1. LIFE AND CULTURE OF THE HUPA
   by Pliny Earle Goddard...................... 3

2. HUPA TEXTS
   by Pliny Earle Goddard...................... 96
HUPA TEXTS

BY

PLINY EARLE GODDARD.

CONTENTS.

MYTHS AND TALES.

I. Yimantawiyai.—Creator and Culture Hero .......... 96
II. XaxswilwaL.—Dug-from-the-ground ................... 135
III. Xontcwegicete.—Rough-nose ....................... 150
IV. YinukatsislaL.—He-lives-south ..................... 157
V. Naxkekunadiwul.—Two-neck ......................... 162
VI. Xitadilin yadetase.—At Sand-place They Lived ... 169
VII. Xonsadiin Kuntewilzewil.—Xonsadiin Young Man .... 174
VIII. Datowindiin Xonaiswe.—Gooseberry-place Brush Dance 179
IX. Munedakat Kyuwintsit.—At Munedakat SheFounded Aecorns... 185
X. Todiil KeittL5.—By the River SheMade 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 Scalby Young Man .............................. 207
XVII. The Passing of the Kixwilai ....................... 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 Aecorn Feast ........................ 233
XXIII. Formula used at the Tcexoltcewe Rocks ........... 233
XXIV. Formula of the Spring Dance ..................... 234
XXV. Origin of the Kinatdaii Dance ..................... 237
XXVI. Directions and Formula for the Brush Dance ....... 241
XXVII. Formula for the Eei 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

This collection of formulas was intended to help in the study of the Hupa language, which is closely related to other languages from the other language divisions. Connected to the Hupa language, from which to discover the underlying structures and peculiarities, the Hupa language could never discover by itself the meaning of individual formulas.

In presenting these formulas, I have followed for several reasons the notation used in the Hupa language. It seemed appropriate because it seems to me that the proper understanding of the formulas would otherwise be impossible. Some of the notation follows the American practice, while others are contrary to the prevailing American practice. The notation follows the prevailing Hupa practice, which seemed of great importance, especially in so high an art as medicine, which has considerable individual variations. The Hupa seems to separate diereses to separate classes of formulas, with diacritical marks unindicated. The formula is presented to the native speaker of the language, as follows:

Great confusion has always existed not only in Hupa medicine but also in continental languages. It is founded with close connection to the openness of quality. In Hupa medicine, those who have not been taught to mark the quantity of the vowel, have not properly the quality of the vowel.
INTRODUCTION.

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

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

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

In the following texts the main effort has been to represent properly the quality of the sounds. The vowel ô 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...
at the extreme may be either in speaking). Of the difficulty lack of available for considering length. To

In the Hupa ering the conso-

some importance notwithstanding made to represent of time, had not

By means ermine within a ny either a vowel

ded pitch of the published. The precisely than it

and it existed as a n evenly stressed. ble stressed, but ere and now there. e to be considered nage. A detailed cts, has furnished ablication.

arranged in three of myths and tales. It is the nearest among the Hupa.

al with important ed by them to be ure tales evidently 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 reciter 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.
â 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.
ê as in they but lacking the vanish.
ei the sound of ê followed by a vanish.
i as in pin.
i as in pique.
ô as in note.
o a more open sound than the last, nearly as in on.
oi as in boil.
û as in rule.
û nearly as in but, a little nearer to a.
a a faint sound like the last. Sometimes it is entirely wanting.
y as in yes.
w as in will.
w an unvoiced w which occurs frequently at the end of syllables.
When it follows vowels other than ô or û it is preceded by a glide and is accordingly written uw.

he 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.
u. ED BY THE


tation. It is used
guish a few words

as in on.

is entirely wanting.

the end of syllables.
or ū it is preceded by
;
has nearly the sound

the tongue against the
escape rather freely at
of the tongue are held
resulting in a harsher
ght explosion. Some
ngue in the alveolar

m as in English.
n usually as in English, but sometimes very short.
ā as ng in sing.
h as in English but somewhat stronger.
x has the sound of jota in Spanish.
s as in sit.
z the corresponding voiced continuant; only after d and rare.
c as sh in shall. It seldom occurs except after t.
d is spoken with the tongue on the teeth.
t an easily recognized, somewhat aspirated surd in the position
of d.
̱ an unaspirated surd which is distinguished from d with
diculty.
k, ky a surd stop having the contact on the posterior third of the
ard palate. Except before e, ē, i, and ī a glide is
noticeable and has been written as y.
g, gy the sonant of the preceding, occurs rarely.
k when written before a back vowel (a, o, ō, ū, ū) without
a following y, stands for a surd nearly in the posi-
ton of c in come, but the contact is very firm. The
resulting sound is very harsh and quite unlike the
English sound.
q is a velar surd occurring only before back vowels.
tc as ch in church.
dj the corresponding voiced sound equivalent to j or soft g in
English.
MYTHS AND TALES.

I.

