au na-da-a
 he sat down. And this way when he looked he saw madroña standing.
- 12 hai-yaL hai mis-sits wûn-dō-wiL-teût deûk ai-kin-te kiL-La-xûn
 And its bark he took, so long deer
 me-neûk-nin-dik 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 (Senalton village). It seems that no other Hupa knows this myth in its connected form.

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

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

* Compare xon-na-we above which has the usual possessive; a-din-na-we has the reflexive possessive.

† A bath was taken by the Hupa before all feasts.

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

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

- Lūw-xan hai-yaL kī-ye Lōk me-dū-win-tewen na-diñ xwel-weL
 eels. And again salmon he was hungry for. Twice he had spent
 the night
- miL me-dū-win-tewen Lōk hai-yaL-ûñ hai kī-ye xa-is-ten 2
 after, he was hungry for salmon. And that again she
 brought up.
- hai-yaL-ûñ a-tcon-des-ne neiL-in-te ded hai-ya-miL-ûñ a-tcon-
 And he thought, "I am going this And he
 to see time."
- des-ne ke-nūw-iñ hai-yaL-ûñ tcin-neL-en da-kyū-we-wit-tan 4
 thought, "Let me And he saw fishing boards
 look."
- tañ-eL hai-yaL-ûñ ki-xak ûn-te ke-na-niñ-a hai-ya-miL-ûñ hai
 sticking And nets many were And those
 out. leaning up.
- ta-din-dil mik-ki-xak-ka ta ûñ-kya ke-ya-niñ-eL hai-yaL-ûñ 6
 surf fish their nets too he saw leaning up. And
- xon-ta-diñ xa-na-is-dī-yai hai-yaL-ûñ ta-din-dil me-dū-win-tewen
 to the house he came back up. And surf fish he was hungry for.
- hai-yaL-ûñ kī-ye xōt-da-wiñ-ya-yei hai-yaL kī-ye hai tcō-xōt-dit- 8
 And again she went down. And again her he watched
- tel-en hai-ya-hit-djit-ûñ xa-is-xûñ-hit xwa ke-wiL-na kin-tûk-kai
 along. And then when she had for she cooked sticks
 brought him them; between
 them up
- xwa tcis-tewen hai-ya-hit-djit-ûñ tcōL-tsit hai da-xwed-dûk 10
 for she did it. And then he found what
 him out
- ā-win-nū hai-ya-hit-djit-ûñ mil-i-mil tcis-tewen xōL-te-il-lit
 one should And then a flute he made. He smoked
 do. himself.
- hai-ya-hit-djit-ûñ hai xōL-nō-il-lit miL tcit-de-il-ne mil-i-mil 12
 And when that was done then he played on the flute.
 smoking
 with him
- hai-ya-hit-djit-ûñ hai mil-i-mil aL-tcit-den-ne hwa-na-na-wit-
 And then that flute he talked to in the
- daL-diñ hai-yaL-ûñ a-xōL-tcit-den-ne dō-ne-ne hai-de tce-nei-yai 14
 evening. And he told it, "Let it play this, I have
 gone out
- miL hwit-La-diñ hai-ya-miL-ûñ kût xa-a-dī-yau hai-ya-miL-ûñ
 after behind me." And it did that. And
- xoñ hai-ya-tciñ tcit-tes-yai hai-ya-miL a-tin-diñ tcin-neL-en yeū 16
 him- to that went. And every place he looked. Way
 self place off
- eñ mil-i-mil din-ne tai-kyūw-diñ hai-ya-miL-ûñ tcin-neL-en hai
 it flute playing in sweathouse. And he looked where
 was

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

¹Lōk kûtc-hwō 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-ûñ kit-te-tats tseL-kai miL hai-ya-miL La-a-xō na-in-
 And he cut them white with. And one place he
 stone came
- dī-yai ta-din-dil ûñ-kya ta-des-deL-xō-lûñ nī-yûñ-kiL-ûL 2
 back surf fish he saw had come ashore. They were cutting
 them.
- hai-ya-miL a-den-ne deûk ye dōñ a-le-ne hai-yaL Lō kût teit-te-
 And he said, "This in- do it." And the on he
 way stead grass scattered
- te-meL deûk ōL-tsai-ne hai-ya-miL-ûñ na-in-dī-ya-yei tcō-xōl- 4
 them. "This dry them." And he got back to Myth-
 way
- tewe-diñ hai-ya-miL-ûñ hai Lōk kûte-hwō dea-xō-ta mûk-ka
 place. And that salmon its grand- this place after them
 mother
- tcin-niñ-ya-yei hai-ûñ ded xat tcin-nin-nauw-hwei tewō-la 6
 came. And now yet she comes. Fifth
- min-niñ* miL tcin-ne-in-nauw hai-ya-hit-djit-ûñ yō-yī-dûk-a kai
 month in she always comes. And then Klamath along
- ye-teû-wiñ-yai† hai-ya-miL-ûñ niL-tewin-a-ka-diñ tcin-niñ-yai 8
 he went up. And at Orleans Bar he arrived.
- hai-yaL-ûñ hai-ya niL-tewin-a-ka-diñ nax tsûm-mes-Lon tel-tewen
 And there at Orleans Bar two women grew.
- dō-tce-in-dil hai-yaL-ûñ a-teon-des-ne is-dō da-xō-hwe-e-kai-he 10
 They never And he thought, "I wish somehow
 went out.
- auw-dī-ya hai-yaL-ûñ hai-ya kiñ ya-win-tan hai-yaL-ûñ a-teon-
 I might And there stick he picked up. And he
 manage it."
- des-ne is-dō me-dil sil-liñ hai-de hai-yaL-ûñ me-dil sil-len 12
 thought, "I wish canoe would this." And canoe it
 become became.
- hai-yaL-ûñ a-teon-des-ne is-dō mûñk wiñ-xa dik-gyûñ hai-yaL-ûñ
 And he thought, "I wish a lake lay here." And
- hai me-dil te-teû-win-tan mite-dje-ē-din‡ a-na-dis-tewen hit-djit 14
 that canoe he put in the A baby he made himself. Then
 water.
- me tcin-nes-dai hai-yaL-ûñ Lax min-ne-gits yis-xan miL hai
 in it he sat. And just a little daylight then the
- tsûm-mes-Lon teû-wit-dil hai-yaL ya-xōL-tsan hai-ya hai-yaL-ûñ 16
 women came along. And they saw him there. And
- wûn-na-is-deL ya-iL-kim-miñ hai me-dil mitc-dje-ē-din me yañ-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."

- hai-ya-hit-djit-ûñ teū miL Le-na-nin-deL-ei xoi-kya-teiñ ye te-
 And then in the with they went From there it
 water it clear round. them
- 2 it-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.
 floated going to
 catch it,
- hai-yaL hai teū-wit-diL-ne-en na-del-tse dō-he-ya-il-kit hai me-dil
 And where they used to they stayed. They did not that canoe,
 go about catch
- 4 mite-dje-ē-din me yañ-ai hai-yaL-ûñ teit-tes-yai yī-man-tū-wiñ-yai
 baby in sitting. And he went on Yimantūwiñyai.
 yī-dūk teit-tes-yai tse-nūn-sin-diñ tein-niñ-yai hai-ya tō-diñ nax
 East he went. Somes Bar he came to. There at the two
 river
- 6 tsūm-mes-Lon tel-tcwen hai-yaL hai-ya kūn-teū-wil-tewil a-dis-
 women grew. And there a young man he made
 tcwen hai-yaL hai-ya nō-le tcis-tcwen hai-yaL-ûñ a-tcon-des-ne
 himself. And there a dam he made. And he thought
- 8 meū tin nu-win-a-te hai nō-le meū hai-ya tsūm-mes-Lon wūñ
 under road will be that dam under. Those women for
 it
 a-teil-lau tce-in-diL-miñ me-dil-ite xō te-teū-win-tan mit-tau-tein-
 he did it them to come A small in he put in on the back
 out for. boat vain the water
- 10 teiñ hai-yaL-ûñ dō-he-tce-nin-deL hai tsūm-mes-Lon hai-yaL-ûñ
 side. And did not come out those women. And
 hai wūñ da-an-na-teil-lau hai nō-le-ne-en hai dō-tce-nin-deL
 that for he tore down that dam used they did not come out
 to be,
- 12 wūñ hai-yaL-ûñ in-ta na-wit-yai hai-ya-hit-djit niL-tewin-ka-diñ
 because. And back he turned. And then Orleans Bar
 yī-da-teiñ tce-na-in-di-yai hai-ya ûñ-kya tseL-kai teil-tewe
 from the east he came out again. There he saw white stone some one
 knife making.
- 14 hai-yaL-ûñ hai xō-wūñ ya-niñ-yai a-xōL-teit-den-ne da-xwe-ûñ
 And to them he went. He said to him, "What
 a-la-te hei-yūñ ya-xōL-teit-den-ne yō ûñ xō-mit min-nō kyū-wit-
 are you "Yes," they said to him, "that is her open we are
 going the belly
 to do?" one
- 16 dit-tats-te hai-yaL-ûñ a-den-ne dōñ-ka-tsit hai-yaL-ûñ wūñ xoik-
 going to And he said, "Hold on." And about his
 cut." it
- kyūñ nañ-ya hai da-xwed-dūk is-lūn-te hai-yaL-ûñ a-tcon-des-ne
 mind studied how birth And he thought,
 should be.

- xō-tsiñ-dûk-kan* kût sil-lin-te hai-yaL-ûñ wûñ xōik-kyûñ
 "Shin on it will be." And about it his mind
- na-nañ-ya hai-yaL-ûñ xon-na-we me-teiñ na-teñ-en ûñ-kyā te-mil 2
 studied And his quiver into he looked. He saw net-
 again. sack
- teL-tewiñ-xō-lûñ hai-yaL-ûñ hai a-tcon-des-ne hai tsûm-mes-Lon
 had grown. And "That" he thought, "that woman
- mei-te hai-yûk-ke is-lûn-te tcon-des-ne hai-ya-hit-djit-ûñ na-tes- 4
 will That way birth will he thought. And then he went
 belong to. be given,"
- dī-yai na-in-dī-ya-yei hai tsis-da-diñ na-in-dī-yai hai-ya-miL
 back. He got back. Where he lived he came back. And
- a-tcon-des-ne te-sē-ya-te ded-de yī-dā-teiñ hai-ya-miL tcis-tewen 6
 he thought, "I am going this from the And he made
 way north."
- kit-Loi hai-yaL xō-wa-teil-lai hai kit-Loi hai-yaL kût teit-tes-yai
 baskets. And he gave those baskets. And he started
 away
- ded-de mûk-ka yī-dā-teiñ ded-de yī-nûk teûk-qal nil-liñ-kin-diñ 8
 this way along from the This way south he walked. Sugar Bowl†
 north.
- tce-niñ-ya-yei hai-ya-miL hai-ya tcis-tewen hai nō-le hai-yaL
 he came to. And there he made that dam. And
- in-ta na-wit-yai yī-man-yī-de kai na-tes-dī-yai xon-sa-diñ yi-man 10
 back he turned. On the other along he went Xonsadiñ on the
 side north back. other
 side
- na-na-in-dī-yai hai-yaL nax tsûm-mes-Lon kit-tai-yiL-sit
 he came across. And two women were soaking
 acorns.
- hai-ya-miL xō-wī-ye-yit-dûk me-na-is-dī-yai hai-ya-miL nin 12
 And steep up he climbed. And the
 ground
- na-na-dū-wa-al hai na-teñ-iñ-il-ta‡ hai-ya-miL Lō-hwûñ mil-lai
 rose up, where he looked back And Bald Hill on top
 places.
- hai-ya miL na-neL-en hai nō-le tcis-tewen hai-ya-miL-ûñ a-tcon- 14
 there from he looked that dam he made. And he
 back at
- des-ne kûñ is-dī-an-tewûñ sil-lin-te kai§ yiL-tsûn-te hai yeū nō-le
 thought, "Recent widow will be (?) will see that dis- dam
 tant

* "Her-leg-ridge."

† So named by white men.

‡ These incidents account for the topography of the extreme ends of the valley.

§ Perhaps kai means "thus."

- na-wes-len-ei hai-ya-miL kai tiñ-Lûñ-ûx ai-yõn-des-ne-te hai-yaL
 it falls. And (?) many she will think about and
 things
- 2 kai kiL-wea-kûts yī-kit-ta-a-te hai-ya-miL in-ta na-wit-yai
 (?) queer way she will sing." And back he went.
 hai-yaL-ûñ na-tes-dī-ya-yei yī-nûk hai-yaL-ûñ na-na-kin-nū-wiL-a
 And he arrived south. And he made the ridge.
- 4 hai-yaL-ûñ hai mī-ye yit-tsin mûk-kût teit-tes-en teis-tewen
 And that foot down, on it he looked, he made
 of it
 djie-tañ-a-diñ mū-win-na iL-man hai-yaL-ûñ me-dil teis-tewen.
 at Djietañadiñ around both And canoe he made.
 sides.
- 6 hai-ya-hit-djit-ûñ teit-tel-kait hai mū-win-na yī-nûk hai-yaL-ûñ
 And then he started that around south. And
 in a boat
 a-tcon-des-ne kiL-ne-sē-tin-te hai-yaL-ûñ dō-he-kiL-tein-nes-ten
 he thought, "I will have inter- And he did not have
 course with a woman." intercourse.
- 8 hai-yaL-ûñ na-is-xût hai mûk-kût teit-tes-en-ne-en hai-ya-hit-
 And he tore that on he used to look. And
 down
 djit-ûñ dûñ-ûx in-ta na-wit-yai na-yin-na-teiñ hai-yaL-ûñ
 then again back he went down from And
 the south.
- 10 ta-kim-miL-diñ na-in-dī-yai hai-ya-miL-ûñ hwa na-na-it-dauw
 TakimiLdiñ* he came And sun gone down
 back to.
 miL Lax kī-yauw na-il-tsit-te e-il-lū hai-ya-miL-ûñ xō-il-kût
 then almost birds would drop. And Bald Hills
- 12 yī-dā-teiñ† miL xō-teū-wiñ-yai xō-il-kût-xoi hai-ya-miL-ûñ yī-dûk
 down from he came down, a Bald Hills And east
 man.
 ya-teñ-iñ-hit a yei-wiL-kit-dei hai-yaL-ûñ a-den-ne kit-teint
 when they clouds rose up. And he said, "Disease
 looked
- 14 dōñ a-dī-yau-wei xa nin-sō-diL hai-ya-miL-ûñ kût niñ-is-deL
 it is, is coming. Come make a And they danced.
 dance."
- xon-ta ne-kya-ō me xoñ min-nat teit-tes-yai hai-ya-miL-ûñ
 House great in, fire around they went. And
- 16 a-tcon-des-ne ke hwe xauw-te hai nō-kī-wil-taL sil-lin-tel-diñ
 he thought, "Let me look that finishing going to be
 for it dance place."

* Hostler rancheria.

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

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

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

- kī-ye xa-a-den-ne hwō-wûn ki-xa-en-na hwō-wûn ki-xûn-na
 Again that he said, "From me he never from me he got
 gets away, away,"
- tcit-den-ne xō-teiñ din-nûn na-wiñ-yen a-xōL-tcit-den-ne 2
 he said. To him facing he stood. He said to him,
- xa niñ yī-man-tū-wiñ-yai ān hai-yaL dau tcit-den-ne
 "Come, you." Yimantūwiñyai said And "No," said
 it.
- hai kyū-wiñ-xoi-yan hai-yaL a-den-ne ke hwe nil-lan 4
 that old man. And he said "Let me help you
- kit-tūw-hwal dau tcit-den-ne kyū-wiñ-xoi-yan dūn-hwō dō-hwil-
 hook." "No," he said, old man, "nobody helps
- lan yī-kit-tū-hwal hai-ye-he xō-la ta-tee-nin-tan hit-djit na-xō- 6
 me hook." Anyhow his he took it out of then he
 hand
- wiñ-hwal hai-yaL a-den-ne yī-man-tū-wiñ-yai xōte na-diL-te dō
 hooked him. And said Yimantūwiñyai, "Safely they will Not
 travel.
- kyū-wiñ-ya-in-yan tcit-tan-hwûn-te tin mûk-ka xōte na-diL-te 8
 people shall eat. Road on safely they will
 travel."
- tcit-tes-yai yī-nûk teûk-qal yī-nûk kin-tsī-yō-ye ûn-kya teiL-tewe-
 He went south walking. South seesaw, he saw some one
 making
- ye tin mûk-ka xō-wûn tein-niñ-yai hai-ya xōL-teiL-kit hai xōL-ya- 10
 road on. To him he came. There with him he That with him
 caught it.
- kit-wûl hai-yaL La-ai-ûx tcit-dū-wil-Lat hai ā-tin-ne-en hai-yaL
 he see- And at once he jumped off, the doing it. And
 sawed. one
- a-xōL-tcit-den-ne hwa mûk-kût da-nin-sa mûk-kût da-tein-nes-dai 12
 he said to him, "For on it sit." On it he sat,
 me
- yī-man-tū-wiñ-yai hai-ya-miL La-ai-ûx xōL-tee-niL-tsit hai-yaL
 Yimantūwiñyai. And at once with him he And
 untied it.
- La-ai-ûx na-dū-wil-dit-tōn yī-man-tū-wiñ-yai na-wiñ-yen xō-teiñ 14
 at once he jumped off Yimantūwiñyai. He stood up, to him
- din-nûn hai-yûk kûn xon-na dō-ya-xō-len hai-yaL xō na-kis-le
 facing. That way too his eyes were both And in he felt.
 missing. vain
- a-den-ne hwō-wûn ki-xa-en-na hwō-wûn ki-xûn-na hai-yaL a-xōL- 16
 He said, "From me he never from me he got And he
 gets away, away."
- tcit-den-ne xa niñ niL-yai-kyō-dū-wûl hai-yaL dau tcit-den-ne
 said, "Come, you, with you let it And "No," he said.
 seesaw."

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

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

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

- kyū-wiñ-ya-in-yan kyō-yan-hwûn-te hai-ûñ kos-kyō ya-is-len-ei
 people you shall eat." Then soaproots they became.
- 2 hai-ya-hit-djit-ûñ yī-nûk tcit-tes-yai teûk-qal-lit yi-na-teiñ yei
 And then south he went. As he from the he
 walked along south saw
- tak-kûn tsûm-mes-Lon ya-ke-wel hai-yaL-ûñ hai-ya xôt-de-ya-
 three women, carrying And there he met
 loads.
- 4 is-yai hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ wiūw-hwal hai-yaL-ûñ
 them. And he said, "Without I am coming." And
 food
- xwa-ya-iL-kit kos hai-yaL-ûñ kyū-wiñ-yan xwa-wil-xan da-na-
 they gave bulbs. And he ate them. He liked them. He ran
 him
- 6 dū-wil-Lat ya-xon-nin-diñ hai-yaL teū-win-tewen hai-ya-hit-
 back ahead of them. And he defecated. And
 djit-ûñ a-den-ne kin-na ô-le hai-yaL kin-na xôL-tes-deL hai-yaL
 then he said, "Yurok be- And Yurok with him And
 come." they went.
- 8 xôt-de-ya-is-deL hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ ya-wit-dil hai-
 they met them. And he said, "Hungry they are And
 traveling."
- yaL xwa nō-na-ya-kin-niñ-an yū-diñ-hit tcin-neL-yan-nei hai ya-
 for they left food. Finally he ate up all that
 them
- 10 tee-weL-ne-en a-tiñ-ka-ûn-te xûn-neūw tcis-tewen hai-ya kin-
 they were Every kind of language he made there.
 carrying.
- nûs yī-dā-tein kī-in-tax yit-de-din-niñ-xûn-neūw tai-ke yī-na-
 Karok, Yurok, Shasta, Tolowa, Mad South-
 River,
- 12 teiñ Lō-mit-ta-xoi xō-iL-kût-xoi xa-ûñ-Lûñ na-is-tewen hai-yaL
 fork, New River, Redwood, so many he made. And
 yī-nûk tcit-tes-yai hai-yaL xon-ta ûñ-kya sa-ûñ hai-yaL ye-teū-
 south he went. And house he saw stand- And he
 ing.
- 14 wiñ-yai kin-naL-dûñ* ûñ-kya yañ-a hai-yaL in-na-is-dûk-ka xwa-
 went in. Girl with he saw sitting. And she got up. She
 first menses
- iL-kit mite-dje-xō-len kī-la-djon-de kyū-wiñ-yan hai-ya-miL
 gave pine nuts, hazel nuts. He went to And
 him eating.
- 16 ta-nan me-dū-wiñ-tewen hai-yaL xai-tsa ya-win-tan tō-ōn-tewit
 water he wanted. And basket- she took up. Water
 bucket to bring

* Compare xxv and Life and Culture of Hupa, p. 53.

- tes-yai hai-yaL yī-man-tū-wiñ-yai a-tcōn-des-ne is-dō ya-ûL-kai
she And Yimantūwiñyai thought, "I wish louse grey
went.
- nin-neL-yan-ne hai-yaL-ûñ xō-dit-tel-xûts hai tō-ōn-tewin-ne-en 2
would bite you." And she felt it bite, the water going after.
one
- hai-yaL tein-nes-dai xa-nū-win-te hai-yaL-ûñ hai xwa tō-ōn-nū-
And she sat down. She looked And the for water she
for it. one whom
- win-tewit-ne-en dō-xon-na-na-wil-lūw hai-yaL-ûñ yī-man-tū-win- 4
was to bring she never thought about. And Yimantūwiñ-
yai tee-te-xan kyū-wiñ-yan a-tiñ-ka-ûn-te tein-neL-yan hai-ya-
yai took out. He went Every kind he ate up. And
to eating.
- hit-djit-ûñ teū-win-tewen hai-yaL-ûñ aL-teit-den-ne ka-de xa-na- 6
then he defecated. And he said to it, "After if she
a while
- is-dī-ya-de djō teit-den-de kyō-diL-tsōts-ne hai-yaL teit-
comes up, 'Take if she make a kissing noise.' And he
it' says,
- tes-yai yī-nūk hai-ya-miL xa-na-is-dī-yai hai-yaL djō teit-den-ne 8
went south. And she came up. And "Take she said.
it,"
- hai-yaL kyō-dū-wil-tsōts-tse hai-ya-miL ye-kiL-tseL ye-na-wit-
And a kissing noise And she passed in When she
she heard. the water.
- ya-hit ûñ-kya tewûñ hwûñ ûñ-kya sa-ûñ na-neL-iñ-hit hai xoik- 10
went in she faeces only, she saw lying When she her
saw there. looked
- kyū-wī-yûl dō-ya-xō-len-ne hai-yaL a-tcōn-des-ne hai kin-naL-
food was all gone. And thought, that kinaL-
dûñ is-dō nin-nin-diñ na-xō-wil-tsai-ye hai-yaL-ûñ yī-man-tū- 12
dûñ, "I wish ahead of you creeks would And Yimantū-
dry up."
- wiñ-yai teûk-qal-lit nil-lin-tsū tauw-din-nûn-te tcōn-des-ne tein-
wiñyai walking creek heard. "I am going to he thought. When
along have a drink,"
- niñ-ya-hit na-xō-wil-tsai-ei hai-yaL yī-nūk teit-tes-yai teûk- 14
he got there it was dried up. And south he went. As he
qal-lit nil-lin-tsū hai-ya-hit-djit-ûñ da-teit-dū-wil-Lat mite-teiñ
walked he heard And then he ran to it.
along a creek.
- na-xō-wil-tsai-ei hai-yaL-ûñ teit-te-teit ta-nan wûñ hai-yaL 16
It was dried up. And he was water for. And
almost dead
- a-tcon-des-ne La-ûl-len te-wa-ût-te tcon-des-ne hai-yaL yī-nūk
he thought, "A blanket in water I he thought. And south
will throw,"

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

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

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

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

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

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

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

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

- teûk-qal-lit ûn-kya tsûm-mes-Lôn xon-na sit-tiñ hai-yaL-ûn hai
As he walked he saw a woman for him lying. And that
along one
- mit-tis teûk-qal kî-ye teûk-qal-lit ûn-kya tsûm-mes-Lôn sit-tiñ 2
over he Again as he walked he saw a woman lying.
walked. along
- hai-yaL-ûn hai-ya xōL tsû-wil-lan hai-yaL-ûn La-ai-ūx xōL
And there with he dallied. And really with
her him
- yū-wûn-na-na-is-dim-mit yī-man-ne-yit-de xōL te-na-wil-lat-dei 4
she turned over. Across to the north with in the water she
him floated back.
- hai-yaL-ûn dō-nas-dil-len-nei hai teūw-xai na-dil-le-te-ne-en
And it did not happen that young was going to happen.
- dik-gyûn nō-hōL yit-de-yī-man na-na-is-ya-yei hai-ya-hit-djit-ûn 6
Here from us north and he went back over. And then
across
- kî-ye na-tes-dī-yai dea-xō-ta yī-nûk 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-niñ-an xon-ta nō-na-niñ-an me teit-dil-ye 8
sweathouse he placed. House he placed in to dance.
- a-den-ne dik-gyûn teit-dū-wil-ye-il-te da-xōk au-win-neL-de
He said, "Here they will dance someway if it happens.
- ta-nan ta ya-win-na-wil-de dik-gyûn teit-dū-wil-ye-il-de nin- 10
Water too if it raises up, here if they dance
- teiñ me-na-tewil-liL-te hai-yaL-ûn yī-man-ne-yī-de na-in-dī-
down it will settle. And across to the north he came
- ya-yei hai-ya-hit-djit-ûn kî-ye wûn xoi-kyûn na-nañ-ya dea- 12
back. And then again about it his mind studied. "This
xō-ta a-tcon-des-ne hwin-naL na-nan-deL-te tes-tewin-ne-en-teiñ
place," he thought, "in my they will Where I was brought up
presence become.
- na-tes-dī-ya-te hai-ya-hit-djit-ûn na-tes-dī-yai xoñ-xauw-diñ na- 14
I will go back. And then he came back. Xoñxauwdiñ* he
in-dī-yai xoñ-xauw-diñ ke-lūw e-nañ xō-ût dī-hwe-e dō-yiL-tsis
got back. Xoñxauwdiñ jealous lived. His wife nobody saw.
man
- hai ûn hai xō-xon-tau min-nat Lit-teūw tet-meL hai ûn hai 16
That was the his house around sand scattered. That it that
one was
- dī-hwō kî-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.
- tsēl-liñ hwûn mis-sa-ka-ta tce-na-il-liñ-xō-lan hai-yaL yī-man-tū- 18
Blood only their mouths used to run. And Yimantū-
out of

* A place on the Klamath.

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

- xoi-na-xō-wil-yan hai-ya-hit-djit-ûñ a-teōn-des-ne hwit-tsin-tse-
 he got his And he thought, "I have been
 senses back.
- win-tûñ hai-ya-hit-djit-ûñ tce-na-nil-lai hai teūw-hwūw hai 2
 killed." And then he drew out those elder sticks. They
 ûñ a-tiñ wa-kin-nil-lit-xō-lan hai din-dai kûñ tce-na-niñ-an
 all were burned through. That arrow- too he took out.
 point
- hai-yaL-ûñ hai xat na-is-tsū ded xa-ûn-te hai-yaL-ûñ hai-ya 4
 And where he rolled still can be seen. And there
 about
- teL-tewen Lō-dī-mendj* hai na-tse-diñ hai-ya-hit-djit-ûñ hai
 grew Lōdīmendj where he rolled. And then that
 sa-wil-lai hai na-is-tewen hai kī-ma-ū hai-yaL-ûñ tcit-tes-yai 6
 he put in That he made that medicine. And he went on.
 his mouth.
- tce-xōl-tewe-diñ na-in-dī-yai tsûm-mes-Lōn ûñ-kya na-teL-dit-
 Myth-place he came back. Woman he saw had
 tewiñ-xo-lûñ xō-is-dai kûn-na hai-yaL-ûñ tcit-tes-yai dea-xō-ta 8
 grown, man too. And he went on. Here
 mis-kût tein-niñ-yai hai-ya ûñ-kya xō-is-dai tsûm-mes-Lōn hiL
 Miskût he came. There he saw man, woman both
 na-teL-dite-tewiñ-xō-lûñ ta-kim-miL-diñ dûñ-Lûñ-hwō-ūw na-teL- 10
 had grown. TakimiLdiñ several had
 dite-tewiñ-xō-lûñ hai-yaL yī-nûk tcit-tes-yai lel-diñ tein-niñ-
 grown. And south he went. Leldiñ he
 ya-yei hai-ya kût na-nan-deL-xō-lan kyū-wiñ-ya-in-yan hai-ya- 12
 arrived. There had become Indians. And
 miL yī-nûk tcit-tes-yai xon-teL-teit-diñ yī-dā-teiñ tce-niñ-yai
 south he went. XonteLteitdiñ north of he came out.
 hai-ya-miL hai-ya na-wil-yeūw kiñ-ai-gyan mûx-xa na-na-kis-le 14
 And there he rested. Pipe after he felt.
 tce-niñ-an hit-djit mûk-kût da-teū-wiñ-en† hai-yaL-ûñ deōx yī-nûk
 He took Then on it he put fire. And this south
 it out. way
 tcit-teñ-in-hit ûñ-kya yeū yī-nûk da-ya-wiñ-a-ye hai-ya-hit- 16
 when he looked he saw way south some one fishing. And
 djit-ûñ xō-teiñ tcit-tes-yai nil-lin na-niñ-yai meûk dō-na-xo-
 then to him he went. The creek he crossed when, he was
 len-nei hai-yaL-ûñ xō xa-nū-win-te tal-kait hwûñ ki-xak dō-xol- 18
 gone. And in he looked Board only. Net was
 vain for him.

* *Hypericum formosum* var. *Scouleri*.

† He smoked.

- len-ne Lōk mit-Le-te ûn-te hai-ya-miL-ûñ a-tin-diñ xō teit-gone. Salmon scales were And everywhere in he there. vain
- 2 teñ-en hai-yaL-ûñ miL-xō-wil-loi* da-an-na-dil-lau hai-yaL-ûñ looked. And his belt he untied himself. And te-nō-dū-win-taL hai na-wit-dits-tin-nauw me da-nō-dū-win-taL in the water That whirlpool in he stepped. he stepped.
- 4 hit-djit-ûñ hai ta-nan na-niL-deL La-ai-ūx ta-nan meū yin-nūk Then the water he struck. At once water under south xō-wes-en-nei hai-ya ûñ-kya ya-na-wiñ-a-ye xōñ min-na-kit-del-one could see. There he saw sitting down, fire a leg each
- 6 kai hai-ya-hit-djit-ûñ xō-wûñ tein-niñ-yai hai-yaL-ûñ xō-teiñ side. And then to him he came. And to him tce-xai-neūw dō-he xōt-da me tce-xai-neūw hai-yaL-ûñ a-tiñ-ka he spoke. Did not his in he speak. And every-mouth way
- 8 xō-teiñ tce-xai-neūw hai-yaL-ûñ de-xōt-diL-waL na-wil-lit-dei to him he talked. And he threw him He burned up. in the fire.
- ded-dit-de Lōk mik-kyûn-sa-an ā-ten hai-ya-hit-djit-ûñ hai Lōk He found salmon its heart did it. And then that salmon out
- 10 ta-tcis-wen hit-djit-ûñ Le-na-nil-lai hit-djit hai-ya kyū-wiñ-yan he carried out. Then he built a fire. Then there ate it, yī-man-tū-wiñ-yai hai-yaL yī-nūk teit-tes-yai yī-nūk-a nin-nis-Yimantūwiñyai. And south he went. South the
- 12 an-nōñ-a-diñ tein-niñ-ya-yei hai-yaL hai-ya na-teL-dit-tewiñ-xō-world's edge he came to. And there had grown lan kit-tsa-iL-kai hai yī-na-teiñ tsis-lin-te hai-yaL a-xōL-teit-Bluejay† who Wintun would And she said become.
- 14 den-ne yī-man-tū-wiñ-yai hwauw ûn-ī ō-ī wiñ-yal-xōw Lûñ-to him to Yimantūwiñyai, "My sister's (Wintun "where you all boy," words) came along hwō-ûn-te na-nan-deL añ ke-e-auw hai-ya-miL-ûñ a-den-ne hei-yûñ kinds have become already And he said, "Yes, I know."
- 16 wiūw-hwal kût dōñ La-a-ta na-na-te-a-xō-lûñ kyū-hwûñ-il hai I came Here and they had I ate along. When along. there become. wiūw-hwal hai kyū-wiñ-ya-in-yan na-nan-deL-xō-lan hai-ya-miL I came the people had become." And along

* "With-he-is-tied."

† The bluejay which has no topknot.

- kit-tsa-iL-kai a-den-ne añ kyū-wiñ-yûñ-il ûñ* yī-man-tū-wiñ-yai
Bluejay said "Yes, you ate along?" Yimantūwiñyai
- a-den-ne hei-yûñ hai-ya-hit-djit-ûñ na-tes-dī-yai ded mûk-ka yin- 2
said, "Yes." And then he started back this on from
na-teiñ xon-teL-me xoi-nal-weL hai-ya-hit-djit-ûñ na-tes-dī-yai
the south. Xontelme he stayed And then he came back.
over night.
- Lel-diñ xoi-nal-weL yis-xûñ-hit na-tes-dī-yai hai-ya-miL-ûñ 4
Leldiñ he stayed The next he came on back. And
over night. morning
- xō-wûñ-kût yin-na-teiñ hai-yaL-ûñ miL-na-xō-wiL-we hai-yaL-ûñ
Xōwûñkût from the south. And he felt sleepy. And
- a-tcon-des-ne dik-gyûñ hwik-kyō-wûñ hai-yaL-ûñ hai-ya tein- 6
he thought, "Here I am going And there he
to sleep."
- nes-ten xa tin mū-wa hai-yaL-ûñ xoi-kyū-wiñ-an hai-yaL
lay down right trail its edge. And he went to sleep. And
- tce-in-sit hai-yaL ûñ-kya tiñ-ā-iL-das-tse dō-he kit-teiñ nō-na- 8
he woke up. And he felt very heavy. Could over he
not
- in-dī-tsū hai-yaL-ûñ kī-ye na-xoi-kyū-wiñ-an kī-ye tce-in-sit-hit
roll. And again he went to sleep. Again when he
woke up
- ûñ-kya da-ûñ-hwōw xō-mit a-nûL-kyō hai xō-mit-ne-en xō-tis 10
he saw so large his belly had swollen. That his belly over
used to be him
- ya-na-me-da-a hai-yaL-ûñ a-din-nat tceit-te-te-en sai-kit-diñ xal-
loomed up. And around he looked. He saw had
himself
- a-xō-lûñ kit-tûñ-dûñ-qōtc hai-yaL-ûñ hai tcū-wiñ-aL hai-ûñ 12
grown up its-leaves-sour.† And that he chewed. And
- La-ai-ūx nai-xōn-nū-wiL-hwōn hai mik-kī-ma-ū na-is-tewen
at once it cured him. That everybody's he made.
medicine
- de-dit-de miL-xōs-sat-an in-na-is-dûk-ka hai-yaL-ûñ a-den-ne 14
He found he had been He got up. And he said,
poisoned.
- hai-ded Lō kyu-wiñ-ya-in-yan mit-Lō-we-te hai-ya-hit-djit-ûñ
"This plant Indians their medicine And then
will be."
- na-tes-dī-yai tce-xōl-tewe-diñ na-in-dī-yai hai-ya xoi-nal-weL 16
he went back. Myth-place he got back. There he spent
the night.

* The sign of an interrogation.

† *Oxalis Oregana*.

yis-xûn-hit xû-Le-dûn na-tes-dî-yai yī-man-ne-yī-de tū-wiñ-yai
 Next day in the he went back. Across to the north he was lost,
 morning

2 xōtc-hwō mite-teiñ hai-yaL hai a-xōL-teit-den-ne kūt na-seL
 his grand- toward. And he said to her, "Now I have
 mother

tewiñ kyū-wiñ-ya-in-yan mit-Lō
 made Indians their
 medicine."

TRANSLATION.

Yimantūwiñyai.—*Creator and Culture Hero.*

It was at Tcōxōltewediñ 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 Kixûnai 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 Kixûnai had it in his keeping. He had all the deer confined inside of a mountain through the side of which was a door. Yimantūwiñyai, not liking this, started out through the world to find a remedy. In the middle of the world he sat down. When he looked this way (toward Hupa) he saw a madroña tree. He took a piece of bark from it the length of the back-strap of a deer and put it in his quiver. Starting out again he came to the house of the Kixûnai 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 Kixûnai. Then Yimantūwiñyai said, "I am hungry for fresh venison, I am tired of dry meat."

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

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

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 Kīxûnai had come into existence they were eating venison.

When Yīmantūwiñyai came back to Tcōxōltewediñ 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 Yīmantūwiñyai 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 Yīmantūwiñyai place the flute so the wind makes music. The woman hearing it thinks he must be in the sweat-house and is thrown off her guard.

his quiver which he left on the roof. Then he went where the fish were. There in a lake were all kinds which live under water. Beginning at a certain rush he dug an outlet. When the ditch was finished he took out the rush also. Then the water carrying the fish with it ran out encircling the world.

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

Yimantūwiñyai started up the Klamath river. When he came to Orleans Bar he found two women had come into existence there. These women were well behaved and always stayed in the house. Yimantūwiñyai wanted in 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. Yimantūwiñyai then went on up the Klamath until he came to Somes where two more women had come into existence. Here he played the lover. He made a dam that there might be a lake there also. He planned that there should be a road under this dam. He did this for the sake of the women. He made a small boat and put it in the

* A yellow-breasted fly-catcher.

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

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

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

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

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

§These incidents account for the topography of the extreme ends of the valley.

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

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

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

*The narrator explained that the noise of the village was so great as to affect the birds.

†Compare xxiv. For an account of this dance compare *Life and Culture of the Hupa*, p. 82.

theless Yīmantūwīnyai 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 Yīmantūwīnyai 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." Yīmantūwīnyai standing facing him said, "Come, let me catch you." "No," said the old man, "nobody helps me hook." Nevertheless Yīmantūwīnyai took the hook out of his hand and caught him. "People will travel the trails in safety," said Yīmantūwīnyai. "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 Yīmantūwīnyai came there he caught the pole with which the person was seesawing, causing him to jump off. "Sit on it for me," he said. Yīmantūwīnyai sat on it. He untied the lashing, but Yīmantūwīnyai jumped off in time. Yīmantūwīnyai 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 Yīmantūwīnyai, "let me seesaw with you." "No," he said. Nevertheless Yīmantūwīnyai 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 Yīmantūwīnyai 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," Yīmantūwīnyai said. When the blind man had set the wedge he pounded the log open. Then he said, "Come, get in between." Yīmantūwīnyai got in but jumped out to one side as it sprang to after him. "Dûl" it rang out. Yīmantūwānyai stood

*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. Yimantūwiñyai 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 Yimantūwiñyai. "No, I never do that way," he said. Nevertheless Yimantūwiñyai 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 Yimantūwiñyai 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 kinaLdûñ 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. Yimantūwiñyai, taking advantage of her absence, took all the food of every kind and ate it up. He then went on toward the south. The girl came up from the spring and said, "Here is the water, take it," passing it in. When she went in and looked about she saw her food was all gone. "I wish all the creeks would dry up ahead of you," thought the kinaldûñ girl. As Yimantūwiñyai was walking along he heard the murmuring of a creek. "I am going to have a drink," he thought. When he got there it was dry. He went on toward the south. He heard another creek. He ran to it only to find it dried up. He was nearly dead for water. He thought the next time he would throw a deerskin blanket into the water. He kept on toward the south. He heard another creek as he was walking along. He ran there with the skin but the creek had dried up. He threw the skin into the dry bed of the stream. He went on toward the south. He thought about his quiver. He resolved to throw that in. When he heard the next creek he fixed it ready and ran there with it. He threw it into the dry bed where it stuck up. Failing in this attempt he picked it up and went on. He heard another creek and thought he would try shooting in an arrow from which the fore-shaft had been removed. With the socket he thought he might dip up the water. He shot it in. It stuck up in the dry place. He pulled it out and went on. As he was walking along toward the south he heard a bull frog croaking. There must be a lake there, he thought. He did not run this time. Coming down to the outlet of the pond he put down his mouth and drank and drank and drank.