Yimantüwinyai.—Creator and Culture Hero.*

teö-xöl-tewen-din e-nañ na-tel-dite-tewen kit-dö-wil-lik-kan
Myth-place it was he grew. Inner house wall
2 me-neük teis-lan mil kyÜ-win-dil hai-ya-mit-án hai Lit
behind he was born, then there was a And that smoke
xon na-tse tel-tewen nö-nil-nil-kit hai xoñ e-nañ kit-kit-de ya-
him before grew settled. That fire was Rotten pieces
4 win-kas hai-yaL hai xo-la me-nañ-dit-tsit-din xoñ wes-kas
he threw And his in where it fell fire lay.
hand
hainy-hait-djin hà xö-kai na-tel-dite-tewen ki-xün-nai a-din-
And then after grew Xitunaí every-
6 dìn nin-nis-an meúk me-la dö-nü-heon na-nan-deL hai-ya-mil
where world over. Some of bad became. And them
3 dö-teü-wes-yö hai a-tein-des-ne kyÜ-wi-yüll dö-xö-s-le dö-he-teü-
he did not like that, he thought. Food was not. It had not
8 tsen la ki-xün-nai a-tin yön-tan hai kyÜ-wi-yüll-ne-en kit-ta-
grown. One Xitunaí all kept that food used to be. Deer used
xün-ne-en a-tin mite-tei-n nö-na-nin-tse hai-yat hai dö-teü-wes-
to be all in front of he shut a door. And that he did not
10 yö hai-yat hai wün teit-tes-yai teük-qal ded nin-nis-an né-dió-x
like. And that for he started walking. This world in the
middle
3 m-neük-nin-dik më-kin-te xon-na-we ye-teü-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 Ts seenaldin (Senalton
village). It seems that no other Hupa knows this myth in its connected form.
† Xon-na-we has the reflex

*Compare xon-
na-we has the reflex
†A bath was taken.

AM. ARCH. E.
Vol. 1.]  

Goddard.—Hupa Texts.

97

yat kut teit-tes-yai xo-wun tein-nin-ya-yei hai ki-xun-nai hai
he started To him he came, that kixfnai who
out.

kyu-wu yu kil-la-xun mite-tei-n n-o-na-wil-dits-tse xo-tei-n
food deer in front of had a door shut. To him
ye-tei-wu yai do-sa-tei-win-da mita din-na- we me-tei-n na-na-
he went in. A little he stayed then his quiver in he
while

ki-le hai ya hit-djii-an tce-nin-tan hai is-de-au sits kytos sil-
4 felt. And then he took out that madroa bark. Sinev it
len-ke-xo-lun hai ya mil-ai a-teon-des-ne hai yo ki-xun-nai
had become. And he thought that kixfnai
a-teon-des-ne hai yo xo-da-an kfun tel-twen ki-la-xun hai ya-
thought, “There I see too has grown deer.” And
hit-djii-an a-xo-tei-den-ne kil-la-xun tse-me-dii-tewin nii-
then he said to him, “Venison I feel hungry for; dry
itsai do-me-dii-tewin yi-man-ti-win-ya-yei an hai ya mil-ai tei-
t_meat I do not want,” Yimantunuiyai said And

tes-yai hai ki-xun-nai hai ki-la-xun mud-xa teit-tes-yai hai ya-
went that kixfnai. That deer after he went. And
hit-djii-an tcii-xo-t-dii-tel-en hai xun-nai na-te-tse-yai nin-
then he watched along that Before he opened
one, him the door.
ni-s-an me hai ya de me na-kyu-wil-wel da-un hvee do-kit-ti-yaue
Moun- in there in he kept them Nowhere they went out

hai ya mil-ai kii tctl-tsit da-na-dii-wil-lat na xon-ta-tei-n
12 And
he found He ran back back to the house.

hai ya-ai an din na we tce na nin tan xon-ta kii da na win tan
1 And
his quiver he took out. House on he put it down. Hai ya-ai
hain-nin-en hai ki-xun-nai kil-la-xun hai ya-ai
And
and brought it that kixfnai, the deer. And
a-den-ne ke naue me yim-un-ti-win-yai an kei-yun-te kil-la-xun
he said,  “Let me Yimantunuiyai said “I am going venison.”
swim.”

tce niu-ya na na win tan hai xon na we hai ya hit-djii-an
16 He went out. He took down his quiver. And then
na tes di yai hai ya tei-nini ya yai hit hai na-te-tse-dii hai ya
he went back. There when he had come the to door then
djii-an din na we me tei-n na te’en tel-tewen-xun-l an hai
his quiver into he looked. Had grown he saw that