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

see a hollow tree standing there. He crawled into that and went to sleep.

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

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

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

*The red scalps of the woodpecker are hoarded by the Hupa.

they saw coming along with his face half covered with blood. He ran back to his master.*

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

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

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

*Compare Dixon, *Maidu Myths*, pp. 84-5.

†If the world proved large, people might be rejuvenated several times without overcrowding it.

will go back to the place where I was born." He came back to Xoñxauwediñ where the jealous man lived. No one ever saw his wife. Sand was scattered all around the house that the tracks of intruders might be seen. When birds walked on it they died. Blood ran out their mouths. Yimantūwiñyai took ten elder sticks and slipped one over the other. These he pushed down his throat. Then he opened the door and went in. He seated himself beside the wife. The jealous man came out of the sweat-house and noticed that someone had been around. The door was open. He went in and saw a man sitting by his wife. He looked him in the eye.* Then he felt in his quiver and drew out an arrow. "Not that one," said Yimantūwiñyai. He pulled out another. "No," said Yimantūwiñyai. Finally he had pulled out all but one. Then he pulled out the xoñxauwediñ arrow.† "That is the one," said Yimantūwiñyai. "Shoot into my mouth." Then the jealous man shot him in the mouth. Yimantūwiñyai tumbled out of the smoke-hole and rolled all around the place in frenzy. When he came under a pepperwood tree he came to his senses. He thought he had been killed. He drew out the elder sticks, and found all of them were burned through. He took out the arrow-head also. The place where he rolled around can be seen yet. An herb‡ grew up there. He put some of it in his mouth. He caused that plant to be a medicine.§

He came back to Tcōxōltewediñ. 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 Takimildiñ several had grown. He went on south to Leldiñ. There Indians had come into existence. He went on to Xontelcetitdiñ. There he rested and smoked his pipe. On looking toward the south he saw someone in the distance fishing. When he went up the stream and crossed over, the man was gone. Yimantūwiñyai looked about. Only the board on which he fished was there; the net was gone. Salmon scales were scattered about. He looked for him everywhere in vain. Then he took off his belt

* The glance of his eye killed ordinary men.

† This had an especially poisonous arrow-point which Yimantūwiñyai wished to get away from the monster.

‡ *Hypericum formosum* var. *Scouleri*.

§ Compare xlv.

and stepped into the water. Entering the eddy he struck the water with his belt. Then he could see under the water. Toward the south he saw someone sitting with one leg each side of the fire. He went to him and addressed him. He did not reply. Every way he spoke to him but failed to get an answer. Then he threw him into the fire. He burned up. That was salmon's heart. Yimantūwiñyai carried the salmon out, built a fire, cooked the salmon, and ate it.

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

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

* *Oxalis Oregona.*

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

II.

XaxōwilwaL.—*Dug-from-the-ground*.*

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

*Told at Hupa, June 1901. The first part was told by Oscar Brown, a half-breed, about 30 years of age whose mother belonged to TakimiLdiñ. The story was finished by James Anderson, a man about 55 years old, a native of Medildiñ.

- teiñ kya-teL-tewe-tsū hai-yaL-ûñ ye-na-wil-Lat miL kût min-
 side it crying she heard. And she ran in then back
 of
- 2 dai kya-teL-tewe-tsū La-ai-ūx na-nes-dai hai-yaL-ûñ xon-ta-
 the it crying she heard. At once she sat down and on the
 house
- kût da-wit-qōt-tsū hai-yaL-ûñ min-tsit-da kai ye-wit-qōt
 house it tumbling she And smokehole through it fell.
 heard.
- 4 hai-yaL-ûñ nas-dûk-qōt hai-yaL-ûñ hai dō-kyū-wil-le ya-wiL-
 And it tumbled And the old woman picked it
 about.
- ten hai-ya-hit-djit-ûñ xea-kai ye-na-wiL-ten hai keL-tsan eñ*
 up. And then cradle she put it in. The maiden it
 was
- 6 yōn din-nûñ ya-na-wiñ-ai dō-na-ted-en hai mite-dje-ē-din
 back facing sat down. She did not That baby
 of house look around.
- dō-nel-en hai dō-kyū-wil-le hwa-ne mal-yeūw-ai-il-lū hai-ûñ
 she did not The old woman only took care of it. And
 look at.
- 8 min-nē-djō-xō-miL hai mite-dje-ē-din ya-ta-a-ei yū-diñ-hit
 after a time the baby commenced Finally
 to sit up.
- nas-ya-yei yū-diñ-hit yit-dite-tewit meL-kyō-wei hai-yaL-ûñ
 it commenced After a to shoot it was big And
 to walk. while enough.
- 10 dō-kyū-wil-le tsiL-tiñ wûn-na-is-ya hai-ûñ kī-yats yis-se-teL-
 old woman bow made. And birds he
 commenced
- wen-nei a-tiñ-ka-ûn-te eñ kût tce-seL-wen hai-ûñ hai
 to kill. All kinds it was he killed. And the
- 12 keL-tsan dō-tcin-nel-en hai mite-hwō hwa-ne wai-il-tūw
 maiden never looked at The grand- only he always gave
 him. mother
- hai dī-hwō yis-se-iL-we hai xwûn-tewiñ eñ xū-Le-dûn-diñ
 whatever he killed. The mother it early in the
 was morning
- 14 tce-in-nauw-wei dai-hwō-xō-xōw Lax xa-a-tiñ-win-te hai-ûñ yū-
 used to go out somewhere. With- she always And
 out did that.
 reason
- diñ-hit xō-is-dai tsis-le-nei hai-ûñ hai xwûn-tewiñ e-il-wil-
 finally a man he became. And his mother at

* Used to show contrast.

- hit-djit na-ne-it-dauw dit-tsik da-ûñ-hwōw-ai-kin-te* tein-ne-
 dark used to come Acorns so long she always
 back.
- û-wūw hai-ûñ min-nē-djō-xō-miL hai kûñ-teū-wil-tewil a-teon- 2
 brought And finally the young man thought,
 back.
- des-ne na-xōt-dū-wes-in-te dai-dōx-xoik-ke-auw-ûñ miL tein-
 "I am going to what place from she
 watch her
- ne-û-wūw hai dit-tsik hai keL-tsan eñ a-teō-in-ne hai hwe 4
 always the acorns." The maiden it always "The I
 brings was thought,
- miL ne-iūw-wūw-diñ miL tein-niñ-win-dete dit-tsik hwix-xai
 from bring place from if he will bring acorns, my boy
- xōL-den-ne-e-te hai-ûñ min-nē-djō-xō-miL a-teon-des-ne 6
 I will call him." And after a time he thought,
- de-de-ûñ xō-wût-xō-wes-yûn-te hai-yaL-ûñ kût xû-Le-dûn-diñ
 "This time I will watch her." And early in the
 morning
- xō-wût-teū-xō-wes-yan hai-yaL ûñ-kya kût tee-niñ-yai hai- 8
 he watched her. And he saw her come out.
- yaL-ûñ La-ai-ūx dûk-kan yī-dûk teit-tes-ya-yei hai-yaL-ûñ
 And at once the ridge up she went. And
- xō-ka teit-tes-yai tcex-xōt-dit-teL-en hai-yaL hai-ya yī-dûk 10
 after he went watching her. And there up
 her
- xa-is-yai hai-yaL-ûñ kik-kin-ne kis-xan mik-kin-diñ tein-niñ-
 she went. And dry tree standing its butt when she
- ya-hit ke-is-ya-yei hai-yaL-ûñ hai kik-kin-ne xōL-teL-tewen 12
 came to she climbed And that dry tree with her grew
 up.
- de-nōw-kût-teiñ hai-yaL-ûñ hai kûn-teū-wil-tewil na-tes-dī-yai
 toward the sky. And that young man went home.
- hai-yaL-ûñ a-teon-des-ne yis-xûn-de hwe na-sē-te hai-yaL-ûñ 14
 And he thought, "Tomorrow I will go." And
- kût wil-weL miL na-in-dī-yai kût tein-niñ-en dit-tsik hai-
 dark after she came back. She brought acorns.
- yaL-ûñ kût yis-xûn-hit teit-tes-yai tein-niñ-yai hai kik-kin-ne 16
 And in the he went. He got to that dry tree
 morning
- kis-xûn-diñ hai-ya-hit-djit-ûñ kût ke-is-yai hai-yaL-ûñ kût
 standing place. And then he climbed up. And
- xōL-teL-tewen hai-ûñ de-nōw-kût xōL-xas-tewen-nei hai-yaL 18
 it grew with him. And to the sky it grew up. And

* Measured on the narrator's finger.

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

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

† A distributive form of the verb. "They came one after the other."

‡ A word used by a woman in addressing her companion.

§ The sun.

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

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

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

† "His face with he kills."

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

§ My wife's sister's husband.

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

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

- djit-ûñ a-ya-xōL-teit-den-ne xa hwiik-kai il-loi xō-wa-ya-in-tan
then to him they said, "Come brother- play." They gave him
in-law,
- miL-kit-tûk-kûte hai-yaL-ûñ iL-kai-niL-tewit hai miL-kit-tûk- 2
a shinny stick. And he pressed down on that stick.
- kûte La-ai-ūx teis-kas-sei hai-yaL-ûñ a-den-ne ka hwe dī-
Really he broke it. And he said, "Well I some-
hwe-e yai-tûn-tañ hai-ya-hit-djit-ûñ xōt-tsel-kai tce-nin-yōs 4
thing may pick up." And then from under he pulled out
his arm
- hai xoñ xō-miL-kit-tûk-kûte tce-niL-lai ya-de-mil kûn-na hai-
thât his shinny stick. He pulled the balls too. And
own out
- ya-hit-djit-ûñ kût tce-niñ-yai nō-kin-niñ-an kim-miL-na-tûl- 6
then he stepped out. He started the Wildeat
game.
- teū-wōl xō-lûñ xō-teiñ teis-loi hai-yaL-ûñ xa-wiñ-kûte is-dō
he saw against playing. And he threw out. Very
him near
- La-ai-ūx tce-niñ-kûte-ne-en me-dim-mil kin-diñ nōn-de-mil 8
really the throw used to be the stake its foot fell.
- hai-ya-hit-djit-ûñ hai-ya kim-miL-na-tûl-teū-wōl-ne-en tce-xōL-
And then there Wildeat used to be he caught.
- kit La-ai-ūx xon-niñ-ne-en Le-ye-teū-wiñ-yeūw hai-ya xa-ya- 10
Really his face used to be he jammed in. There he sits
- wes-a hai-ya-hit-djit-ûñ tce-niñ-kûte-ei hai-yaL-ûñ kī-ye
that way. And then he threw it over. And again
- na-kyū-wiñ-a mite-tewan-tûL-tan xō-lûñ xō-teiñ teis-loi hai- 12
they played. Fox he saw against played.
him
- ya-hit-djit-ûñ kī-ye xō-wûñ xa-wiñ-kûte hai-ya-hit-djit-ûñ
And again from him he threw. And
- tce-xōL-kit La-ai-ūx xō-niñ tce-niL-tik xa mûk-ka ā-nū-wes-te 14
he caught him. Really his face he pinched That after- he looked.
out. way ward
- kī-ye ya-wiñ-kûte tce-niñ-kûte-ei hai-yaL-ûñ kī-ye na-kyū-
Again he threw. He threw over And again they
the line. started
- wiñ-a nin-mū-win-na-kis-ten* xō-lûñ xō-teiñ teis-loi hai-ûñ 16
a game. Earthquake he saw against played. And
him
- La-ai-ūx nin-ne-en na-dit-tē-yai hai-ye-he mit-tis da-tcit-teL-
really ground used opened up. Anyhow over he jumped,
to be

* "World around he lies." See xlvihi.

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

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

hai-ya nōn-dik

Here is the end.

* Ironical.

TRANSLATION.

XaxōwilwaL.—*Dug-from-the-ground.*

An old woman was living with her granddaughter, a virgin, at Kinteūwhwikût. 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 Tceindīqōtdiñ and began digging. She thought, "I am going to take out one with a double stock." When she had dug it out she heard a baby cry. She ran back to the river, and when she got there she heard someone crying "mother" after her. She jumped into the boat and pushed it across. When she got across, the baby had tumbled down to the other shore. She ran up to the house and there she heard it crying on that side. She ran into the house, then she heard it crying back of the house. At once she sat down and then she heard it tumble on the roof of the house. The baby tumbled through the smoke-hole and then rolled about on the floor. The old woman jumped up and put it in a baby basket. The young woman sat with her back to the fire and never looked at the child.

The old woman took care of the baby alone. After a time it commenced to sit up and finally to walk. When he was big enough to shoot, the old woman made a bow and he began to kill birds. Afterward he killed all kinds of game; and, because his mother never looked at him, he gave whatever he killed to his grandmother. Finally he became a man. The young woman had been in the habit of going out at dawn and not returning until dark. She brought back with her acorns as long as her finger. One time the young man thought "I am going to watch and see where she goes." The young woman had always said to herself, "If he will bring acorns from the place I bring them, and if he will kill a white deer, I will call him my son."

Early one morning the son saw his mother come out of the house and start up the ridge. He followed her and saw her go along until she came to a dry tree. She climbed this and it grew with her to the sky. The young man then returned saying, "Tomorrow I am going up there." The woman came home at night with the usual load of long acorns.

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

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

After a time he said, "I am going visiting." "All right," said the grandmother, and then she made for him a bow and arrows of blue-stone, and a shinny stick and sweat-house wood of the same material. These he took and concealed by putting them under the muscles of his forearm. He dressed himself for the journey and set out. He went to the home of the immortals at the edge of the world toward the east. When he got down to the shore on this side they saw him. One of them took out the canoe of red obsidian and stretched it until it was the proper size. He launched it and came across for him. When he had landed, the young man placed his hand on the bow and as he

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

* See *Life and Culture of Hupa*, p. 61.

† The meat of dentalia is believed to be the food of the *Kixûnai*.

‡ The feats which follow must be done the one who would marry the daughters.

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

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

The Hupa man went home to his grandmother at Kintcūw-hwikût. 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.

Xonteūwditecetc.*—*Rough-nose*.†

- | | | | | | |
|----|----------------------|-----------------|----------------|-------------------|---------------------------|
| | Xon-teūw-dite-tecete | teit-deL-tse | xoi-kil | hiL | a-xōL-teit- |
| | His-nose-rough | lived | his | both. | He said |
| | | | younger | | |
| | | | brother | | |
| 2 | den-ne | dō-de-dit-tūw | tee-xō-ma-din | La-xō-win-te | xa-a-xōL- |
| | to him, | "One must never | short ribs." | Always | he was |
| | | put in the fire | | | |
| | tein-ne | hai-ya-miL | a-teon-des-ne | da-xwed-hit | a-hwiL-tein-ne |
| | telling | And | he thought, | "Why | does he always |
| | him that. | | | | tell me that. |
| 4 | ke | de-dūw-tūn | hai-ya-miL | de-dū-win-tan | hai-ya-miL ya-xōL- |
| | Let | me put them | And | he put them in. | And it carried |
| | | in the fire." | | | |
| | ten-ne | hai-ya-miL | na-in-dī-yai | wil-weL | miL dō-ūn-kya tee- |
| | him off. | And | he came home | at night | then he saw he |
| 6 | xō-len-ne | hai-yaL | a-teon-des-ne | kût | xō-lan-de-dū-win-tan |
| | was gone. | And | he thought, | | "He has put in the fire |
| | tee-xō-ma-din | hai-ya-miL | teū-win-tewū | e-il-wil | teit-tewe- ^ū x |
| | short ribs." | And | he cried. | Every | he cried. |
| | | | | day | |
| 8 | Lō-ka | kût | ya-a-a | xoi-ye | na-da-a |
| | The | on | he sat. | Near | stood |
| | prairie | | him | his cane. | And |
| | ge-ye-xōl-hwin | da-tee-e-xūs | tits | kût | hai-ya-miL a-xōL-teit- |
| | Meadow lark | used to light | cane on. | And | he |
| 10 | den-ne | xoi-kil | da-dū-wil-ten" | min-nē-djō-xō-miL | a-teon-des-ne |
| | said, | "His | has been | After a time | he thought, |
| | | brother | carried off." | | |
| | is-dō | da-xōk | a-wil-la | iūw-kit | xō-se-seL-win-te |
| | "I | some- | would | so I | I will kill him." |
| | wish | thing | happen | could | And pitch |
| | | | catch him. | | |
| 12 | ke-wiL-tan | tits | mil-lai | hai-ya-hit-djit | yiS-xūn-hit |
| | 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 Miskût about 1868, where she lived most of the time until her marriage. Her mother was a Yurok who was married to a Hupa.

†A wood rasp is called by the Hupa tsel-tee dite-tecete, "iron rough."

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

- kyū-win-dil-le-tsū de-nōw-kût-teiñ hai-ya-miL a-ya-den-ne dūn-
they heard it ring against the sky. And he said to "Who
them,
- 2 dañ tin teis-tewin-te hai-ya-miL xon-teL-tau a-den-ne hwe
road will make?" And Coyote said, "I
seL-tewin-te hai-yaL kût teit-tes-yai hai-ya-miL xōt-da-na-
will make it." And he started. And he fell
- 4 wit-xûts hai-ya-hit-djit-ûñ qō-qōt teit-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-xûs-iL yeū
leaned. And Coyote said, "He is falling." Way
- 6 yī-dūk na-iL-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 ûñ-kya me-niL-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-diñ hai-ya-hit-djit-ûñ kût sa-win-den xon-teūw-dite-teete
travel." And then they travelled. Rough-nose
teit-teL-ten me-xon-tau-xō-len* a-dit-ta teū-wiL-ten hai-yaL
took along Woodrat. In his he put him. And
sack
- 10 a-den-ne dik-gyûñ de-sōL-tse-te hwe na-tse nei-ya-te hai
he said, "Here you will stay. I ahead will go to the
xon-diñ hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-tewiñ
fire And then old woman he made A widow,
place." himself.
- 12 tits kit-teL-tits hai xon-diñ tein-niñ-yai hai-yaL a-den-ne
cane he walked The fire place he came to. And he said,
with.
xoñ eñ kyûñ-xōw-tū hai-yaL a-xōL-teit-den-ne niñ tsañ
"Fire it is I am begging." And she said to him, "You might
be
- 14 xon-teūw-dite-teete hai-yaL dī-ye teit-den-ne hai gyān
Rough-nose." And "Yes," he said. "That is the
one
dik-gyûñ tein-niñ-ya-te hai-yaL teit-teL-dauw xō-la me
here will come."† And she ran up her in
hand
- 16 na-da-ai nes-kiñ min-dai hit-djit ya-na-kis-dim-mil-lei hai-yaL
sticking a Douglas outside. Then she smashed it. And
up spruce

* "He has a house."

† Ironical.

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

*The mice had gnawed holes through the canoes as well as chewed off the bowstrings.

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

teL-ten.
took home
with him.

hai-ya nōn-dik.
Here is the end.

TRANSLATION.

Xontcūwditcete.—*Rough-nose.*

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

Then Rough-nose called the people together:—Spider and Coyote to make rope, Mouse to chew off the bowstrings, Frog to put out the fires, Louse to tie together the enemy by their hair as they slept, Caterpillar to make the trail. Coyote and Spider commenced to make the rope. Coyote soon had a storage basket

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

When they reached the world above he said to the others, "You wait here, I will go along to the place where the fire is." He changed himself into an old woman and walked with a widow's cane. He came up to the place and said, "I am only asking that I may warm myself by your fire." "You might be Rough-nose," said the old woman who was tending the fire. "Oh, yes, that fellow is likely to come here," said Rough-nose. Then the old woman ran up with a spruce tree in her hand, smashed it to pieces, and threw it on the fire. She commenced poking the bag in which the boy was hanging over the fire. "Tso, tso," he cried. "You had better roast the short ribs," she said. Rough-nose waited until he heard them eating in the house, then he caught the old woman and held her in the fire until she was dead. He stripped her clothes off and dressed himself in them. He went up to the sack and felt of his brother, who said, "Is that you Rough-nose?" "Speak softly," said Rough-nose, and then he took the boy out and put the wood-rat in his place. Then someone put his head out of the door of the house and said, "Come and eat." Rough-nose putting only his head in, said, "Just throw something out here for me." When he had eaten he went to the sack and began punching it. "Tso, tso," it cried. "You better roast the short ribs," said Rough-nose.

When the people had gone to bed, Rough-nose and his companions made an attack on them. All was confusion. It was dark. The fires had been put out. Some of them cried out, "My hair hurts." Others were saying, "A mouse has chewed up my bowstring." Others ran after the attacking party. When they jumped into their canoes to give chase they filled with water and sank. The mice had gnawed holes in them. Then Rough-nose, carrying his brother, went safely home.

IV.

Yīnūkatsisdai.*—*He-lives-South.*

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

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

* A village below Orleans.

† Compare p. 137, l. 17.

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

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

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

TRANSLATION.

Yīnûkatsisdai.—*He-lives-South.*

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

At a village below Orleans there lived another maiden, who noticed that her neighbor did not go out as she had been in the habit of doing and suspected there must be some cause for it. One day when the foster mother was gone after wood this girl came and sat down by the house to watch. Soon she saw a straw fall and stick up in the ground like an arrow. Watching carefully she saw another one come out of the smoke-hole. Running up on the roof of the house she looked in. She was surprised to see a boy inside. She opened the door, picked him up, and ran away with him. When she got back to her own house she took a little canoe out of the house, put water in it, and stretched it until it became a full-sized canoe. She also took from the house a small storage basket which contained her treasures. Placing the boy in the stern of the boat she started down the river. They went on down past Weitchpec until they came to the mouth of the Klamath.

When the foster mother came back she saw that the door was not just as she had left it. She went in and found the boy was gone. She looked for him everywhere but could not even find his tracks. She searched for him in the neighboring mountains in vain. "Somebody has taken him away from me," she thought. Taking her stone pestle with her she climbed the mountain on the south side of the river. From its top she saw with surprise a boat going along on the ocean toward the south. "I am going to kill him," she thought, and threw the pestle at him with all her might. The girl had taken a head-dress from the storage basket and put it on the boy. The pestle just hit the end of this and knocked the feathers off. These feathers flew away as gulls and other sea-birds. The pestle stuck up in the water and stands there yet. They went on to the end of the world at the south where they are still living.

V.

Naxkekōsnadūwūl.*—Two-neck.

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

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

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

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

* A plural.

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

- nō-nau-tse-tciñ hai-yaL-ûñ yū-diñ-hit xon-teL-tau tee-niñ-yai
toward the doorway. And finally Coyote went out.
- 2 xō min-dai-ûk teit-te-te-en dûñ-hwe-e ûñ-kya dō-na-wa hai-
In outside he looked Nobody he saw going about.
vain around.
- yaL-ûñ teit-teñ-en dje-na-tciñ ye-ū ûñ-kya kik-kin-ne kai-
And he looked up. In the he saw a dead tree. Along
distance
- 4 yī-dûk ke-wel-le min-ne-lōts hai-yaL-ûñ mil-lai xa-kis-wen
up was carrying Owl. And on top he had
carried it
- hit-djit hai-ya kiL-La-xûn kyū-wil-medj xō-tciñ ya-auw-hwei
then there venison he boiled. Toward he held it out
him
- 6 miL a-ya-xōL-teit-den-ne* djō xon-teL-tau ded kiñ-yûñ xon-
then they said, "Take it, Coyote, this eat,
- teL-tau hai-yaL xon-teL-tau xō a-den-ne na-na-diL yū-diñ-
Coyote." And Coyote in vain said, "Come Finally
down."
- 8 hit xō ya-xoñ-its dō-he-ya-xō-tcin-te-e-a-xûs xō hai kik-
in vain he shot. It did not to them reach. In that dry
vain
- kin-ne mik-kin-diñ Le-na-il-lūw dō-he-te-il-lit hai-yaL min-ne-
tree its base he tried to It would not And Owls
set on fire. burn.
- 10 lōts a-ya-den-ne djō ded xon-teL-tau kiñ-yûñ Lax-ya-xon-
said, "Take this, Coyote, eat it." They fooled
- nō-au yū-diñ-hit-ûñ xon-teL-tau a-den-ne min-ne-lōts La-xō-
him. Finally Coyote said, "Owls just that
- 12 kya na-dil-le-ne tea-da-kûñ dō-ne-hwōñ-^âx a-hwō-la hai-yaL-ûñ
way you may Too badly you have And
become. treated me."
- kût min-ne-lōts na-ya-is-dil-le-nei de-dit-de xon-teL-tau La
Owls they became. The truth Coyote one
was
- 14 me-nûn-dī-yai na-waux hai a-tcon-des-ne La eñ xwel-weL
year stayed that he thought one night he had
stayed.
- win-ted eñ dō-na-ya-xōL-tsit.
Therefore they did not know him.

hai-ya nōn-dik
Here is the end.

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

TRANSLATION.

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.

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

- ya-deL-tse Lit-tcūw-diñ tak-kûn iL-de hai-ya xō-ta xōtc
They were Sand-place three sisters. Their father very
living
- tsis-dī-yan hai-yaL-ûñ min-nē-djō-xō-miL nan-deL hai-yaL-ûñ 2
was old. And after a time it snowed and then
- xō-wiñ-kûts hai-yaL-ûñ a-ya-den-ne yō kyū-wiñ-xoi-yan min-
it was cold. And they said, "The old man in
- ta-yī-dûk xoñ meū tcin-nō-te hai-yaL-ûñ Lū-wûn-niñ a-den-ne 4
the hall fire beside he might And one said,
lie."
- dau kyō-dil-len hai-yaL-ûñ hai na-nin a-ya-den-ne xō-tciñ
"No, he might be And the second said, "For him
cold."
- dōñ Le-nai-yûn-dil-la-te† hai-yaL-ûñ kût xa a-den-ne hai-yaL- 6
we will keep a fire And "All right," she said. And
burning."
- ûñ kût min-ta-yī-dûk nō-ya-xon-niL-ten hai-yaL-ûñ ya-nes-tete
in the hall they left him. And they went to
bed.
- hai-yaL-ûñ xū-Le-dûñ Lū-wûñ tce-niñ-yai sai-kit-diñ-ûñ-kya 8
And in the one of went out. She was surprised
morning them to see
- tsel-liñ tce-in-diL-^ûx hai-yaL-ûñ ye-na-wil-Lat xon-ta me-tciñ
blood outside the door. And she ran in the house inside.
- hai-yaL-ûñ a-den-ne mit-dai-ûk tsel-liñ hwa-ne hai-yaL-ûñ 10
And she said, "Outside blood nothing And
but."
- in-na-xōs-an min-ta-yī-dûk ye-xoñ-ûñ-hit ûñ-kya dō-tce-xō-
they jumped up, hall when they ran in. They he was
saw
- le-nei hai-yaL-ûñ ya-win-tewū hai-yaL-ûñ hai tciñ-kya-ō-we 12
gone. And they cried. And the largest
- a-den-ne dō-wit-tewū-we-he hai-yaL-ûñ xōt-dete aL-tcit-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-nûn-dil-la-te, is more frequent.

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

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

ya-kiñ-en Lū-wûñ hai xō-ta-ne-en ya-na-wiñ-en na-ya-wit-dil
 carried it One of the father used carried. They went along.
 away. them to be

2 hai-yaL tō-diñ tce-na-nin-deL yī-man na-na-ya-nin-deL xon-
 And to the they came down. The other they arrived.
 side

ta-diñ na-ya-in-deL hai-ya-hit-djit-ûñ yis-xûñ-hit xōte hai-
 House they came back And then next morning good their
 to.

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

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

hai-ya nōn-dik
 Here is the end.

TRANSLATION.

Litcūwdiñ yadeltse.—*At Sand-place They Lived.*

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

Telling the youngest to stay at home the two older sisters followed the tracks to the river. On the other side of the river they found tracks where someone had gone toward the east. After a time they heard someone pounding. "Come, hurry up, he is close by," said one of them. As they were going along they saw smoke down by the creek. They found a fire burning there at the butt of a spruce. It was plain

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

VII.

Xonsadiñ Kûnteūwiltewil.*—*Xonsadiñ Young Man.*

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

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

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

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

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

- hai ûn-na-man dō-ne-hel-weL-te dau teit-den-ne dō-xō-liñ-
 "That notwith- you may stay." "No," he said, "I will not
 standing
- 2 hwiL-wil La-ai-ūx na-dō-weL-din-tse hwe hwō-mal-yō da-xō-
 stay over Really I am becoming my friend he
 night. lonesome for
- a-dī-yau hai-ya-miL kût na-tes-deL yeū yi-dûk xoi-na-
 died." And they started Way up they
 back.
- 4 yal-weL wil-weL-miL a-den-ne ke na-na-hwa ke niñ na-
 camped. After night he said, "Let me go back; come, you go
 nûñ-ya hai-yaL a-den-ne ne-iūw-git-tse hai-yaL hai-ye-he kût
 back." And he said, "I feel afraid." And any how
- 6 xō-teiñ nō-na-nil-lai djō-kin-ne da-din-La dō-xōL-din-nū-wiL-a
 on him he put it. "Go ahead, run." He did not know how.
 hai-yaL a-xōL-teit-den-ne deûk dōñ ûl-le-ne hai-yaL xa-a-
 And he told him, "This do it." And that
 way
- 8 teil-lau hai-ya-hit-djit-ûñ kût teit-tes-yai hai-yaL tsē-diñ
 way he And then he started. And grave
 showed him. place
- xon-niñ xa-wes-a hai-yaL dje-wiL-kil hai tsē na-dil-tcwûñ
 his face he peeped And he tore away the fence. Eating
 out.
- 10 xon-ta me tsū hai-yaL dûn-Lûn-hwō hwa-ne na-na-wiñ-an miL
 house in he And a few things only he had when
 heard. taken down
- teū-wil-daL-tsū hai-ya-miL da-teit-dū-win-Lat is-dō nō-na-xon-
 he heard him And he started to run. Nearly he caught
 coming.
- 12 niL-tin-ne-en hai-ya-miL min-na-na-wil-lūw mit-de-na-kil-lai
 up with him. And he thought about it. He touched it.
- hai-ya-miL La-ai-ūx ya-wûñ-xûts-sil-len na-in-dī-ya-yei hai
 And really he nearly flew. He got back where
- 14 Lū-wûñ tsis-da-diñ hai-ya-miL a-den-ne teū-hwiL-kin-ne-en
 the other was And he said, he nearly caught me.
 one sitting.
- hai-ya-miL xoñ mit-diL-wa a-dit-teiñ nō-nil-lai hai-ya-hit-djit
 And he in turn on himself put it. And then
- 16 xe-e-na-wil-Lat hai-yaL xa-dit-dûñ na-il-diL-Lat a-tiñ-xō-ûñ-te
 he ran back up. And soon he came Everything
 running back.
- na-na-wiñ-ûñ-xō-lan hai-ya-miL yis-xûñ-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-teū-wil-tewil na-nin-ne
 And said the Xonsadiñ young man, "Both of us
 ne-hē-te miL xon-ta na-wit-dil-liL-te hai-yaL na-in-deL-ei.
 we will With houses we will visit." And they got back.
 own it. it

hai-ya nōn-dik
 Here the end.

TRANSLATION.

Xonsadiñ Kûntcūwiltewil.—*Xonsadiñ Young Man.*

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

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

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

* Probably it was a wolf skin.

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

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

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

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

VIII.

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

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

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

† The name of a creek.

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

- hai-yaL-ûñ La wil-weL tai-kyūw ye-teū-win-deL hai kit-dōñ-
 And one evening sweathouse went in those kitdōñ-
 xoi* hai-ya-hit-djit-ûñ ya-xōs-qōt tai-kyūw me-tein hai-ya- 2
 xoi. And then they stuck sweathouse inside. And
 them
- hit-djit-ûñ xō-teiñ ya-xûn-neūw dau kī-ye xō-teiñ na-ya-
 then to them they spoke. No Again to them they
 reply.
- xûn-neūw dau da-xûn-hwō-dûn-xōw xō-de-wiñ-eL hai-ya-hit- 4
 spoke. No Long before they were dead. And
 reply.
- djit-ûñ xō-licte xûL wûn-na-is-deL tsel-ne-wan hwa-na ya-ya-
 then quickly loads they made ready. Red obsidian only they
- kiñ-en da-na-xō-dū-wiñ-an hai-ta xoi-na-yal-wil-lil hai da- 6
 brought They ran back. Those they camped along where
 away. places
- xûñ-hwō xoi-yal-wil-lil-ta hai-ta tsel-ne-wan xa-na-ya-wit-
 before they had camped. Those red obsidian they dug up
 places
- tewal yū-din-ne-miL-ûñ na-in-deL ye-na-wit-ya-hit ya-wiñ-eL 8
 along. Finally they got When she went in they were
 back. sitting there.
- xe-e-ya-xō-wit-meL† hai-yaL hwûn-tewiñ miL Lū-wiñ-ten
 They had thrown away And "My mother," with she addressed
 part of themselves. her.
- hai-yaL-ûñ a-den-ne hai doi-kyū-wil-le ī a-den-ne dûn-da-ûñ 10
 And said that old woman, "Eh," she "who was
 said, that
- nit-tewiñ-⁰x a-hwiL-teit-den-ne hwe-eñ dōñ dûn-Lûñ-hwō-diñ
 ill spoke to me? I was that several
- me-nûn-dī-ya hai hwû-wûñ ke-wū-teō-xōL-ten hai-yaL a-xōL- 12
 years ago. That from me somebody hid." And she said
 one
- teit-den-ne hwe dōñ nauw-dī-yai hai-yaL-ûñ xō-wa-iL-da
 to her, "I have got back." And she handed her
- mitc-dje-ē-din hai-yaL-ûñ kût teōn-tewit hai-ya-hit-djit-ûñ 14
 the child. And she took it. And then
- teō-xō-wil-lik a-tiñ hai da-xwed-dûk na-is-deL hai-yaL-ûñ
 she began to every- how they had Then
 tell them thing travelled.

*Kitdōñxoi is a name given to those who have evil power. See, Life and Culture of the Hupa, p. 64. The Indians of this region were thought to be expert kitdōñxoi.

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

e-il-wil-miL min-ta-kai din-dai mite-tewō* de-in-ne hai kī-la-
 when it was in the flint its grandmother he used that boy.
 night woodroom to imitate

2 xûte dō-he kyū-wiñ-ya-in-yan-ka a-nū-wes-te xōñ mik-kya-
 Did not human-like appear. Fire away

teiñ din-nūñ hwa-ne ya-a-a xō mal-yeōx-a-ya-il-lū yū-din-
 from facing always he used In they tried to take
 to sit. vain care of him.

4 nē-miL-ûñ xōtc kī-la-xûtc-kyō sil-len-nei hai-yaL-ûñ me-ya-
 Finally quite boy large he became. And they did

dzes-la me-la-ta min-nē-djō-xō-miL tin nan-deL-ei min-nē-
 not like some of After a time trail they went For a
 him them. back.

6 djō-xō-miL na-na-in-dil xō-is-dai ya-sil-len miL min-nē-djō-
 while they came back. Men they had then after a
 become

xō-miL dō na-ya-nin-deL.
 time they did not
 come back.

hai-ya nōn-dik
 Here is the end.

TRANSLATION.

Dacwindiñ Xonaïswē.—*Gooseberry-place Brush Dance.*

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

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

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

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

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

They camped each night at the places they had camped before. They dug up the red obsidians at these places. When they got to their home one of them went into her mother's house. The family were sitting about the fire. They had their hair cut in mourning for the lost daughter. "Mother," she said. "Eh," said the old woman, "who spoke to me in a forbidden manner? I had a daughter some years ago. They hid her away from me." "I am that daughter," the young woman said, "I have got back." She passed her child to her mother who took it. She told her people all that had happened to her since her disappearance.

The boy used to imitate the call of flint's grandmother (a bird) in the wood-room at night. He did not act like a human being and always sat with his back to the fire. They took care of him the best they could. He grew to be quite a large boy. Some of the people did not like him. After a time the two boys went away. For a while they used to come back occasionally. When they became men they ceased coming back.

IX.

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

mī-me-da-kût	kyū-win-tsit	hai	tsûm-mes-Lōn	hai-yaL	mitc-	
At Mimedakût	was pounding	that	woman.	And	the	
	acorns					
dje-ē-din	xon-nat	naL-qōl	hai-ya-miL	xoi-na-se-il-de-qōl	xe-	2
baby	around her	was	And	on her it kept	She	
		creeping.		crawling.		
e-na-iL-kis	na-diñ	xe-e-na-iL-kis	hai-ya-miL	tsim-ma-xō-win-		
kept pushing	Twice	she pushed it	And	the noise stopped.		
it away.		away.				
sen	hai-yaL	na-kyū-win-tsit	hai-ya-miL	na-teñ-en	a-dū-win-na	4
	And	she pounded	And	she looked	behind herself.	
		again.				
dō-xō-le-ne	hai	mitc-dje-ē-din	hai-ya-miL	tce-in-Lat	xon-ta	
Was gone	that	baby.	Then	she ran out.	House	
min-na	na-is-diL-Lat	hai-yaL	na-is-its	xō dō-xō-le-ne	hai-yaL	6
around	she ran.	And	different	in	He was gone.	
			places	vain.		
			she ran			
wil-weL	na-in-dī-yai	hai	xō-is-dai	hai-yaL	a-den-ne	hwe-eñ
at evening	came home	the	man.	And	she said,	"I,
hwū-wûn	nō-xōs-le-e	mitc-dje-ē-din	hai-yaL	yōn	nō-niL-kas	8
from me	is lost	the baby."	And	back of	he threw	
				fire		
hai	kiL-La-xûn	hai	kin-niñ-in-ne-en	a-dit-diL-wa	tce-na-in-	
that	deer	which	he had brought.	He turned	He went	
				back.		
dī-ya-yei	yis-xan-nei	na-iL-its- ^{ax}	hai	xon-ta	mik-kin-diñ	10
out.	Until morning	he ran	The	house	at its base	
		around.				
hit-djit	na-iL-tsan	hai-ya	ûñ-kyā	tce-il-qōl-e-xō-lan	hai-ya-miL	
then	he found signs.	There	he saw	it had crawled out.	And then	
teit-teL-xa	teit-te-il-qōl-le-xō-lan	min-nē-djō-xō-miL	nō-dū-win-			12
he tracked it.	It had crawled along	After a while	it had made a			
	he saw.					
taL-xō-lan	teit-tes-ya-ye-xō-lan	tcil-tsan	hai	xwel-weL-xō-		
track he saw.	He was walking	He found	the	he had camped		
	along he saw.					

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

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

Allegro (♩ = 132)

ûn na a ûn na ûn na we e ûn na a ûn na

ûn na a ûn na ûn na we e ûn na a ûn na

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

TRANSLATION.

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

A woman was pounding acorns at Mimedakût. 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 Kixûnai.

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

X.