* Compare xon na we above which has the usual possessive; a din-
nna we has the reflexive possessive.
† A bath was taken by the Hupa before all feasts.
mil kit-tí-yau'me teis-tewin-te xō̄l-tewik-ta-tūn-ناس-مات* hai-yal-with them he was going wild ginger. And to scatter to cause
2 ūn hai na-te-tse-dīn nō-nil-lai hai-y a-hit-djit-ūn La-ni-īx toe-that at the door he put. And then at once they kni-nūn-yan ded mūk-ka yī-na-teūn kit-tí-yau'me hai-y a-mīl hai came out. This on from the they came. And the south
4 ki-xūn-nāi xō mūk-ka kit-te-heit hai-y a-mīl-ūn a-tin-dīn kit-kixūnai in vain after called along. And everywhere they tē-yan-nei hai kī-xūn-nāi na-nan-deL-ta hai yū-wīn-yān-nei hai fed about. The kīxūnai had become they ate those places
6 ki-lā-xūn hai-y a-mūl-ūn na-in-dī-ya-yei teō-xōl-tewe-dīn hai-deer. And he came back to Myth-place. ya-mīl-ūn mit-dit-wa dō-yān-ī-etsun tōk kī-ye dō-xōs-le kī-ye And in turn they did salmon. Again there were Again nei see none.
8 Lū-wūn xa-a-it-yau yī-man-ne yī-nūk hai-y a-mīl-ūn kī-ye xō-teīn one of did that, across to the south. And again toward them teit-tes-yai tsūm-mes-tūn hai a-ten hai xō-teīn teit-tes-yai he went. A woman who did it. Her toward he went. hai-y a-mīl-ūn hai xō-wūn tein-nūn-yā-yei hai-y a-mūl-ūn Lū-wī-xō-wil-And to her he arrived. And he addressed en hea-n-tēe mūl hai-y a-mūl-ūn xwa-īt-kīt Lōk xūn-nāi hai-y a-her "my niece" with. And she gave salmon fresh. There him to eat
10 xōl-xwel-wel hai-y a-mīl-ūn La yis-xan mūl a-xōl-teit-den-ne he stayed And one day after he said to her, over night. is-dō Lū-w-xan kei-yūn hai-y a-mīl-ūn mūx-xa teit-tes-yā-yei "I wish eels I might eat." And after them she went. hai-y a-mīl-ūn leō-xōt-dit-tel-en da-teīn-nēs-dō̄ hā yā-mīl-ūn And he watched her along. She fished he saw. And da-nā-dū-wiL-lat xōn-ta-teīn hai-y a-mīl-ūn tāi-kyūw yē-na-wit-he ran back to the house. And sweathouse he went hai-y a-hit-djit-ūn xā-is-lai hai Lū-w-xan hai-y a-mīl-ūn kit-te-fats in. And then she those eels. And she dressed brought up hai Lū-w-xan hai-y a-hit-djit-ūn a-xōl-teit-den-ne yē-nūn-daue those eels. And then she said to him, "Come in." hai-y a-hit-djit-ūn yē-na-wit-yai hai-y a-hit-djit-ūn kyū-wīn-yān And then he went in. And then he went to eating

**"Wet-place-round-leaves." Asarum caudatum Lindl.
Luce-xan hai-yaL ki-ye lOK me-duL-wine-tewen na-duL xwel-wEL eels. And again salmon he was hungry for. Twice he had spent the night

miL me-duL-wine-tewen lOK hai-yaL-fi hai ki-ye xa-is-ten 2

after, he was hungry for salmon. And that again she brought up.

hai-yaL-fi a-teon-des-ne neit-IR-te ded hai-ya-miT-UN a-teon-

And he thought, "I am going this And he to see time." thought, "Let me And he saw fishing boards

des-ne ke-nuwe-un hai-yaL-un tein-net-en da-kyu-we-wit-tan 4

this place. Again salmon he was hungry for. Twice he had spent the night

miL me-di-win-tewen hai-yaL-fi hai kyu-ye xa-is-tei again thereafter, he was hungry for salmon. And that again she brought up.

hai-yaL-fi a-tcon-des-ne neiL-en teit hai-yaL-fi 5

And he thought, "I am going this And he to see time."

taunel hai-yaL-un ki-xak un-te ke-na-nin-a hai-ya-miT-UN hai

And again salmon he was hungry for. Twice he had spent the night

sticking And nets many were And those out.

ta-din-dil mik-ki-xak-ka ta uu-ku-ya ke-ya-nin-eL hai-yaL-fi 6

surf fish their nets too he saw leaning up. And surf fish he was hungry for.

xon-ta-duL xa-na-is-duL-yaL hai-yaL-fi ta-din-dil me-duL-wine-tewen
to the house he came back up. And surf fish he was hungry for.

hii-yaL-fi hai-ya-yaL-fi hai-yaL-fi hai xot-da-win-yaL-yei hai-yaL-ka 7

And again she went down. And again her he watched

tei-en hai-ya-hit-djit-UN xa-is-xuN-hit xwa ke-wit-na kin-tuk-kai

along. And then when she had for she cooked sticks brought them up.

xwa teis-tewen hai-ya-hit-djit-UN toL-teit hai da-xwed-duL 10
for she did it. And then he found what out

a-win-nun hai-ya-hit-djit-UN mil-i-mil teis-tewen xot-te-il-lit
one should And then a flute he made. He smoked

mil-i-mil a-teit-den-ne hai-ya-miT-UN 11

And when that was done then he played on the flute. smoking with him

hai-ya-hit-djit-UN hai xot-nu-il-lit mil-teit-de-il-ne mil-i-mil 12

And when that was done then he played on the flute.

xwa teis-tewen hai-ya-hit-djit-UN toL-teit hai da-xwed-duL 10
for she did it. And then he found what out

a-win-nun hai-ya-hit-djit-UN mil-i-mil teis-tewen xot-te-il-lit
one should And then a flute he made. He smoked

mil-i-mil a-teit-den-ne hai-ya-miT-UN 11

And when that was done then he played on the flute. smoking with him

hai-ya-hit-djit-UN hai xot-nu-il-lit mil-teit-de-il-ne mil-i-mil 12

And when that was done then he played on the flute.

hii-ya-hit-djit-UN hai xot-nu-il-lit mil-teit-de-il-ne mil-i-mil 12

And when that was done then he played on the flute.

xwa teis-tewen hai-ya-hit-djit-UN toL-teit hai da-xwed-duL 10
for she did it. And then he found what out
kit-diin-hece-ter-diin hai-áñ la-a-xó mite-toó-wít-te hai-ya-mit-áñ
he would dig out. Then one place would be easy And
he saw.