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

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

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

- hai-yaL wûn̄ tcit-tes-yai hai-yaL na-te-lōs hai xea-kai
 And from it she went. And she dragged the baby-
 back basket
- 2 min-niñ-kût-miL yū-din-ne-miL xa-na-is-lōs ye-na-wil-lōs xon-
 by its bail. Finally she dragged She dragged
 it up. it in.
- ta hai-ya-miL wil-weL-miL tcin-nes-tete a-den-ne hai tea-
 And when it was night they lay down. She said, that
- 4 xûte is-dō yis-xûn-de tcin-dis-sit-hit te me-sit-dit-tete hai-yaL
 girl, "I wish in the when we blanket in we would and
 morning wake up be lying,
 is-dō nō-niñ-diñ sil-la hai kyū-wit-dī-yûn-te yis-xûn-hit
 I wish by our heads would that we shall eat." In the
 be lying morning
- 6 tee-ya-in-sit-hit te me ûn̄-kya sis-tete hai-ya-miL ya-xon-
 when they blanket in they saw they were and ahead of
 woke up lying,
 nin-diñ ya-sûx-xûn kyū-wī-yûl hai-ya-miL hai-ya kyū-win-
 them lay food. And then they
- 8 yan La-xō xa-a-ya-tiñ-win-te min-nē-djō-xō-miL kût tcū-wiñ-
 ate. Always they did that. After a time got
 kya-ō hai kī-la-xûte min-nē-djō-xō-miL a-den-ne is-dō
 big that boy. After a time she said, "I wish,
- 10 h̄wik-kil na-ke-dil-yai yis-xûn-de tcin-dis-sit-hit nō-nin-diñ
 my brother, a string of to-morrow when we wake up at our heads
 dentalia morning
 sil-la yis-xûn-hit ya-xon-nin-diñ ya-sil-la La-xō-win-te xa-a-
 would In the at their heads they lay. Always they
 lie." morning
- 12 ya-ne hai-ya-miL hai mûk-ka e-il-lū min-nē-djō-xō-miL kût
 said that and it after- happened. After a time
 wards
 na-is-ya hai kī-la-xûte hai-ya-miL a-den-ne h̄wik-kil is-dō
 he began that boy. And she said, "My I wish
 to walk brother,
- 14 yis-xûn-de tcin-dis-sit-hit nō-nin-diñ tsiL-tiñ sil-la hai-yaL
 to-morrow when we wake up at our heads a bow would And
 lie.
 kût sil-la hai-yaL kyū-win-nai-da tcit-te-in-dil kī-yats tcis-se-
 it lay And to hunt they travelled. Birds he
 there.
- 16 il-we min-nē-djō-xō-miL kût xō-is-dai tsis-len hai-ya-miL
 killed. After a time a man he became. And
 kiL-La-xûn tcis-se-teL-wen hai-yaL hai tsûm-mes-Lōn tsis-len
 deer he killed. And woman she
 became.

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

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

TRANSLATION.

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

A young woman, a virgin, who lived at Kintcūwhwikût 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 Kûntcûwiltewil, "Rifle in young man." He lives in the rifle below the Miskût ford and has a love song which the Hupa men sing to win the hearts of the maidens.

XI.

*The Cause of the Lunar Eclipse.**

- min-Lûñ eñ xō-ût yī-tsin kûñ nañ min-Lûñ xō-ût ya-
 Ten there his west. Too there ten his where
 are wives are wives
- nauw-diñ tcit-te-in-nauw hai xû-Le tcit-te-in-nauw hai eñ 2
 he goes up. He always goes. That in the he always goes. That is
 one night the
 one
- hai yeū yī-tsin te tce-in-nauw-diñ wûn-na-ai-ya hai kiL-La-
 who way west in where he comes he hunts the deer.
 off the out
 water
- xûn tō kût-teiñ kiL-La-xûn hai-ya wûn-na-ai-ya hai a-den-ne 4
 Water on deer there he always Those he calls
 hunts. saying
- wū! wū! wū! hai-ûñ min-Lûñ tcis-se-iL-we na-diñ min-Lûñ
 "wū wū wū." Then ten he always Again ten
 kills.
- tcis-se-iL-we hai-ûñ min-Lûñ ya-a-wūw hai-ûñ ya-nauw-diñ 6
 he always kills. Then ten he always Then the going up
 takes on place
 his back.
- tcin-ne-iū-wūw-hwei hai xō-xon-tau-diñ hai-ûñ La-ōx da-de-
 he always brings his house place. Then plenty stand
 them to of them
- il-ya hai xō-liñ-ke hai xōL-tsai-tau hai Lūw hai-ûñ wa-im- 8
 around his pets, the lions, the rattle- Then he always
 snakes. distributes
- mil ye-i-yan hai La dō-yī-da-le hai-ya-miL-ûñ xō-kût da-xō-
 them. They The one never And on him they
 eat them. apiece satisfies
 them.
- ō-auw yai-xoi-i-yan mit-tis hai-ûñ ye-xō-ne-iL-ye hai-ûñ 10
 jump. They always besides. Then they always eat Then
 eat him him up.
- tse-liñ hwa-ne noi-xwe-iL-Lū hai-ûñ hai me-tsis-yen xō-xûñ-
 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-miL
 used helps him. That frog always And
 to be clubs them.
- 2 dō-yūx-xō-il-lan hai-ya tse-liñ hwa-ne yī-tsin tce-in-nauw
 they always quit. There blood only in the he always comes
 west
- hwei hai-ya-miL-ûñ nū-hwōñ na-yai-xoi-iL-tewe na-yai-xoi-iL-
 out. And good they make him. They brush
- 4 tcwō-ig hai-ya-miL na-ne-iūw-hwōñ hai-ya-miL ya-nauw-diñ
 him And he gets well. And to the going
 together. up place
- na-ne-it-dauw-hwei hai-ya-miL hai-ya kī-ye hai-yûk a-nai-xoi-
 he always goes back. And there again that way they do
- 6 il-lū nū-hwōñ nai-xoi-iL-tewe-ei dō-iL-wût hai-yûk ai-xōL-en
 with Good they make him. Not all the that way they do
 him. time with him.
- dō-yūx-xo-il-lûñ dō-yī-da-il-le hit-djit-ûñ hai-yûk ai-xoi-il-le
 They quit him. They do not then that way they do
 get enough with him.

TRANSLATION.

The Cause of the Lunar Eclipse.

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

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

XII.

*Origin of Fire.**

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

TRANSLATION.

Origin of Fire.

It was the Old-man-across-the-ocean. He picked up stones and struck them together. Nothing hapened. Then he picked up a willow root and whittled it down to the dry part. He bored holes in it and then setting 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.

den	hai-yaL-ûñ	múk-ka-na-dū-wûl-a-diñ	kai	tce-te-deL-ei	
went.	And	mouth of the Klamath	along	they came out.	
hai-na-mit-La-diñ	tak-a-diñ	xōw	diñ-kit-diñ	ye-xōw	me-nûn- 2
After that time	three	about	four	or about	years
dī-yai	miL	a-ya-den-ne	ta-des-la	me-dil	mū-wûñ
after	they said,	"Has come	a boat	ocean	good place."*
diñ	hai-yaL-ûñ	xoi-iL-kai-yī-de	miL	xō-wil-Lat	kyū-wiñ-ya- 4
Then	Bald Hills	from	ran	a man.	
in-yan	hai-yaL-ûñ	a-den-ne	dī-hwō	tin-diL	hai-yaL-ûñ
And	he said,	"Some-	is	And	Bird's
		thing	coming."		
nōn-diL-diñ	xoi-teL-weL	hai-yaL-ûñ	dik-gyûñ	xō-tcit-te-deL	6
resting place†	they camped.	And	here	they came.	
hai-yaL-ûñ	Lōk-yī-dit-til-le	ta	xō-wa-ya-tel-lai	Lit-tsō-wite	
And	otter-skins	they gave them	blue beads		
wûñ	hai-yaL-ûñ	hai-de	dūk-kai	yī-nûk	sa-win-den 8
for.	And	this way	along	south	they went.

TRANSLATION.

The Coming of White Men.

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

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

* Trinidad.

† French camp.

XIV.

*The Coming of White Men.**

- hai tcit-dûn tel-ate† mik-kya-teiñ tsī-yûn-tes-dil-deL
 The first time pack-train away from them we went.
 came
- 2 me-dil-diñ yī-dûk niL-ate hai-yaL xon-ta-teiñ na-kis-deL
 Medildiñ east they came. And houses among they came
 around.
- din-nūw mū-wit-wat-de yō-xai-xō-win-sen Lit-tsō-wite tcim-
 Manzanita its flour they all began to buy blue beads
- 4 miL‡ hai xoi-dje ya-til-te-ta miL-wa-ya-kin-dil-lai me-la eñ
 with. Those their were strong traded with them. Some it
 hearts was
- tsī-yûn-tes-dil-deL mite-dje-ē-din eñ dje-lō ye-teū-wim-meL
 we ran away from Babies it storage they put in.
 them. was basket
- 6 hai-ya-hit-djit yī-nûk-a tel-ate hai-ya yī-nûk-a-yī-man-teiñ
 And then south they went. There south across the river
 xoi-yal-weL hai-ya-miL xōte§ tcil-liñ‡ yō-xai-na-na-kis-deL
 they spent And real dogs to buy they came back.
 the night.
- 8 miL-teōL-walte tcim-miL‡ tcō-ya-te-xait hai-yaL yai-wiñ-yan
 Little axes with they began And they ate
 to buy. them.
- La hwa-ne yī-dē-yal-weL miL kût xûn yī-nûk tel-ate-ei
 One only they spent a then the up they went
 night river with pack-train.

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

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

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

§The word xōte is used to indicate that the Indian thing is meant before names which have been transferred to things introduced by white men.

TRANSLATION.

The Coming of White Men.

When they first came along with a pack-train we ran away and hid. They came up on to the flat east of Medildiñ and went around among the houses of the village. They began to buy Manzanita flour with small blue beads. Those with brave hearts traded with them. Some of us ran away from them. The babies were hid in the storage baskets. They went across the river south of Medildiñ and camped for the night. They came back the next day and traded hatchets for the native dogs which they ate. After remaining only one night they went up the river with their train.

RELATING TO DANCES AND FEASTS.

XV.

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

- kin-teūw-hwik-kût na-tel-dite-tewen kī-xûn-nai La xō-xai
Kinteūwhwikût grew Kixûnai. One his son.
- 2 na-tses xon-noñ-ai-diñ na-tel-dite-tewen La kût xōL-na-xûs-
Arrow along side of him grew one with him to fly.
- miñ hai-ya-miL a-diL-ya-kiL-qōtc xat me-it-tan hai na-tses
And he threw himself then he stuck to that arrow.
with it
- 4 hai-yaL-ûñ hai-yō nin-nis-an sil-lai kût a-diL-nō-ke-iL-qōw
Then those mountains standing to he used to throw
with himself.
- hai-yaL-ûñ tee-il-yō hai-yaL-ûñ hai-yō teūx-xai na-xō-de-il-en
And he liked it. And that young man watched him.
- 6 sai-kit-diñ ûñ-kya hai-yûk a-tcit-ya hai-yō na-tses ya-win-
He was to see the way he did. That arrow when he
surprised
- tûñ-hit ûñ-kya a-diL-ya-kiL-qōtc-hit ûñ-kya me-win-tan-ne
picked up he saw, when he threw himself he saw, he stuck to it.
with it
- 8 hai-yaL-ûñ a-tcon-des-ne hwe mit-diL-wa xa-auw-dī-ya-te
And he thought, "I in turn am going to
do what
- hai-yō a-ten hai-yaL-ûñ hwa na-nat-yai miL a-tcon-des-ne
that did." And sun had gone then he thought,
one down

*Told at Hupa, December 1901, by Senaxon, whose Hupa name is Takilkyū. He has for many years been the priest of the northern division of the Hupa. He has charge of the Spring Dance, the Jumping Dance, the Acorn Feast, and the Tcexōltewe rocks on the river bank above TakimiLdiñ. He shares the control of the White Deer-skin Dance with the priest of the southern division. Since the death of his only son in 1899, he has refused to assist in any of these ceremonials, which have been nearly discontinued in consequence.

- it-dō xō-licte nit-te-sil-lal-le hai-yaL kūt xō-kyū-wiñ-nān hai-yō
 "I quick you would go And he went to sleep that
 wish to sleep."
- tsis-dī-yan hai-yaL hai-yō na-tses ya-win-tan hit-djit hai-yō 2
 old man. And that arrow picked up. Then that
 one one
- wiL-dûñ a-tiñ-ûx a-teit-yau a-diL-ya-kiL-qōte hit-djit me-
 yesterday like he he did. He threw himself then he
 was doing with it,
- win-tan hai-yō teūx-xai a-ten hai-yaL-ûñ yō tse-tit-mil-a-kūt 4
 stuck That young did it. And there Tsetitmilakūt
 to it. man
- xōL-da-na-dū-wiñ-a-ei hai-ya teū-wiñ-yen hit-djit a-teon-
 with him it stuck up. There he stood. Then he
- des-ne hai-yûk kūt dai-dik-kya a-ten hai-yaL-ûñ kī-ye a-diL- 6
 thought, "This it must be he has And again he
 way been
 doing."
- ya-na-kiL-qōte yōt xō-wûñ-kūt na-na-dū-wiñ-a-ei dik-gyûñ
 threw with There Xōwûñkūt it stuck up. Here
 himself.
- xa-a-iL-in-te hai-de na-na-dū-wiñ-a-diñ teit-dil-ye-te hai- 8
 that will be Where it stuck up will be a dance.
 done.
- yaL-ûñ a-diL-ya-na-kiL-qōte hit-djit hai-yō tai-kyūw-diñ nō-
 Then he threw it with himself. Then that sweathouse
- na-wit-tan kūt da-na-na-dū-wiñ-a-ei hai tsel-ne-wan nō-na- 10
 door on it stuck up. That red obsidian door
- wit-tan wil-tewen kūt hai-ya-hit-djit-ûñ a-xōL-teit-den-ne
 was made of. And then he said to him,
- dik-gyûñ yī-nûk-a-yī-man e-nañ naL-tsis kiL-dik-kik-kyō yai- 12
 "Here south across is hanging woodpecker scalps
- kyū-wil-tats dō-ûñ ā-teō-le-xō-xō-len ye-lūw mûx-xûs-tan-diñ
 blanket of There is no way to get it. Watching along beside
 strips.
- hai-yō xō-wil-lik-te xas-lin-tau hai-yaL-ûñ a-teon-des-ne it-dō 14
 that will tell crane." And he thought, "I
 wish
- hai-ya nei-ya xa-te-he yī-hwiL-tsûn-te hai-yō min-nōñ-ai-diñ
 there I might go. What if he does see me that along side
- yañ-ai hai-yaL-ûñ kūt xû-Le-dûñ a-diL-ya-kiL-qōte kūt hai-ya 16
 sitting?" And in the morning he threw himself. There
- da-na-dū-wiñ-a-ei hai-yō tse-tit-mil-a-kūt hai ya-na-kiL-qōte
 it stood up that Tsetitmilakūt. That he threw
 it again.

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

dau	xōL-tcit-den-ne	hwe	kûn-nañ	kût	hwūw-te-te	dûn-Lûñ-
"No,"	he told him,	"I	am the		my blanket	Several
			one,		it will be."	
hwō-diñ	yis-xan	xō	me-lūw- ⁰ x			
	days	in	he watched it.			
		vain				
		kût	hai-yōx	hwa-ne	hai-ded	
		This way	only	this.		

TRANSLATION.

The Young Man Who Threw Himself with the Arrow.

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

Then the father told the son, "There across to the south is hanging a blanket made of rows of wookpecker heads. There is no way to get it for a crane watching near will give warning." "I wish I might go there. What if the crane sitting beside it does see me?" the boy thought. The next day the boy threw himself and came down on Tsetitmilakût. He threw himself again and came down on other mountains. From there he threw again and came down near the place where the blanket was hanging. He took it down. The crane did not see him. Still unseen by the crane he threw himself, carrying along the blanket. When he lit with the

arrow on a certain mountain he heard the crane cry out. From there he threw himself to Tsetitmilakût. Then he threw himself and came down at Kintcūwhwikût.

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

XVI.

*The Scabby Young Man.**

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

* Told at Hupa, December 1901, by McCann.

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

- teiñ xō-lūñ tce-niñ-ya tce-nin-deL-hit a-xōL-teit-den-ne xō-
 he must have arrived." When they got there she told him,
- tsin-ne-wan ye-in-tūL-ne hai me-dil tō-ne-wan* me-dil eñ 2
 "Carefully you must step that canoe. Black canoe it is
 in in obsidian
- hai ye-wit-kai-te hai-ūñ ūn-te na-wa hai kit-taL-tsit-xō-sin
 that will come." And many were who were soaking
 there there acorns.
- kōs-tan Lūk-kai Lax nō-nin-Lūk-ne-wan hai-ūñ xō-wūñ 4
 Hats white just dough put on the And at him
 ground like.
- Lō-xō-win-sen hai-yō a-in-te tēuk-qal tce-weL hai xō-teL-na-
 they laughed. That one how he he walked carrying his quiver.
 appeared
- we ūn-te-ye na-xō-wil-loi nai-yeū-xō-miL a-xōL-teit-den-ne 6
 How it his belt. From here and one said to him,
 looked there a long way
- hwō-wūn-dan nai-yeū-xō-miL kī-ye a-xōL-teit-den-ne hwō-
 "My son-in-law." From here and again one said to him, "My
 there a long way
- wūn-dan min-Lūñ-xō-miL a-xōL-teit-den-ne hwō-wūn-dan-ne 8
 son-in-law." Ten places from one said to him, "My son-in-law."
- hai-yaL-ūñ kūt xon-ta ye-teū-wiñ-yai hit-djit kūt ta-ya-kim-
 And house he went in, then they made
- meL hit-djit-ūñ min-Lūñ me xō-teiñ ye-teū-wiñ-xan hai 10
 soup. Then ten in to him she brought in, that
- sa-xauw hai-ūñ a-tiñ me tein-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-ūñ nō-kin-niñ-yan hit-djit tai-kyūw 12
 "he will be And when he finished, then sweathouse
 the one."
- ye-teū-wiñ-yai xōL-nō-kin-nil-lit hit-djit-ūñ 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-gyūñ 14
 he said to him, "No place it is there is sweathouse Here
 wood.
- nō-hōL yit-de-yī-dūk hwa-ne ūn-te tais-tsē xon-nin-sōte ān
 from us northeast only there is sweat- Mink said
 house wood. it.
- hai-yaL-ūñ kūt teit-tes-deL mūx-xa hai-ya tein-nin-deL hit- 16
 And they started after it. There they arrived.

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

- djit-ûñ teū-wiL-kil hai-yō kin-es-tan La-ai-ūx mûx-xa-tce-teiñ
Then he split with that Tan oak. Really to the root
his hands
- 2 nōn-dik-kil-lei hai-ya-hit-djit ya-na-is-kil hai-ya-hit-djit-ûñ
that far he split it. And then he split it up. And then
- min-Lûñ tsis-loi hit-djit kût na-tes-deL tewō-la wil-loi xoñ
ten bundles Then they went Five bundles him-
he tied. home. self
- 4 ya-wiñ-en yō kûñ tewō-la wil-loi ya-wiñ-en xon-nin-sōtc
he carried. That too, five bundles carried, Mink.
one
- xon-ta-diñ mū-wate hit-djit a-tiñ Le-na-is-loi hit-djit-ûñ
Village near then all he tied together. Then
- 6 xō-kût da-teū-wiñ-an hit-djit a-xōL-teit-den-ne xō-tsin-ne-wan
on him he placed it. Then he told him, "Carefully
nōn-auw-ne hai nim-meL-diñ hai-ya-hit-djit-ûñ kût xō-tel-lit
you must put the you bring place." Then he smoked
it down himself.
- 8 hit-djit-ûñ nō-nil-lit-hit tō-teiñ na-wim-me La-ai-ūx yeū yī-de
Then when he finished at the he swam. Really way down
sweating river
- xañ-xen-nei hai xoi-de-ai xwed-dik-kya-ûñ-te hai kit-taL-tsit-
he came up. His hair how it looked! Those soaking
- 10 xō-sin Lax noi-niL-kit-ne-wan hai-yaL-ûñ a-den-ne kin-teūw-
acorns just like fog it appeared. And one said, "Kinteūw-
hwiċ-kût miL ût-ten teit-tes-la ne-xûñ tes-la xōL-teit-den-ne
hwiċkût from he is drowning. Your is she told her,
married husband drowning,"
- 12 hai-yō hai-ûñ xa-na-is-dī-ya-hit na-xō-teL-tewō-ig tai-kyūw
that one. And when he came up he swept sweathouse
- meûk hai-ya-hit-djit-ûñ a-xōL-teit-den-ne xa xon-ta ye-nai-diL
inside. And then he said to him, "Come, house let us go in.
- 14 yis-xûn-de eñ kit-tûk-kûtc-te hwiċ-kai xōL-teit-den-ne kût
Tomorrow it is shinny will be my brother- he told him.
played, in-law,"
- ya-kyū-wiñ-yan hai-ya-hit-djit-ûñ yis-xûñ-hit kût tce-xō-teL-
They ate. And then next day he took him
along.
- 16 ten hai-ya-hit-djit-ûñ miL-kit-tûk-kûtc xō-la me nō-niñ-tan
And then shinny stick his hand in he put.
- hai-yaL-ûñ niL-kai-niL-tewit La-ai-ūx sik-kyas-sei kī-ye na-La
And toward the ground Really it broke. Again another
he pressed.

- xō-wa-in-tan kī-ye hai xa-a-teil-lau La-ai-ūx sik-kyas-sei
he gave him. Again the same thing Really it broke
he did.
- kī-ye hai-yaL-ûñ a-den-ne kût xa xa-te-he hai-ya-hit-djit-ûñ 2
again. And he said, "Well, let it go." And then
- xō-kyañ-ai-ke xa-win-tan miL-kit-tûk-kûtc tse-Lit-tsō eñ nit-
his arm he drew from shinny stick blue-stone. "It is
teiñ-a ya-dûk-kai teis-tewin-te xō-teit-den-ne hai-ûñ hai 4
before wall stick he will make," he told him. Then that
you up
- yū-wûn-dim-mil-lei wil-weL-ei xa-ai-ya-xōL-iñ-ūx hai-ya-hit-
went through. Until night they did that with him. And
djit-ûñ kût na-ne-wes-dil-lai hit-djit kût na-ya-tes-deL hai- 6
then he won. Then they went home.
- ya-hit-djit kût a-tcon-des-ne tsis-da-te hai-yō hit-djit-ûñ
And he thought, "He will stay," that one. And then
- yis-xûñ-hit a-tcon-des-ne xō-wûñ na-tes-dī-ya-te hai min-Lûñ 8
next day he thought, "To them I will go back." The ten
- xōL-Liñ hai-yō xōL-tis-tee kûn-na hai-ya-hit-djit-ûñ na-tes-
his that one his sister too. And then he went
brothers
- dī-yai na-in-dī-ya-yei kin-tecūw-hwîk-kût hai-yō xōL-Liñ wûñ 10
home. He got back to Kintcūwhwîkût his brothers to.
- hai-ya-hit-djit-ûñ hai xōL-tis-tee aL-teit-den-ne yī-dûk-tō-nōñ-
And then his sister he told, "To the eastern
a-teiñ te-seL-te hai-yō xōL-Liñ eñ meū-na-sit-tan La hwa-ne 12
water's we will Those his it meūnasitan* once only
edge go." brothers was
- miL xoi-kin-ne hai-yaL-ûñ kût teit-tes-deL det na-dil-le
with went around. And they two went. Now they are
- hai-ya-teiñ hai eñ xō-teit-dil-ye hai-ded xûn-nûk-ka teit-dil- 14
there. This is his dance, this river along dance.
- ye kyū-wiñ-ya-in-yan-ta-diñ xa-a-kiL-in-te teit-den-ne La
"In the Indian world that way they he said. "One
will do,"
- tsûm-mes-Lōn Lū-wûñ kûn-na xō-is-dai-te hai tcō-xō-wiL- 16
woman, one of too a man will be who will fix the
them
- tewel-liL-te hwe hwîn-nis-te hai xoi-kyûñ miñ-ya-te hai
dance place. My body his mind will come to who
- xa-a-kyū-wil-leL-te. 18
will do that."

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

TRANSLATION.

The Scabby Young Man.

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

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

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

* See p. 205.

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

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

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

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

*Compare p. 148.

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

The next day Mink took the stranger along to the game and handed him a shinny stick. When the one who had been scabby pressed down on it to test it, it broke. Mink gave him another which broke also. "Well, let it go," said the guest and drew from his arm a shinny stick of blue-stone.* "They will make a wall come between you and the goal," his companion told him. He sent the balls right through the wall. They played until night. Having won, Mink and the man from Kintcūwhwikût 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 Kintcūwhwikût he said to his sister, "Let us go to the eastern world." He gave to each of his brothers a woodpecker head-dress. The brother and the sister went away. They are there now.

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

*Compare pp. 147 and 149.

XVII.

*The Passing of the Kixúnai.**

- hai-yaL-ûñ yōt Lel-diñ na-tel-dite-tewen xō-xai La hai-
 And there at Leldiñ he grew his son one.
- yaL-ûñ xon-tecū-wil-lau mil-la-kin-ta mil-la-kin-ta xon-tecū-wil- 2
 And he painted his wrists. His wrists when he had
 lau-hit yin-ne-tecū-wil-ten-nei hai-yaL-ûñ hai kī-xûn-nai-ne-en
 painted he put him in the ground. And the Kixúnai used to be
 ye-nes-git hai-yō a-teil-lau hai-ûñ mik-kya-teiñ tas-yai 4
 it frightened that he did. And away from it they fled.
 sa-win-den mik-kya-teiñ hai-yaL-ûñ tse-kiL-djen mit-Lō-we
 They travelled away from it. And (a white its medicine
 bug)
- na-is-tewen hai-ûñ hai kī-xûn-nai Le-nū-wil-nes ta-kim-miL- 6
 made. And the Kixúnai met together TakimiL-
 diñ hai tai-kyūw ni-kya-ō-diñ† min-dai hai-ûñ Lū-wûñ
 diñ the sweathouse large outside. And one of
 them
- a-den-ne dō La-ai-ūx tas-ya-hwûñ ma nō-na-kin-niñ-ûn-te 8
 said, "Not at once one ought to For it one should leave
 go away.
- hai kyū-wiñ-ya-in-yan a-tin-te‡ hai-ya-hit-djit-ûñ me-dil
 that Indians will do. And then canoe
- teis-tewen hai-ya-hit-djit-ûñ kût teit-tes-lai me-dil-diñ yī-nûk- 10
 he made. And then they started Medildiñ above
 by boat.
- a-yī-man me-na-nil-lai hai-ya-hit-djit-ûñ hai-ya xon-a-dū-
 across they landed. And then there they painted
- wil-lau hai-ya-hit-djit-ûñ nin-tsis-deL§ teit-dū-wil-ye La xû-Le 12
 them And then they danced. They danced one night.
 selves.
- yis-xûñ-hit na-dū-wil-ye hit-djit-ûñ xot-da-wil-lai tse-mit-ta
 Next morning they danced Then they came down. Tsemita
 again.

* Told at Hupa, December 1902, by Senaxon.

† Compare Life and Culture of the Hupa, p. 12.

‡ For a general description of this dance and the places here mentioned see Life and Culture of the Hupa, pp. 82-3 and the map.

§ An old-fashioned word. The recent form is nin-is-deL.

- me-na-nil-lai hai-ya-hit-djit hai-ya yis-xan kī-ye tcit-dil-
they landed. And then there until day again they
- 2 ye-^ūx hai-ya-hit-djit yis-xûn-hit na-dū-wil-ye-hit a-dûk-kût
danced. And then in the morning when they had them-
danced again selves on
- nō-nil-lai hit-djit-ûn kût me-dil ye-tcit-te-deL hit-djit deōx
they put Then canoe they went in. Then this
(regalia). way
- 4 yī-nûk-a-yī-man dit-tse-nō-nil-lai hit-djit-ûn kût xot-dañ-xen
up stream across they headed the And then they floated
canoe. down.
- hit-djit me-nin-tsis-deL hai-ya-hit-djit xot-dan-xen mis-kût
Then in it they danced. And then they floated Miskût
down.
- 6 yī-man-tciñ me-nil-lai min-Lûn-diñ yī-man nō-nûn-de-xen
opposite they landed. Ten times across they floated
to shore.
- hai-yaL-ûn hai-ya kī-ye tcit-dū-wil-ye yis-xan tcit-dil-ye-^ūx
And there again they danced. Until day they danced.
- 8 xû-Le-dûn kī-ye na-dū-wil-ye hit-djit xot-da-wil-lai kī-ye
In the again they danced. Then they went down again.
morning
- tse-lûn-diñ hai-ya kī-ye tcit-dū-wil-le La xû-Le tcit-dū-wil-ye
Tselûndiñ there again they danced. One night they danced.
- 10 hai-yaL-ûn yis-xûn-hit kī-ye na-dū-wil-ye hit-djit yī-nûk tce-
And next morning again they danced. Then up river
- in-dī-qōt-diñ mī-ye me-na-nil-la-yei hai-ya-hit-djit-ûn hai-ya
Tceindīqōtdiñ under they landed. And then there
- 12 kī-ye La xû-Le tcit-dū-wil-ye hai-ya-hit-djit-ûn xû-Le-dûn
again one night they danced. And then next morning
- xot-da-wil-lai me-is-diL-diñ me-nil-la-yei hai-ya La xû-Le
they went down. MeisdiLdiñ they landed. There one night
- 14 kī-ye tcit-dū-wil-ye hai-ya-hit-djit-ûn xû-Le-dûn na-dū-wil-ye
again they danced. And then in the they danced
morning again.
- hit-djit-ûn kût me-sit-te-deL Lō-hwûn-kût-tciñ Lō-hwûn-kût
Then they moved up Bald Hill. Bald Hill
- 16 tcit-dū-wil-ye-ei hai-ya-hit-djit-ûn yis-xûn-hit kī-ye tcit-dū-
they danced. And then next morning again they
- wil-ye hit-djit-ûn deōx yī-man-a-yī-nûk din-nûn na-nū-win-
danced. Then this way across south facing they formed a
- 18 dik dik-gyûn na-nū-win-dik de hai ne-he na-ne-wit-dil-
line. Here they lined up. This we will look

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

wes-tsuñ-hwûñ hai-yaL-ûñ hai-yō Liñ eñ a-den-ne hwe-eñ
 be seen again." And that dog it was said, "I
 kût de-de meûk kût na-nai-ya-te teit-den-ne kyū-wiñ-ya-in-
 here around I am going he said, "Indians
 to live,"
 yan mūw-lūw-te.
 I will watch."

TRANSLATION.

The Passing of the Kixûnai.

At Leldiñ he grew with one son. He painted the wrists of the boy and then buried him. The Kixûnai who used to live there were afraid of what he had done and fled. They went away. A white bug made medicine. The Kixûnai met at TakimiLdiñ outside of the large sweat-house. One of them said, "We must not go away at once. We must leave that which the Indians will do."

Then they made a canoe and went up the river. They landed above Medildiñ on the opposite side of the river. They painted themselves and danced there one night. The next morning they danced again. Then they came down landing at Tsemita. They danced there all that night. The next day when they had danced they dressed themselves and got into the canoe. They headed the boat across the river and up stream. Then as they floated down, they danced. When they had floated down opposite Miskût they approached the shore. Ten times they came up to the shore and went back again. Finally landing, they danced there that evening and again in the morning. Then they went down to Tselûndiñ where they danced. After dancing the next morning, they went up the river and landed close to Tceëndiqot-diñ, where they danced that evening. The next morning they went down to MeïsdilDiñ. 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-diñ na-teL-dit-tewen yī-man-kyū-wiñ-xoi-yan tsûm-mes-
 Leldiñ he grew Yimankyūwiñxoiyan. Women
- 2 Lon nax hai xō-ût sil-lin-te hai-ûñ kyū-wiñ-ya-in-yan na-
 two his were to be. Then Indians were
 wives
- nan-deL-te sil-len miL Lit noi-niL-kit hai-yō nin-nis-an nes-
 to become, then smoke stayed in Those mountains that
 one place.
- 4 noi min-nē-djōx ûL-tsa hai-ya-miL-ûñ dō-teū-wiL-den nin-nis-an
 stand half way that far. And he got lonesome. World
 down
- meúk teit-tes-yai de mûk-kai yī-de teit-tes-yai kût nin-nis-
 over he went. This on north he went. World
- 6 an meúk Le-na-in-dī-ya-te sil-len miL ûñ-kya tsûm-mes-Lōn
 in he got nearly round then he saw woman
 sit-da tin-teiñ-hwōñ hai-ûñ teū-wes-yō hai tsûm-mes-Lōn kût
 sitting goodlooking. Then he liked that woman.
- 8 Le-na-in-dī-yai miL teiL-tsan hai tsûm-mes-Lōn yōt eñ kûñ
 He completed then he saw that woman there too.
 the circuit
- kût teiL-tsan hai kyū-wiñ-ya-in-yan hai tsis-da-diñ hai-ûñ
 He saw the child the he used to Then
 stay place.
- 10 dik-gyûñ yī-nûk nin-nis-an nōn-a-diñ kī-ye xûx-xai teis-tewen
 here south the worlds edge again a child he made.
- hai-ûñ xōtc kût wiñ-yen-nei hai-ûñ yōn-e-yī-dûk tsis-ten
 And quite he was able And back of the he lay.
 to stand. fire
- 12 a-den-ne Lel-diñ mûk-ka nō-auw-ne-en xō-ka-sa-an-ne yī-man-
 Somebody "Leldiñ the fire pit cover on him, across
 said,
- yī-dā-teiñ tee-il-La-de xa xō-licte xō-teiñ ûl-le sai-kit-diñ
 from the he is run- "Come, quick to him take it He was
 north ning along." over." surprised

*Told by McCann at Hupa, December 1901.

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

* Euphonistic expression for a grave.

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

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

† "In the brush deer."

‡ "Rock on sitting."

§ "Log on runs."

- da-wiL-ten ye-he is-dō da-xōk-he a-xō-wit-la hai-yaL-ûñ
spoiled." "Yehe! I wish something would happen And
to him." 2
- na-tes-dī-yai a-tcon-des-ne is-dō da-xûñ-hwe-e kī-ye tcit-dil- 2
he came back. He thought, "I wish somewhere again dance
- ye nō-na-na-ûñ hai-yaL-ûñ na-in-dī-yai kai-kis-dē-ke hai-yaL-
I might leave." And he came back to Kaikisdēke And
- ûñ hai-ya kī-ye tcit-dū-wil-ye dī-hwō sats ai-kit-iñ-xō-siñ 4
there again was a dance. Some bears did that.
- hai-yaL-ûñ na-tes-dī-yai na xō-iL-kût yī-núk kai-te tcon-
And he came back across Redwood "South along it he
creek. will be,"
- des-ne nax tcit-dil-ye nō-na-niñ-an hai-ûñ yeū yī-dā-teiñ 6
thought. Two dances he left. Then way from the
off north
- na-wit-dal-hit a-xōL-tcit-den-ne ye-he it-dō da-xōk-he a-xō-
when he came he said, "Yehe I wish something would
- wit-la hai tiñ-xe-neūw tsō-yōL-tel a-xōL-tein ye-he xa xon-na 8
happen who spoke the Gull he told, "Yehe! come for
to him curse." him
- nō-a-diñ-xauw xōL-tcit-den-ne hai-ya-miL-ûñ kût xon-na nō-
lay yourself he said. And for him she
down,"
- a-din-niñ-xan da-xwed-dik-kya a-tein-te yō sai-kit-diñ-ûñ-kya 10
placed herself. How she looked there. He saw with
surprise
- tsis-sûx-xûñ hai-yaL-ûñ xoik-kya-teiñ yī-núk nō-na-dū-win-tal
lying there. And from her south he stepped away.
- hai-yaL-ûñ nis-sate na-wit-dal miL a-tcon-des-ne xōL-neūw-te 12
And little ways he went then he thought, "Let me lie
with her,
- mûx-xûn-nauw-dal-te hai-ûñ kût xōL-tein-nes-ten miL La-ai-ūx
having gratified myself I Then with her he lay then really
will go back."
- a-de-xōL-kit La-ai-ūx yī-man xōL-ta-na-wil-Lat xō-dje-e-it- 14
she caught him Really across with him she went. He became
against herself.
- din-te-e-il-lū miL xa-na-xō-iL-tūw
unconscious then she kept lifting
him out.

TRANSLATION.

The Spoiling of the World.

Yimankyūwiñxoiyan* and the two women who were to be his wives grew at Leldiñ. When the time was near for Indians to appear upon the earth the smoke which was a token of their coming was seen. It hung along on the mountains as far down as those which stand in the middle of the world. Yimankyūwiñxoiyan got lonesome and started to travel over the world. He went down this way through Hupa toward the north. When he had travelled nearly around the world he saw a handsome woman living there. He liked her. Finishing his journey he came back where he used to live and saw his wives and his child.

Then he went away to the world's edge toward the south where the handsome woman lived and became the father of a son. When the child was large enough to stand, his father told him to lie down back of the fire. Someone called out, "A Southfork man is running along from the north on the other side. He has the cover of the fire-pit on his head."† "Quick, take the boat over to him," Yimankyūwiñxoiyan said. He was surprised to hear the stranger asking, "Where is the one who lives here?" "Why, what do you want?" they asked him. "Your child they have put in the ground still alive," said the messenger. Immediately Yimankyūwiñxoiyan put his hand under himself and got up. He went into the house and girded himself.

Picking up his child he put him in his sack and crossed over. He ran down Southfork creek to Leldiñ. There was no one to be seen walking about. He saw his former wives sitting facing each other. He went to that something (grave) which had been made. He dug out the child and put it by the fire. It ran into the grave again. He dug in out ten times and it ran back each time. It quite spoiled the world. People would never have died but for that. "Well, let it be that way," thought Yimankyūwiñxoiyan.

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

† It is customary for those who have touched a corpse to cover their heads lest the world be spoiled.

Then he started down toward Hupa after the Kīxūnai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to Djictañadiñ he found they had been gone some time. He ran on to the mouth of the Trinity. He was surprised to see from there that they were passing Kaikisdēke. He passed Natinōxoi Tcewilindiñ and at last ran down to the mouth of the Klamath. There he saw the Kīxūnai 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 Yīmankyūwiñxoiyan, "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.

Yīmankyūwiñxoiyan 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 Yīmankyūwiñxoiyan. 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." Yīmankyūwinxoiyan went back. "I wish I had left dances for them at other places," he thought. He came back and arranged another dance. Some bears danced this time. He came back across Redwood creek and thought to go south. There he left two more dances. Then someone who was living way to the north said, "I wish something would happen to that one who did wrong." Finally he told Tsōyōltel to go and lie in the trail to tempt Yīmankyūwiñxoiyan.* She did as she was told. Yīmankyūwinxoiyan was surprised to see her lying there but he walked on by her toward the south. Yielding to temptation he returned to her. Immediately she caught him against her breast and went with him through the water back across the ocean. As often as he became unconcious she held his head above water for him to recover.

* Compare p. 132 and footnote. In the former case the immortal beings wished to prevent the Indians' renewing their youth and becoming immortal. In this case they wished to prevent their securing the dances which are the peculiar possessions of the immortals.

XIX.

*Formula of the Jumping Dance.**

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

*Told at Hupa, November 1901, by Senaxon.