2 xa-na-is-di-yai xon-ta-diin hai-yai-áñ kín dim-mín teis-tewen
he came back up to the house. And stick sharp he made.
hai-ya-mit-áñ kí-ye ál-teit-den-ne dò-áñ-ne ál-teit-den-ne hai
And again he told it. "Let it play," he told it, "that
4 mil-i-mil xon-na-we tee-na-nin-tan xon-ta kút da-na-win-tan
flute". His quiver he took out. House on he put it.
hai-ya-hit-djit-úñ dú-win-ñe hai mil-i-mil hai-ya-hit-djit-úñ
And then played that flute. And then
6 teít-tes-yai hai-ya teín-niñ-ña-yi hai Lók na-díl-diin hai-de
he started. There he arrived where salmon lived. Those
téñ na-lú min-tan-ne hai-ña na-díl hai múk mé hai-ya-áñ
under which all there were that lake in. And
water live, living
8 kit-te-hee la Ló-tse na-da-ai mik-kyá-teiñ hai-yat-úñ tee-kin-niñ-
he began one rush standing away from it. And he finished
to dig
hce-éi hai-ya-hit-djit-úñ kút tee-kin-niñ-ñeéce hit-djit hai Ló-tse
digging. And when he had finished then the rush
digging
10 hai xa-wín-an hai-ya-hit-djit la-ai-úx na-te-dit-tse-yei hai
that he took out. And then at once he opened it. The
tan na-ai-úx kit-té-yow nû-nat nín-nis-an min-na na-kis-
water at once flowed out. Us around, the world around it flowed
12 yow-hece hai-ya-hit-djit-úñ xon-ta-diñ xa-na-is-di-yai xon-
in a circle. And then to the house he came back up. His
na-we heca-ne ya-na-win-tan min-noñ-a-diñ na-te-dit-dane hai
quiver only he picked up. Along side he ran,
14 da-xwed-úñ yú-wín-yún-te hai tsím-mes-Ló-ñ xó mûk-ka teit-
how are they going That woman in after them ran
valn
tel-dane hai xó-ló-ka-ñe-ñen wút-te wút-te heil-ló-ka Lók
along, those her salmon "Wite, wite, my Salmon
used to be.
16 kóte-heio-áñ hai a-den-ne hai-áñ hai xó-lo-ká-ñe-ñen yi-man-tú-
its grand- it that said. And her salmon Yimántu-
mother was
wún-yai na-wit-dal-lit úñ-kyá kút ya-te-yún-xó-lún ní-yún-kit-úñ
wifýai when he was saw already they had eaten. They were cut-
ing along
18 úñ-kyá hai Lúe-xan hai-ya néi a-den-ne deúk ye dón a-le-ñe
he saw the eels. And he said, "This in-
way stead do it."
And then na-diL-dii hai-de nax lived. Those Afik in lake in. And I-yaL-AII tce-kin-nifi-
And he finished le hit-djit hai Lo-tse then the rush na-te-dit-tse-yei hai. The ls-an min-na na-kis-
world around it flowed xa-na-is-di-yai xon-
he came back up. His Fi na-tel-dit-dauw hai he ran,
VOL. 1.
Goddard.-Hupa Texts.
101
haid-ti dihit-diit-fufl on he put it. And then the mark hai-ya-hit-diit-fufl he made.
sharp he made. "I told him, "that Kftt da-na-win-tan di-yai ta-din-dil fifi-kya ta-des-deL-x5-lftfi ni-yfifi-kiL-
Eating them. They were cutting them. "This dry them." And he got back to Myth-
way stead grass scattered te-meL deuik 5L-tsai-ne hai-ya-miL-frfi hai Lok kuftc-hwo dea-xo-ta muik-ka
place. And that salmon its grand- this place after them came. And now yet she comes. Fifth min-nifi* miL tcin-ne-in-nauw hai-ya-hit-djit-fun y5-yl-dflk-a kai month in she always comes. And then Klamath along ye-tcu-wifn-yait hai-ya-miL-ftfi niL-tewin-a-ka-din tcin-nifi-yai 8
he went up. And at Orleans Bar he arrived. And there at Orleans Bar two women grew.
do-tce-in-dil hai-yaL-tfi a-tcon-des-ne is-do me-dil sil-lifn hai-de hai-yaL-tfi me-dil sil-len 12
They never And he thought, "I wish somehow went out. And now yet she comes. Fifth min-nifi* miL tcin-ne-in-nauw hai-ya-hit-djit-fun y5-yl-dflk-a kai month in she always comes. And then Klamath along ye-tcu-wifn-yait hai-ya-miL-ftfi niL-tewin-a-ka-din tcin-nifi-yai 8
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he went up. And at Orleans Bar he arrived. And there at Orleans Bar two women grew.
hai-ya-hit-djit-űn teũ mil le-na-nin-del-ei xoį-kyų-țiň ye te-
And then in the with they went From there it water it clear round.

2 it-tũw hai ye-i-li-lũw mil kũt xat ya-iį-kit-te mil kit-dũn-kil-ei
always the waves began when. Justas they were then it broke out. flouted
going to catch it,

hai-yal hai teũ-wit-dit-ne-en na-del-tse dũ-he-ya-il-kit hai me-dil
And where they used to they stayed. They did not that canoe, go about
catch

4 mįc-dį-e-dįn me yań-ai hai-yal-ũn tėit-tes-yai yį-man-tũ-wĩn-yai
baby in sitting. And he went on Yimantųwinyai.
yį-dũk teit-tes-yai tse-nũn-sin-diũn tein-nųn-yai hai-ya tō-diũn nax
East he went. Someś Bar he came to. There at the two river

6 tsũn-mes-Łon teł-tewen hai-yal hai-ya kũn-teũ-wił-tewił a-dis-
women grew. And there a young man he made
tewen hai-yal hai-ya nō-le teiś-tewen hai-yal-ũn a-teon-des-ne himself. And there a dam he made. And he thought
8 meũ tin nu-win-a-te hai nō-le meũ hai-ya tsũn-mes-Łon wũn
under road will be that dam under. Those women for it
a-teiś-Łau teiś-in-dit-mĩn me-čít xeį-teiś-wiś-tan mit-lau-teiś-
he did it them to come A small in he put in on the back out for.

10 teiś hai-yal-ũn dō-he-teiś-nin-deŁ hai tsũn-mes-Łon hai-yal-ũn
side. And did not come out those women. And
hai wũn da-ăn-na-teiś-lau hai nō-le-ne-en hai dō-teiś-nin-deŁ
that for he tore down that dam used they did not come out to be,

12 wũn hai-yal-ũn in-ťa na-wit-yai hai-ya-bit-djit niį-tewiń-ka-diůn
because. And back he turned. And then Orleans Bar
yį-da-teiś teę-na-in-di-yai hai-ya ūn-kya teiś-kai toś-towę
from the east he came out again. There he saw white stone some one
knife making.

14 hai-yal-ũn hai xoį-wũn ya-iį-nųn-yai a-xōį-teiś-den-ne da-xwe-ũn
And to them he went. He said to him, "What
ta-te heį-yũn ya-xōį-teiś-den-ne yũn xoį-miįt miįn-nů kyų-wi-
are you "Yes," they said to him, "that is her open we are
the belly
16 dit-tats-te hai-yal-ũn a-den-ne dũn-ka-tsit hai-yal-ũn wũn xoįk-
going to And he said, "Hold on." And about his it
kyųn naį̄-ya hai da-xwed-dũk is-lůn-te hai-yal-ũn a-teon-des-ne
mind studied how birth And he thought, should be.
xō-tesīn-dūk-kan* kūt sil-lin-te hai-yal-ūn wūn xōik-kyūn

"Shin on it will be." And about it his mind
na-na-nūn hai-yai-en hun na-tei-ūn na-tei-ūn na-tei-ūn hai te-nil
studied And his quiver into he looked. He saw net-again.
tē-tei-xō-łūn hai-yai-ūn hai a-teon-des-ne hai tūm-mes-Lon
had grown.

And "That" he thought, "that woman
mei-te hai-yūk-ke is-lūn-te teon-des-ne hai-yai-hit-djit-ūn na-tes-
will. That way birth will he thought. And then he went
belong to.

dī-yai na-in-dī-yai hai tēs-da-dīn na-in-dī-yai hai-yai-mūn
back. Where he lived he came back. And
a-teon-des-ne te-sē-ya-te ded-de yī-dī-tei-ūn hai-yai-mūn teis-twem
he thought, "I am going this from the And he made
way north."
kīt-Loi hai-yai xō-wa-tei-lai hai kit-Loi hai-yai kūt teit-tes-yai
baskets. And he gave those baskets. And he started
away
ded-de mūk-ka yī-dī-tei-ūn ded-de yī-nūk tēs-kāl nīl-līn-kiū-dīn
this way along from the. This way south he walked. Sugar Bowlt†
north.
tē-nīn-ya-yai hai-yai-mūn hai-ya teis-twem hai nū-łe hai-yai-
he came to. And there he made that dam. And
in-ta na-wit-yai yī-man-yī-de kai na-tes-dī-yai xōn-sa-dīn yī-man
back he turned. On the other along he went Xonsadīn on the
side north the
other side
na-na-in-dī-yai hai-yai-nax tūm-mes-Lon kit-tai-yit-sit
he came across. And two women were being acorns.

hai-yai-mūn xō-wi-ye-yit-dūk me-na-is-di-yai hai-yai-mūn nū
And steep up he climbed. And the ground
na-na-dū-wa-al hai na-tei-ūn-is-tā tā hai-yai-mūn Lō-hefū mil-lai
rose up, where he looked back And Bald Hill on top
places.
hai-yai-mūn na-net-en hai nū-łe teis-twem hai-yai-mūn a-teon-
there from he looked that dam he made. And he
back at
des-ne kūn is-di-an-tēwūn sil-lin-te kūn-yi-tsūn-te hai yeñ nū-łe
thought,"Recent widow will be (†) will see that dis-
tant

*"Her-leg-ridge."
† So named by white men.
‡ These incidents account for the topography of the extreme ends of the valley.
§ Perhaps kāi means "thus."
It falls. And (?) many she will think about and things.