This formula is repeated by the priest while preparing the ground where the dancers stand in the Jumping Dance at TakimiLdiñ. 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-iL-en-ka hai tcit-dil-ye dik-gyûn hai-yûk sa-ûn-te hai kī-
 way they that dance here that way it will be. The Kī-
 do it

xûn-nai-ta-diñ a-iL-en-ka hai tcit-dû-wil-ye-te hai dō-wûn- 2
 xûnai world way that they will dance." He must

xûn-ne-yeūw-he-ne hai yī-na-tciñ xot-dan-tce hai-ye wûn
 not talk about the one from the blows. Those about
 south

xûn-ne-yeūw-ne hai min-Lûn xot-dan-tce hai yī-dûk xot-dan- 4
 he must talk the ten winds which down blow.

tce hai-ye dik-gyûn xot-da-na-kyū-we-sin-tce-te hai eñ kyū-
 This here you will blow down. That it is

wiñ-ya-in-yan-tciñ dō-xot-dan-tce hai-ye xot-da-na-we-sin- 6
 Indian world never blows. That you will blow down.

tce-te kyū-wiñ-ya-in-yan te-dī-yûn-te hai-de mûk-kût xot-da-
 The people will live to this on them blows.
 old age

kyū-wes-tce hai-ya-miL-ûn mûx-xa-tce-xō-len tce-it-tsit hai 8
 And incense root he always That
 pounds.

meûk tcit-te-im-mil.
 on he scatters.

TRANSLATION.

A Formula of the Jumping Dance.

When that Indian was becoming a Kīxûnai he worked making kiseaqōt. He worked on them every day. He finished one each day without eating, so quickly he made them. They did not see him any longer. They thought he was dead.

Then after a while he came back. "I just came back to tell you what it is they will do up the river on the bank. That will be the place for eating the acorn soup. The pipe will lie buried there. That dance too will be held here. The way they do over in the Kīxûnai world; that way they will make the dance here. In the way of the Kīxûnai 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.

XXI.

*Origin of the Jumping Dance.**

- ta-kim-miL-diñ e-nañ kyū-wiñ-ya-in-yan-ne-en kī-xūn-nai
 At TakimiLdiñ it was, an Indian used to be, Kīxūnai
- tsis-len-ne teit-dil-ye teū-wes-yō hai-ûñ nik-kyaux na-e-ī-ya 2
 became. Dances he liked. And much it used to
 rain,
- miL a-den-ne xa dōL-ye tea-da nik-kyaux nañ-ya hai-ûñ
 then he said, "Come, dance. Too much it rains." And
- nin-nis-an meûk teit-tes-yai teit-dil-ye eñ xa-teñ-en hai-ûñ 4
 world over he went. Dance it he looked And
 was for.
- yū-wit-diñ-hit nin-nis-an meûk Le-na-in-dī-yai hai-ûñ teiL-
 finally world around he encircled. And he
- tsan teit-dil-ye dik-gyûñ nō-hōL yit-de-yī-dûk min-Lûñ-xoi 6
 saw dance here from us northeast. Ten places
- niL-nē-djōx teit-dil-ye hai wes-yō teit-den-ne na-in-dī-ya-hit
 near they danced. "That I like," he said, When he got back
 together
- a-den-ne xa dōL-ye xa-a-tin-te dik-gyûñ kyū-wiñ-ya-in-yan 8
 he said, "Come, dance. That way here Indians.
 will do it
- hwe-eñ kût te-sē-ya-te kyū-wiñ-ya-in-yan dik-gyûñ meū-
 I am going away. Indians here if
- na-hwiL-de xa-a-win-ne-liL-te La-a tsûm-mes-Lōn nō-na-niL- 10
 their time that will be done." Only woman he
 comes one
- ten hai-ye xō-wiL-tewel-te La xō-is-dai hai xō-is-dai yit-de-e
 left who is to fix the place; one man. "That man north
- teit-tū-win-na-hwiL-te teit-den-ne hai tsûm-mes-Lōn yī-nûk-a 12
 will go," he said. "That woman south
- tū-win-na-hwiL-te hai-ye xō-wiL-tewel-te dik-gyûñ 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-hwīL-te teit-den-ne dik-gyûn nō-hōL yit-de-yī-dûk
will go," he said. Here from us northeast
- 2 ye na-wa-ye hai teit-dil-ye win-te teū-wes-yō hai-ûn min-
in- he went. That dance all the he likes. And after
stead time
- nē-djō-xō-mīL na-xō-wes-tsan kauw-kyū-wim-me* xon-na kin-ta
a time he was found among the redwoods his eyes below
- 4 Lū-hwin hai-ûn hai xoñ xō-wit-dil-lau-mīL-ûn-te hai-yaL-ûn
black, because he dressed up often. And
- a-den-ne de-dōw hwa-ne na-hwōL-tsan teit-dū-wil-ye-līL-te
he said, "This time only you see me. There will be dance
- 6 ta-kim-mīL-diñ mik-kin yī-nûk noi-wīL-kil-līL-te hai eñ hai
at TakimīLdiñ. Base of south it will be foggy. That is the
the mountain place
- na-teūw-iñ-iL-te hai-yûk a-win-ne-līL-te meū-na-hwīL mīL hai-
I will look back That way it will be. The time comes then that
from.
- 8 yûk ai-kyū-wil-lel-līL-te La-xō xa-a-tin-te hai hwe-hwin-nis-te
way they will do. Always he will do the my body
that one
- xoi-kyûn miñ-ya-te hai-ûn ûn-Lûn-xoi-diñ-mīL meū-na-sit-tan
his mind will come Then from everywhere woodpecker
to." head-dress
- 10 xō-wûn tein-ne-il-lūw hai-yaL-ûn hai xoñ xō-meū-na-sit-tan
to him they always And his woodpecker head-
brought. own dress
- ye tce-il-lūw hai-ya-hit-djit-ûn hai kis-sea-qōt kûn La dje-lō
in- he always And then the kiseaqōt too, one djelō
stead took out.
- 12 xō-wûn tein-ne-ū-wūw hai-ûn dō-tce-auw hai xoñ-xwē hwa-ne
to him they always And he never took that, his own only
brought. out
- tce-il-lūw hai-ûn min-nē-djō-xō-mīL a-den-ne dō hwū-wûn nū-
he used to And after a time he said, "Don't to me bring
take out.
- 14 wit-lai-he kûn-na Lûn hwe-hwē min-nē-djō-xō-mīL dil-lea-xûte
them. Too plenty I have. After a time deer-skin
- xō-wûn tein-tel-lai hai eñ dō-xa-auw-ne-xō-xō-liñ hai
to him they brought. "That it is I won't do that. This
- 16 hwa-ne dōñ hai-ded hwē ai-kyūw-en hai hwa-ne dōñ iūw-yō
only this mine I will do. This only I like.

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

dō-yō-lûn-te	hai-ded	kiL-La-xûn	mit-teit-dil-ye	kyū-wiñ-ya-in-	
They will quit	this	deer	its dance.	Indians	
yan	hwa-ne	ai-kiL-in-te	hai-ded	hwa-ne	dōn wes-yō hai-
	only	this will do.	This	only	I like."
yaL-ûñ	dik-gyûñ	yit-de-yī-man-teiñ	teit-tes-yai	sai-kit-diñ-ûñ-	
And	here	north across	he went.	He was surprised	
kya	La	hwa-ne	ye-tecū-wiñ-ya	do-wes-yō	teit-den-ne La hwa-
to	once	only	they came in.	"I don't	he said, "once only
see				like it,"	
ne	ye-tecū-wiñ-yai*	hai	hwe	nai-ya-diñ	a-ten-ka ye a-tin-te
	they come in."	The	I	live place	the way instead they
					they do will do.
hai	min-Lûn-diñ	ye-tein-nauw	hai-yaL-ûñ	dik-gyûñ	nō-hōL
	Ten times	they will	And	here	from us
		come in.			
yī-nûk-a-yī-dûk	kī-ye	tein-niñ-ya-hit	ûñ-kya	kī-ye	na-diñ
southeast	again	when he had gone	he saw	again	twice
hwa-ne	ye-tecū-wiñ-ya	dō-wes-yō	teit-den-ne	dō-tecū-wes-yō	
only	they came in.	"I don't	he said.	He did not like it	
		like it,"			
ûñ-Lûñ-xwed-diñ	xō	tein-niñ-ya-wiñ-te	hai-ya	na-wa-ye	hai
everywhere	in vain	he always came.	There	he goes	that
				around	
ta-kim-miL-diñ	teit-dil-ye	wiñ-te	tecū-wes-yō.		
TakimiLdiñ	dance	always.	He likes it.		

TRANSLATION.

Origin of the Jumping Dance.†

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

*By "they come in," a single performance of the dance is meant.

†Compare Powers' version in Contributions to North American Ethnology, Vol. iii, p. 80. The author feels like apologizing on behalf of himself and his Indian informants for the tameness of the form here given as compared with that produced by Mr. Powers and the Indian Agent.

here. I am going away. If Indians want to dance they will do it this way." He left directions that one woman and one man should fix the place. "The man will go north," he said, "the woman will go south." "The one who fixes the place will go this far," he said.

Here toward the northeast from us, he went to live where they always have the dance which he likes. After a time they found him among the redwoods. So often he had dressed for the dance his face had become black below the eyes. "This time only you will see me," he said. "When there is a dance at TakimiLdiñ it will be foggy along the base of the mountain toward the south. That is the place I will look from. This way it will be when the time comes. This way they will do. Whoever will do that will always think of me."

At every place woodpecker head-dresses they used to bring him, but he always took out his own. They always brought him the kiseaqōt in a storage basket. He never took that, he always took out his own. After a while he said to them, "Don't bring them to me. I have plenty of my own." After a while they brought mounted deer-skins to him. "I won't do that way," he said. "This only will be mine. Only this one I like. The Indians will quit this deer dance, only this one they will practise. Only this one I like."

Here across the ocean to the north he went. He was surprised to see they danced only once. "I don't like it," he said, "when they dance but once. Where I live it will be ten times that they will dance." When he had gone from us southeast he saw only twice they danced. "I don't like it," he said. He did not like it wherever he went. He always comes to the TakimiLdiñ dance. He likes that.

XXII.

*Formula of the Acorn Feast.**

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

TRANSLATION.

Formula of the Acorn Feast.

Whatever has grown any where in the world in time past let it come back here. The people must eat but little. If one eats but little he shall feel as if he had eaten much. Birds must not like the food. Let every kind come back here which used to grow in the world.

XXIII.

Formula used at the Tcexōltcwe Rocks.†

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

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

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

XXIV.

*Formula of the Spring Dance.**

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

*Told at Hupa, December 1901, by Senaxon.

This formula is repeated by the priest while he collects the bark used for the fire of the dance. He goes alone, or with a virgin, to the mountain-side west of the TakimiLdiñ, setting out in the middle of the afternoon and returning after dark.

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

- nas-dil-len-ne-xō-lūn ye-nes-git kūt-xō-lūn xa-a-tin-tel xōs-tūn
it had gone back he It was afraid. That it will do. Six
found out.
- me-kyū-wil-tū kī-ye na-Lū-wūn kī-ye me-kyū-wil-tū hai- 2
had sung. Again another one again sang. And
- yaL xō-kit-din me-kyū-wil-tū hai-yaL nis-sate-diñ na-dil-le-lei
seven had sung. And a little way it had gone
back.
- ye-nū-wil-gil-lil hai-yō me-kyū-wil-tel hai-yaL a-dū-win-nel- 4
It kept getting that singing. And he said,
afraid of
- lil nis-sate-tce-xō-lūw nas-dil-len-ne hai-yaL-ūn kī-ye na-Lū-
a little way it has gone back. And again another
wūn me-kyū-wil-tū hai-yaL ke-nim-min me-kyū-wil-tū hai- 6
one sang. And eight had sung.
- yaL-ūn kī-ye na-Lū-wūn me-kyū-wil-tū hai-ya-mil mūk-kōs-
And again another sang. And nine
- tau-win me-kyū-wil-tū mil na-neL-en sai-kit-din-ūn-kya nis- 8
had sung. When he looked, he saw with surprise a
sate-tce-xō-lūw nas-dil-len-ne-xō-lūn hai-ya-mil yō ke-niñ-eL
little way it had gone back. And those leaned up
- hai tewite kūt hai min-Lūn-diñ me-kyū-wil-tū mil hai-ya- 10
the wood. 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-ya-hit-djit-ūn kī-ye na-La 12
that around he stood up. And then again another
- me-kyū-wil-tū hai mil xōn min-nat teit-tes-yai hai-ūn min-
sang. That with fire around they went. And
- Lūn-diñ yis-xan-nei hai-yō Le-na-lūw tewō-la-diñ yis-xan-nei 14
ten days; that he built fire five days;
- hai-yō teit-dil-ye kūn tewō-la-diñ yis-xan-nei xō-djōx da-xōk
that they danced too five days. Really bad way
- dō-tce-xūn-neūw hai-ya-hit-djit-ūn kūt dō-teō-wil-lan-nei 16
he never talks. And then they stopped.
- min-Lūn-diñ yis-xan-nei mil na-neL-en hai-yō kit-teint
Ten days when he looked that sickness
- ūn-te-ne-en nin-nis-an meūk sai-kit-diñ-ūn-kya dō-na- 18
used to be seen world in he saw with surprise was

* A large block of wood is placed in the middle against which many pieces of bark are leaned.

XXV.

*Origin of the Kinaldún Dance.**

- yī-man-tū-wiñ-yai xō-tse hiL nō-na-nin-deL da-tce-it-da
 Yimantūwiñyai his both lived there. He always
 daughter fished.
- Lūw-xan tce-e-xauw a-xōL-teit-den-ne kiL-na Lan a-xōL-teit- 2
 Eels he always He said to her, "Cook many." He said to
 caught.
- den-ne nit-tai xō-teiñ kit-tiñ-en-ne hai-yaL kūt kit-te-ū-wūw-
 her, "Your to him carry them." And she used to
 uncle
- hwei hai-yaL yī-man-tū-wiñ-yai xon-ta ya-a-wūw da-teit-de- 4
 carry And Yimantūwiñyai house used to He used to
 them. carry.
- il-Lat xon-nin-diñ hai tein-niñ-ya-teL-diñ hai-ya nō-ū-wūw
 run ahead of her. The she was going place there he put down
- hai xon-ta tai-kyūw kūn-na hai-yaL ke-ī-yan hai-yaL na-te- 6
 the house, sweathouse too. And he used And she
 to eat.
- it-dauw miL xoñ kūñ 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 xō-tsit-da da-na-sa-an hai-yaL xon-nin-diñ na-ne- 8
 back, house on his head sitting. And ahead of her he used
- it-wūw xa-a-xoi-il-lū a-xōL-teit-den-ne dō yī-dūk teit-tes-iñ†
 to carry Always he did He told her, "Don't look up."
 it back. that.
- hai-yaL-ûñ min-nē-djō-xō-miL teit-teñ-iñ-hit ûñ-kya yeū daōx 10
 And after a time when she she saw on upper
 looked up trail

*Told at Hupa, June 1901, by Robinson Shoemaker, a man about 30 years of age. His father and mother, both quite old, are unusually well supplied with myths and formulas.

Kinaldún means a girl who is undergoing her first menstruation. *Life and Culture of the Hupa*, p. 53.

A story similar to this is told of Coyote.

†The third person is used here in a prohibition of general application as also in pp. 135, l. 3; 150, l. 2.

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

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

dûñ win-te tcis-len-nei hai-ya Lax teiL-waL-win-te de-xō-ta
 dûñ always she became. There they always dance. Here

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

TRANSLATION.

Origin of the KinaLdûñ Dance.

Yimantūwiñyai and his daughter lived by themselves. He used to fish for eels and when he had caught some he would say to his daughter, "Cook plenty of them and carry them to your uncle." When she had gone with them Yimantūwiñyai would take the house on his head and, by following a trail higher up on the mountain, run ahead and place it where the imaginary uncle was supposed to live. He would also bring the sweat-house. He used to eat the eels himself.* After his daughter had started back he would take the house on his head again and run back, so that on her arrival she found it as she had left it.

He used to tell her not to look up as she was carrying the eels, but one time she did look up and saw someone carrying a house along the upper trail. When she got to the place, the house was there. Yimantūwiñyai ate the eels as usual. When his daughter had gone home he took up the house and carried it back. When the girl got home she said, "I looked up and saw someone was carrying a house along the upper trail toward the south." "It was wrong for you to look," said Yimantūwiñyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaLdûñ dance stick. He saw no one, but after night-fall he heard the sound of many feet. The invisible people ran in until the house was crowded. They danced till morning. The next night more people came and the

*For other devices employed by Yimantūwiñyai to gratify his greed, compare pp. 129, 130.

night after still more. After the tenth night they ceased dancing. Standing outside Yimantūwiñyai threw incense root into the fire praying, "May you live to be men."

When it was dawn he did not see them. He went into the house. When they ceased dancing the noise stopped in the house. He sang again and stopped. The invisible ones sang in the smoke-hole. A cloud enveloped her and took her away. They took the girl with them to the world above. They are dancing there now. The girl became a perpetual kinaldûñ. They always dance there; only when the Hupa dance here they stop up there.

XXVI.

*Directions and Formula for the Brush Dance.**

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

* Told at Hupa, December 1901, by the wife of McCann who is the only person living that has performed the ceremony.

† The noise made consists of one or several knocks on the wall with the hand and the call "ha ha ha." This is to notify the people of Teindintax, the world below, that they must give back the spirit of the sick. To make sure the omission was not accidental, the attention of the narrator was called to the fact that she had mentioned only three of the world-quarters. She volunteered no information as to why the fourth had been omitted. The world of the dead is underground toward the west. It is likely the east is not associated with the dead. The Hupa are never slavish adherers to the world-quarters.

‡ Here begins the formula.

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

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

* Mount Shasta.

† "Paddle mountain," opposite Orleans.

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

* Cappel, the place of the fish-dam.

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

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

* Dil-tewag mis-sits "pine bark," *Pinus Ponderosa*, is the medicine used which in this first case fell from above.

DIRECTIONS.*

kût	hai	tce-iūw-wauw	miL	hai	miL	na-na-iūw-me	
		I get through speaking	then	that	with	I bathe it	
hai-yō	kī-ma-ū	xū-Le-dūn-diñ	a-tiñ	miL	na-na-iūw-me	2	
that	medicine.	In the morning	all over		I bathe it		
miL	La-xō-win-te	nō-na-iūw-xauw	hai	tin-ta-din-diñ	kiñ		
then	always	I leave it.		In the woods	sticks		
Lūk-kyūw	niL-man	nō-ke-iūw-qōt	hai-ya	mūk-kût	da-e-iūw-lūw	4	
forked	each side	I always set up.	Them	on	I lay		
hai	dje-kī-yats-tse	da-na-kin-neūw-eL	hai-ya-hit-djit	hai-yō	kiñ		
the	pitch sticks.	Crosswise I lay them.	And when	those	sticks		
nō-ke-iūw-qōt	tse	mūx-xūs-tan-diñ	nō-iūw-auw	hai	tse dje-kī-	6	
I stand up,	stones	along side	I put.	The	stones pitch		
yats-tse	mūk-kût	da-e-iūw-tūw	mūx-xa-tce-xō-len	kūn-na	hai-		
sticks	on them	I put,	incense root	too.			
ya-miL-ūñ	ka-de	e-it-da	miL	hai-yō	mūx-xa-tce-xō-len-ne-en	8	
And	a while	it lies	then	that	incense used to be		
		there					
xoñ-tcin	de-na-de-iūw-mil	hai-yaL-ūñ	hai-yō	tse	nūk-kût-teiñ		
fire in	I put.	And	the	stones	back from the fire		
nō-na-iūw-lūw	hai	kiñ	Lūk-kyūw	kūñ dō	Lax	nō-na-iūw-mil	10
I always put.	Those	sticks	forked	too		I do not drop anyway.	
nū-hwōñ- ⁴ x	nō-na-iūw-lūw	na-iūw-loi-hit	hwin-niñ	dō	Lūk-kai		
Properly	I always put	When I tie them up,	my face	never	is white.		
	them down.						
Lū-hwin	hwin-niñ	na-iūw-Lū	hwil-la-kiñ	kūn-na	na-iūw-Lū	12	
Black	my face	I paint,	my wrists	too.	I make		
Lū-hwin	hwik-kūñ-kin-diñ	kūn-na	hwik-kai-kin-ne	kūn-na			
black	on my shoulders	too,	my ankles	too,			
hwik-kai-ye	kūn-na	hwit-ta-dī-me	kūn-na	tseûk	miL	na-na-	14
my thighs	too,	my chest	too.	Tseûk	with	I tie	
iūw-loi	nite-tewin	dō-nauw-ai	nū-hwōñ	hwa-ne	hai	tcit-dē-	
my hair.	Dirty things	I do not wear,	good	only.	The	utensils	

* The formula is repeated while the priest pounds the medicine at the beginning of the ceremony, which is held at night. Then as she herself explains she bathes the patient. For further information concerning this ceremony see *Life and Culture of the Hupa*, p. 67.

tewiñ a-tiñ hwē-e-il-lū dī-hwe-e dō-xō-teiñ nō-nauw-auw
 all become mine. Nothing for her I never leave

hai-yō xō-kût xōñ nauw-we.
 that one over fire I wave.

TRANSLATION.

Directions and Formula for the Brush Dance.

I always get up at dawn. I go to the south corner of the house and rap and call, then I do the same at the north corner, and last at the west corner. I do this to notify the people of the under-world that they must give back the soul of the sick person who is to be treated.

THE FORMULA.

In the middle of the world there lived a woman with her granddaughter. After a time the granddaughter became pregnant. "Hei," exclaimed the grandmother, "it looks as if the Indians were about to appear," she said. "Their smoke in everywhere." The baby contracted some sort of sickness from its mother before its birth. The child was born.

"What shall we steam the baby with," thought the grandmother. "You must go out and try to find the medicine," she told the granddaughter. She went out and looked over the world. She was surprised to see something standing toward the southeast. Then she saw it was the herb, and going to it she dug it out. It was wild ginger. Placing it in a basket she put it under the baby and steamed it with it. It was then evening. At dawn she noticed the baby was feeling around in her armpit.

The old woman went out. When it was light she was surprised to see pitch sticks lying there. She carried two of them into the house. Having lighted them in the fire she waved them over the baby. When it was broad daylight she stopped. "Hei," she thought, "Indians are soon to come. It may be their babies will take sick from them. They will think about us. With what shall we make them think about us?" "Oh, yes," she

thought, "one night will intervene between the dances. That is the way they will do. There will not be one medicine only," she thought.

Then she told her granddaughter again, "Go out and look for an herb." She went out again to look for it. She looked everywhere in vain. As she looked toward the east she saw Mount Shasta standing there. She started toward it and when she came near she saw a basket-cup floating at its base. She looked into the cup but saw nothing in it. There was not even a leaf which she could put into the baby's mouth.

She walked along after it. She turned her eyes away and when she looked again the cup was gone. She saw it floating by *Kitōkūt*. She looked into it but there was nothing there. "I wonder why I can't find the medicine which I am to put into the baby's mouth?" she thought.

Again she missed the cup. She saw it floating by *Kilaigyadiñ*. It had floated by her. When she came where it was, she looked into it again. She looked away again and it was gone. She found it floating by Bluff creek. She went to it and looked into it. Again it disappeared and reappeared in a fog above *Weitchpec*. "Where am I to find that medicine?" she thought.

When she looked away again it was floating around below *Weitchpec*. She looked into it but there was no medicine in it. Again she looked away and the cup floated down the middle of the river. She saw it a little above *Teexōltewediñ* below the rock that stands in the water. Again she looked into it in vain. The cup did the same thing again. It went down the middle of the river and she followed it. Below *Cappel* it stopped until she came up and looked into it. There was nothing in it. It did that way again. It floated right down the middle of the river. She went after it. She was surprised to find it at *Pewan* creek. She came up and looked into it. There was nothing in it. "Where am I going to find that medicine?" she thought. And then it did that again. It floated right down the middle of the river. She went after it. When she came to the mouth of the *Klamath* river she saw it floating across to the north. "Hei!" she thought. When she turned her head slowly about, the tears fell. "How can I find that medicine?" she thought.

When she looked for it again it floated back. Then she went along the shore toward the south. The cup came back and floated along beside her. South of Redwood creek she came down to the beach. The cup floated back to her. She went along again and the cup floated after her. At Fresh-water Lagoon she again came down to the beach. She saw the cup was floating across the ocean toward the west, but it came back to her as if it had been shot from a bow. She looked into it. There was nothing in it.

She was surprised to see a house standing in the distance toward the east. "I will go there," she thought. She went to the house and went in. She saw an old woman sitting there. "You can't find that medicine anywhere," the old woman told her. "Day before yesterday it came into my head. This is what they said of you, 'This way her child does. In vain she will look for it.' There in the corner stands your cup." Then the old woman took the cup and held it up to the sky. Something fell into it.* She was holding it up pointing crosswise. She gave it to her saying, "Take it along and put it into your baby's mouth."

DIRECTIONS.

When I get through speaking I bathe the child with the medicine. In the morning I bathe it all over. I always leave the medicine there.

In the woods I always set up two forked sticks on each side. Then I placed the pitch sticks crosswise on them. I put four stones along side. I put pitch sticks and incense root on these stones. When there are good coals I put the incense roots into the fire. I always put the stones back from the fire. I do not drop the forked sticks just anyway, I always lay them down carefully. I tie up the pitch sticks.

I do not have my face white (unpainted). I have my face painted black. I paint my wrists, my shoulders, my ankles, my thighs, and my breast. I tie up my hair with tseûk.† I do not

*It was the bark of the yellow pine, *Pinus ponderosa*, which fell into cup.

†Tseûk are the ribbons of mink fur with which the clubs of hair are wound. These tseûk are sometimes covered with woodpecker scalps. See *Life and Culture of the Hupa*, p. 20 and Pl. 5.

wear dirty things. I wear only good things. I take along all the utensils. I do not leave any of them for the one over whom I wave the fire.

XXVII.

*Formula for the Eel Medicine.**

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

*Told at Hupa, November 1901, by William Lewis (Kū-wī-ta) said to be the only person who knows the formula. He performs this ceremony which necessitates ten days of fasting without recompense for the good of the people.

† A spirit, or person with supernatural power, who interferes with the run of fish and causes famine.

‡ "Without your knowledge."

- dō-xō-liñ tin-dil hai-yaL a-tcon-des-ne nin-nis-an ta-nan dū-
 "They will never go." And he thought, "Mountain water will
 wes-a-te* hai-yaL tcit-tes-yai tcin-neL-en hai Lūw-xan wit-dil 2
 go across." And he went on. He saw the eels coming.
 hai-yaL tcin-niñ-yai yōt hai-yaL a-tcon-des-ne dō-xō-liñ tin-dil
 And he came over And he thought, "They won't go
 there.
 yī-nūk xai-ya-me† nō-le hai me nas-deL-te hai-yaL a-tcon- 4
 south. Xaiyame water- that in they will And he
 fall stay."
 des-ne na-tes-dī-ya-te hai-yaL a-tcon-des-ne dō-me-dūw-tcwiñ
 thought, "I will go back." And he thought, "I don't want
 hai-yō hwit-Lūw-xan miñ-kil-en‡ dō-xō-liñ yī-tan hai-yaL 6
 these my eels miñkilen shall not eat." And
 a-tcon-des-ne xō-yū-wiñ-yūn-te dō-xō-liñ dō-xō-a-ten Lūw-xan
 he thought, "If she does eat them, they won't die eels
 hai-yō hwe-hwē hai-yaL a-tcon-des-ne kiL-tewe§ yū-wiñ-yūn-te 8
 those mine." And he thought, "Kiltewe will eat them
 xō hai-yaL a-tcon-des-ne dō-xō-liñ da-xō-a-ten hai-ya
 with- And he thought, "They won't die. There
 out harm."
 nū-hwōn-te hai-yaL a-tcon-des-ne Lan ai-la-te min-Lūñ me-dil 10
 they will be And he thought, "Many they will Ten canoes
 good." catch.
 de-wim-min-te na-tes-dī-yai hai-yaL a-tcon-des-ne hwe-eñ
 will be filled." He went back. And he thought, "I,"
 a-tcon-des-ne deūk a-wil-leL-te hai-yaL a-tcon-des-ne na-tes- 12
 he thought, "This he will do." And he thought, "I am
 way
 dī-ya-te yī-man-a-yī-nūk hai-ya-tciñ na-in-dī-yai yī-man-yī-nūk
 going Across south there he got back across south.
 back."
 hai-yaL a-tcon-des-ne kī-ye na-tes-dī-ya-te hai-yaL a-tcon- 14
 And he thought, "Again I will go back." And he
 des-ne te-se-la-te hai-yaL a-tcon-des-ne kī-ye na-tes-dī-yai
 thought, "I am going And he thought, "Again I am going
 to take them." back."
 yī-na-tciñ miL kī-ye na-in-dī-yai mūk-a-dū-wūl-a-diñ hai-yaL 16
 From the with again he got back to the mouth of the And
 south them them Klamath.

* A point of land runs out at the confluence of the Trinity and Klamath. Its function, according to this formula, is the turning of the eels into the former river.

† An unusually fine fishing place in Sugar Bowl valley.

‡ Menstruating women.

§ Women who have given birth recently.

- a-teon-des-ne nik-kyū-wiñ-ñûn-te nik-kyūñ-sa-an kyū-wiñ-
 he thought, "You will go to sleep, your heart will go to
- 2 ñûn-te meū tee-nin-deL-te hai-yaL tcûk-qal miL hai Lūw-xan
 sleep, under it they will go And he walked with those eels
 out." along
- Le-nal-diñ hai-yaL a-teon-des-ne yī-man-tū-wiñ-yai a-teon-
 to Weitchpec. And he thought Yimantūwiñyai he
- 4 des-ne hai-yûk a-wil-la-te hwe-hwē ma na-seL-tewin-te hai-
 thought, "This way it will be Mine for I am doing it And
 done. again."
- yaL a-teon-des-ne dō-xō-liñ tin-dil hai-yaL a-teon-des-ne dik-
 he thought, "They won't go on." And he thought,
- 6 gyūñ nas-deL-te hai-yaL a-teon-des-ne hwe a-hwiL-teit-den-te
 "Here they will And he thought, "Me he will say of
 stay."
- hai na-is-tewen xō yū-wiñ-yûn-te kil-tewe dō-xō-liñ it-dau
 'He did it.' With- she will eat, kil-tewe. They won't melt
 out harm away
- 8 hwe-hwē hai-yaL a-teon-des-ne miñ-kil-en xō yū-wiñ-yûn-te
 my eels." And he thought, "Miñkilen with- will eat them.
 out harm
- xa-a-tin-te a-teon-des-he hai-ya-miL Lūw-xan min-Lûñ me-dil
 They will do he thought. "And eels ten canoes
 that,"
- 10 de-wim-min-te a-tin-diñ xa-dī-ya-te hai nū-hwōn-te nā-tes-
 will be filled. Everywhere they will do That will be good." He went
 that.
- dī-yai yī-man-yī-nûk a-teon-des-ne te-sē-ya-te kī-ye Lan
 back across to the south. He thought, "I will go again. Many
- 12 me-dūw-tewiñ Lan til-lū tū-wim-mā yī-na-teiñ na-tes-dī-yai
 I want." Many came. Along the from the he went back.
 shore south
- hai-yaL tein-niñ-yai mûk-a-na-dū-wûl-a-diñ Lan hai-yaL a-xōL-
 And he came back to the mouth of Many. And he said
 the Klamath. were
- 14 teit-den-ne nik-kyū-wiñ-ñûn-te tee-nil-le-te Lūw-xan hwe-hwē
 to him, "You will go to sleep. They will eels mine.
 go out
- ka-de niñ nik-kyū-wiñ-ñûn-te hai meûk teit-tes-yai hai-yaL
 Soon you, you will go to sleep." That in he went. And
- 16 Le-nal-diñ ka-de nik-kyū-wiñ-ñûn-te a-teon-des-ne hai-ya-miL
 at Weitchpec, "Soon you will go to sleep," he thought. And
- La-ai niL tce-wes-lin-te hwe-hwē hai-ded hwe-hwē ta-nan
 "One for you will flow out, mine this mine water
- 18 hwe-hwē hai mûk-ka hai-ded Lūw-xan hai mûk-ka ye-win-
 mine. This in these eels this in they will

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

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

wiñ-nûn-te hai meûk hai-ded Lûw-xan tcō-xon-des-ne tcū-
go to sleep that during these eels," he thought of him.

wa-al hai kī-ma-ū* xō-la me hai na-a-a hai ma na-is-tewen 2
He that medicine, his in it he had, that for he made it.
carried hand
along

a-tcon-des-ne xa-a-wil-leL-te hai-ya-dete tcū-wiñ-yûn-te hai-ye
He thought, "He will do that and then he will eat them.

man na-a-a hai kī-ma-ū Lax dō-xō-liñ tcit-tan deûk Lax 4
For he always that medicine. For he will not eat. This way
that has nothing
reason

kī-ma-ū ē-din kis-sa-wiñ-ya-te† hwe a-hwiL-tcit-den-te hai miL
medicine without he will go into me he will say of this with
somebody's mouth,

hai-ded hai kix-xak kiñ hwe dō a-hwiL-tcit-den-de hai-yaL 6
this the net pole me if he does not tell." And

a-tcon-des-ne dō-nū-hwōñ a-tcit-yau hai-yaL a-tcon-des-ne dō-
he thought, "It is not he did." And he thought,
good

xō-liñ nûn-yai hai-ded dō-nū-hwōñ-^ûx ûn-dī-yau La-xō-kya 8
"You will not live. This not a good way you did. Just that way

dō-xō-liñ nûn-yai xō dō-tcū-wiñ-xan deûk xō dō-tcū-wiñ-xan
you may not live. Even if he does not this even he does not
catch any way if catch any,

hai-ye-he kis-le-te hwe a-hwiL-tcit-den-te hai-ye-he Lan 10
even then they will me if he talks about. Even then many
catch many

ai-la-te deûk dōñ nū-hwōñ deûk hai hwe hai dō-na-wa-te
they will This is good this this mine. He will not live
catch. way way

hwe dō-a-hwiL-tcit-den-de dûñ-hwō hai-ya-miL-ûñ a-tcon- 12
if he does not tell me somebody." And he

des-ne na-tes-dī-ya-te tcon-des-ne hai-yaL a-tcon-des-ne da-
thought, "I will go back," he thought. And he thought,

xwed auw-dī-ya-te hai-yaL a-tcon-des-ne xwa na-seL-tewin-te 14
"What am I going And he thought, "For him I will make it."
to do?"

hai-yaL a-tcon-des-ne deûk tcū-wī-yûñ-iL-te hwe xwa a-nauw-
And he thought, "This he will eat. I for him will
way

* *Leptotaenia Californica* is held in the hand while the formula is being repeated.

† A rattlesnake will bite him. This expression is used to avoid Lûw, the name of the rattlesnake, which being spoken might anger him.

- la-te na-a-a deûk tce-ī-yiñ-hit tcū-wiñ-yûn-de xwa-wes-le-te
do it. He this way when he if he eats he will get
always stands enough.
has it
- 2 de-na-dū-wiñ-ûn-te hai-ded kī-ma-ū miL Le-na-nil-la-te hai
He will put in the fire; this medicine with he will build a fire. This
mū-wûñ xwa-wes-le-de dō-xō-liñ na-ta-auw xon-ta-tciñ deûk
half, if he gets enough, he won't carry to the house. This
way
- 4 a-na-teil-la-te hai-yûk tcū-wiñ-yûn-te hai-yaL a-tcon-des-ne
he will do. This way he will eat." And he thought,
min-Lûn-diñ yis-xûn-de da-na-ne-se-da-te hai-yûk tcū-wī-yûñ-
"Ten days I will fish. This way he will eat."
- 6 iL-te hai-yaL a-tcon-des-ne deûk a-na-teil-la-te hwe a-hwiL-
And he thought, "This way he will do. Me he will
tcit-den-te hai-yûk a-na-it-yau hwe na-tes-dī-ya-te kût na-
say of 'This way he did.' I will go back. Already
- 8 seL-tewiñ ya-xwa hai-yaL a-tcon-des-ne kût me-neL-xe tcon-
I have for them." And he thought, "Already I have he
made it finished,"
des-ne kût a-tiñ-ka-ûn-te hai Lūw-xan a-tcon-des-ne a-tiñ-
thought. "Everything the eels," he thought "every
- 10 ka-ûn-te yū-wiñ-yûn-te hai-ye-he me-nai-lūw-te hai-yō hai
kind will eat. Nevertheless I will watch Those
them.
hwiL-Lūw-xan hwe nēL-in-te nū-hwōñ-^{ûx} ûn-te dō-xō-liñ na-naL-
my eels I will look at. Good they They won't dodge
appear.
- 12 dō hai-yō hai Lūw-xan kût a-tiñ yū-wiñ-yûñ kiL-tewe yū-wiñ-
those eels. Already every eats them. Kiltewe eats
kind
yûñ hai hwe-hwē miñ-kil-en hai hwiL-Lūw-xan dō nas-dō
these mine; miñkilen these my eels. They don't
dodge
- 14 hwe-hwē nū-wiñ-hwōñ a-tin hai-yûk a-win-neL-te hai-ye-he
mine. Good it is all. This way it will be. Nevertheless
mūw-lūw-te hai hwiL-Lūw-xan hwe a-hwiL-tcit-den-te hai-yûk
I will watch my eels. He will say of me, 'This way
them
- 16 a-na-it-yau hai nū-wiñ-hwōñ-te kût nū-wiñ-hwōñ hwe hai na-
he did.' That will be good. Already it is good. I will
seL-tewen hai-yûk tcū-win-yûn-te kût a-tiñ yū-wiñ-yûn-te hwe
make that. That way he will eat. All will eat them. I
- 18 me-neL-xe kût dō nas-dō kûn nū-wiñ-hwōñ hai-yûk a-win-
have finished. They won't Already it is good. This way
dodge.

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

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

tō-nai hai-yûk teū-wī-yûn-iL-te hai-de kī-ma-ū miL hai-ya-
 fish. This way he will eat this medicine with. And
 miL ded kût hai-yûk xwa na-seL-tewin-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 deûk wûn hai me-niL-xe-teL
 "I am about Now I am about to This for I am finishing.
 to finish. finish.
 kût ded na-tes-dī-ya-teL yī-man-yī-nûk 4
 Now I am going home across to the south."

TRANSLATION.

Formula for the Eel Medicine

Across the ocean towards the south were three bodies of water. Yimantūwiñyai went there. He saw there the red eels which never come to this world. "They will come," he thought. The bank of the lake slid out and some of the eels went out with the water. Yimantūwiñyai himself walked along the shore and accompanied the eels until he came to the mouth of the Klamath river. There they stopped and waited for him. There at the mouth of the Klamath a Timateiltewe (one who stops the run of fish) lives. "You who stop the run of fish, you will go to sleep," thought Yimantūwiñyai, "and the fish will go through without your knowledge."

Yimantūwiñyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another Timateiltewe lived. Yimantūwiñyai said to him, "You will go to sleep; fish will go through without your knowledge." "They will never go on up the Klamath," thought Yimantūwiñyai. "A mountain shall project into the water to prevent it." He went on up the Trinity. He saw that the eels were coming along.

When he got quite a way up he thought, "These eels won't go on towards the south; they will stay in the waterfall at Xaiyame." "I will go back again," he thought. "I don't want a miñkilen to eat my eels," he thought, "but if she does eat them, these eels of mine won't die. Kiltewe may eat them without harm; the eels won't die; they will be good and many will be caught." "Ten canoes will be filled with them," he thought.