2 kai kit-ween-kats yi-kit-ta-a-te hai-ya-mii, in-ta na-wit-yai (?) queer way she will sing." And back he went.

hai-yal-ün na-tes-di-yu-yei yi-nük hai-yal-ün na-nak-in-nük-wit-a And he arrived south. And he made the ridge.

4 hai-yal-ün hai mi-yee yit-tsin muuk-kut teit-tes-en teis-tewen And that foot down, on it he looked, he made of it.

djie-ta-a-di mii-win-na in-man hai-yal-ün me-dil teis-tewen. at Djietahdia around both And canoe he made.

6 hai-yal-ün hai mii-win-na yi-nük hai-yal-ün And then he started that around south. And in a boat.

a-toon-des-ne kit-ne-søy-tin-te hai-yal-ün dö-he-kit-tein-nes-ten he thought, "I will have inter- And he did not have intercourse with a woman."

8 hai-yal-ün na-is-xüt hai muuk-kut teit-tes-en-ne-en hai-yal-hit- And he tore that on he used to look. And down.

djit-ün dün-dx in-ta na-wit-yai na-yin-na-tein hai-yal-ün then again back he went down from And the south.

10 ta-kim-mit-din na-in-di-yai hai-ya-mit-ün hea na-na-it-dauw Takimidin* he came And sun gone down back to.

mit lax ki-yauve na-il-tsii-te e-il-üm hai-ya-mit-ün xoöl-küm then almost birds would drop. And Bald Hills.

12 yi-dät-tein† mit xoöl-ün-yn-yai xoöl-küt xoöl-tei a hai-yal-mit-ün yi-dük down from he came down, a Bald Hills And east man.

ya-tein-ün-hit a yei-wit-kit-dei hai-yal-ün a-den-ne kit-teint when they clouds rose up. And he said, "Disease looked.

14 don a-di-yau-wei xa nin-söl-di hai-yal-mit-ün küt nin-is-deL it is, is coming. Come make a dance." And they danced.

xon-ta ne-kya-o me xoön min-nat teit-tes-yai hai-ya-mit-ün House great in, fire around they went. And

16 a-toon-des-ne ke hre xau-te hai nööki-wit-tat. sil-lin-tei-din he thought, "Let me look that finishing going to be for it dance place."

*Hostler rancheria.
† Xoöl-küm is the Hupa name for Redwood Creek, and Xoöl-küt yl-dät-tein 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.
xai-nefi a-den-ne Lök-e! hai-yaL Lök ta-des-lat hai-ya hai-yaL-űn 2
talked. He said, “Salmon.” And salmon came there. And
wuń yit-de teit-tse-yai a-den-ne ta-nan-ne! hai-yaL a-tin-diń xa-
from north he went. He called, “Water.” And every place it there
kin-de-müt hai-yaL yit-de teit-tse-yai mis-küt tein-niń-yai ki-ye 4
boiled up. And north he went on. Misküt he came to. Again
hai-ya xa-a-den-ne ta-nan-ne dö-he xa-kin-yose hai-yaL hai-ya teis-
there he called the “Water.” It did not And there he come out.
tewen nö-kyń-wil-tat. hai-ya-hit-djit na-tes-diL-yai na-yń-nük ta-
made final dancing And then he went back south place.
kim-miń-diń na-in-di-yai hai-ya-miń yis-xan ki-ye nin-sin-diń
Takimiliń he came And next day again they danced. back to.
nä-ya-neń-en hai a na-la na-tes-di-yai tewö-la-diń yis-xan-neń 8
They looked. That cloud back had gone. Five days
nin-sin-diń-xä hai-ya-miń xä-en-nal-dit-dö-wei hai-ya-miń xon-ta
they danced. And it drew back. And house
me yañ-xän-an tewö-la-diń yis-xan xa-a-ya-it-ĩń-xä hai-ya-hit-
in they jumped; five days they did that. And
djit mis-küt-teiń ya-xön-an hai-ya-miń a-tcon-des-ne hai-ųyk
then at Misküt they danced. And he thought, “That way
a-win-neń-te kit-teiń tün-wa-na-hiń-de hai-yań an-win-neń-te 12
it will be disease if it comes, that way it will be.”
hai-ya-hit-djit teit-tse-yai yń-nük tél-diń tein-niń-yai hai-yaL
And then he went south. Southfork he arrived. And
yń-nük teit-tse-yai ke-wel-le ūń-kyä yi-na-teiń xöt-de-is-yai 14
south he went some one he saw from the He met him.
carrying a load along
xon-na dö-yä-xöl-len hai-yaL a-xöl-teit-den-ne e! kyń-wiń-
His eyes were lacking. And he said to him, “Ey, old
xoi-yan xöl xöl-ũń-ne-seń-wiń hai-ya-miń-ůń tein-nes-dai hai 16
man, load has worn you out.” And he sat down, the
kyń-wiń-xoi-yan na-tiń-xufs hai-yaL a-den-ne xa heiń-
old man. At once he fell over. And he said, “Come, help
lan ya-kiń-wųń-xa xöl-teit-den-ne xa heiń-küt-teiń miń-teńit 18
me, carry it.” “All he said. “Come, on me push it.” right,
hai-yaL-ūn kūt me̱n te̱in-nes-dai yi̱-man-tū-wi̱n-yai hai-ya-mit-ūn
And under sat Yimantūwi̱ṉyai. And
2 xo̱-kūt-te̱in me̱-ni̱t-te̱wit mi̱ḻ. ṯee-ni̱t-te̱it mi̱ḻ me̱ṉ ṯee-iḻ-la̱t mi̱ḻ
on him he pushed it, then he untied then under he then
the strap, jumped out;
x̱o̱-Lan yin-ne na-dū-wi̱n-eL xo̱-te̱in din-nūn na-wi̱n-yen
where in the they stuck up. To him facing he stood.
4 tō-ne-wan de hai ṯee-wel hai-de mi̱ḻ kyū̱-wi̱n-ya-in-yan tei̱s-
Black this that he was That with people he
sit-wei hai-de mi̱ḻ kyū̱-wi̱n-ya-in-yan teit-tan na-na-kis-le hai
killed. That with people he ate. He felt around, that
6 x̱o̱-na dō-xo̱-len na-na-kis-le-hit a-den-ne heō-wi̱ṉ ki̱-xa-en-na
eyes lacking. When he had felt he said; “From me he never
gets away,
heō-wi̱ṉ ki-xūn-na hai-yaL-ūn na-na-kis-wel hai tō-ne-wan
from me he got away.” And he arranged the obedientians.
again
8 hai au-wil-la-ne-en-ūk kī-ye a-na-tei̱l-lan hai-ya-hit-djit yī-
The he used to do way again he did. And
man-tū-wi̱n-yai a-den-ne xa ni̱n mit-di̱t-wa dau teit-den-ne
Yimantūwi̱ṉyai said, “Come, you next.” “No,” said
10 kyū̱-wi̱n-xo̱-yan hai-ye-he a-xō̱t-tei̱t-den-ne xa nūk-kūt-tei̱n
the old man. Anyhow he told him, “Come, on you
kyū̱-te̱wit dau teit-den-ne kyū̱-wi̱n-xoi-yen hee-en kyū̱-wi̱n-
let me push “No,” said the old man, “me person
it.”
12 ya-in-yan dō heēk-kūt-tei̱n kil-tei̱t den-ne hai-ye-he
never on me pushes it,” he said. Anyhow
me̱ṉ ye-na-xō̱t-waL hit-djit xo̱-kūt-tei̱n me-na-ni̱t-te̱wit la-ai-ūx
under he threw him. Then on him he pushed it. Really
14 xo̱-kūt na-na-dū-wi̱n-eL tu-nai̱-xō̱s-dō̱-wei hai-ya-hit-djit yī-nūk
on him they stuck up. They cut him all And then south
to pieces.
tei̱t-tes-yai kyū̱-heal-le ūn-kya tīn nūk-kai hai-ya xo̱-wūn tei̱n-
he went. Somebody he saw road along. There to him he
hooking
16 ni̱n-yai hai-yaL tei̱t-kit hai mi̱ḻ kyū̱-wō-heel hai-yaL a-di-
came. And he took that with he hooked. And to
hold
tei̱n ṯee-xō̱-tel-waL xu̱n-di̱u tīs-len mi̱ḻ na-dū-wi̱n-te̱wit
him he pulled him. Close he got then he let go.
ki-ye xa-a-den-ne hweō-wūn kia-qa-en-na hweō-wūn kia-xūn-na
Again that he said, "From me he never from me he got
gets away,"
tcit-den-ne xo-teiŋ din-nūn na-win-yen a-xōl-teit-den-ne 2
he said. To him facing he stood. He said to him,
xa niŋ yi-man-tū-wīn-yai ān hai-yai. dau teit-den-ne
"Come, you." Yimantūwīn'yai said And "No," said
hái kyū-wīn-xoi-yen hai-yai a-den-ne ke hwe nil-lan 4
that old man. And he said "Let me help you
kit-tū-teiŋ hwei da� teit-den-ne kyū-wīn-xoi-yen dūn-hweō dō-hweil-
hook." "No," he said, old man, "nobody helps
lan yī-kit-tū-heal hai-yai-he xo-šla ta-tee-nin-tan hit-djit na-xō-
me hook." Anyhow his he took it out of then he
hand
wīn-hwal hai-yai a-den-ne yi-man-tū-wīn-yai xōte na-dit-te do
hooked him. And said Yimantūwīn'yai, "Safely they will Not
travel.
kyū-wīn-yai-in-yen teit-tan-hēun-te tin múk-ka xōte na-dit-te 8
people shall eat. Road on safely they will
travel."
tcit-tes-yai yī-nūk teūk-qal yī-nūk kin-tsv-yō-ye ūn-kyə teir-tcwe-
He went south walking. South seesaw, he saw some one
makin
ye tin múk-ka xō-wūn tein-nīn-yai hai-yai xōl-teiŋ-kit hai xōu-ya 10
road on. To him he came. There with him he That with him
cought it.
kīt-wūl hai-yai La-ni-ūx teit-dū-wil-lat hai ā-fīn-ene hai-yai
he see- And at once he jumped off, the doing it. And
sawed.
a-xōl-teit-den-ne hra múk-kut da-nīn-sa múk-kut da-tein-nés-dai 12
he said to him, "For on it sit." On it he sat,
me
yī-man-tū-wīn-yai hai-yai-mīl La-ni-ūx xo-teiŋ-nīt-tsūt hai-yai.
Yimantūwīn'yai. And at once with him he And
untied it.
La-ni-ūx na-dū-wil-dit-tōn yi-man-tū-wīn-yai na-win-yen xo-teiŋ 14
at one he jumped off Yimantūwīn'yai. He stood up, to him
dīn-nūn hai-yuk kūn xon-na dō-yā-xō-lun hai-yal xo na-ki-s-le
facing. That way too his eyes were both And in he felt, vain
a-den-ne hweō-wūn kia-qa-en-na hweō-wūn kia-xūn-na hai-yal a-xōl-
He said, "From me he never from me he got And he
gets away, away."
tcit-den-ne xa niŋ ni-ya-kyō-dū-wal hai-yal dau teit-den-ne
said, "Come, you, with you let it And "No," he said.
seesaw."
hai-ye-he kút mük-kút da-nu-x০l-ten hai-yal x০l-tee-nit-teit
Anyhow on it he put him. And with him he untied it.