He went back again. "I will do this again; I will go back across the ocean towards the south." When he got back there he thought, "I will go again; I will take them with me." He went northward again to the mouth of the Klamath. "You will go to sleep," he thought of the Timateiltewe. "Your heart will go to sleep; without your knowing it the eels will go past." He walked along accompanying the eels to Weitchpec. "This is the way it will be done," thought Yimantūwiñyai, "they won't go on; they will stay here," he thought. "They will say of me, 'He did this.' Kiltewe will eat them without harm. My eels will not melt away. Miñkilen may eat them without harm. Ten canoes shall be filled with eels. It will be that way everywhere. It will be good," he thought.

He went back south across the ocean. "I will go again," he thought. "I want my eels." He went along the shore from the south until he came to the mouth of the Klamath. He said to the Timateiltewe, "You will go to sleep. My eels will go on when you go to sleep." He went on up the Klamath to Weitchpec. "Soon you will go to sleep," he said to the Timateiltewe. "Only one river will flow for you, my eels; this one, my river. In this my river the eels will go. They won't go east," he thought. "A mountain will project into the water in front of them. One river will flow out for you. They will go into this one," he kept thinking. "He will say of me, 'He did that way.' Now I will quit."

As he went along he looked at the eels. "They won't go into this river (Klamath)," he thought. "They will live in this river of mine even when it becomes shallow. He (the coming priest) will do this way," he thought. "He will say of me, 'He did that way;' he will do this way with the eels." Then 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. Yimantūwiñyai fished for eels thinking, "Hereafter the priest will do this way; he will say of me, 'He did that way.'" "Even if he does not catch anything, nevertheless he will talk about me." Then he took the net outside. "Tomorrow he will talk about me this way. Tomorrow I will go fishing. Everybody will fish tomorrow." Yimantūwiñyai fished and thought to himself, "He will say of me this way he did." "A woman who has suffered miscarriage may eat them without doing harm; even if she eats them the run of eels will not disappear." "I will go back," he thought.

Then having gone back he soon came along the shore again from the south until he came to the mouth of the Klamath. There again he said to the Timateiltewe, "You will go to sleep, and while you sleep they will go past." Yimantūwiñyai was carrying along medicine in his hand while he was saying this. "He (the coming priest) will do that, and then he will eat them," thought Yimantūwiñyai. That is why he always carries the medicine. If he eats the eels without the medicine he will be bitten by a rattlesnake. "You will not live," he thought, "this was not a good thing that you did. I wish that you may not live. Even if he does not catch any eels he must talk about me. Even then many eels will be caught. If he does not talk about me he will not live."

"I will go back," he thought. "What am I going to do? I will do this for him. This way he will eat them. If he eats, having the medicine in his hands as I have it, he will get enough. He will put the remainder in the fire with this medicine and burn it. He will not carry to the house what is left after he gets enough. This is the way he shall do; this is the way he shall eat. Ten days I will fish," thought Yimantūwiñyai. "This way he will do," he thought. "He will say of me, 'He did this way.' I will go back. Already I have finished. All kinds of people will eat the eels. I will watch the eels. I will look at my eels. They appear good. They won't dodge away from the net. Already all kinds of people eat them, even kiltewe, and miñkilen. My eels won't dodge away from the net. All is good. It will be this way, nevertheless I will watch my eels; he will say of me, 'He did this way.' They will be good. Already they are good. He (the

priest) will eat this way. Everybody will eat them. I have finished. They won't dodge. Now I will go back across to the south."

When he got back the water in which the fish lived was all gone. He made the banks of the ponds slide out. Then he came back from the south along the shore of the ocean to the mouth of the Klamath. He never ceased having the medicine in his hand. "You will go to sleep," he thought of the Timatciłtewe. "While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens." Yimantūwiñyai went along to Weitchpec. He thought concerning the Timatciłtewe, "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. "Kiłtewe will eat them. Even if the river becomes shallow they will live in some deep places. Many boats filled with eels shall be counted. Every one ate them. Every one has eaten my fish. Already I have done that which I was intending to do." He fished. "Now I am fishing," he thought. "He shall do this way for five mornings." He cooked it with the medicine lying in his hand. "It shall be done this way," he thought. He (Yimantūwiñyai) ate the eels. "He will say of me, 'He did this way.' He will eat them here as I have done. When he has enough he will put the medicine in the fire. This medicine is good. He will say of me, 'He did this way.'

"Now here in this place I finish. This is the way it shall be. Not many shall say of me, 'He did that way.' Every kind of people will eat them. Even if bad people eat them I do not want that the eels shall stop coming. They will not stop. This is the way he will talk of the fish. He will eat them in this manner with the medicine. This way now I will make it for him." "Now," he said, "I am about to finish." "I am finishing for him. Now I am going home across the ocean to the south."

XXVIII.

*Formula for the Salmon Medicine.**

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

*Told at Hupa, June 1901, by Robinson Shoemaker in whose family the celebration of this medicine is an hereditary trust. The priest performs the ceremony in ceremonial dress, with beads around his neck, and his face painted red. He carries a fisher-skin quiver. When he has caught the salmon at the fishing-place in Sugar Bowl valley he cuts it with a stone knife, holding his breath while he does it. He then builds a fire and cooks the fish. He places incense root, *Leptotaenia Californica*, in the fire saying, "Kyōle, may there be many salmon." For ten days following he does not drink water. One meal a day is eaten at the exact time the sun reaches a fixed mark in the sweat-house. The meal is eaten from new baskets and is cooked by a woman chosen for the duty. She is dressed in a beaded dress. A male attendant remains in the sweat-house to attend to the fire. The priest keeps the incense root in his hand at night that he may not have dreams. He is careful not to say evil things for what he says or dreams will happen. He prays every night for many salmon. He does not eat salmon during the remainder of the year.

- yī-nūk na-teL-men nin-nis-an min-na na-is-men-nei hai-ya-
south he made it World around he made it swim. And
swim.
- 2 hit-djit ded xûn yit-dā-tein ye-na-wiL-men xai-ya-me na-iL-
then this river from the he made it To Xaiyame he made
north swim in.
- dim-men-nei hai-ya-hit-djit hai-ya tcō-dū-wiL-xût aL-teit-
it swim back. And then there he questioned it. He said,
- 4 den-ne da-xwed ûn-dī-ya-te da-xō-a-tein-te nit-teū-wiñ-yûn-de
"What will you do bad person* if he eats you?"
hai-yaL-ûñ da-wes-lel hai-yaL-ûñ a-tiñ-ka-ûn-te aL-teit-den-ne
And it swam around And concerning he asked it.
in one place. every kind
- 6 tse-es-dit-diñ da-il-lel hai-yaL-ûñ aL-teit-den-ne da-xwed ûñ-
A little while it always And he said, "What
swam.
- dī-ya-te xoi-kyûñ-kī-yat nit-teū-wiñ-yûn-de hai-yaL-ûñ La-ai-ûx
will you woman who has if she eats you?" And at once
do suffered miscarriage
- 8 teit-dei xa-wil-lat hai Lōk tewō-la-diñ yis-xan siL-tûñ-ûx hai
it died. Floated on that salmon. Five days it lay the
the water
- nō-niL-tin-diñ hai-yaL yit-de-yī-man na-in-deL xû-Le-dûñ
he put it place. And down across they went in the
morning.
- 10 hai-ya-hit-djit-ûñ hai-ya niñ-kyū-wiL-aL hai-ya kē-ya-wiL-na
And then there he cut it. There they cooked it.
mûx-xa-tee-xō-len ma de-dū-wil-lai hit-djit-ûñ hai miL kē-ya-
Incense root for it he put on Then it with they
the fire.
- 12 wiL-na hai-ya-hit-djit-ûñ hai-ya ya-wiñ-yan hai-ya-hit-djit-ûñ
cooked it. And then there they ate it. And then
- hai-ya a-tiñ a-kil-lau na-kis-its deûk a-iL-in-te teon-des-ne
there all they did. They shot "This they will do," he thought,
things at mark.
- 14 kyū-wiñ-ya-in-yan na-nan-deL-te hai-ya-hit-djit a-den-ne
"Indians when they come." And then he said,
a-tiñ hwi-k-ya na-nō-diL hai-yaL Le-na-nil-lai hai-ya-hit-djit
"All from me go away." And he built fire. And then
- 16 ma de-dū-wiñ-an a-teon-des-ne kyū-wiñ-yan-in-yan nū-hwōñ-ûx
for it he put in He thought, "Indians well
incense.

*"Bad persons" are those mourning recently dead relatives, women during menstruation, and after child-birth or miscarriage.

- yū-wiñ-yûñ-iL-te kyū-wiñ-ya-in-yan na-nan-deL-te nū-hwōñ-ûx
will eat, Indians when they come Well
to be.
- yit-da-wes-le-te kyū-wī-yûl tel-tewin-de dō-xō-liñ kī-yauw 2
will get enough food when it grows. Won't birds
- tewiñ-yō-wil-lel min-ne-gits yik-kyū-wiñ-yan-ne-he nū-hwōñ-ûx
bother it. Little even if he eats well
- yit-da-wes-le-te dō-xō-liñ tewiñ-yō-wil-lel nū-hwōñ dī-hwō 4
he will have They won't bother it. Will be good what-
enough. ever
- tel-tewin-te dī-hwō dik-gyûñ a-dū-win-neL-de La-ai-ûx au-win-
grows. Whatever here anybody says really it will
- neL-te hai-yaL-ûñ yī-nûk kai yī-man-teiñ na-na-nin-deL 6
happen." And south across they went over.
- dō-ûñ-kya na-nit-dauw-xō-lûñ hai yō-yi-dûk-ka teit-tes-yai
They did had come back that one Orleans went.
not see
- hai-ya-hit-djit-ûñ tai-kyūw na-ya-is-xût xon-ta na-ya-is-xût 8
And then sweat-house they tore down. House they tore down.
- hit-djit-ûñ xai-ya-me-teiñ tee-na-nin-deL hai-ya-hit-djit-ûñ
Then Xaiyame to they went back. And then
- hai-ya iL-man nō-na-nin-deL wût-na-ya-xō-wil-yan hai-ya 10
there on each they sat down. They watched their
side
- xō-lō-ka hai-ya-hit-djit hai Lū-wûñ Le-nal-diñ tce-na-in-dī-yai
salmon. And then the one Weitchpec came back to.
- sai-kit-diñ-ûñ-kya Lōk mit-Le-te ye-nin-dil-liñ-ye na-tin-nōx 12
He was surprised salmon scales had washed ashore the Trinity
to see
- yit-dā-teiñ-kai hai-ya-hit-djit-ûñ na-tes-dī-yai na-in-dī-ya-yei
up along. And then he came back. He got back.
- sai-kit-diñ-ûñ-kya xō-wûñ tas-ya-ye-xō-lûñ hai-ya-hit-djit-ûñ 14
He saw with surprise from him they had gone. And then
- ya-xō-tel-xa xai-ya-me na-ya-xōL-tsan hai-ya-hit-djit-ûñ
he tracked them. Xaiyame he found them. And then
- a-den-ne xa dōñ hwe tse-ye-kyauw-hwik-kût na-se-da-te 16
he said, "All I (at the upper end of will sit down.
right, Hupa valley)
- hai-ya me-nauw-lūw-te da-xōk-a-ûn-te teū-wiñ-yûn-tel-de hwe
There I will watch. Bad person would eat I
- ta-nauw-tū-hwiL-te hai-yûk nō-wûñ-nûñ-xûn-neūw-te kyū-wiñ- 18
will take out. That way they will talk about us Indians
- ya-in-yan na-nan-deL-te hai-ya xa-a-na-it-yau teit-den-te.
when they come. 'There that way he did,' they will say."

TRANSLATION.

Formula of the Salmon Medicine.

Three immortals came into being at Xaslindiñ. They began to talk about what would be when Indians should come into existence. One of them went away up the Klamath river. The other two remained waiting for him. "I don't think we better wait for him," said one of those who remained. He went down to the river. "Let a stone cup become," he thought. And it became. And then in it a salmon became. "Already it has happened," he thought. "It is finished," he told his brother.

He made the salmon swim down the Trinity and Klamath rivers to the ocean. Then he caused it to swim along the beach southward. Having gone entirely around the world, he came back with it from the north to the mouth of the Klamath again. He made it swim back up the Klamath and Trinity rivers to the starting place.

There he questioned it. "What will you do if a person with a bad body eats you?" he asked. The salmon swam around in one place. He asked it about every kind person. After each question it swam for a short time in one place. Finally he asked, "What will you do if a woman who has miscarriage eats you?" It died at once. It rose to the surface of the water. Then he took it and placed it on the shore where it lay for five days.

After the five days, in the morning, the two brothers went down the river and crossed over to the place where it lay. The one who was officiating cut the salmon and cooked it there. He put incense root in the fire with which he cooked it. When the salmon was done they ate it. When they were through they shot at a mark and had all kinds of games. "This is the way Indians will do when they come," he thought.

Then he said, "All of you go away from me." Having built a fire he put incense root in it and prayed. "Indians when they come into existance, 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 Weitechpec and started up the Trinity he was surprised to see salmon scales scattered about. When he got back where they had lived he found they had departed. He tracked them to Xaiyame where he found them. "Well," he said, "I will take my place at the Tseyekyauwhwikût. There I will keep watch. The salmon which a bad person would eat, if it were caught, I will take out as it passes up. Indians when they come into existence will make mention of us. 'At that place he did that,' they will say."

XXVIII.

Formula of the Rain-rock Medicine.

- yas-tsim-me min-Lûn LiL-Liñ hai-ya-miL yī-nûk teit-tes-yai
 Yastsime ten brothers And south went
 (lived.)
- 2 Lū-wûn yī-nûk nin-nis-an nōñ-a-tciñ hai-ya teū-win-da dik-
 one of South the world's end there he stayed,
 them.
- gyûñ yī-nûk nin-nis-an nōñ-a-diñ hai-ya-miL-ûñ min-nē-djō-
 here south the world's end. And after a
- 4 xō-miL ûñ-kya xō-kût ye-kyū-wes-tee yū-din-nē-miL hai-yō
 time he per- on him the wind blew in. After a time there
 ceived
- Le-de-eL-ta deûk ûL-kyō xa-te-mas tes-deL yū-diñ-hit xon-ta
 in a corner this big rolled out frost. Finally house
 of the ground
- 6 meûk da-xwed-dañ a-dī-yau teon-des-ne hai-yaL-ûñ mûx-xa-
 inside "What is it going to do?" he thought. And incense
- tce-xō-len a-de-iL-kit hai-ya-miL teit-tes-yai yī-na-tciñ yas-
 root he took with And he started from the Yas-
 himself. south.
- 8 tsim-me na-in-dī-yai hai-ya-miL xō teit-te-te-en dī-hwe-e dō-
 tsime he came back to. And in he looked Nothing
 vain around.
- tciL-tsan hai-yaL-ûñ La-ai-ûx teit-tes-yai mī-me yī-man-tciñ
 he found. And really he started Mīme on the other
 away. side
- 10 tce-niñ-yai sai-kit-diñ-ûñ-kya hai-ya Lū-wûñ na-nes-da-xō-lûñ
 he came out. He saw with surprise there one sitting.
- hai-ya-miL-ûñ nit-ta na-wit-yai yas-tsim-me dûñ-xō kī-ye
 And back he turned. Yastsime once again
- 12 na-in-dī-yai da-xwed-dañ teit-den-ne La-xō hai-ya hai-ya-
 he came. "What is the he said just there. And
 matter?"
- miL-ûñ yō-xō-miL a-xōL-teit-den-tsū kyū-wiñ-ya-in-yan dōñ
 from some he heard say to him, "Indians
 place

*Told at Hupa, December 1901, by Emma Lewis, whose father belonged to the southern division of the Hupa.

- na-nan-deL-te dik-gyûn yī-de nin-nis-an nōn-a-diñ dōn kit-
will become." Here north the world's end
- teint yañ-xûts-ei hai-ya-miL a-xōL-teit-den-ne kût doñ tas-yai 2
sickness flew up. And he said to him, "Have
left
- hai mī-ne-en hwe-en doñ kût dik-gyûn me-nai-lūw-te hai-ya-
those spirits I here am going to And
used to be. watch."
- hit-djit-ûn kût teit-tes-yai yī-na-teiñ hai Lū-wûn hai yī-nûk 4
then he started down that one who south
- a-nin-nis-an nōn-a-diñ tsis-da-ne-en hai-ya-miL-ûn xō-xō-tin-
the world's end used to stay. And Xōxōtinit
- nit yī-nûk-kai-kût-teiñ hai-ya Le-na-nil-lai hai-ya-hit-djit-ûn 6
above the creek there he built a fire. And then
- kût teit-tes-yai yī-de xas-lin-diñ yī-na-teiñ tce-niñ-yai xas-
he started down Xaslindiñ from the he came out.
south
- lin-kai-yī-dûk ûn-kya Lū-wûn na-nes-da-xō-lûn xas-lin-diñ 8
Above Xaslindiñ he saw one sitting. Xaslindiñ
creek
- yī-dûk-a-teiñ tûn-tewiñ* kis-xan meū Le-na-nil-lai xai-ya
up east pepper-wood standing under he built a fire. Xai-
tree yame
- meûk yī-na-teiñ ye-teū-wiñ-yai La-xō dō xō-niñ da-dū-wes-a 10
into down he came. Just his face he could hardly
- te-ne-wan xōs-kûts-miL hai-ya-miL-ûn xai-ya-me niL-man
hold pointed on account of And Xaiyame each side
to it the cold.
- nō-na-nin-deL-xō-lan yī-man-yī-de na-niñ-yai nil-liñ-kin-diñ 12
they had sat down he saw. Across and he went from Niliñkindiñ.
down
- hit-djit nai-yī-nûk nit-ta na-wit-yai nil-liñ-kin-diñ hai-ya-
Then back south back he turned to Niliñkindiñ. And
- hit-djit Le-na-nil-lai hit-djit a-tcon-des-ne deûk a-win-ne-liL-te 14
then he built a fire. Then he thought, "This he will do
way
- hai hwe hwin-nis-te teō-naL-tsit hai-ya-hit-djit de-dū-wiñ-
who my body knows." And then he put in
- an-nei hai mûx-xa-tce-xō-len hai-ya-hit-djit-ûn yit-de teit-tes- 16
the fire that incense root. And then north he started.
- yai hai yī-dûk-yī-de me-is-yai miL a-lō-tse hai-yûk xō-lûn
Up the hill to he went then it was "This way
the north warm.

* *Umbellularia Californica.*

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

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

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

THE PRAYER.

yī-tsin te-nal-dit-dō-te yī-de kûñ te-nal-dit-dō-te yī-dûk 4
 “West it will draw back, north too it will draw back, east
 kûñ te-nal-dit-dō-te yī-nûk te-nal-dit-dō-te nais-xûn-te na-nû-
 too it will draw back, south it will draw back. There will It will be
 be sunshine.
 wiñ-hwōñ-te nin-nis-an meûk na-xō-wiL-tûn-te nal-hwin-te 6
 good weather the world over. It will be wet. Will melt away
 niñ-xōs-tin-ne-en na-win-tau tce-na-xon-neL-tiñ
 frost used to be. It will settle I brought it down.”
 down.

TRANSLATION.

Formula of the Rain-rock Medicine.

Ten brothers lived at Yastsime. One of them went away toward the south. At the end of the world to the south he stayed. After a time he felt the wind blow on him. Frost rolled out of the ground in big chunks. “What is it going to do?” he thought. He took some incense root with him and started back south. When he came back to Yastsime he looked around. He saw nothing. He went on and came down opposite Mîme. He was surprised to see some one sitting there. He turned about and went again to Yastsime. “What is the matter here?” he asked. From some place he heard a voice say, “Indians will become.” Here at the world’s end toward the north sickness flew up. “Those weather spirits who used to be here have gone away,” he told him.

Then that one, who used to stay at the world’s end at the south, started down the river. When he came to the creek above Eslick’s he built a fire. Then he went on down, coming out on the river bank south of Xaslindiñ. He saw someone sitting

above Xaslindiñ. He built a fire there where a pepper wood tree was standing. He went down to Sugar Bowl. The wind was so cold he could hardly face it. He saw someone had taken up his abode each side of the fishing place at Sugar Bowl.

Then crossing the river he went below Nilinkindiñ. He turned back to Nilinkindiñ and built a fire there. "Here he will do this who knows my body," he thought. Then he put incense root into the fire. He started down river climbing the mountain. When he got up the hill he was warm. "This way it will be," he thought, "when Indians come to be." He built a fire on top of the hill and then went down to the northern side.

On the north side of the creek opposite Djictañadiñ above the trail he built a fire. Then he commenced to talk. "Here they will build a fire," he thought. "I first of all will know Indians' hearts when they pass."

Then he started back. "I will lean my foot up this way. The wind will blow up from the ground. They will call me first at the end of the world toward the south where I used to live. Then they will call me here at the end of the world toward the north. There he stays who first knew it." "This way they will do if frost comes," he thought. "Just this way it will happen to the one who talks about my body. In the fashion of the Indian world he will let go from his hand the incense. The wind, just a little warm, will blow gently, if they put this incense in the fire. The fog will stay in the middle of the mountain." This way he established it.

"West it will draw back, north too it will draw back, east too it will draw back, south it will draw back. There will be sunshine. It will be good weather in the world. It will be wet. The frost that used to be will melt. It will settle down. I brought it down."

FORMULAS OF PRIVATE MEDICINES.

XXX.

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

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

TRANSLATION.

Formula of Medicine for Pregnant Women (Deer's Medicine.)

They say, deer, you do this way when the young grow in your body. All day and all night you chew this brush. You drop your young without harm even in rocky places. You do this way for the sake of people. It is your medicine that does it. By the use of your medicine it will happen the same way to me.

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

The formula is said to the growing shrub, *Ceanothus integerrimus*. The tender shoots are then taken and chewed. The practice is followed during the first three months of the term to keep the fœtus of moderate size.

XXXI.

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

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

hai-yūx tein a-na-teit-yau
This they say she did.

TRANSLATION.

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

While walking in the middle of the world Bear got this way. Young grew in her body. All day and all night she fed. After a while she got so big she could not walk. Then she began to consider why she was in that condition. "I wonder if they will be the way I am, in the Indian world?" She heard someone talking behind her. It said, "Put me in your mouth. You are in this condition for the sake of Indians."

When she looked around she saw a single plant of redwood sorrel standing there. She put it into her mouth. The next day she found she was able to walk. She thought, "It will be this way in the Indian world with this medicine. This will be my medicine. At best not many will know about me I will leave it in the Indian world. They will talk to me with it."

XXXII.

*Formula of Medicine for Childbirth.**

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

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

† The strap referred to is one of elk-hide used in carrying the burden-basket. It is used for the woman to pull upon while in labor. Compare Dr. Washington Matthews, Navaho Legends, p. 106.

hit mite-dje-ē-din kī-ye kya-teL-tewū hai-yūx xō-lūn-teL hai
 baby again cried. This way it will be to those
 dânt hwe hwin-nis-te tcō-naL-tsit-te
 who my body shall know.

TRANSLATION.

Formula of Medicine for Childbirth.

He came to the middle of the world where two maidens were living. He smoked himself all day. When the sun went down they came out to look at him. The next day they were pregnant. Their brothers went into the sweat-house after him. They were going to cut the girls open and then kill him. "Wait," said Yimantūwiñyai, "I will make medicine. Give me a cup." "Make the medicine right here," they said. Right there in the house he made it of ashes. Then he hung up the straps of the carrying baskets. He put some of the medicine in the mouth of one of them and rubbed some of it across her abdomen. When he turned around he heard a baby cry. When he had done the same to the other he turned again and heard another baby cry. "This way it will be with those who know my medicine."*

*For another version of this incident, compare pp. 125-6.

XXXIII.

*Formula of Medicine for the Birth of the First Child.**

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

*Told at Hupa, November 1891, by Emma Lewis.

† This is said to be a stone, on which if a woman sits, she will be cured of barrenness.

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

* *Quercus Garryana*.

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

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

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

tein-teiñ hai meū kit-tin xû-eñ-eL hai-yûk mit-Lō na-ya-
 side that under small will go." That way medicine they
 tail

is-tewen
 made.

TRANSLATION.

Formula of Medicine for the Birth of the First Child.

Yimantūwiñyai lived at Tcexōltewediñ. He went down the river to Tselcediñ. He followed the beach south for some distance and then he went along the ridge. He sat down to rest. Two women came from the south. "You sit down and rest too," he said. They sat down. He thought, "I would like to have intercourse with them." Then he left that place, and the women went on toward the north.

He himself walked along toward the south. Below Willow Creek he spent the night with two women. He went on walking along in the middle of the world toward the south. Again he did not feel like going on. His mind again turned toward women. He was surprised to see a hollow white oak standing there. He lay with that. Then he went on toward the south.

He came to the end of the world at the south and then turned back the way he had come. When he came back to the place where the white oak was standing he heard a baby crying somewhere. Then he thought about what he had done some time before. As he stood facing the tree he heard something inside. "How will it be," he thought. Then he pounded off the bark around the knurl where it had grown together. Having made a decoction of the bark he poured it on the tree. That white oak opened at once. "This way it will be," he thought, "when Indians become." "It will be easy this way," he thought. That was the way he took the baby out.

He saw it was a boy. He brought it back to Tcexōltewediñ. He carried the baby around with him but he did not succeed in raising it. "I did it for Indians," he thought. "I will bury it at Yidekiteiñ Tcexûneūwkûteciñ," 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 Tcexôltewediñ where he buried it.

Panther was living alone at Nilkyakildūwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekitciñ Tcexûneūw 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 Tcexôltewediñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at Nilkyakildūwime was yarrow. That way they both did. That is why I call Yimantūwifnyai 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-gyûñ yī-dûk ya-le-da-a-diñ na-tel-dite-tewen kel-tsan
 Here east in the corner grew a maiden,
 of the world
- 2 Lū-wûn-niñ hai-ya-miL Lū-wûn-niñ tce-it-da dī-hwe-e dō-teiL-
 all alone. And alone she used Nobody she saw.
 to live.
- tsis mûx-xa he dō-teiL-tsis hai-ya-miL-ûñ min-nē-djō-xō-miL
 Tracks even she did not see. And after a time,
- 4 Lax hai-ya kyū-wil-kyan dī-hwe-e eñ kûñ dō-teiL-tsis hai-
 with- there she was pregnant. Nobody it was too she saw.
 out
 reason
- ya-miL-ûñ a-dū-wûn-xō-kyûñ-na-ī-ya dai-dit-diñ-kī-auw miL
 And about herself she thought, "Where is it from
- 6 xûx-xai iūw-tsan teō-in-ne min-nē-djō-xō-miL kûñ miñ-yai hai
 baby I found," she kept After a time it was
 thinking. nearly time
- teit-dū-win-tea-te hai-ya-miL-ûñ min-nē-djō-xō-miL teit-dū-
 that she was going And after a time she was
 to be sick.
- 8 win-teat hai-ya-miL-ûñ xō-an sil-len hai mite-dje-ē-din hai-
 sick. And from her it came that baby.
- ya-miL-ûñ a-teon-des-ne ya-nauw-tūw hai mite-dje-ē-din
 And she thought I will pick up that baby.
- 10 yauw-tūw teon-des-ne miL xō-kya-teiñ yat-qōt Lats-a-xō-lûñ
 "Let me she thought. Then from her it dodged. Many times
 pick it up,"
- a-dī-ya-te yauw-tūw teō-in-ne xoi-kya-teiñ ya-it-qōt yū-wit-
 it did that. "Let me she thought; from her it always
 pick it up," dodged.
- 12 din-nē-miL de-nō-kûñ yī-tsin te-de-qōt yū-din-nē-miL yī-man-
 Finally from the sky down it tumbled. Finally across
- yī-tsin te-wit-qōt-te sil-len-nei tū-wim-mā hit-djit nōn-de-qōt-
 west in the water it seemed Close to the then it stopped.
 about to tumble. beach

*Told at Hupa, December 1901, by Emma Lewis. For the treatment of infants by the Hupa compare, *Life and Culture of the Hupa*, p. 51.

ei hai-ya-hit-djit teL-tewen-nei hai mit-Lō-we hai mik-kin-diñ
 And then grew that medicine. At its base
 hit-teit nōn-de-qōt-ei hai-ya-hit-djit teit-dū-wim-mite hit-djit 2
 there it stopped. And when she broke it off then
 hai miL ya-wiL-ten-nei hai-ya-hit-djit hai mit-Lō sil-len-nei
 that with she picked it up. And then that medicine became.
 hai teit-dū-wim-mite-hit miL ya-wiL-ten-nei hai-ya de teL- 4
 That when she broke it off with it she picked There
 him up.
 tewen hai mit-Lō sil-lin-te hai mite-teiñ te-de-qōt hai-ya-
 it grew that medicine going to be that toward it tumbled. And
 miL dik-gyūñ yī-dūk ya-Le-da-a-diñ na-iL-dit-ten-nei hai 6
 here east the corner she took him back. That
 mī-ye nō-niñ-xan-nei hai-ūñ hai mit-Lō-we na-is-tewen-nei
 under she put. Then that medicine grew
 xōL-tewiL-ta-tūn-nas-mats* 8
 wild ginger.

TRANSLATION.

Formula of Medicine to Cause the Infant to Grow Fast.

Here in the eastern corner of the world grew a maiden by herself. She lived all alone, seeing no one. After a time without cause she became pregnant. She had seen no one. She had not even seen the tracks of people. "From whom have I a child," she kept thinking. After a while the time for her to be sick had nearly come. Finally she was sick and gave birth to a baby. "I will pick up that baby," she thought. When she tried to pick it up it dodged from her. Many times she tried to pick it up but it eluded her until finally it fell down from the world above. When it had crawled near the beach across toward the west it stopped. Where it stopped the medicine grew. She broke off some of it and with that picked up the baby. That which grew at the place toward which he crawled became the medicine. She took him back to the eastern corner where she steamed him with it. The medicine was wild ginger.

* *Asarum caudatum* Lindl.

XXXV.

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

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

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

†The case is made of stems of *Gnaphalium decurrens* var. *Californicum*.
 The name of this plant, niltewiñ, means "it is fragrant."

na-tse naL-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-teon-des-ne dai-dik-kyauw-ûñ mī-ye nō-ne-xûn-te teon- 2
 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-ûñ hai mī-ye te 4
 she picked blue-stones. And then those under in
 the
 water

teū-wiñ-an hai-ya-hit-djit-ûñ mit-diL-wa Lax tce-niñ-yai
 she put. And then again she went out

kī-ma-ū mite-teiñ hai teis-tewin-te hai-ya-hit-djit-ûñ kūt 6
 medicine after that she will make. And then

teiL-tsan teim-me-yauw dik-gyûñ ûL-kyō hai-ya-mil-ûñ kyū-
 she saw small Douglas this high. And she
 spruces

wa-is-tewit hai-ya-miL-ûñ La xat kyū-wiñ-xa hai-ya-hit-djit-ûñ 8
 broke them And one still she left And
 off. standing.

deōx yī-nûk din-nûñ tein-nes-dai hai-ya-miL-ûñ hai-yûk
 this south facing she sat down. "And this way
 way

a-dī-ya-te teon-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-yûk a-win-neL-te teit-den-ne
 standing toward she talked. "This way it will be," she said.

La nō-wit-tūw-wiL-te hai mite-teiñ tce-xō-win-ne-hwiL-te hai- 12
 "One shall always That toward she shall talk."
 be left.

ya-hit-djit-ûñ hai mī-ye te teū-wiñ-tan hai-ya-miL-ûñ dûñ-
 And then that under in she put. And
 it water

Lûñ-hwō-diñ yis-xan miL mit-La dje-win-tan hai kai-tel 14
 several days after behind spread open that basket-
 plate.

yī-kis-mût-ei hai kai-tel-ne-en hai-ya-miL kī-ye tewō-la-diñ
 Broke that basket-plate And again five
 used to be.

yis-xan miL kī-ye xa-a-dī-yau-ei hai-ya-miL kī-ye tewo-la- 16
 days after again it did that. And again five

diñ yis-xan miL xea-kai ye-teū-wiL-ten hai-yaL kī-ye hai
 days after baby- she put it in. And again that
 basket

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

TRANSLATION.

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

A Kixûnai woman lived at Teexôltewediñ with her grandson. The boy used to go every morning to the sweat-house where he worked fastening the feathers to arrows. He used to go back into the house and get sinew from the case in which feathers were kept. He worked the sinew into shape with his teeth, throwing the pieces scraped off into the spoon-basket. The old woman was always lying down. The next day the boy did the same thing.

After a time the old woman, while lying there one night, woke up and heard a baby cry. Having started a fire she took up a brand and was surprised to see a baby squirming about in the spoon-basket. She took it up and then thought, "With what am I going to steam it?" She went down to the river and picked up some blue-stones which she carried to the house and put in a basket of water. Then she went out again to get the herb for the medicine she was going to make. She saw small Douglas spruces growing there about so high (two feet). These she broke off, leaving only one standing. She sat down this way facing the south. "This way it will be," she thought. She talked to the one still standing. "This way it will be," she said, "one always will be left toward which she shall talk."

Then she put that under the baby in water. Several days after the basket-plate spread out and broke. After five days it did that again. After five days more she put it in a baby-basket. The baby-basket broke. She put it in a second one and leaned it up against something. The baby kicked up its legs. It was a blue-stone storage basket she leaned it against. Finally she thought, "I wish I could make some better kind of a baby-basket." It was only during five days that she carried it in the hazel baby-basket. At last she thought, "I will make for it a basket of blue-stone." She carried it in that for it was tough. When she leaned it up, the blue-stone baby-basket made a creaking noise. Then she carried it about. "This way it will be," she thought, "with those who put my medicine under. The Indians, when they come, will say of me, 'That is the one who did this way there.' She will sit the way I sit."

XXXVI.

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

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

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

- te-miL me-e-na-nes-dai diñk-kit-diñ xû-Le sil-lin-te-miL hai-
nearly hidden he sat Fourth night it nearly was.
watching.
- ya-miL-ûñ xōtc min-nōl-weL-miL hai-ya-miL xoi-de-ai-ye-wiñ- 2
And quite it was midnight and he heard
- yai kyū-win-diL-tsū hai-ya-miL ûñ-kya mite-dje-ē-din kya-
a jingling noise. And he heard a baby
- teL-tewe-tse hai-yaL-ûñ ye-na-wit-yai xon-ta hai-ya-miL-ûñ 4
cry. And he went in the house. And
- mite-dje-ē-din ûñ-kya na-tse hai-yaL ya-wiL-ten dite-wil-lite
baby he saw crawling And he picked A piece of
about. it up. buckskin
- ya-wiL-kyōs hai miL tsis-loi hai-ya-miL-ûñ ya-wiL-ten hai 6
he picked up. That with he And he picked up that
wrapped it.
- mite-dje-ē-din hai-ya-miL a-tcon-des-ne xwed-dik-kyauw-
baby. And he thought, "What
- ûñ auw-la-te hai-ya-hit-djit-ûñ a-dit-ta tcū-wiL-ten dō-nō-niL- 8
do shall I And then in his he put it. He did not
with it?" knapsack
- tin-te-šil-len 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-
icine
- teis-tewin-te teit-tes-yai nin-nis-an meûk yū-din-nē-miL Le-na- 10
he was going He went the world over. Finally he took
to make.
- niL-ten dō-he-teiL-tsan hai mit-Lō sil-lin-te de-de nin-nis-an
it all the He did not find that medicine that was This world
way around. to be.
- min-nē-djit hai tsis-da-ne-en-diñ na-in-dī-ya-yei ye-na-wit-yai 12
the middle the he used to stay place he came back to. He went in
- xon-ta dō-he teiL-tsan hai mit-Lō-we hai-ya-hit-djit xon-ta
the He did not find that medicine. And then house
house.
- meûk na-teñ-en hai-ya ye ûñ-kya tel-tewûñ-xō-lûñ kit-dū- 14
inside he looked There instead he saw it growing. The wall
around.
- wil-kan ûñ-kya hai-ya tel-tewûñ-xō-lûñ hai is-lûn-diñ hai-
that holds he saw there it was growing the it was born
the wood place.
- ya-hit-djit hai teit-dū-wim-mite hai-ya-hit-djit-ûñ hai mī-ye 16
And then that he pulled it off. And then that under
- nō-niñ-xan hai-ya-hit-djit-ûñ tel-tewen hai mite-dje-ē-din
he placed. And then it grew that baby.

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

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

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

- naL-tsit hai-yûk a-wil-le-leL-te hai-ya-de hai-yûk a-wil-le-leL-te
 knows this way he will do. This way they will do.
- 2 hai hwe-ded kyû-wiñ-ya-in-yan ma na-seL-tewen hai hwa
 This mine, Indians for I made. That me
 yô-dû-wit-xûl-liL-te hai-ya-miL-ûñ a-teon-des-ne kyû-wiñ-ya-
 they will ask for." And he thought, "In the
 4 in-yan-ta-diñ til-tewen miL nai-kê-yûn-te teon-des-ne kûn-
 Indian world what grows, with they will grow," he thought. "Some-
 thing
 nû-hwôn ma nô-na-ne-ûñ hai-yûk mî-nes-git-te hai kit-teint
 good for I will leave. This way will be afraid that sickness
 them
- 6 hai hwe hwit-Lô-we mî-ye nô-niñ-xûn-te hai-yûk a-kit-tis-seôx
 that my medicine under if he puts. This way smart he will
 a-nû-wes-te hai hwin-nis-te yô-naL-tsit-te hai-yûk na-is-tewen
 grow my body who will know." This way he made it.
- 8 hai-yûk miL me-niL-xe
 This way he finished it.
 hai-yûx kût hwa-ne
 This way only.

THE PRAYER.*

- 10 hai-ded eñ min-Lûñ mit-da-Lit-yôs miL na-ô-dûw-de-xût
 "Here are ten packages.† With I ask you for it.
 them
 hai nit-Lô-we hwû-wa-meL-tewit-te hwe kûn-nañ dô-hwa-da-
 Your lend me. I too I have not
 medicine
- 12 da-tsin kyû-wiñ-ya-in-yan-ta-diñ til-tewen‡ hai-ya-hit-djit hei-
 got much in Indian world grows." And then
 yûñ kût xôw-dôn kût hwit-dje ôL-tsit kûn nû-wa-me-neL-
 "Yes I guess it My mind you know. I will lend it
 is so.
- 14 tewit-te yô dôn kis-xûñ hai hwit-Lô-we mî-ye nôn-xauw-ne
 to you. There it stands that my medicine. Under put it."
 hai-ya-hit-djit xe-e-iL-yôl hai-ded mûx-xa-tce-xô-len
 And then he blows that incense.
 away

*This prayer with its answer is repeated after the formula. Such a prayer is used in connection with all, or nearly all of the formulas.

†Of tobacco.

‡The phrase means tobacco.

TRANSLATION.

Formula of Medicine to Insure Long Life to the Infant.

A man lived in the middle of this world all alone. His stool always lay in the sweat-house. Once when he came in and looked at his stool he was surprised to see a baby's track near it. The next day when he looked again he saw it had been playing still more. He studied about it. The next day he saw it had done that again. After a time he thought he would watch, so he sat near by. In the morning when he looked he saw it had been playing with woodpecker heads. The next day again it had been playing with woodpecker heads, and the next day also. He picked up the woodpecker head. The third day he picked one up also. When he had watched nearly four days and the fourth night was nearly passed, well after midnight he heard a jingling noise. He heard a baby cry. He went into the house. He saw a baby squirming about. He got a piece of buckskin, picked up the baby, and wrapped it up in it.

Then, because he did not want to leave it, he put it in his sack and went away. He went all over the world looking for the herb with which he was going to make medicine. Finally he went all around the world without finding it. He came back to the middle of the world where he used to stay and went into the house without having found the medicine. When he looked around inside of the house he saw it growing by the wall that holds the wood, at the very place where the baby was born. Then he pulled it off and put it under the baby and steamed him with it.

And then the baby grew. Really it grew very fast. Soon it was creeping about. It seemed very vigorous. After a while it ran about, it was so strong. He began to study about it. He said to the child, "Lie down and go to sleep." The child obeyed. The man went away.

He climbed one ridge, and then a second, and a third, and a fourth. When he got up the fourth ridge he sat down. He looked back where he had left the baby. He looked this way toward the north. Then he looked toward the south. After that he looked toward the eastern water's shore. And then he looked across to the west. Wherever he looked clouds came up.

As he looked he saw them slide together toward each other. "He is growing strong," he thought. "What is going to happen, they are going to come together before me," he thought. Finally where he used to stay they came together. Just blackness and darkness hung there. The baby was afraid of that which had happened. Suddenly it ran up and at once in every direction they drew back. "This way sickness will be afraid," he thought. And he went back.

The medicine he had made did that. He looked at it thinking, "How will it be good?" He started home and in time got there. He saw the baby running about. "I have made the medicine good," he thought. "The Indians, who are coming to be, will know of me. It will be only a few who will talk about my medicine. This way those who know my medicine will do," he thought. "They will place this under the child. This way they will do. Here across to the north he will hold it up. Here across to the south, too, he will hold it up. He who knows my formula will do this way. I made this my medicine for Indians. They will ask me for it. That which grows in the Indian world [tobacco] he will grow with," he thought. "I will leave something for them. Sickness will be afraid like this if he puts my medicine under the child. He, who knows my medicine, will grow in this way to be smart." This way he made it. This way he finished it.

THE PRAYER.

"Here are ten packages of tobacco with which I ask you for it. Lend me your medicine. I have not much of that which grows in the Indian world." "Yes, I guess it is true that you know my formula. I will lend it to you. There stands my medicine; put it under the child." And then he blows from his hand the offering of incense root.

XXXVII.

*Formula of Medicine to Protect Children in Strange Places.**

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

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

†A mountain near Burnt Ranch.

‡A mountain east of Djictañdiñ.

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

* A mountain near mouth of Redwood creek.

† Near Trinidad.

- xō-kyūñ mit-Lō-we nauw-tewe miñ a-yaL-de-iūw-ne ke hai-ya
 "Against medicine I am going That I told them, "Come, there
 his breast to make. is why
- ye-ō-dik-gin-ne hai-ūñ La xū-Le ya-wes-a dō-tcin-nes-ten 2
 run in." And all night she sat up; never lay down
 hai dō-kyū-wil-le hai-ya-hit-djit-ūñ nin-na-is-dūk-kai tee-niL-
 that old woman. And then she got up. She took
- ten tō-kūt-ūx nai-kyō-xō-an* mūx-xa-tce-xō-len niL-tciñ nō- 4
 out water on always runs incense root together
- niL-lai hai-ya-hit-djit-ūñ de-dū-wiñ-an tee-wiñ-yeūw xon-diñ
 she put. And then she put them in rubbing them. Fire
 the fire, place
- iñ-xūt-ei hai-ya-miL a-den-ne hai dai-dit-diñ hō-wūñ 6
 they fell in. And she said "Wherever from me
- ye-tcū-wil-lai hai mite-dje-ē-din hai-ya-miL-ūñ a-den-ne ka-de
 he took them in my children." And she said, "Pretty
 soon
- xō-Lūk-kai tes-yai miL hai-ya ye-kyū-wes-tce-te tcit-den-ne 8
 dawn will then there the smoke will blow," she said.
 come,
- hai mūx-xa ye-yū-wiL-kit-de-te hai-ya-miL-ūñ xō-Lūk-kai
 "That after will go there." And dawn
 them
- tes-yai miL hai-ya a-xō-wiL-tewen tañ-ai-me-tciñ mūx-xa-tce- 10
 came then there it smells at Tañaime incense
- xō-len hai-yaL-ūñ hai tañ-ai-me a-den-ne mauw-xa mūx-xa-
 root. And that Tañaime man said, "I smell incense
- tce-xō-len hai-ye xōw-ūñ mūk-kai a-xō-wiL-tewiñ hai-yō 12
 root. That it may be on their it smells, those
 account
- mite-dje-ē-din tce-na-miL La-ai-ūx tcit-den-ne hai mite-dje-ē-
 children. Throw them Really he said it. Of the children
 out."
- din tañ-ai-me ān hai-ya-miL-ūñ tce-na-nim-meL miL La-ai- 14
 the Tañaime said And he had them then at once
 one it. thrown out
- ūx ya-nat-dje-ū ded nin-nis-an nē-djit nō-nan-dit-dje-ū
 they came back. This world middle they got back,
- La-xō-yan-ye-tse miL hai-ya-miL-ūñ xō-tciñ ye-nan-deL hai 16
 the sun up a little when. And to her they came
 ways back in
- xō-mite-dje-ē-din hai-ya-miL-ūñ teō-dū-wiL-xūt dē-dū-hōwūñ
 her children. And she asked them, "Did you

* The insect that skates on the water.

- a-xō-wiL-tewiñ nō-kût yaL-tcit-den-ne hai-ya-miL-ûñ a-ya-dū-
smell anything on your- she said. And they
selves?"
- 2 wen-ne dī-hwō-ōw-kyañ a-xō-wiL-tewen nō-kût hai-ya-miL
said, "Something smelled on us. And then
- kyañ a-nō-hōL-tcit-den-ne tce-na-ya-xon-miL hai-yō xō-wûñ
he said of us, 'Throw them out. Those for them
- 4 mûk-ka a-xō-wiL-tewiñ nō-hōL-tcit-den-ne hai-ya-miL hai
on them it smells,' they told us." And that
- dō-kyū-wil-le a-tcon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te
old woman thought, "Indians are coming to be.
- 6 a-hwiL-tcit-den-te hai tciñ hai-yûk a-na-tcit-yau xō nin-nis-an
Of me they will say, 'That they this way she did.' In mountains
one say vain
- me-tsa-xō-sin-diñ ye-tcū-wiL-tin-de hai-ye-he hai-ya-tciñ
bad places if they will take Nevertheless there
them in.
- 8 mûk-ka mûx-xa-tce-xō-len ye-ī-yōL hai-ya-miL hwe a-hwiL-
after them incense she blew And me they will
in.
- tcit-den-te hai tciñ hai-yûk a-tcit-yau hai mûk-ka a-xō-wiL-
say of, 'That they that way did. Who after will
one say them
- 10 tewin-te hai-ded hwe auw-lau hai a-dit-tciñ-nō-nil-la-de
make smell this I made, whoever puts with herself
- hai-yûk mit-Lō na-seL-tewiñ
this medicine I make."

TRANSLATION.

Formula of Medicine to Protect Children in Strange Places.

In the middle of this world the birds flew together in a flock. They were the children of an old woman. "Let me go and look about," she said. When she returned she said, "Come, run into Tseninme (Burnt Ranch mountain)." When the sun was down they came back. "Way up the river stands a yew tree. Come, run into the mountain which stands by that," she told them. At sundown the flock came flying back. "Come, run into Djelōme," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djictañadiñ," she told them. After a time they returned. "Come, run into

Tsetitmilakût," she said. They did so and came back where their mother lived. "Come, run into Lōhwûnme (Bald Hill)," she told them. They went into Lōhwûnme and came back into the middle of this world. "Come, run into Lōkyō,"* she said to them. They came back again to the middle of this world. "Come, Xaisdilme (Hooker's Ridge) run in," she told them. They went and came back again. "Come, run into Yīdateiñdinûndiñ (Weitchpec Butte)," she said. They came back again to the middle of this world. "Come, Yīdekitciñ Tcexûneūwme, run in," she told them. When they had come back again, she said, "Come, run into Misxûstûndiñ (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmōtdiñ (a mountain at the mouth of Redwood Creek)," she told them. After they had been gone a short time they came back.

And then she said, "Come, run into Tañaime (a mountain at Trinidad)." There they made slaves of them. They put them inside of that mountain.

Finally night came and she looked for them. When it became dark she thought, "That is the only place they got into trouble." When it became very dark she looked for them. Long after night had fallen she thought, "I am going to make medicine against him. That is why I kept saying to them, 'Come, run in here and there.'"

All night long the old woman sat up; she did not lie down at all. She got up and took a water bug and put it with incense root. Then rubbing them together between her hands she dropped them into the fire. "To whomsoever took my children in," she said, "when dawn comes this smoke will blow. After them it will go there." When dawn came, there at Tañaime (Trinidad) they smelled that incense root. That Tañaime man said, "I smell incense root. It smells on account of those children. Throw them out."

When they had been thrown out they came back. They got back to this middle world when the sun was up only a little way. When her children came back to her she asked them, "Did you

*A mountain near the Eight-mile camp on the Redcap trail from Hupa to Orleans.

smell anything on yourselves?" "There was something on us that smelled," they said. "He told them to throw us out. 'The smell comes on account of them,' he said." "Indians are coming into existence," the old woman thought. "They will say of me, 'That is the one who did this way. In vain they tried to take them into the bad mountains. Notwithstanding she made incense go there after them.' They will say of me, 'That is the one who did this way.' Whoever makes for them this medicine which I made, will accomplish what I did."

XXXVIII.

*Formula of Woman's Love Medicine.**

me-is-de	na-ta-ne-teiñ	kī-xûn-nai	tiñ-ûn-Lûñ	ne-in-nauw	
Meisde	on the ocean side	Kīxûnai	very many	used to come	
kûn-teû-wil-tewil	a-ya-in-nû	nai-ke-its	Le-in-nauw	hai-ya-miL	2
young men.	They used to have sports.	To shoot at a mark	they came together.	And	
ûñ	hai-ye-he	dō-tce-in-nauw	hai	tsûm-mes-Lôn	hai-ya-miL
anyway	she never used to come out	that	woman.	And	
min-nē-djō-xō-miL	ke-it-Lōw	hai-ya-miL	dō	mite-teiñ	tce-nauw
finally	she made baskets.	And	to that	she never went out	4
hai-yō	a-ya-ten	hai-yō	xō-is-dai	hai-ya-miL	min-nē-djō-xō-
that	they did	those	men.	And	after a time
miL	La-xō	hai-ya	xō-kût	ye-kin-nen-den	hai-ya-miL-ûñ
without cause	there	on her	sunshine	came in.	And
des-ne	da-xwed-dûk-kyauw-ûñ	tcon-des-ne	hai-yaL-ûñ	na-kit-	
thought,	"What is going to be?"	she thought.	And	she wove	
te-Lôn	hai-yaL	ûñ-kya	kyû-wiñ-ya-in-yan	ye-wiñ-ya	hai-yōx
another round.	And	she saw	a person	come in.	"There
yī-dûk	ye-iñ-yauw	xōL-teit-den-ne	hai-yō	kī-xûn-nai	na-it-dil
up	they always go in,"	she told him.	"The	Kīxûnai	who go around
eñ	dō-ye-in-dil	xon-ta	me-teiñ	hai-ya-miL	hai
it is	never come	house	into."	And	that
					who came one
eñ	kût	hai	tsûm-mes-Lôn	xō-wûñ	tein-niñ-yai
it was	that	woman	to her	he came.	Her husband
miñ	xō-wûñ	tein-niñ-yai	hai-ya-miL-ûñ	teit-del-tse	hai-ya-miL
for	to her	he came.	And	he stayed there.	And
na-tes-dī-ya-yei	hai	xō-is-dai	hai-ya-miL	dō-he	xō-wûñ
he went home	that	man.	And	never	to her
					he came

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

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

*The herb is datecakitane, *Monardella villosa*.

- hit-djit-ûñ hai teit-dū-wim-mite xon-ta ye-na-wit-yai hai-ya-
then that she pulled off. House she went in. And
- hit-djit-ûñ na-wim-me wil-weL-miL a-dil-la me nō-nil-lai hai 2
then she bathed. After night her hand in she took that
- kī-ma-ū a-din-na-deūk-ka teit-te-te-lai hai kī-ma-ū hai-ya-miL
medicine. Her legs and arms she rubbed the medicine. And
- wil-weL hai-ya-miL tsis-loi hai kī-ma-ū hai-ya-miL-ûñ 4
night it And she tied up the medicine. And
was.
- a-din-neūk-tein-teiñ nō-nil-lai hai kī-ma-ū xū-Le-ē-miL
back of her she put the medicine. Middle of
the night
- ya-na-wil-lai hai-yaL xon-tein-teiñ nō-nil-lai hai-ya-hit-djit-ûñ 6
she picked it up. And on the fire side she laid it. And then
- tce-xai-neūw a-den-ne min-Lûn-diñ hweik-kya-teiñ dits-tse
she talked. She said, "If ten times from me towards
- tsûm-mes-Lon ta xoi-kyûñ tes-ya-te hai na-mûk-kai hai xoi- 8
women other his heart goes, the last one his
- kyûñ na-tes-dī-ya-te hai hwe hwō-wûñ xō-dje nûn-dī-ya-te La-
mind goes to that to me his mind will come
back.
- xō-kya dō-xwe-xō-wil-yûn-te xō-da-xwed-ûn-Lûñ tsûm-mes-Lon 10
I wish crazy he will be. How many soever women
- tcū-wes-yō-te xō xoi-kyañ-ai me sit-tin-te hai-ye-he hai-ya
he shall like, even if his arms in they lie, anyhow there
- xō-kût niñ-ya-ye-te hai-ya-miL xō-da-xwed-ûn-Lûñ mit-ta-diñ 12
on him it will come. And how many soever among them
- na-is-ya-te hai-ye-he nai-xōL-tsan-ne-te hai-ded hwe hweik-
he goes anyhow it will find him this my
- kyûñ-sa-an hai kī-xûn-nai-ne-en eñ La-ai-ūx tsū-wim-ma-xos-siñ 14
heart." The Kixûnai it really it was still.
was
- mûx-xûn-neūw-hwe dō-xwe-de-ai ye-nat-yai hai-ya-miL a-tcon-
Their talk she never heard. And she
- des-ne hai-yûk ûn-dī-ya-te nit-dil-lan* nas-dil-lin-te hai wes- 16
thought, "This way it will be. Hateful to you will become the you
one
- sil-yō-ne-en hai-ya-miL a-tiñ-min-na-tse nas-dil-len-ne-te hai
used to like. And ahead of all it will be
- hwe hwin-na-wil-lūw-te hai-yûk a-dī-ya-te kyū-win-ya-in-yan- 18
me you will think about. This way it will be in the Indian world,

* It is said that dil-lan is a "water-dog," or species of salamander, especially feared and disliked by the Hupa.

- ta-diñ hai-yûk a-xō-la-de xû-Le-dûñ nin-na-is-dûk-kai-hit
 this way if they do." In the morning when she got up
- 2 yī-de da-na-wil-lai xû-Le-dûñ Lax dik-gyûñ yī-da-teiñ
 toward she put it. In the morning, just here east
 the north
- yañ-yai miL ûñ-kya xō-kût ye-kin-nen-diñ xō-teiñ ûñ-kya
 the sun then she saw on her light shone in. To her she saw
 was up
- 4 ye-na-wit-ya hai xō-xûn-ne-en hai-ya-miL-ûñ a-teon-des-ne
 he came in her husband. And she thought,
 hai-yûk-a-xō-lûñ-a-dī-ya-te hai-yûk a-xō-la-de mit-Lō-we
 "This way it will be. This way if it happens, medicine
- 6 na-seL-tewiñ hai kyū-wiñ-ya-in-yan na-nan-deL-te dō-xō-dī-
 if they make, the Indians when they come "There won't
 to be."
- yûñ-hwûñ hai-ye-he tcon-des-ne nū-hwōn na-seL-tewen tcon-
 be many anyway," she thought. "Good I made it," she
- 8 des-ne hai-yûk a-dī-ya-te hai-yûk miL-xoi-niL-xe xō-wûñ
 thought. This way it will be. This way it went on him. To her
 na-in-dī-yai xû-Le hwa e-nañ hai xe-e-na-kiL-waL
 he came back. Night sun it was who threw her away.

TRANSLATION.

Formula of Woman's Love Medicine.

The young men of the Kixûnai used to come to a certain rock that stands in the ocean at the mouth of the Klamath. They used to hold there their sports and shooting matches. But notwithstanding all the attractions, a modest woman lived there who never went out of her house. Once, while she was sitting working on her baskets, a beam of sunlight fell on her without cause. "What is going to happen?" she thought. As she was going on with her weaving, she noticed a person coming in. "Up there is the place they go in," she said. "The Kixûnai who live around here never come in this house."

The one who came in, came intending to be the woman's husband. He lived there for a time and then he went away and never returned. She heard no longer the sound of the games and the talk of the Kixûnai.

Mink came to her, one time, and said, "You won't see again the one who used to come here. Across the ocean to the south he has two wives. One lies in each of his arms." When she had found out this, she was more lonesome than ever. She went outside. "When Indians come," she thought, "they will do this way." She used to go outside and look in vain for the herb with which she was to make the medicine. She looked all over the world for it.

Once she was surprised to see that as the lonesomeness fell upon her, the herb grew. It came into the world with lonesomeness. She looked at the ground and saw the herb growing there. She pulled off part of it and took it into the house with her. She bathed her arms and legs with it, and when it was night lay down with some of it in her hand and a bundle of it behind her. In the middle of the night she took the bundle up and put it in front of her.

Then speaking to it she said, "If ten times his heart goes from me to other women, finally it will come back to me. I hope he may be crazy. How many soever women he likes, even if they lie in his arms, this medicine will come to him. Among how many soever of them he goes, this my heart will find him."

The noise of the Kixûnai was quiet. She did not hear their talk. "This way it will be," she thought. "You will hate the one you used to like. Before all others you will think about me. It will be this way in the Indian world, if they do this." When she got up in the morning, she put the bundle of medicine toward the north. When the sun was just here it shone upon her. "This way it will be," she thought, "if Indians when they come, make medicine. But there will not be many who will make it," she thought. "I have made it good," she thought. "This way it will be." It went even on him and he came back to her. It was the moon who discarded her.

XXXIX.

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

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

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

The night of the eighth day after the beginning of the menstrual period the woman makes a small pool by the river. After repeating the formula she bathes, throwing the water over her right shoulder and then over her left, repeating the operation once. The next morning she makes a cross on her arms half way between the elbow and the shoulder with a burned acorn. After this has been done she may return to the xonta with the rest of the family.

†"Their children they have."

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

* This is the only instance noticed of special colors associated with the world quarters.

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

TRANSLATION.

Formula of Medicine to Shorten Period of Exclusion after Menstruation.

A body of water came into existence here to the southeast of us. The deer frequent that water in bands. From the east the does come and stand in the water all night. Here to the southeast from us the deer come down the hill. They go into the water and stand. The water covers their ankles, but soon, when the dawn has come, their droolings have filled the pond.

After the dawn comes, deer yet gray come from the northeast in bands and go among the Lōdaite. They go into the water. From the ocean's border at the north, black deer come and go into the water. From the ocean's edge to the south the white deer come and go into the water.

Dentalia crawl in their armpits. The pond is filled with their spit. In the morning one side of the pond is full of dentalia's spit. As far as the water reaches, the dentalia crawl.

She always thinks, "It is dentalia's spit I have bathed in. Whoever eats the food which I leave, his body will be liked in this manner."*

She charred a shelled acorn, the next morning, and marked a cross with it on her right arm. "This way it will be," she

* If the water which consists of the saliva of deer and dentalia likes his body he will, of course, have luck in hunting and gambling.

thought. "He will hunt deer without harm if he does eat what I leave. Anyhow she will go into the house," she thought. "He, who eats what I leave, will kill deer the same as ever," she thought. "This way it will be. She will ask me for the water. She will pick out the stones and make a pond. She will think about the pond which lies southeast from here. The miñkilen will rub herself with it. Her body will become another one."

XL.

*Formula of Medicine for Going in Dangerous Places with
a Canoe.**

- yī-man-a-yī-nûk tsis-dai mûk-kai-kin-me-kis-Lon† xō-
Across to the south he lived, Snipe. His
- 2 me-dil tiñ-is-tik xō-kai-tecū-wûl-le dō mit-tis in-nauw is-tik
canoe was very His ankle joint never over it reached, (so)
narrow. narrow.
- hai-ya-miL a-teon-des-ne ye-wē-ya-te teon-des-ne da-xwed-
And he thought, "I am going he thought. "How is it
into it,"
- 4 dik-kyauw a-ō-ne teon-des-ne hai-ya-miL kit-tō tce-nil-lai
going to be?" he thought. And paddles he took out.
- tō-diñ tce-niñ-yai kût hai-ya-miL-ûñ me-dil ye-tecū-wiñ-yai
To the he went And canoe he went into.
river down.
- 6 hai-ya-miL ta-na-is-dī-yai hai-ya-miL-ûñ deōx na-na-is-dits-tse
And he came out of And he turned around
it again.
- hai me-dil mit-La tûk-ka-tein-teiñ na-is-tewen hai-ya-miL
that canoe. Stern toward the land he placed it. And
- 8 a-teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te hai miL hwin-
he thought, "Indians are coming to be. That with my
nis-te xoi-kyûñ me-nûn-dī-ya-te tûk-ka-tein-teiñ mit-La teō-
body his mind will think about." Toward the land stern
- 10 nan-tan deōx yī-man yī-de dits-tse da-wes-lal hai-ya-miL
he held it. This across down headed it floated. And
way stream
- a-teon-des-ne La-xō-kya Lan dō a-hwiL-teit-den-hwûñ hai
he thought, "Just like many not must say of me; 'That
that one
- 12 tein hai-yûk a-na-it-yau hai-ya-hit-djit-ûñ ye-tecū-wiñ-yai hai
they this way did it.'" And then he went in the
say
- me-dil hai-ya-hit-djit-ûñ kût hai ye-tecū-wiñ-yai hit-djit mit-
canoe. And when he had gone in then

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

† "His ankle tied around."

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

TRANSLATION.

Formula of Medicine for Going in Dangerous Places with a Canoe.

Snipe lived across to the south. His canoe was very narrow. It was so shallow it did not come above his ankle. "I am going in it," he thought. "How is it going to be?" he thought. He took the paddles out of the house and went down to the river. He got into his canoe and then he got out again. He turned the canoe around. He placed it with the stern toward the land. "Indians are going to come into existence," he thought. "They will think about me with this." He held it with the stern toward the land, headed this way across the river and down stream. "There must not be many," he thought, "who will say of me, 'That one I hear did this way.'" Then he went into the

* The subject.

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

canoe, beat on the stern with the paddle, and sang. When he started across, his canoe grew up higher, and floated with him over the world. The boat did not mind the water. It floated with him over this body of water which lies around the world. He sang a song as he went along. It floated back with him across to the south. "It will do that way with the man who knows my medicine," he thought. "Even if he goes into a bad place, if he thinks about me, this way the water will not trouble his boat."

XLI.

*Formula of Medicine for Going Among Rattlesnakes.**

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

*Told at Hupa, October 1902, by McCann.

† *Philadephus Lewisii*.

TRANSLATION.

Formula of Medicine for Going Among Rattlesnakes.

While at Tcexōltewediñ Yīmantūwiñyai felt dissatisfied with something. "How will the people live?" he thought. He started out and walked up along the Klamath. When the sun went down, rattlesnakes which had wings flew about. He looked about as he went along and thought, "What kind of medicine shall I make?" He saw a bush of *Philadelphus* standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Lōknasaūndiñ, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Lōknasaūndiñ he whipped about himself with the cane. He found nothing there. He had killed them all immediately. "This is the way it will happen," he thought. "if any one takes my cane along. He will go through dangerous places if he carries my cane, and he will not see rattlesnakes."

XLII.

*Formula of a Deer Medicine.**

ded	nin-nis-an	min-nē-djit	na-teL-dite-tewen	kī-xûn-nai		
This	world	middle	grew	Kīxûnai		
nin-nis-an	nē-djōx	sil-len-miL	a-tcon-des-ne	da-xwed-kyauw-ne	2	
world	middle time	nearly after.	He thought,	"How will it be		
kyū-wiñ-ya-in-yan	na-nan-deL-de	kiL-La-xûn	wûn-na-is-ya			
Indians	when they come to be,	deer	they hunt?"			
hai-ya-miL	tsis-siL-we	nē-djit	miñ-kil-en	xōl-lan	kyū-wiñ-yan	4
And	he killed one	while	miñkilen	with him	ate.	
xoi-kiL-La-xûn	ta	yū-wiñ-yan	xū-Le-dûñ	tee-niñ-yai	wil-weL	
His venison	some	she ate it.	In the morning	he went out.	Until night	
tcūk-qal- ^â x	dō-wil-tsan	a-xōL-teit-den-ne	miñ-kil-en	eñ	nil-	6
he walked	none seen.	He said to him,	"Miñkilen	it was		
lan	yik-kyū-wiñ-yan	xwed-dik-kyauw-ne	tcon-des-ne	deōx	na-	
with	ate."	"How will it be?"	he thought.	Around	he	
you						
teñ-en	xal-tcwiñ-xō-lan	tsē-Lit-tsō†	hai-ya-hit-djit	hai	tcū-	8
looked.	Growing up he saw	blue-brush.	And then	that		
win-tsit	hai	miL	a-dū-wûn-dū-win-tewit	xū-Le-dûñ	tee-niñ-yai	
he	That with	he rubbed himself.	Next morning	he went	out.	
pounded.						
kiL-La-xûn	mite-teiñ	nax	teis-seL-wen	a-tcon-des-ne	hai-yûk	10
Deer	toward him	two	he killed.	He thought,	"This way	
xō-lûn-teL	kyū-wiñ-ya-in-yan	na-nan-deL-te	hai	hwîn-nis-te		
it will be	Indians	when they come to be	who	my body		
teō-xōn-des-ne	hai-ye-he	Lan	kyū-wiñ-ya-in-yan	dō	hwîn-nis-te	12
know.	Anyhow	many	people	not	my body	
teō-xōn-des-ne-hwûñ	nū-hwōñ	hai-ded	hwîn-nis-te	teō-xōn-		
shall know.	Good	this one	my body	knows.		
des-ne	La-xoi-kya	dō-xōL-me-tsa-xō-win-sin-hwûñ	hai	hwîn-		14
	I wish	he may have no trouble	who	my		
nis-te	teō-xōn-des-ne					
body	knows."					

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

† *Ceanothus integerrimus*.

TRANSLATION.

Formula of a Deer Medicine.

A Kixûnai lived in the middle of this world. He came into existence just before the coming of Indians. "How will it be," he thought, "when Indians come into existence and a miñkilen eats of the venison they have killed?" Then it happened that a woman in such a condition did eat of venison which he had killed. He went out to hunt and walked about until night without seeing a deer. He heard someone say to him, "It has happened because a miñkilen has eaten of your venison." "How will it be?" thought the Kixûnai. When he looked around he saw buck brush growing there. He took some of the leaves and tender shoots, pounded them up, and rubbed them on himself.

When he went out to hunt the next morning two deer came toward him. He killed them. "This way it will happen to that one of the Indians who shall know my medicine. Not many of them shall know my medicine. It will be well with the one who knows it. I wish that he may have no trouble in killing deer."

XLIII.

Formula of a Deer Medicine.

- kī-xûn-nai na-nan-deL Lel-diñ yī-de-yī-man-tein-teiñ tai-
 Kixûnai became at Leldiñ. Down river across Tai-
 kyūw-wel-sil-kût-tein-teiñ tce-it-da hai-ded kyū-wiñ-ya-in-yan 2
 kyūwelsilkûtcinteiñ he lived. These persons
- na-diL na-is-tewen dī-hwō dō-wûn-na-wai yō yī-nûk-yī-man-
 living he did something he never There up river on the
 had done.
- tein-teiñ eñ Liñ hwûñ min-noi-kin-ne-yōt-dei hwûñ e-e-a 4
 other side it was dogs only they barked only was
 there.
- hai-ûñ hai ye-yin-ne-yōt a-den-ne hai kiL-La-xûn eñ ye-yin-
 And those drove in by made the The deer it was they
 barking noise.
- ne-yōt eñ a-den-ne hai-ûñ hai na-del-tewan La-ai-ūx mis-dje 6
 driving it made the And the eating really fog
 in was noise.
- noi-iL-kit e-il-lū hai kiL-La-xûn mil-lit-de eñ a-ne-e-te hai-
 spread out used The venison its steam it looked
 to be. was that way.
- yaL-ûñ hai-yō yit-de-yī-man tsis-dai a-tcon-des-ne is-dō da- 8
 And the one down across he lived he thought, "I wish
- xō-hwe-e a-ya-xō-la dûnt xō-lûñ mit-Lō-we na-is-tewin-tel
 something could befall Who is it its medicine will make
 them.
- hai-de kiL-La-xûn dō-na-iL-tsûn-de dûnt xō-lûñ mit-Lō-we 10
 these deer they won't find Who is it medicine
 again?
- na-is-tewin-tel dō-na-iL-tsûn-de hai-yō a-kit-tis-seōx a-yûn-
 will make they won't see That one smartest will
 them again?
- nū-wes-te hai-yaL-ûñ hai-yō yit-de-yī-man tsis-dai kyū-wiñ- 12
 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.

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

*The medicine was Douglas spruce.

TRANSLATION.

Formula of a Deer Medicine.

The Kīxûnai lived at Southfork. One lived farther down the river on the other (east) side at Taikyūwelsilkûtcīn.

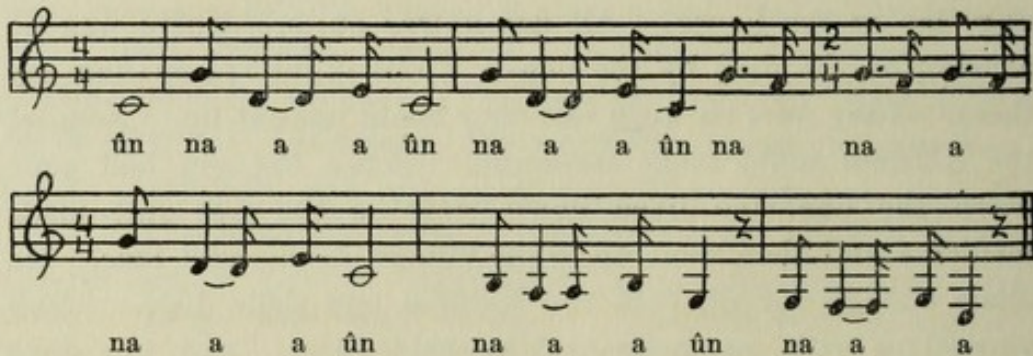
Up the river on the west side there was nothing but dogs and their barking. The dogs made the noise when they drove the deer into the river. When the people ate, the steam of the cooking venison was like a fog spreading over the country. The one who lived down river on the other side thought, "I wish 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 Kīxûnai'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 Kīxûnai lay there. They were so worn out they could not get up. None of the Kīxûnai 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 Kīxûnai 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 Kīxûnai. I am the one they must tell about. They did not make this medicine."

*The Hupa formerly did not cohabit at all during the season for hunting. It is believed that the man himself who has 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 kī-xūn-nai kel-tsan xū-Le-dūn
 At Isdiname she did it Kīxūnai maiden. In the morning
- 2 tō-diñ tce-in-nauw yī-man din-nūñ te tcein-ne-it-tsat Lax
 to the she always Across facing in the she always Just
 water went down. water sat.
- xō-tsin-ne nē-djit nō-tō-^úx min-nē-djō-xō-miL min-ne-gits
 her legs the water staid. After a while gently
 middle
- 4 yī-dā-tein da-kit-dū-wes-tce hai yī-man din-nūñ te tcein-ne-
 from the the wind blew. She across facing in the always
 north water
- it-tsat kit-te-it-Lōw kit-te-e-au hai kit-te-it-Lōw
 sat. She always She always that one who always
 made baskets. sang made baskets.



- 6 hai da-kit-de-it-tce min-ne-gits yai-wa-auw-wiL-^úx nik-kyaux
 That blew gently. It increased in Harder
 blowing.
- da-kit-de-it-tce-ei min-nē-djō-xō-miL La kyū-wit-tce-il
 it blew. Finally one (gust) blew along.
- 8 La-ai-ūx xō-la-ta-miL tce-kyū-wes-tce La-ai-ūx yeū ta-nē-djit
 Suddenly her hands from it blew out. Immediately way the middle
 off of the water
- yī-nūk miL te kyū-wes-tce-ei hai-ya-hit-djit mūk-ka na-des-
 south with in the it blew she And then after it she
 it water saw.

*Told at Hupa, October 1902, by Emma Dusky (Tasentce), the wife of Henry Frank. She is about 40 years of age and very conservative. She surpasses all other Hupa women in basket-making.

†The south head at the entrance of Humboldt Bay.

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

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

kût hai-yûk hwa-ne
 This is all.

PRAYER FOR THE MEDICINE.

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

TRANSLATION.

Formula of Medicine for Making Baskets.

A Kixûnai maiden did this at Isdiname (the south head, at the entrance of Humboldt Bay). She used to go down to the water every morning and sit on the beach facing the west with her legs half under water. One time as she was sitting there making baskets the wind blew gently from the north. She always sang as she made baskets. The wind, which blew gently at first, increased in violence until it blew very hard. Suddenly a gust came along and blew the basket from her hands. She saw where the wind had blown it into the water, far to the south. She crawled along after it. Failing to get it, she went back to the house.

The next morning when she went down to the beach she was surprised to see her basket floating there. She took it out of the water. The hazel ribs were covered all over with sucking

dentalia. Returning to the house she took down a little canoe from the earthen bank back of the fire. This canoe had come into existence at the same time as herself. She put the dentalia into it.

When she went down to the beach again to work on her basket, she found it had floated around the world to every place where the dentalia-maker had grown. Her basket always did that way. Then she thought, "I shouldn't wonder if I did it for Indians. I wish long life for the woman who always has a basket in her hands. That one will think about me. My experience will come to her mind. She will do the way that I have done. I didn't do this for every one. I did it only for smart women who shall come into existence. When the dawn comes my formula will come to her mind," she thought.

PRAYER FOR THE MEDICINE.

Ha ha ha ha! You, I believe, I have heard, Kixûnai maiden, did this at Isdiname. Loan me your medicine.

"Yes," she said, "I am the one that did it."

XLV.

*Formula of Medicine for Wounds Made by Flint Arrowheads.**

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

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

†Mount Shasta.

‡A horrible water monster.

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

- na-wil-lit hai-ya-miL Le-nal-diñ yī-dûk miL a-den-ne da-xwed-
 he nearly And Weitchpee back of at he said, "How will
 burned.
- 2 dik-kyauw a-tcon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te hai-
 it be I wonder Indians when they come
 to be?"
- ya-miL na-teñ-en sai-kit-diñ kis-xûñ* hai-ya-miL hai tcit-dū-
 And he looked He saw something And that he
 around. standing.
- 4 wim-mite hai-yaL tcū-wiñ-aL hai-yaL La-ai-ūx na-wiñ-kûts
 pulled up. And he chewed it. And really he became
 cold.
- hai-yaL a-tcon-des-ne hai-yûk xō-lûñ-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-wintediñ, one of the Salmon mountains. They fished in the lake with a hook and caught a water monster. They skinned him and went on.

When they had traveled some way the elder brother said, "You stay here. I will hide from you." He went on, and when his younger brother came along he jumped out of the brush dressed in the skin of the water monster. His brother almost died of fright. "That will answer," he said.

Then they went on until they came to Nadēiltewûndiñ (Tule ranch). "You stay here," he said. "I will go on alone." He put on the water monster's skin. He took two elder sticks and removed the pith. Then he put his vitals inside of them, slipping one stick over the other.

He went on until he came to Xoñxauwidiñ (Masten ranch). He went into the house where two women were sitting. One of them said to him, "You better go back. This is the place that no one comes in." "No," he said. After a time he heard the men coming home. One ran in and threw the deer he was bringing onto the bank back of the fire. Again one ran in. Then

* *Woodwardia radicans.*

they kept coming in until the ninth had run in. Last of all the head-man came in. His eye was hot when he looked at him. He pulled out the fire-like arrow. "Here in my breast shoot me," said the visitor. He shot him in the breast. It felt very hot where he shot him. The guest jumped up. He jumped through the smoke-hole. "Stop, give me my arrow-point," said the one who shot. He jumped up river and across to the other side. He took out his vitals. One only of the elder sticks was burned through. Again he went on jumping along until he came to Nadēiltewûndiñ. Then they started toward home.

The wound was so hot he was nearly burned. When they came to Weitchpec Butte he said, "I wonder how it will be when Indians come." He looked around and saw something standing there. He pulled it up and chewed it. He became cold again. "This is the way it will be," he thought.

XLVI.

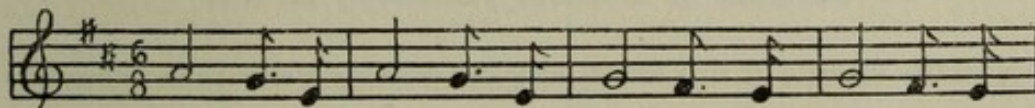
*Formula of Medicine for Going to War.**

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

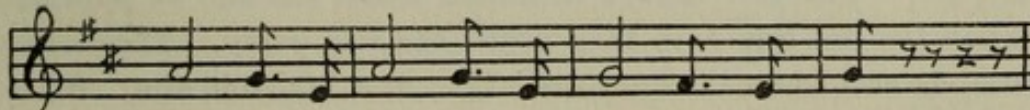
* Told at Hupa, December 1901, by Henry Hostler often called "Packer Henry."

† The word kailatau refers to the ends of the hazel twigs which are cut from the rim of a basket in finishing it. They are tied in bundles and left lying about the house.

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



nō e e nō e e nō e e nō e e



nō e e nō e e nō e e a

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

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

- diñk dūk-kan sit-tūn hai-yaL tcit-teñ-en sai-kit-diñ-ûn-kya
four ridges were And he looked. He saw with surprise
there.
- hai dūk-kan kût da-ya-wiñ-a-ye hai-yaL xō-teiñ tcit-tes-yai 2
the ridge on someone was And to him he started.
sitting.
- xō-wūn tein-niñ-ya-hit ûn-kya xon-na dō-xō-liñ sai-kit-diñ-
To him when he came he saw his eyes were not. He was sur-
ûn-kya xai-tsa xoi-ye sit-tūn sai-kit-diñ te-kil-la-hit ûn-kya 4
prised a xaitsa near sitting. He saw when he put he saw
to see him his hand in it
- ta-nan na-nal-de-iūw hai xō-la-kût miL tein-neL-iñ-hit
water dripping off his hand from. When he looked
ûn-kya min-nē-djit xūs-tūn hai xai-tsa me hai-yaL ya-wiñ- 6
he saw half full that xaitsa in. And he picked
xan hai ta-nan ya-na-kil-lai miL hai-ya-miL ta-win-nan
it up that water he took in after. And he drank it.
his hand
- hai-yaL me-la xat nō-na-niñ-xan hai-yaL xon-na lel-tan xat 8
And some still he put it down. And his eyes were yet.
shut
- "xē" xōL-tcit-den-ne ûn-dī-yau nin dō-ai-nin-siñ-⁰x ûn-dī-yau
"Xe," he said, "You did it you don't think." "You did it
- kyū-wiñ-ya-in-yan eñ ma a-nūn-dī-yau xōL-tcit-den-ne kyū- 10
Indians for you did it," he said.
- wiñ-ya-in-yan na-nan-deL-teL Lit kût noi-niL-kit ta-nan
"Indians are coming to be. Smoke hangs. Water
- e-nañ nin-siñ hai-yō tan-din-nan hai-yaL-ûn a-xōL-tcit- 12
it was you think that you drank." And he
- den-ne nin dōñ nin-na-kût-tō hai dōñ hai te-sil-tewen-ne-dūñ
said, "It your tears that the ever since you
was grew time
- hai win-tewū hai La na-il-iūw ma da-e-iūw-kel hai-yō 14
that you have That one dropping for I held under this
cried. by one
- xait-tsa yū-wit-diñ-hit ûn-Lūn kyū-wiñ-ya-in-yan dē-din
xaitsa. Finally many Indians poor
- na-teL-dite-tewin-te xō miL-tel-lit-te-he ta-nai-win-nūn-de 16
will grow, even if he sweats himself if he drinks
- dē-din tel-tewin-te hai xa-a-dī-yau hai-ûn min-na-kût-tō
poor he will grow. That way he does then his tears
- ta-nai-win-nūn-te xa na-tin-dī-ya-ne xōL-tcit-den-ne xon-naL 18
he will drink." "Come, go home," he said. Before him

- a-teil-lau hai-yō ta-nan xait-tsa me sa-xûn-ne-en te-kil-la-hit
 he did it. That water xaitsa in used to be when he put
 his hand in it
- 2 ûn-Lûn-xwed-diñ ya-kiL-tsis teis-tewen a-xōL-teit-den-ne yis-
 everywhere he made it sprinkle. He said, "To
 xûn-de ta-nan sil-lin-te hai-man-ûñ ûn-Lûn-xwed-diñ ta-nan
 morrow water will be." That is why everywhere water
- 4 hai da-nal-iūw-diñ xû-Le-dûñ xō-Lûk-kai tes-yai miL tee-
 the it dropped place. Next day dawn came then he
 niñ-yai sai-kit-diñ ta-nan nil-lin-tse hai-yaL a-xōL-teit-den-ne
 went out. He was water running to And he said,
 surprised hear.
- 6 hai-yûk a-win-ne-liL-te xō tin-nik-kyaux tais-tsē a-da-yis-
 "This way it will be. If very much sweat-house he makes
 wood
 tcwin-te tai-win-nûn-iL-de dō-xō-liñ niñ-xa-ten tcil-lū tai-win-
 for him- if he drinks water it won't be rich man he will if he
 self, become,
- 8 nûn-de dē-dañ hwa a-hwiL-teit-den-te hai tein hai-yûk
 drinks This it is me they will say about, 'That they this way
 water. one say
- a-na-it-yau hai eñ xō ta-win-nan-he dī-hwō a-da-na-wiñ-a-te
 did.' That even if he drinks, something for himself he
 will get.
- 10 niñ-xa-ten tsis-lin-ne-te hai ne-en dō-ta-nan-ne-en-hit xon-
 Rich man he will That used when no water used to be his
 become. to be
- na-kût-tō-ne-en
 tears used to be."

TRANSLATION.

Formula of Medicine for Acquiring Wealth.

A young man grew at Xotūwaikût.* There was no water. Gulchs came out there, but there was no water in them nor anywhere in the world. He always went to get sweat-house wood in the morning. He always cried. When the sun went down he finished the sweat-bath. He always thought, "Maybe at night after I have gone in, the water flows." He used to go over the world. In a day he used to make the trip around, but he never found water. Ever since he had been living, he had cried as he made the sweat-house wood.

*Pactaw, opposite 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 Xotūwaikût 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-gyûn yī-nûk nin-nis-an nōn-a-diñ a-tcit-yau de-dûk-
 Here south the world's end he did it, this one
- 2 qal† nin-nis-an meûk tcit-te-in-nauw e-il-wil-miL na-ne-it-
 walking World over he always went. At night he came
 along.
- dauw yis-xûn kī-ye xa-a-in-nū min-nē-djō-xō-miL de-dit-de
 back Next day again he did the After a time it was
 home. same thing.
- 4 hai dī-hwō me-dil-wauw-diñ‡ xoi-dai na-de-e-a yis-xûn
 the something they talk about place he listened. Next day
- kī-ye xa-a-in-nū dō-tcōL-tsit hai-ded me-dil-wauw min-nē-djō-
 again that happened. He did not this they talked After a
 know about.
- 6 xō-miL tcōL-tsit nin-nis-an nē-djit miL a-tcon-des-ne is-dō-
 while he knew it. "World middle at," he thought, "I
 xōw hwit-tsûm-mes-Lōn xō-liñ a-tcon-des-ne ded-dik-kyauw
 wish my woman was." He thought, "Something
- 8 hwit-tsûm-mes-Lōn ō-le dō-he-tciL-tsan hai-ya-miL a-tcon-
 my woman let it He didn't find her. And he
 become."
- des-ne is-dō-xōw hai-de mûk-kût-nai-dil he hwit-tsûm-
 thought, "I wish this one on we walk anyhow my
- 10 mes-Lōn teil-le hai-ya-miL kût hai xot-tsûm-mes-Lōn tsis-len
 woman would be." And his wife became
- hai-ded mûk-kût-nai-dil hai-ya-miL La-ai-ūx mit-tis na-xō-
 this one we walk on. And really over his mind
- 12 win-dje-ei hai dī-hwō me-dil-wauw-ta xoi-de-ai na-da-a-ne-en
 passed those some- they talked about he used to listen.
 thing places
- hai-da-tcū-wes-yō hai xō-ût sil-len hai-ya-miL kyū-wiñ-ya-in-
 More yet he liked his wife became. And child

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

†The sun.

‡The expression is apparently veiled to avoid mentioning the evil powers which are in this instance ghosts.

- yan xon-nis-te me tel-tewen La-ai-ūx dō-ma-a-din-il-tewit
her body in grew. Really she did not move.
- kût hai kyū-wiñ-ya-in-yan xōL-xût-tes-nūn-te ye-dū-wiñ-a-miL 2
That child would move in her pretty soon.
- kût hai kyū-wiñ-ya-in-yan xōL-xût-tes-nan miL La-ai-ūx
That child moved in her then really
- nis-tan me-na-wiL-kyō xon-na hwūñ Lax na-mis-ūx 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-tin-ne-en hai xō-ût dō-xō-lin-dūñ 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 auw-tin-ne-en hai-ya-hit-djit yōn yī-duk
"Yes, that way it was I used to do." And then back above
of the
fire
- xūn-nis-tce-len da-sit-tan hai a-de-il-kit hit-djit 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-tsan kī-ma-ū hai-ya-
World around he ran. Was not seen medicine. And
- hit-djit a-tcon-des-ne kût-auw 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-ne me-tsa-xō-sin-tel-xō-lūñ kyū-wiñ-ya-in-
This way," he thought, "hard it will be it seems Indians
- yan nan-deL-te hai-yūk-ūn-te-diñ xoi-de-ai na-dū-win-a-de 12
when they that kind of place if they listen."
become
- hai-ya-hit-djit kī-ye ya-na-win-tan hai xūn-nis-tce-len hit-djit
And then again he picked up that cup. Then
- tō-diñ tce-niñ-ya-hit ūñ-kya tañ-eL Lūw mūk-kût-de il-lea- 14
to the when he came he saw sticking alder its roots. Won-
water down into the
water
- xūte-hit ūñ-kya Lax kī-yauw-me-de-ai tañ-eL nū-hwōñ-hit
drously fine he saw just woodpecker heads sticking beautiful.
out
- kyū-wiñ-ya-in-yan nan-deL-te-xō-lūñ xa-a-dī-ya-tel tcon- 16
"Indians when they come to be, that way it will be," he
des-ne La-xoi-kya dō-Lan a-hwiL-teit-den-te hai tcin hai-yūk
thought. "I wish not many will say of me, 'That they this way
one say
- a-it-yau hai-ye-he hai-ya-hit-djit tcis-tewen hai xūn-nis- 18
did it,' anyhow." And then he made it that cup

- tce-len me hai-ya-miL ya-wiñ-an tse-Lit-tsō min-nōñ-ai-diñ
 in. And he picked up blue-stones besides.
- 2 hai kī-ma-ū mit-tō-wil-tewen eñ teit-tes-xan hai min-nōñ-ai-
 That medicine its juice made of he took along that. Besides
- diñ teit-tes-an hai-yō tse-Lit-tsō xon-ta-diñ xa-is-xûñ-hit
 he took along the blue-stone. House place when he brought
 it up
- 4 hai-yō kyū-wiñ-ya-in-yan xōL-xû^t-tes-nûn-te-ne-en na-xō-sa
 that one child in her was about to from her
 move used to be mouth
- kû^t-teiñ-ta Lit-tsō* hai-ya-hit-djit de-dū-wiñ-an hai tse-Lit-tsō
 came out green And then he put in the the blue-stone.
 stuff. fire
- 6 hai-ya-hit-djit win-tsel hit-djit te-teū-wiñ-an hai xûñ-is-
 And then it got hot. Then he put it in water. That cup
 tce-len me win-tsel-e-miL xō-sa wiñ-xan xōte nō-na-xon-
 in when it was warm her he put in. Right he laid
 mouth
- 8 niL-ten dōñ-ka xōte nō-na-xōL-tūw mite-dje-ē-diñ xō-an
 her. Before right he had her laid a baby out of
 her
- kya-teL-tewū yī-de-tū-wiñ-yai† hai is-lûñ hai-ya-miL dūñ-^ûx
 cried. Yidetūwiñyai that is born. And once
 one
- 10 kī-ye xōte nō-na-xon-niL-ten kī-ye La xō-an kya-teL-tewū
 again right he laid her. Again one out of cried.
 her
- nin-mū-win-na-nai-kis-ten‡ hai tsis-len hai-ya-hit-djit hai-yō
 Ground around lies he came to be. And then that
- 12 kī-ma-ū miL me-na-wiL-na-ei a-tcon-des-ne deûk a-win-neL-te
 medicine with he steamed them. He thought, "This they will do
 way
- xō hai-yûk-ûn-te-diñ xoi-de-ai na-dū-wiñ-a-he xû-Le-ei-miL
 even that kind of a place they listen." After midnight
 if
- 14 xō-Lûk-kai tes-yai miL mit-tsin-ne ya-yai-wim-meL-tsū hai
 a little came then their legs he heard them kick up, those
 daylight
- mite-dje-ē-din a-tcon-des-ne hai-yûk xō-lûñ a-dī-ya-teL kyū-
 babies. He thought, "This way it is going to be,
- 16 wiñ-ya-in-yan na-nan-deL-te hai-yûk wûñ-xe-neūw-te La-xō-
 Indians when they come This way if they talk. I
 to be.

* Green and blue are both called Litsō.

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

‡ See p. 143

kya hai-ye-he	Lan dō	a-hwiL-teit-den-hwûñ	hai tein	hai-yûk	
wish anyway	many not	may say of me,	'That they	this way	
			one say		
a-it-yau	hai-ya-miL	a-teon-des-ne	kût-xōw-gyañ	hwe kyū-	2
did.'"	And	he thought,	"I guess	I	
wiñ-ya-in-yan	ma	a-nauw-dī-yau	xat kût	hai-ya-dûñ	xō-is-
Indians	for	I did it."	Then	right at	men
				that time	
dai sil-len-nei	nax-xe	hai-ya-hit-djit	a-xōL-teit-den-ne	nin-mū-	4
they	both of	And then	he told him,	"Ground	
became	them.				
win-na-nai-kis-ten	eñ	sil-lin-te	niñ eñ	yī-de-tū-wiñ-yai	sil-
around lies	it is	you are	"You it is	Yidetūwiñyai	going
		going	to be."		
lin-te	xōL-teit-den-ne	hai nō-nis-te	tcō-naL-tsit-de	hai kit-tis-	6
to be,"	he said.	"Who	our	if he knows	that smart
		body		one	
seōx-ûn-te	tel-tewin-te	hai-ya-miL	xat kût	hai-ya	Lū-wûñ
	will grow."	And then	right	there	one of
					them
dō-tcō-xō-na-wil-lan	yī-de-tū-wiñ-yai	eñ	hai	xat	hai-ye
went away.	Yidetūwiñyai	it was	who	then	them
dō-tcō-xō-wil-lan	xōñ eñ	kût	xat	de-dûk-qal	na-is-dil-len
left.	He it was	then	sun	turned into.	
	him-				
	self				
hai-ya-miL	a-xōL-teit-den-ne	niñ eñ	nin-mū-wiñ-na-kis-ten		10
And	he said to him,	"You it is	ground around	lies	
ûn-te-te	kyū-wiñ-ya-in-yan	nan-deL-tel	kyū-wiñ-ya-in-yan	ma	
will be.	Indians	are going to live.	Indians	for,	
yī-dûk-a-dim-mit	na-nū-wiñ-tū-hwiL-ne	hai-ya-miL	xōtc		12
belly up	you must lie.	And	happily		
na-nan-dil-liL-te	dō-xa-ûn-dī-yau	miL	dū-wiñ-kûn-te	hai-ded	
they will live.	You don't do that	then	will lean up on	this	
			edge		
nin-nis-an-ne-en					14
world used to be."					

TRANSLATION.

Formula of Medicine for Green Vomit.

The sun, here at the end of the world toward the south, did this. He it is who always went over the world by day and at night came back home. The next day he did the same thing again. After a time he listened at the place they talk about

(underworld). He did the same thing the next day. At first he did not understand what they were saying, but after a time he understood it.

While traveling through the middle of the world, he thought, "I wish I had a wife. Let something become my wife" He did not find anything which might be his wife. Finally he thought, "I wish this one we walk on would be my wife." This that we walk on became his wife. He immediately forgot the places where he used to listen, so much did he care for the one who had become his wife.

A child grew in her and she could not move. Soon it would be time for the movements of the child to begin. By the time it did move she was like a log. Only her eyes moved about in circles.

Then her husband thought again of the rounds he used to make, which he had forgotten since he had a wife. "Yes," he thought, "that is the way I used to do." Then he took up the basket-cup which was on the bank back of the fire and went out over the world. He did not find the medicine he sought. "I wonder if Indians are coming into existence," he thought. "It will be hard for them to have children if they listen at that kind of a place.

Then he took up the cup again and went down to the river. There he saw alder roots projecting into the water. They were very beautiful, just like woodpecker crests sticking out there. "This way it will be when Indians become," he thought. "However, there will not be many who will say of me, 'That is the one who did this way.'" And then he made the medicine in the cup. He picked up a blue-stone* besides. He poured water on the medicine and carried it with the blue-stone to the house.

When he got there the one in whom the child was moving vomited green stuff from her mouth. Then he put the blue-stone into the fire. When it was hot he put it into the cup containing the medicine. As soon as the medicine was warm he put it into her mouth, and then commenced placing her in proper position. Before he had her laid as he wished a baby cried. The one that was

*A hard, dark colored stone used to heat in the fire for cooking purposes.

born was Yidetūwiñyai. Once again he arranged her and again a baby cried. That one came to be "Ground-lies-around." Then he steamed the babies with the medicine. "This way it will be," he thought, "even if they listen at that kind of a place."

After midnight, when it began to be light, he heard the babies kicking in their baskets. "This way it will be with Indians," he thought, "when they come into existence, if they repeat these words. There will not be many at all events who will say of me, 'That is the one who did this way.'" "I guess I did it for Indians," he thought.

Right then they both became men. "Ground-lies-around you are going to be," he told one of them. "You are going to be Yidetūwiñyai," he told the other. "Whoever knows our formula will become smart." And then one of them went away. It was Yidetūwiñyai who left them. The father himself became the sun. To the other one he said, "You will be the one that lies around the world. Indians are going to live here. You must lie belly uppermost for the Indians, so they may live happily. If you do not, this world will tip up on edge."

XLIX.

*Formula of Medicine for Spoiled Stomach.**

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

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

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

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

[NOTE].—Not a part of the formula.

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

TRANSLATION.

Formula of Medicine for Spoiled Stomach.

Yidetūwiñyai lived here at the end of the world toward the south. He travelled over the world all day long. He took care of the people who died. He ate whatever he found along the river, even the dead things.

One time when he came to the middle of the world he was rather weak. When he awoke in the morning he felt just as badly, but nevertheless he went over the world as usual. The next night he was just as tired and in the morning he was even worse. That which he had been in the habit of eating along the river had caught him. The next day he was still worse. "I won't just die here in a day without doing something," he thought. He started from the south to come down this way. When he was at the middle of the world, he went to sleep. After he awoke he went on a little farther until he came to Naticlyeūwdiñ, where he died. Only the bones of his arms and legs were clinging to his trunk.

After a time he came to life again. When he opened his eyes he thought, "What is that white thing standing up there? I must have done this for the Indians who are to come into existence," he thought. Then he crawled on his elbows to the white thing he saw standing up. It was dark when he had succeeded in crawling there. Here to the northeast from us dentalia's pond of water lies, in which a yellow pine stands. When he had reached the butt of the tree, he scraped off some of the inner bark and made an infusion of it. He drank some of it and rubbed his arms and legs with it.

At night the dentalia eat that yellow pine. They eat as far as the branches of the top. The abalones jump up under the top. These are the ones that eat it up. When morning comes it stands in the water just a naked white tree. He thought, "A second time, I am going to spend the night here, I am going to get well." When the sun went down in the west the wind blew on the tree and it grew again. Across to the south the sound of the wind went along. Across to the north, too, the

wind went along. Then he thought, "I wish a man may not grow up poor who knows my medicine and does as I did, even if his stomach is spoiled."

Then he went home here to the end of the world toward the south from which he had started out. "I can't stay here," he thought. "It is getting near to the the time when Indians are to come into existence. Anyway they will talk about me. There will not be many who will know my formula." Then he tied up his house and his sweat-house. He poked a stick under them. "Here across to the north I am going," he thought. Here across to the north he came to have ten dances.

There he became lost. He was afraid of the bad Indians who were going to come into existence.

L.

*Formula of Medicine for Purification of One Who has
Buried the Dead.**

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

*Told at Hupa, June 1901, by Mary Marshall, who learned it from an aged relative and employed it after his death.

- kût hai-yûk hwa-ne hai-ye-he na-a-diL-wûL xō-wiñ-yaL
that way only. Anyhow hurry go along
- 2 xō-wûñ niñ-yauw djic-tañ-a-diñ yī-man-teiñ na-nes-dai
to him go Djictañadiñ on the opposite sat down."
side
- ha ha ha ha ha ha ha ha
- hwe-eñ dōñ nū-wûñ nū-hwauw djis-tañ-a-diñ yī-man-teiñ
"I to you I come, Djictañadiñ on the other
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-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
"Anyhow hurry go along himself to him go
- 6 tse-ye-ke-xō-xauw* me-na-nes-dai
Tseyekexōxauw he sat down by."
ha ha ha ha ha ha ha ha
hwe-eñ dōñ nū-wûñ nū-hwauw tse-ye-ke-xō-xauw na-ne-
"I to you I come Tseyekexōxauw you sat
- 8 sin-dai
down."
(The rest as before.)
(The last of the reply is as follows:)
- hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
"Anyhow hurry go along himself to him go
- 10 xon-sa-diñ yī-de yī-tsin na-nes-dai
Xonsadiñ north belows at down."
ha ha ha ha ha ha ha ha
hwe-eñ dōñ nū-wûñ nū-hwauw xon-sa-diñ yī-de yī-tsin
"I to you I come Xonsadiñ north below
- 12 na-ne-sin-dai
you sat down."
(As before.)
(The reply ends thus.)
- hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
"Anyhow hurry go along himself to him go
- 14 yō yī-de-yī-man na-nes-dai
there north on he sat down."
the other
side

* A large rock in the river above Miskût.

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wūñ nū-hwauw yō yī-de yī-man na-ne-
 "I to you I come there north on the you sat
 other side

sin-dai
 down."

2

(As before.)

(The reply is as follows:)

hei-yūñ kūt ai-nūw-siñ yī-man-yī-de kūt teū-wil-dal xōw-
 "Yes, I thought so. On the other he ran, I
 side to the
 north

tsis xoi-de-ai min-na na-wil-tik hwe-eñ dōñ kūt hwe-de-ai 4
 saw his head around a string tied. I it was my head
 him,

ye-wiñ-yai kyū-wiñ-ya-in-yan mitc-teū-hwil-le hai-yaL kūt
 it went in Indians their wailing. And

te-sē-yai kūt a-dūw-kit hwit-Lō-we hai miL xō-wūñ hwit-dje 6
 I went away. To myself my medicine. That with for them my heart
 I held

teon-da-te hai-yaL kūt nū-wa-nel-la-te miL a-dū-wūn-din-
 will be sorry. And I will give it to with it yourself
 you

tewin-ne kūt kyū-wiñ-ya-in-yan mit-tax na-na-siñ-ya-te xa- 8
 bathe. Indians among you will be.

wiñ-yaL hai-ye-he na-a-diL-wūL mit-diL-wa kyū-wiñ-ya-in-
 Go on. Anyway hurry up. In return Indian

yan-ta-diñ miL xon-nis-te xon-nūw til-teōx hwa nō-na-kiñ- 10
 world with his body feels good much for me you must

auw-ne xōñ xō-wūñ niñ-yauw xō-tū-wai-kūt na-nes-dai
 leave. Him to him you go Xōtūwaikūt who sat."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wūñ nū-hwauw xō-tū-wai-kūt na-ne-sin-dai* 12
 "I to you I came Xōtūwaikūt you sat."

(The rest as before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wūL xō-wiñ-yaL xōñ xō-wūñ niñ-yauw
 "Anyhow hurry go on. Himself to him you go

tewite-na-niñ-a-diñ† tō-diñ na-nes-dai 14
 Tewitenaniñadiñ at the he sat."
 river

* Pactaw, between the Klamath and Trinity rivers at their confluence.

† "Wood across place," where the fish weir is built at Cappel.

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tewit-na-niñ-a-diñ tō-diñ
 "I to you I come Tewitenaniñadiñ at the
 river

2 na-ne-sin-dai
 you sat down."

(As before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry go on. Himself to him you go

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

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tse-nōñ-a-diñ ta-nē-djit
 "I to you I go Tsenōñadiñ water in
 middle

6 na-ne-sin-dai
 you sat."

(As before.)

(Reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry go on. Himself to him go

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

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kyū-we-Le-diñ yī-nûk
 "I to you I come KyūweLedīñ down
 river

10 ta-nē-djit na-ne-sin-dai
 the middle you sat."
 of the water

(Ends as before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry, go on. Himself to him go

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

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kiL-wē-diñ na-ne-sin-dai
 "I to you I come KiLwēdiñ you sat down."
 (Ends as the preceding.)

(The reply ends thus.)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw
 "Anyhow hurry, go on. Herself to herself go

tseL-tce-diñ* dō-kyū-wil-le 2
 Knife-place old woman."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tseL-tce-diñ dō-kyū-wil-le
 "I to you I come Knife-place old woman."

(As before.)

hei-yûñ hwe-eñ dōñ kût niL-xwe-lik-te hai kit-tes-seōx 4
 "Yes I will tell you who smart

a-in-te-dete mûk-ka-na-dū-wûl-a-diñ yī-de-yī-tsin na-nes-dai
 is. Mûkanadūwûladiñ north below who sat

xō-tciñ iñ-hwiL 6
 to him you call."

ha ha ha ha ha ha ha ha

dau dō-he xoi-de-ai ye-wiñ-ya
 "No, it his head go in."
 doesn't

ha ha ha ha ha ha ha ha

kût xoi-de-ai ye-wiñ-ya hwe-eñ dōñ nū-wûñ nū-hwauw 8
 "Already his it has gone I to you I have come
 head in.

mûk-a-na-dū-wûl-a-diñ yī-de-yī-tsin na-ne-sin-dai hwe-eñ dōñ
 Mûkanadūwûladiñ north below who sat down. I

kût dūw-dī-ya hai kyū-wiñ-ya-in-yan-ta-diñ nō-xa nō-nai-niñ-an 10
 am in the which Indian world for us he left.
 condition

mûk-kōs-tau-diñ xō nē-ya hai ta a-hwiL-tcit-dū-wil-neL
 Nine places in vain I went those places. They told me

hai-ye dōñ kit-tsis-seōx-te-a-teon-dete hai kyū-wiñ-ya-in-yan 12
 that one smartest is. The Indians

hwin-nis-te mī-nes-git hai kyū-wiñ-ya-in-yan Le-nai-wil-dil-
 my body are afraid of. The Indians build a fire

la-diñ dō-Le-na-nel-la nas-dōñ-xō Le-nauw-dil-la de-de kûn-na 14
 place I do not build a fire; by myself I have a fire. This too

hai kyū-wiñ-ya-in-yan yī-tan dō-kyū-wē-hwan de-de kûn-na
 what Indians eat I don't eat This too

nin-nis-an meûk dō-tē-en hai-yûk hwin-nis-te mī-nes-git hai- 16
 world around I don't This way my body frightens For
 look. them. this

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

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

kyū-wiñ-ya-in-yan-ta-diñ xō-wûñ hwit-dje teon-da-te ke xa
 Indian world for them my mind will be Well
 sorry.

a-diL-kit hai-ded hwit-Lō-we mit-diL-wa til-teōx hwa nō-na- 2
 take it this my herb. But then much for me you
 along

kin-niñ-ûn-te kyū-wiñ-ya-in-yan-ta-diñ miL xon-nis-te xon-nūw
 will leave Indian world with his body makes
 happy."

[Note].—Said by the priest to the recipient as the medicine is applied.

hai-ded-a na-La nin-nis-te nas-dil-lin-te hai-ded kyū-win- 4
 "This another your body will become. This Indians
 ya-in-yan hai ûn-te hai-yûk a-na-nū-we-sin-te-te kût nin-nis-te
 that they that way you will look. Already your body
 look

na-La hai-ded niñ ma deûk xax-a-na-nū-wis-te-te a-tiñ-xō- 6
 another this you for this way will be lighter. Every-

ûn-te niL-xōt-yûn-te hai-ded na-dī-yau nañ-a-te
 thing will be easy for This dentalia you will have.
 you to get.

TRANSLATION.

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

Ha ha ha ha. Ha ha ha ha.

"I come to you who have made your abode at Xaslindiñ. They say you are the smartest of all. I am suffering from that evil (death) which has been left to us of the Indian world. The people are afraid of me. I do not have a fire where the others have their fire. I have a fire by myself. And besides, what the rest eat I do not eat. Furthermore, I do not look at the world. So much my body frightens them. I am telling you that you may be sorry for me."

"Yes, I saw his spirit running down on the other side of the river with the string tied around his head. No, I am not the one. I will tell you who is the smartest, but that which makes the Indian happy (tobacco) you must leave for me. Hurry and go on to him who sits across the river from Djictañadiñ."

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

At each of these places he receives a reply similar to the one given above. At Xonsadiñ he is told to go to the one who dwells below on the other side of the river. There he calls as at the former places. The reply is as follows:)

"Yes, I think so. I saw a spirit running down on the other side toward the north, his head tied around with a string. I heard the wailing of the Indians, then I ran away carrying with me my medicine, by means of which my heart is made sorrowful for them. I will give it to you. Bathe yourself with it. You will live among the people, but go on; hurry up. Give me that which makes the Indian feel happy. Go to him who dwells at Xõtūwaikût."

(In the same manner the priest calls upon the spirits who dwell at Xõtūwaikût, Tewitenaniñadiñ, Tsenōñadiñ tanēdjit, Kyūwelediñ, Kilwēdiñ. Calling at the latter place he receives the usual reply and is told to go on to the old woman who dwells at Tseltecediñ:)

Ha ha ha ha. Ha ha ha ha.

"I come to you old woman who dwell at Tseltecediñ" (The address is finished as in former cases.)

"Yes, I will tell you who is the smartest. Call to the one who dwells north, just below Mûkanadūwûladiñ.

Ha ha ha ha. Ha ha ha ha.

"No, he does not hear me."

Ha ha ha ha. Ha ha ha ha.

"Now he hears me. I have come to you, Mûkanadūwûladiñ. I am in the sorrowful condition which has been left for those of the Indian world. I have been in vain to all these nine places. At each they have told me that someone else is the smartest. The Indians are afraid of me. I do not build my fire where the Indians build theirs. I have a fire by myself. That which the Indians eat I do not eat. Besides I do not look at the world. This much they fear me. I am telling you that you may feel sorry for me."

"Yes, I hear you. Do not be too much frightened. You will travel again in the Indian world. Your body will be renewed. I will loan you this my medicine. You shall hunt and the deer will lie still for you. It shall be the same in regard to dentalia.

Now look at the shrub which stands outside by my house. As soon as it is dark, it grows up tall. To-morrow in the morning it will be eaten down. The deer will come to feed upon it. Look at this too which stands back of the fire. The dentalia eat it down, but it grows up again at the break of day. It comes to my mind that it will be that way with you. I will loan it to you. There will not be many who will know the formula by means of which my mind is made to feel sorry for them. Take this medicine of mine with you. Leave for me that which makes the Indian feel happy.

(Said by the priest to the recipient as the medicine is applied to him). Now your body will be renewed. You will be as the other Indians are. Already your body is renewed. It will be less heavy upon you. Everything will be easy for you to get. You will possess dentalia."

LI.

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

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

*Told at Hupa, June 1901, by Lillie Hostler, wife of Henry Hostler. She is a native of Takimirdiñ, about 55 years of age. Compare, *Life and Culture of the Hupa*, pp. 71 and 72.

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

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

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

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

* *Ceanothus integerrimus*.

niñ-sū-wit-deL dō-nin-sin-diL-te-ne-en de-xō-ta hai-yûk-hit-ûñ
 they dance (or) they would not dance here. This way it was
 hai-de teit-dil-ye teiL-wal xûn-ka teit-dil-ye teiL-tal tûnk-
 these dances, Kinaldûñ, River- dance, Doctor Fall
 along dance,
 teit-dil-ye
 dance.

TRANSLATION.

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

They say Yimantūwiñyai lived with two wives at Leldiñ. One of his wives was a Yurok, the other was from Redwood creek. Each of them bore a child, one of them a boy and the other a girl. Yimantūwiñyai went away from them to the southern end of the world. There also he saw two women and there he begot a boy.

In the morning about this time of day* while he was sitting outside he heard someone calling. A man came running toward him, wearing a woodpecker head-dress, saying, "I have just come to tell you that they have put your children into the ground alive. The children came up again, saying, 'It is not a good place there; it is dark; we can't live there.' All of the Kixûnai who used to live there have gone away. They have taken all of the dance stuff with them, but your children remain in the ground alive."

Yimantūwiñyai, taking only his child which he put in his sack, started back to the south. When he came to Leldiñ he was surprised to see the two women lying at the grave with their heads toward each other. "You have done badly," he said to them. "Ten times the people should renew their youth." "No," they said. "Five times at least," said Yimantūwiñyai. "Once, anyway," he said to them. "No," said the two women. "We are not the only ones who will do this. Every one shall do this way." Yimantūwiñyai, tramping them into the ground, said to them, "Never again will you see the games and dances of the Kixûnai. You shall travel a marshy way." The wife who had come from Yurok territory became a white bug; the one from Redwood creek became a black bug.

* About 9 A.M.

Then Yimantūwiñyai started down the river toward the north. He spent the night at Tcexōltewediñ, 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. Yimantūwiñyai went along the bank on foot. Just above Natinōxoi Tcewilindiñ the Kixûnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at Tselcediñ. Then Yimantūwiñyai called to them, "Only take the boy into the boat for me that he may become a Kixûnai." No one looked at him. Nevertheless Yimantūwiñyai threw the boy across the water to the canoe, in the middle of which he fell. When the boat had started the boy looked back at his father, who was astonished to see that the boy's eyebrows had become woodpecker color and that he had already become a Kixûnai.

Then they all went away across the ocean to the north, but Yimantūwiñyai remained at Tselcediñ. There he built a sweat-house, and in the morning went out to get sweat-house wood. He wished to make medicine for himself because his children had been placed in the ground. He gathered young black oaks for sweat-house wood and carried them home, but they would not burn. Then he went out and climbed the mountain north of the mouth of the Klamath to the resting place, where he sat down. He saw nothing there which he could use for medicine. He went on toward the north until he came to Yideōxōtceyitdiñ where he stayed for awhile.

When he looked about he discovered that he was sitting in a sweat-house. From near the door where he was sitting he saw the post back of the fire was white from top to bottom. When he went out he saw a house was also standing there from which he took a wood basket and a cane for a digging stick. Then he went after medicine toward the northeast to Danaxûnūwinehail where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yimantūwiñyai said, "who will say of me, 'I hear that he did this way;' he must be very clever who shall say of me, 'I hear he did that.'" Then he made

sweat-house wood of buck brush, to which the dentalia ever come to suck. The brush is dry after the dentalia have been sucking it, but when the sun comes up here (gesture) it blossoms again, then after it has blossomed and the sun has gone down the dentalia come again. Yīmantūwiñyai 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 I^lbaladiñ 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 Yīmantūwiñyai went still farther south to Tee-iltelnaladiñ. The Kīxūnai's salmon live there, and also those which come to this world. The Kīxūnai'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. Yīmantūwiñyai 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.

INDEX.

- Abalone, 349.
 Abalone shells, 19, 20, 54.
Achillea millefolium, medicine, 283.
 Acorns, 27; gathered, 27, 147; cured, 27; shelled, 27; ground, 28, 187; soaked, 28, 183, 213.
 Acorn bread, 29.
 Acorn Feast, 80; formula of, 233; place for, 13, 227.
Adiantum pedatum, stems used in baskets, 39.
 Adze, 15.
 Alder, 5; bark as dye, 40; root in baskets, 39; as medicine, 344.
 Algonkin, style of basketry, 40.
 Allikochik, 48.
Alnus Oregona, 5, 39, 40, 344.
 Ambushing of enemy, 167.
Amelanchier alnifolia, for the fore-shafts of arrows, 34.
 Amusements, 60.
 Anderson, James, 135.
Angelica tomentosa, for food, 31.
 Apron, 19.
Arbutus Menziesii, 5; for food, 32.
Arctostaphylos Manzanita, for food, 31, 201.
 Armor, of elk-hide, 62; of rods, 62.
 Arrows, 34; used in war, 62; as means of locomotion, 205, 212; shaftment of, 34, 212, 291.
 Arrow points, material and manner of making, 34; medicine for poison of, 330-331.
Asarum caudatum, medicine, 98, 248 f. n., 287 f. n.
 Ashes, as medicine, 276.
 Athapascan, 7, 8, 91.
 Baby, ill-treated, 187-188.
 Baby-basket, 41, made of blue-stone, 291.
 Bald Hill, 13, 22, 218, 303; dance upon, 83; home of Tan, 78; topography accounted for, 126.
 Bald Hills, 7; man from, 127.
 Baldwin, Miss Ada C. 93.
 Baskets, decoration, 44; materials for, 38-39; method of weaving, 41; first made by Yimantūwiñyai, 126; formula for making, 326-327; song for, 324; made by exemplary maidens, 160, 308, 326.
 Basket-cradle, how made, 41; how used, 52; of blue-stone, 291.
 Basket-mill, how used, 27-28; hung in doorway to bar out ghosts, 73.
 Basket-pan, how made, 43; how used, 28.
 Basket-plate, manner of making, 41; used for serving fish, 26; used for holding infant, 51, 291.
 Basket-pot, manner of making, 41-42; how used, 28.
 Bath, customary, 57, 213; before feasts and meals, 81, 123 f. n.; ceremonial, for kinaldūñ, 53; for miñkilen, 56, 312; omitted, 226.
 Bear, 5; myth concerning, 277; engages in dance, 225.
 Bear-grass, used in baskets, 39.
 Beds, of deer-skins, 15; of tule mats, 15.
 Belt, worn, 18; water opened by stroke of, 133.
Berberis, sp., used as dye, 40.
 Berries, food, 31.
 Big Lagoon, dance at, 132.
 Birds, made, 131; eaten, 23; as children are enslaved, 302-304; charged not to bother food, 233, 268.
 Birth, arranged for by Yimantūwiñyai, 126; supernatural, 123, 146, 160, 284, 291, 297.
 Black oak, 5; as food, 27; leaves of as magic dress, 335; as medicine, 367.
 Blackberries, as food, 32.
 Blankets, worn, 18; of woodpecker scalps, 205, 212.
 Bluejay, becomes Wintun, 134.
 Blue-stone, 344 f. n.; baskets of, 291; weapons made of, 147, 148; house made of, 131; shinny stick made of, 147, 148, 214; used to heat water, 291.
 Bluff creek, 7, 8, 249.
 Board for fishing place, 23, 124, 133.
 Boat Dance, 83, 85; by Kixúnai, 218, 225, 367.
 Bobbin, for twine making, 35.
 Bone, used for arrow points, 34.
 Bowl of pipe, 37.
 Bows, 33: made for boys, 146, 160; power of, 33; used in war, 62.
 Breech clout, 18.
Brodiaea multiflora, food, 31.

Index.

- Brown, Oscar, 93, 102, 135, 169.
Brown, Samuel, 93.
Brush, for acorn meal, 28.
Brush Dance, manner of celebrating, 67; directions for, 250; formula of, 248.
Buck brush, medicine, 320, 368.
Buckeye, 26.
Bulbs, used for food, 30.
Burden basket, how employed, 27; how made, 41; close woven, 42.
Burial, of the dead, duty taught, 173; medicine for, 357-359, 366-368.
Burial customs, 69.
Burnt Ranch mountain, 302.
Buzzard, opens stomach of Yimantūwīnyai, 130; his bill made, 131.
California Academy of Sciences, 3
Calling of spirits, 248, 327, 357, 358.
Calochortus Maweanus, food, 30.
Canoe, size and value of, 50; made of obsidian, 147, 213; medicine for going in, 314-315; stretched larger, 147, 160.
Cañon of Trinity river, 13, 199.
Cap of basketry, worn, 20; how made, 43.
Cappel, 249, 353 f. n.
Care of children, 51; taught by a tale, 188.
Carrying strap, 27, 51, 279.
Castanea chrysophylla, food, 29.
Caterpillar, makes a trail, 155.
Ceanothus integerrimus, medicine, 72, 275 f. n., 319 f. n., 364 f. n.
Cedar, 5.
Census of reservation, 10.
Civet cat, skin use for robe, 20.
Chaparral, 5.
Chastity, inducements for, 55.
Chieftainship, 58.
Child, abandoned by mother, 193, roughly treated, 187-188.
Childbirth, 50-51; formula of medicine for, 279, 284-285, 344.
Children, punishment of, 52; teaching of, 52; medicine made for, 248, 287, 291, 297, 302-304.
Chimalakwe, 8.
Chimariko, 8.
Chinese, 9.
Chinquapin, food, 29.
Chlorogalum pomeridianum, for making a brush, 28; for food, 30, 129; for washing, 19.
Clouds, identified with disease, 228, 236, 297.
Club, for killing salmon, 23.
Cohabitation, term of limited, 50, 321 f. n., 323; forbidden after birth of child, 52.
Compositæ, food, 31.
Contributions to North American Ethnology, 3, 7, 231.
Cooking, of bulbs, 31; of human being, 155, 173; of meat, 23, 168; of salmon, 26, 268; of seeds, 31; of soaproots, 30.
Cooking stones, 29.
Corpse, how prepared for burial, 69-70; addressed before burial, 70.
Corylus rostrata var. *Californica*, 5; food, 29, 129; for basket ribs, 38.
Cotton-tail rabbit, 225.
Cottonwood, 5; root used for fire-sticks, 38; in basketry, 39.
Cougar, 5.
Courtship, 54.
Coyote, 5; acts foolishly, 154, 155; is greedy, 167-168; in a dance, 225.
Crane, as a guardian, 205.
Creation, belief concerning, 75; myth, 123-134.
Creeks, dry up, 130.
Crib, for fishing, 23; for the storage of food, 193.
Crimes, how punished, 59.
Crow, breaks famine, 77; made black, 131; in a dance, 225.
Curing, of fish, 26; of acorns, 27.
Currants, food, 32.
Dadinmōtdiñ (place), 303.
Danaxūnūwinehwił (place), 367.
Dance, 7, 13, 81; brought by birds, 368; celebrated by animals, 225; texts relating to, 202-251; to ward off danger, 199; for shaman, 66.
Dance, Jumping, see Jumping Dance.
Dance, Kinaldūñ, see Kinaldūñ Dance.
Dance, Spring, see Spring Dance.
Dance, White Deer-skin, see White Deer-skin Dance.
Dance stick, kinaldūñ, 54, 239.
Dance stuff, taken away, 366.
Dancing doctor, 65.
Dateakitane (medicine), 306.
Dacwindiñ Xonañswe, tale concerning, 182-184.
Davy, Mr. Joseph Burt, 3.
Dawn of womanhood, 53.
Dawn, prayer to, 87.
Death, first instance of, 76, 224, 366; of careless mother, 188.
Deer, 5; for food, 21; feed on medicine, 359; how first obtained, 123; killed while swimming, 22, 167, 218, 323; killed by magic, 183; medicine for, 320, 323; parts of tabooed, 22, 154; stand in water, 312; white, held sacred, 84, 368; killed, 147.

Index.

- Deer-brains, used in tanning, 36.
 Deer-skins, 22.
 Deities, 74.
 Del Norte county, 10.
 Dentalia, for ornament, 19, 20; for money, 48; mythical references to, 148, 149, 212, 312, 327, 349, 359, 368.
 Development of child, 188.
 Devotion of brother and sister, 193-194; of daughter to mother, 194; of father and son, 187-188.
 Designs on baskets, 44.
 Dice, a woman's game, 61.
 Digger pine, 4; food, 30; root for basketry, 39.
 Digging stick, 30, 367.
 Diltewag (tree), 39, 67, 246.
 Dinūw (manzanita), 31.
 Disease, Hupa view of, 63; likened to a cloud, 228, 236, 297.
 Disguise, employed, 155.
 Disputes, how settled, 59.
 Divisions of Hupa, 58.
 Divorce, 56.
 Dixon, Dr. Roland B., 129, 132.
 Djelō (basket), 27; manner of making, 42.
 Djelōme (mountain), 302.
 Djictañadiñ (place), 12, 126, 274, 302, 357.
 Djictañadiñ creek, 182.
 Djōaslai (shelled acorns), 27.
 Doctor, herb, 66; dancing, 66.
 Doctor Dance, 65.
 Dog, domesticated, 6; employed in driving deer, 21, 22, 219, 323; made, 131; eaten by whites, 201; talking of, 7, 219; fighting of, 131.
 Doorway of house, 15.
 Douglas spruce, 5; bark as medicine, 82, 285, 291, 322 f. n.; boughs as a shield from view, 72; pitch wood used in dance, 68, 250.
 Doves, 23.
 Dreams, believed in, 72, 193, 265.
 Dress, of men, 18; of women, 19-20; ceremonial, of maple bark, 53; for Jumping Dance, 80; for White Deer-skin Dance, 83.
 Dressing of hair, 18, 20.
 Duck, wild, 6.
 Dug-from-the-ground, myth concerning, 146-149.
 Dusky, Emma, 327, 340, 346.
 Dyeing material, 40.
 Eagle, made, 131; marriage of, 148.
 Earth, wife of sun, 344.
 Earthquake, birth of, 345; plays shinny, 149.
 Earth-worms, not eaten, 23.
 Eastern world visited, 147-149, 212-214.
 Eclipse, lunar, 196.
 Eel, lamprey, 6; food, 25; curing of, 26, 125; caught by Yimantūwiñyai, 239; medicine for first, 261-264, 79; red, 261, 368.
 Elder berries, food, 32; for arrows, 35; to protect vitals, 133, 330.
 Elk, 5; food, 21.
 Elkhide, 27.
 Elk-horn, money-box, 49; spoon, 29; wedge, 15.
Equisetum robustum, for finishing wood, 37.
 Esteiñ (place), 212.
Evernia vulpina, a dye, 40.
 Exclusion of women, 51.
 Fall dance, 85.
 Family, its composition, 57.
 Famine, 194.
 Fauna, 5.
 Feasts, 78; of acorns, 233; of salmon, 268-269.
 Feathers, how protected, 38, 288.
 Feathering, of arrows, 34, 291.
Felis concolor, 5.
 Felling of trees, 15.
 Fire, origin of, 197; waved over sick, 248; not to be sat by, 357.
 Fire-sticks, how made, 37, 197.
 Fish, food, 23.
 Fish dam, 24, 41; hook, 25; poison, 30, 26; spear, 24; traps, 25; weir, 24.
 Fisher, 6, 367; skin of used for quiver, 36, 173.
 Fishing rights, 26.
 Five, number in myths, 262, 268, 291, 368.
 Flint, for arrow points, 34.
 Flint's grandmother, 182, 184.
 Flora, 4.
 Flute, employed by Yimantūwiñyai, 124.
 Fog, as a sign, 232.
 Food, 21; how first obtained, 75, 123; prayed for, 228, 233, 268.
 Formulas, 65, 66, 93.
 Fox, his face pinched out, 149.
 Frog, croaking of, 130; killed for her dress, 167-168; wife of moon, 196.
 Frost, medicine against, 233, 273.
 Gambling, 83.
 Geographical features, 4.
 Giant fern, used in basketry, 40.
 Gibbs, George, 6, 9, 18.
 Glue, 25; to attach backing to bow, 33.
Gnaphalium decurrens var. *Californicum*, for feather case, 288 f. n.

Index.

- Gooseberries, food, 52.
 Gooseberry-place, brush dance held at, 182-184.
 Grandmother, teacher of children, 52; of Yimantūwiñyai, 134.
 Grape, wild, root of used in basketry, 39; leaves for flavoring, 30.
 Grave, manner of digging, 70; first, 224, 366; robbed by kitdōñ-xoi, 178.
 Greens, food, 31.
 Green vomit, a disease, 64, 344.
 Grief for the dead, feigned, 225.
 Grinding of acorns, 27, 187-188.
 Ground-around-lies, birth of, 345; plays shinny, 149.
 Ground squirrel, 225.
 Grouse, 6; food, 23.
 Guessing game, 61.
 Hair, manner of wearing, 18-19, 20; of infant, burned, 51; cut as sign of mourning, 73, 183; not touched by kinaldūñ, 53.
 Half marriage, 56.
 Happy Camp, 8.
 Hat, worn by women, 20; how made, 43; worn in eastern world, 213.
 Hatchets obtained from whites, 199, 201.
 Hawk, 225, 334.
 Hazel, 5; as basket material, 38; as withes for tying house, 149.
 Hazel-nut, as food, 29, 129.
 Head-dress, kept in storage basket, 161; woodpecker, 86, 366.
 Head rest, 17.
 Hearst, Mrs. Phoebe A., 3.
 Hearts, not in the body of enemy, 168.
Heracleum lanatum, food, 31.
 Herb doctor, 66.
Heteromeles arbutifolia, food, 32.
 Hide dressing, 36.
 History, 8.
Holodiscus discolor var. *ariaefolius*, for game, kiñ, 61; for rod armor, 62.
 Hook, used by monster to catch people, 128; used to catch water monster, 330.
Hookera congesta, food, 30.
Hookera laxa, food, 30.
 Horsetail rush, for finishing wood, 37.
 Hostler, 10; ranch, 12.
 Hostler, Henry, 332, 336.
 Hostler, Lillie, 360.
 Houses, 13; burned after a death, 73; moved, 149, 194, 269.
 Huckleberries, food, 32.
 Huckleberry, for small arrows, 35.
 Hudson Bay trappers, 8.
 Humboldt bay, 8, 326.
 Humboldt county, 4.
 Humboldt Indians, 10.
 Hunting, mask, 21; rights, 22.
 Hupa valley, 7.
Hypericum formosum var. *Scouleri*, medicine, 133.
 Illegitimate children, 56; excluded from dance, 82.
 Incense root, 240, 250, 268, 274, 298, 303.
 Indians, coming of, 76, 133-134.
 Insect, used as medicine, 303.
Iris macrosiphon, for twine making, 35.
 Iron, for arrow points, 34.
 Isdeau (madroña), 32.
 Isdewite (shrub), 32.
 Isdiname (a place), 326.
 Jack-rabbit, 225.
 Jepson, Dr. Willis L., 3.
 Johnston, Adam, 50.
 Jones, Dr. Philip Mills, 3.
 Jumping Dance, 82, 85; dress for, 86; formula of, 227; origin of, 231-232; prayer at, 228.
 Junction City, 8.
 June berry, for foreshaft of arrows, 34.
 Kaiist (a basket), 27, 73.
 Kaikisdēke (a place), 225.
 Kainōñadiñ (a place), 212.
 Kaitcint (a basket), 41.
 Kaitel (a basket), 50.
 Kaitemil (a basket), 27.
 Karok, 8; how created, 129.
 Kaxús (a shrub), 34.
 Kēlta, 7.
 Kentuck ranch, 12.
 Key to sounds, 12, 94-95.
 Kilaigyadiñ (a place), 249.
 Kilateonde (nuts), 29.
 Kiltewe, 253 f. n., 261, 262, 263, 264.
 Kilwe, 64.
 Kilwēdiñ (a place),
 Kiñ (a game), 61; played in eastern world, 148.
 Kiñaigyan (pipe), 36.
 Kinaldūñ, term defined, 237; rules of conduct for, 53; dance for, 53; tricked by Yimantūwiñyai, 129.
 Kinaldūñ Dance, 53; origin of, 239.
 Kinaldūñ teilwal, 53.
 Kiniltats (a form of meat), 23.
 Kinlits (a shrub), 61.
 Kinteūwhwikūt (a village), 13, 146, 193, 205, 212.
 Kiseaqōt (a head-dress), 53, 227, 232.

Index.

- Kisintōkiwat (a stone dish), 23.
 Kitdilmai (a willow), 39.
 Kitdindai (a flint), 64.
 Kitdōñxoi (a witch), 64, 181;
 methods of, shown by a tale, 177-
 178.
 Kitētau (a class of shamans), 65.
 Kitōkūt (a mountain), 249.
 Kiwat (a pan), 28.
 Kixūnai (immortals), 75; abodes
 of, 74; engage in dance, 127;
 games of, 308; at Leldiñ, 323; at
 Kintēwhwikūt, 205; man be-
 comes, 231; makes baskets, 326;
 passing of, 132, 218, 225, 284,
 285, 366; view a dance, 83; with-
 hold food, 123.
 Kiyanēke creek, 182.
 Klamath river, 4, 6, 7, 8, 9, 37, 125,
 261.
 Knife, 15.
 Knight, H. L., 10.
 Kōstan (woman's hat), 43.
 Kūt (root of deciduous tree), 39,
 41.
 Kūwita (man's name), 252.
 KyūweLediñ (place), 358.
 La (seaweed), used for food, 31.
 Ladder, 16.
 Lagoon, Freshwater, 250.
 Lamprey eel, 6, 25.
 Lance, 62.
 Language, reverence for, 88; how
 made, 129; of Hupa employed by
 captive, 183.
 Leaching of acorn meal, 28.
 Leather making, 36.
 Lee, Miss Edith May, 186.
 Leggings, 18.
Leptotænia Californica, food, 31; as
 incense, 72, 226, 233, 257, 265 f. n.
 Lewis, Emma, 157, 270, 280, 286,
 288, 292, 299, 305, 310, 314.
 Lewis, William, 252.
Libocedrus decurrens, 5.
 Liming of birds, 154.
 "Lion," dog becomes, 131; as pets,
 196.
 Little river, 8.
 Logs, splitting of, to entrap people,
 128.
 Louse, ties hair of enemy, 154, 156.
 Louse, grey, delays a girl, 130.
 Love medicine, 308.
 Lowland spruce, root employed in
 basketry, 39.
 Lunar eclipse, 196.
 LēkyūwiñeL (a basket pattern), 47.
 Leldiñ (a village), 7, 75, 132, 133,
 224, 366.
 Lenaldauw (a basket pattern), 47.
 Liteūwdiñ (a place), 172.
 Lōkyōmenkonte (a basket pattern),
 47.
 LōLkyūwiltōwen (a form of meat),
 23.
 Lūwmintēw (a basket design), 44.
 Lūwmintēw niLkūtdasaan (a basket
 pattern), 47.
 Lōhwūnme (a mountain), 303.
 Lōksaūndiñ (a place), 318.
 Lōkyō (a place), 305.
 LōteL (an herb), 39.
 Mad river, 8.
 Mad river language, 129.
 Madroña, 5; for food, 51; for wood,
 81; bark turned into sinew, 123.
 Maiden-hair fern, stems used in
 basketry, 39.
 Maidu Myths, 129, 132.
 Maiyōtel, employed to entrap
 Yimantūwiñyai, 132.
 Man-eater, 173.
 Manzanita, 5; for food, 31; for pipe
 making, 36; flour of, sold to
 whites, 201.
 Maple, vine, 368.
 Marriage, ceremony, 55; sought by
 women, 212.
 Marshall, Mary, 150, 174, 179, 185,
 189, 275, 276, 278, 351.
 Marshall, James, 93, 328.
 Marshall, Julius, 93.
 Mason, Prof. Otis T., 3, 26, 28, 35,
 37.
 Masten, Mrs. David, 93.
 Masten ranch, 330.
 Materials used in baskets, 38, 39.
 Matthews, Dr. Washington, 278, f. n.
 Matilton ranch, 12.
 Maul oak, 5; for food, 27.
 McCann, 195, 197, 198, 207, 220,
 229, 317.
 McCann, wife of, 241.
 Meadow lark, 23, 150, 154.
 Meal, evening, 57, 155, 213.
 Measures, 48.
 Medicine, made by Yimantūwiñyai,
 134; sought for, 248-252, 287,
 344.
 Medildiñ (a village), 12, 24, 218.
 Medildiñ division, 69, 78, 79.
 Meisdiñdiñ (a place), 218.
 Mēme (a fern), 40.
 Men killed by magic, 177-178, 183.
 Mendocino county, 11, 26, 30;
 baskets made in, 40; game used
 therein, 61.
 Menstrual lodge, 17.
 Menstruation of women, 18; seclu-
 sion during, 56; medicine for,
 56, 312.
 Mesh-stick for net making, 35.
 Messenger, 224, 366.

Index.

- Meūnasitan (a head-dress), 53, 86.
 Mī (a weather spirit), 79.
Micromeria Chamissonis, 20.
 Mikyōwe mila (a basket design), 46.
 Mill creek, 13.
 Miltoi (a basket), 28.
 MILDakidiL (a basket), 28.
 MILkitūkūte (a shinny stick), 60.
 Mīmedakūt (a place), 187.
 Mink, 6; counselor, 148, 214, 309.
 Mink skin, 20.
 Miñkilen, taboos for, 261, 262, 263, 264, 320; medicine for, 312-313.
 Minte (menstrual lodge), 17, 56.
 Miscarriage, taboos for, 51, 265, 268.
 Miskūt (a village), 13, 82, 133, 127, 177, 212, 218.
 Miskūt, Dan, wife of, 200.
 Mixústūndiñ, 303.
 Moccasin, 18, 20.
 Mole skin, 36.
Monardella villosa, medicine, 306, f. n.
 Money, how measured, 48.
 Money box of elk-horn, 49.
 Monsters killed, 127-129, 167-168.
 Moon, eclipse of, 196; fickle lover, 309.
 Morals of kitdōñxoi exposed, 177-178.
 Mother neglects her child, 146, 187, 193.
 Mother-of-pearl, inlaid in pipes, 37.
 Mound of stones, 81.
 Mount Shasta, 249, 330.
 Mountain lion, 5.
 Mountain quail, 23.
 Mourning customs, 73, 183.
 Mourning doves, 23.
 Mouse, chews bowstrings, 154, 156.
 Mud Springs, home of a Tan, 77.
 MúkaikinxūLnewan (maiden-hair fern), 39.
 MúkaikitLoi (ribs of hazel), 38.
 Múkanadūwūladiñ (a place), 358.
 Mussel shell, as spoon, 29; for twine making, 35.
 Múxatexōlen, as food, 31; as incense, 68.
Mytilus Californianus, used for a spoon, 29.
 Nadēiltewūndiñ (a place), 330, 331.
 Nadel (a pine), 39.
 Nadīyau (dentalia), 48.
 Name, changed after death of owner, 73.
 Nasdik (an herb), 20, 364.
 Natcilyeūwdiñ (a place), 349.
 Natinōxoi Teewilindiñ (a place), 225, 367.
 Navaho Legends, 278, f. n.
 Naxkekōsnadūwūl (a monster), 167-168.
 Neighbors, of the Hupa, 7.
 Neskin (a tree), 68.
 Net, making of, 35; poles for, 23; for trout, 25.
 Net-sack, made into uterus, 126.
 New River, 8; language of made, 129.
Nicotiana Bigelovii, cultivated for smoking, 37.
 Nilinkindiñ (a place), 274.
 Nilkūtdasaan (a basket design), 45.
 Nilkyakildūwime (a place), 285.
 Niltūkalai (place), dance at, 83, 212.
 Nōtañadiñ (a place), 182.
 Number, sacred, see ten and five.
 Nūndilwintediñ (a place), 330.
 Obsidian, 19, used for arrow points, 34; buried, 183; carried in dance, 84; house made of, 148; canoe made of, 147, 213; door made of, 205.
 Occupations, of men, 32; of women, 38.
 Ocean, provision against its rising, 132.
 Old Rodger, 34.
Olivella biplicata, used for ornament, 20.
 Oregon grape, a dye, 40.
 Orleans Bar, 75, 125, 160.
Osmorrhiza nuda, medicine, 73.
 Otter, 6; skin used for quiver, 36.
 Overland Monthly, 3, 33.
 Owl, as a hunter, 167-168.
Oxalis Oregana, for flavoring, 30; medicine, 134, 276, f. n.
 Pacific post oak, 5; food, 27.
 Paddle for stirring acorn soup, 29.
 Painting, of arrows, 34; of person, 250.
 Panther, 5; marriage of, 148; skin of, worn as a robe, 36.
 Peewan creek, 249.
 Pepperwood, food, 29.
 Pheasant, 6; food, 23.
Philadelphus Lewisii, for arrow shafts, 34; for rattle, 54; medicine, 317 f. n.
Picea Sitchensis, in basketry, 39.
 Pileated woodpecker, scalp for money, 50.
 Pine-martin, 225.
 Pine nut shells, 19.
Pinus attenuata, for ornament, 20.
P. Lambertiana, 4; for food, 30.
P. ponderosa, 5; for lumber, 17; root for basketry, 39; medicine, 67, 246, 250.

Index.

- P. Sabiniana*, 5; for food, 30; root for basketry, 39.
Pipe, how made, 36; facing of, 37; of stone, 37; smoked by Yimantūwiñyai, 133; sacred, 227.
Pitch-wood, used in dance, 250.
Pockets of buckskin, 19.
Poison, tobacco from a grave, 37; suffered from by Yimantūwiñyai, 134.
Poison oak, 5.
Pomo, 26; style of basketry, 40.
Populus trichocarpa, 5; root, for fire-sticks, 38; for basketry, 39.
Poreupine quills, in basketry, 40.
Porphyra perforata, used for food, 31.
Post of honor, 15.
Powers, Stephen, 5, 7, 8, 63, 231.
Prayer, to dawn, 87; of child, 193; at Jumping Dance, 228; for food, 268; for medicine, 298, 327.
Pregnancy, treatment during, 50; unexplained, 193, 248, 287; medicine for, 275, 277.
Preparation of berries for food, 31.
Priest, at White-skin Dance, 84; at Jumping Dance, 87.
Property of value, 149, 173.
Pseudotsuga taxifolia, 5; wood, medicine in dance, 68, 82.
Punishment of children, 52.
Purification of those who have suffered loss by death, 71, 357, 366.
Qōwitselminat (a basket pattern), 47.
Quail, 6; tabooed, 25.
Quercus Californica, 5; for food, 27.
Q. chrysolepis, 5; for food, 27.
Q. densiflora, 5; for food, 27.
Q. Garryana, 5; for food, 27; incident concerning, 281 f. n.
Quiver, 19.
Rain-rock, 79; spirit of, 64; medicine of, 273.
Rattlesnakes, as pets, 196; name of avoided, 257 f. n.; bite as punishment, 263; medicine against, 318.
Raspberries, for food, 32.
Ray, Lieutenant, 3, 32.
Redwood, 5, 232; for canoes, 50; root used in basketry, 39.
Redwood creek, 4, 7, 8, 250.
Redwood Indians, 7, 10; language of, made, 129.
Rejuvenation, intended for men, 132, 366.
Religion, 74.
Religious attitude, 87.
Renewal of the body by medicine, 313, 359, 368.
Restrictions for women, 56.
Rhus diversiloba, 5.
Ribes spp., for food, 32.
Rough-nose, tale concerning, 154-156.
Round Valley, 11.
Rousselot, apparatus of, 92, 186.
Routine of household, 57.
Rubus leucodermis, for food, 32.
Rubus parviflorus, for food, 32.
Rubus vitifolius, for food, 32.
Ruffed grouse, 6.
Sack, of netting, 19; for pipe, 37, 224; child put in, 224, 284, 297, 366.
Sacramento valley, 9.
Salix, 5.
Salix fluviatilis var. *argyrophylla*, for basketry, 39.
Salmon, 6, for food, 23, 24; curing of, 26; first obtained, 124, 268; medicine for, 268; of Kixūnai, 368.
Salmon eggs, 26.
Salmon's grandmother, a bird, 125.
Salmon's heart killed, 134.
Salmon mountains, 330.
Salmon river, 8.
Salūw (greens), for food, 31.
Sambucus glauca, for arrows, 35; for food, 32; for pipe, 36.
Sand-place, incident at, 172.
Sandstone, for pipe bowl, 37.
Sanitary condition, 9.
Saxauw (acorn soup), 29.
Scabby young man, tale concerning, 212-214.
School, boarding, 11.
Sea-lion, teeth as head-dress, 53.
Search for medicine, 249, 297, 344.
Seaweed, for food, 31.
Seclusion during menstruation, 56.
Sedge, as a weapon, 167.
Seeds of grasses, for food, 31.
Seed-beater, 31.
Seesaw, employed to kill people, 128.
Seine, 24.
Self-torture, 88.
Selkyō (an herb), 31.
Senalton, 10, 12.
Senaxon, 202, 215, 226, 228, 233, 234, 321.
Sequoia sempervirens, 5; root used in basketry, 39.
Serpentine, used for bowl of pipe, 37.
Serving of fish, 26.
Shaman, 65; their methods of curing, 66; pay of, 66; training to become, 65.
Shasta stock, 8; how made, 129.

Index.

- Shinny, 60; played in eastern world, 149, 214.
Shoemaker, Robinson, 265, 319, 237.
Shooting at a mark, 61, 149, 268, 308.
Siaws, 10.
Silver fox, 36.
Simile, employed, 213, 323, 344, 368.
Sinew, for bow making, 33; treatment of, 291.
Singer, in Jumping Dance, 86; in White Deer-skin Dance, 84.
Skirt, of buckskin, 19; of maple bark, 53.
Sky, reached by shooting a string, 155; by growing tree, 147.
Slaves, 15; children made, 303.
Smith, Jedediah, 8.
Smith River Reservation, 10.
Smoke, indication of the coming of men, 132, 224, 339.
Smoking of the body, 21.
Snares, 21; for birds, 23.
Snipe, as boatman, 315.
Soap-root, 26; for a bush, 28; for food, 30; as cannibals, 129.
Social customs, 50.
Social organization, 57.
Somes, incident at, 125.
Songs, in dances, 68, 240, 236; in medicine, 335, 315, 316.
Son-in-law, as a salutation, 148, 213.
Sounds, key to, 12, 94-95.
Southern division, 12.
Southfork, 7, 8; language of made, 129.
Spaniards, 8.
Spearing, game of, 61.
Spider, makes rope, 155.
Spoon, 29.
Spoon basket, 291.
Spring Dance, formula of, 236.
Squirrels, 23.
Steaming of Infants, 51, 291, 297, 345.
Stockton, Robert, 9.
Stomach spoiled, medicine for, 349-350.
Stone, dripping dishes of, 26; pipes of, 37; turned into a cup, 268.
Stool, 14.
Storage basket, how employed, 27, 232; how made, 42.
Sturgeon, 6; how caught, 25; source of glue, 33, 34.
Suckers, 26.
Sucking doctor, 65.
Sugar Bowl, 4, 126, 274; rain-rock, in, 64, 79; place of salmon feast, 78.
Sugar pine, 4; for food, 30, 129.
Sun, myth concerning, 344.
Supply creek, 12.
Surf fish, manner of cooking, 124; of curing, 125.
Sweat-bath, 338, 367, 368.
Sweat-house, 15; as a sleeping place, 50, 148, 194, 291, 297; wood brought for, by men, 38, 148, 213, 338; sweeping of, 214, 368.
Syllabication, 91.
Syringa, for arrow shafts, 34; for a rattle, 54.
Taikyūw (sweat-house), 15; used for the sweat-bath, 57.
Taikyūw nikyaō, 12.
Taikyūw welsilkúteĩn (place), 323.
Takikyū, a Hupa priest, 202.
Takimĩldiñ (a village), 10, 12, 24; place of dances, 82, 83, 85, 127, 218, 231; people come into existence there; 133.
Takimĩldiñ division, observe the ceremonies of the eel medicine, 79; observe the acorn feast, 80.
Tan (gods of the deer), 77.
Tañaimē (a place), 303.
Tanbark oak, 5; for food, 27; for wood in the acorn feast, 81.
Tasentee, a Hupa woman, 324.
Tattooing, 20.
Taxus brevifolia, 5; used for bow making, 32.
Tealatdūñ (an herb), 31.
TeatceũñēL (a basket design), 47.
Teeĩndeqōtdiñ (a village), 13, 146, 218.
TeesLiñalwiltewel (a basket design), 45.
Teexōltewe (myth people), 80.
Teexōltewe rocks, formula of, 233.
Teexōltewediñ (a place), birth-place of Yimantūwiñyai, 123, 133, 249, 284, 291, 318.
Teimũlkyō (an herb), 295.
Teũhwūw (a shrub), 32.
Tewal mila (a basket design), 46.
Tewilte (a shrub), 32.
Tewitenaniñadiñ (a place), 358.
Ten, as a sacred number, 231, 236, 240, 261, 263, 273, 298, 350, 368.
Testeetemikye, (a basket design), 47.
Thimble berries, for food, 32.
Thunder, plays shinny, 149.
Timatciłtewe (one who causes a famine), 261, 262, 264.
Tintateinwūnawa (a class of shamans), 65.
Tish-tang-a-tang, 12.

Index.

- Tobacco, cultivated, 37; used as an offering, 72, 298; asked for by spirit, 357, 358.
- Tōdiñ keitLō, a tale concerning, 193-194.
- Tolowa, language of, how made, 129.
- Tōltsasdiñ (a place), 12.
- Tōxatawe (a willow), 39.
- Toys, 52.
- Tracking, of a monster, 172; of a lost child, 188.
- Trails held sacred, 88; made safe by Yimantūwiñyai, 127-129; marked by captives, 183.
- Tree, as place of birth, 160, 284; grows up with people, 147; hollow, grows together with Yimantūwiñyai, 131.
- Trinidad, 303.
- Trinity river, 4, 6, 7, 8, 9, 12.
- Trinity Summit, 4.
- Trout, 6; net for, 25.
- Tselūndiñ, dance held at, 83.
- TsēLitsō (a shrub), 72.
- Tseltsediñ (a place), 284, 358, 367.
- Tsemita, a dance at, 83, 212, 218.
- Tseninme (a place), 302.
- Tsenōñadiñ tanēdjit (a place), 358.
- Tsetitmilakūt (a mountain), 87, 205, 303.
- Tseúk (hair ribbons of fur), 250.
- Tsewenaldiñ (a village), 10, 12, 80.
- Tseyediñ (a place), 212.
- Tseyekexōxauw (a rock), 357.
- Tseyekyauwhwikūt (a place), 269.
- Tsōyōltel, 225.
- Tule ranch, 330.
- Tūnkteitdilye (a dance), 85.
- Twine, how made, 35.
- Two-neck, a monster, 167.
- Umbellularia Californica*, for food, 29; mentioned, 118 f. n., 271 f. n.
- Umbilical cord, how disposed of, 52, 160.
- Under-world, 67; home of the dead, 74, 241 f. n., 366.
- Vaccinium ovatum*, for food, 32; for small arrows, 35.
- Van Dyke, Walter, quoted, 33.
- Varied robin, snared for food, 23.
- Vegetable food, 27.
- Venison, how cured, 23; carried off by monster, 167.
- Villages, 12; organization of, 58.
- Vine maple, 368.
- Vitis Californica*, for flavoring, 30; root for basketry, 39.
- Vowels, quality and quantity, 91-92.
- Fulpes fulvus argentatus*, 36.
- Wailing at burials, 71, 358.
- War, medicine for, 63, 334-335; made upon celestials, 154-156; weapons of, 62.
- War dance, 62.
- Warlike character of Hupa, 63.
- Water, Yimantūwiñyai suffers for lack of, 130; tabooed, 226, 339; search for, 338-339.
- Water sprite, 193-194.
- Wealth, medicine for acquiring, 338-339.
- Weather, medicine made for, 79, 273-274.
- Wedge, elk-horn, 15.
- Weeping, while bring wood, 338.
- Weir, 24, 41.
- Weitchpee, 160, 249, 261.
- Weitchpee Butte, 303, 331.
- Whilkūt, 7.
- Whistle, made of crane's leg, 69.
- White Deer-skin Dance, 82, 84; dress for, 83; place fixed for, 214; possible significance of, 321 f. n.; instituted by Kixūnai, 218; pelts prepared for, 36.
- White men, coming of, 199, 201.
- White oak, 284.
- Widows, hair worn short, 20, 73.
- Wife, rules of conduct for, 55.
- Wildcat, 20; face of smashed in, 149; engages in a dance, 225.
- Wild ginger, medicine, 248, 287.
- Wild grape, 30, 39.
- Wiley, Supt. A., 9.
- Willow, 5; used for basket ribs, 39.
- Willow creek, source of basket material, 39; incident at, 284.
- Wind, implored to blow, 227, 228, 274; blows away a basket, 326; the effect of on trees, 349.
- Wintun, bluejay becomes, 134.
- Witwat, flour of acorns, 28.
- Wolf, 5; joins in a dance, 225; form of, assumed by kitdōñxoi, 64, 177.
- Woman, as a warrior, 334-335.
- Women, come to marry, 212.
- Wood, for house fire, brought by women, 160; for sweat-house fire, by men, 148, 213, 368.
- Woodpecker, releases Yimantūwiñyai from a tree, 131; heads of found, 297; scalps of used for money, 50; for a head-dress, 86, 344.
- Wood-rat, for food, 23; employed as a substitute, 155.
- Wood-room, 15; employed as temporary sleeping place, 172.
- Wood sorrel, as flavoring, 30.
- Wooden bowl for washing hands, 23.

Index.

- Wooden box, for holding feathers, 38.
Wooden tray, for serving meat, 23.
Woodwardia radicans, stem used in basket making, 40; for medicine, 330 f. n.
Work of women, 26.
World, encircled in a journey, 224, 268; measured by Yimantūwiñyai, 132; spoiling of, 224-225.
World quarters, 241 f. n., 274, 297, 311 f. n.
Wûndauw (a shrub), 32.
Wyethia angustifolia, used for food, 31.
Xai, root of a conifer, 39, 41.
Xaïsdilme (a place), 303.
Xaitcetidilye (a dance), 82.
Xaiyame (a place), 261, 268.
Xaslindiñ (a village), 12, 71, 268, 273, 357.
Xaslindiñ creek, 183.
Xaslinme kûntcūwiltewil, a water sprite, 194 f. n.
XaxōwilwaL, myth concerning, 146-149.
Xerophyllum tenax, leaves used in baskets, 39, 40, 42, 43; as mourning string, 73.
XōiLkūt (a place), 104.
Xonta (a house), 13, 15; fish cured in, 26; dance held in, 53, 68.
Xonta nikyaō, 12; held sacred, 82.
Xontcūwēditeete, myth concerning, 154-156.
Xontelcetidīn (a place), 133.
Xonsadiñ (a village), 13, 126, 177, 357; young man of, tale concerning, 177-178.
XonsilSalūw (an herb), 31.
Xonsilcetidilye (a dance), 82.
Xonxauwēdiñ, arrow taken from, 133, 330.
Xōtūwaikūt (a place), 338, 358.
Xōwūñkūt (a village), 12; dance held at, 83, 205; Yimantūwiñyai sleeps at, 134.
Xūñkateitdilye, (a dance), 82.
Yademil (balls for playing shinny), 60.
Yarrow, medicine, 285.
Yastsime (a place), 273.
Yellow hammer, made, 131; feathers of, used for arrows, 35.
Yellow-jacket, 23.
Yellow pine, 5; root used in basketry, 39; medicine of Brush Dance, 67, 246 f. n.; medicine, 349.
Yerba buena, for perfume, 20; medicine, 368.
Yew, 5; used in bow making, 32; in pipe making, 36.
Yidaxōminwateiñ (a place), 212.
Yidekitciñ Tcexūneūwkūteciñ (a place), 284, 303.
Yideōxōteyitdiñ (a place), 367.
Yidetūwiñyai (a god), 76; birth of 345; myth concerning, 349.
Yimankyūwiñxoiyan (a god), 74, 224.
Yimantūwiñyai (a god), 74; birth of, 123; bringer of eels, 261-264; claims a blanket, 206; establishes a dance, 82; fondness for women, 125, 126, 132, 224, 225, 284; greed, 239; makes medicine for rattlesnake; myth concerning, 123-134, 224, 239, 284, 366-368; tricks a kinaldūñ girl, 239.
Yinetau (bulbs), 30.
Yinūkatsisdai (a god), 77; birth of, 160; impersonated, 81.
Yurok, 7, 8, 13, 366; how made, 129.
Zones of decoration in baskets, 44.

CORRIGENDA.

Page 20. *Viburnum ellipticum*, is not the shrub from which the black fruits are obtained.

Pages 45 and 47. For Lūwmintewūw, read Lūwminteūw.

Page 82. For xonsilcetidilya and xūñkateitdilya, read xonsilcetidilye and xūñkateitdilye.

Page 85. For tuñkateitdilya, read tūñkateitdilye.

UNIVERSITY OF CALIFORNIA PUBLICATIONS

BOTANY.—W. A. Setchell, Editor. Price per volume \$3.50. Volume I (pp. 418) completed:

- No. 1. A Botanical Survey of San Jacinto Mountain, by Harvey Monroe Hall Price, \$1.00
- No. 2. Two New Ascomycetous Fungi Parasitic on Marine Algæ, by Minnie Reed Price, .25
- No. 3. Algæ of Northwestern America, by W. A. Setchell and N. L. Gardner. Price, 2.25

GEOLOGY.—Bulletin of the Department of Geology. Andrew C. Lawson, Editor. Price per volume \$3.50. Volumes I (pp. 428) and II (pp. 450) completed. Volume III (in progress):

- No. 10. Two New Species of Fossil Turtles from Oregon, by O. P. Hay { In one
No. 11. A New Tortoise from the Auriferous Gravels of California, { cover.
by W. J. Sinclair Price, .10
- No. 12. New Ichthyosauria from the Upper Triassic of California, by John C. Merriam Price, .20
- No. 13. Spodumene from San Diego Co., California, by Waldemar T. Schaller Price, .10
- No. 14. The Pliocene and Quaternary Canidae of the Great Valley of California, by John C. Merriam Price, .15
- No. 15. The Geomorphogeny of the Upper Kern Basin, by Andrew C. Lawson Price, .65
- No. 16. A Note on the Fauna of the Lower Miocene in California, by John C. Merriam Price, .05

EDUCATION.—Elmer E. Brown, Editor. Price per volume \$2.50.

- Volume I (pp. 424). Notes on the Development of a Child, by Milicent W. Shinn Price, 1.20
- Vol. II (in progress).—No. 1. Notes on Children's Drawings, by Elmer E. Brown Price, .50
- Vol. III (in progress).—No. 1. Origin of American State Universities, by Elmer E. Brown Price, .50
- No. 2. State Aid to Secondary Schools, by David Rhys Jones Price, .75

ZOOLOGY.—W. E. Ritter, Editor. Price per volume \$3.50. Volume I (in progress):

- No. 1. The Hydroida of the Pacific Coast of North America, by Harry B. Torrey Price, 1.00
- No. 2. A Case of Physiological Polarization in the Ascidian Heart, by Frank W. Bancroft and C. O. Esterly Price, .10
- No. 3. Embryology and Embryonic Fission in the Genus *Crisia*, by Alice Robertson Price, .50
- No. 4. Correlated Protective Devices in Some California Salamanders, by Marian E. Hubbard Price, .20
- No. 5. Studies on the Ecology, Morphology, and Speciology of the Young of Some Enteropneusta of Western North America, by Wm. E. Ritter and B. M. Davis Price, .50

UNIVERSITY OF CALIFORNIA PUBLICATIONS—(CONTINUED)

PHYSIOLOGY.—Jacques Loeb, Editor. Price per volume \$2.00. Volume I (in progress):

- No. 9. On the Production and Suppression of Glycosuria in Rabbits through Electrolytes (a preliminary communication), by Martin H. Fischer.
 - No. 10. On the Influence of Calcium and Barium on the Flow of Urine (a preliminary communication), by John Bruce MacCallum.
 - No. 11. Further Experiments on the Fertilization of the Egg of the Sea-urchin with Sperm of Various Species of Starfish and a Holothurian, by Jacques Loeb.
 - No. 12. On the Production and Suppression of Glycosuria in Rabbits through Electrolytes (second communication), by Martin H. Fischer.
 - No. 13. The Influence of Saline Purgatives on Loops of Intestine removed from the Body, by John Bruce MacCallum.
 - No. 14. The Secretion of Sugar into the Intestine caused by Intravenous Saline Infusions, by John Bruce MacCallum.
- } In
one
cover.

PATHOLOGY.—Alonzo E. Taylor, Editor. Price per volume \$2.00. Volume I (in progress):

- No. 1. On the Quantitative Separation of the Globulins of Hemolytic Serum, with Special Reference to the Carbon Dioxide Group, by Clarence Quinan.
- No. 2. Hydrolysis of Protamine with Especial Reference to the Action of Trypsin, by Alonzo Englebert Taylor.

ASTRONOMY.—W. W. Campbell, Editor.

Publications of the Lick Observatory.—Volumes I-V completed. Volume VI (in progress):

- No. 1. A Short Method of Determining Orbits from Three Observations, by A. O. Leuschner.
- No. 2. Elements of Asteroid 1900 GA, by A. O. Leuschner and Adelaide M. Hobe.
- No. 3. Preliminary Elements of Comet 1900 III, by R. H. Curtiss and C. G. Dall.

Contributions from the Lick Observatory.—Nos. I-V.

Lick Observatory Bulletins.—Volume I (pp. 193) completed. Volume II (in progress).

AGRICULTURE.—Bulletins of the Department of Agriculture. Nos. 1-146.

Biennial Reports of the Department of Agriculture.

Publications of this Department are sent *gratis* to citizens of the State of California. For detailed information regarding them address Professor E. W. Hilgard, University of California, Berkeley.

UNIVERSITY CHRONICLE.—An official record of University life, issued quarterly, edited by a committee of the faculty. Price, \$1.00 per year. Current volume No. VI.

Address all orders, or requests for information concerning the above publications (except Agricultural) to **The University Press, Berkeley, California.**