2 La-ai-০x ta-nai-x০s-d০-wei ded-dit-de t০-ne-wan an-wil-lau hai-yal.
Really it cut him to. He found black it was And pieces. out obsidian made of.
a-০l-teit-den-ne ki০n ke-kot n০n-d০l-le-ne d০-an ky০-win-ya-
he said to him, "Trees rubbing you may Not together become.

4 in-yan teit-tan-he০n-te hai-yal yi-nৰ teit-tes-yai sai-kit-d০-
people shall eat." And south he went. He was sur-
০n-kyৰ kiৰ-tৰ০c-tse hai-yal a-teen-des-ne ke x০-wৰ ne-hea
prised some one And he thought, "Well, to I will go." to hear splitting him
logs.

6 hai-yal x০-wৰ tein-nৰ-yai a-০l-teit-den-ne ky০-win-x০i-yai
And to him he came. He said to him, "Old man,
di০-gy০n ঻n kiৰ-tৰ০c-he০n-০n he০-yৰ teit-den-ne hai ky০-win-
here is it you are splitting?" "Yes," said that old
8 xৰ-yal hai kৰ xৰ-na d০-yার-xৰ-len hai-yal,০n a-den-ne
people. That too his eyes were missing. And he said, one
di০-gyৰ ঻n dৰ kyৰ-teৰ dৰ-heৰ-dৰ-kiৰ kৰ xৰ heৰ mit-tৰ in-yaue
"Here I am splitting. With me it Come for between jump
won't split. me in."

10 hai-yal,ৰ yi-maৰ-tৰী-wi০n-yai a-den-ne xa hai-yal-hit-dৰ-০n
And Yimantswitfiyai said, "All. And then
kৰ nৰ-kiৰ-niৰ-tan hit-dৰjী dৰ-wiৰ-tসe০ mi০l diৰ-ৰ-yai hai-yal-
he set the wedge. Then he pounded it, then it opened. And

14 hit-dৰjী-ৰ a-০l-teit-den-ne xa dৰী kৰ mit-tৰ in-yaue
then he said to him, "Come, now tree between get in."
hai-yal,ৰ kৰ yৰ-maৰ-tৰী-wiৰ-yai mit-tৰ kiৰ wiৰ-yai miৰ a-na-
And Yimantswitfiyai between he got in, then he

16 dit-dৰwiৰ-কীন miৰ xৰ-Laৰ-yত eৰ-nৰ-দৰ-ৰ-wল dৰ dৰ-wen-ne
jumped out then after him it shut. "Dul" it sounded.
one side,
haৰ-yal-hit-dৰjী-ৰ yৰ-maৰ-tৰী-wiৰ-yai na-wৰ-yen xৰ-teiৰ diৰ-ৰ
And then Yimantswitfiyai stood to him facing.

18 hai-yal,ৰ mit-toৰ ya-wৰ-tan da-xৰী-ৰ-ৰwলৰ* রl-kyৰ hai-yal-
And a basket he took so big. And
xa-dৰjী-ৰ meৰ nৰ-nৰ-kiৰ yai-ৰ tsে-emn me nau-wৰ-liৰ miৰ
then under he put it there blood into to run for.

*The word calls for a gesture to indicate the size.
xol-tee-nit-tsit with him he untied it.

u-wil-lau hai-yal it was And made of.

a nyi-wiin-yani-nt.

s-yai sai-kit-din-t.

He was sur-xo-wfiun ne-hea i, to I will go.”

kyi-wiin-xoi-yan “Old man,

-nye hai ky"-wiin-

that old

yaL-Una a-den-ne And he said,

a mit-tuk in-yauw between jump in.”

hai-yai-hit-djit-Una And then

And then ” djen"-yai hai-yai-

it open. And mit-tuk in-yauw between get in.”

wiin-yai mil a-na-

og in, then he ili duL-du-wen-ne “Dul” it sounded.

e n"-teiL din-num to him facing.

# ul-kyo hai-yay-

big. And ne nau-wil-"iLin miin to run for.

Vol. 1.]

Goddard.—Hupa Texts. 109

teo-xo-n-ite-haiya-hit-dit-Una n"u-nak-tan hai ky"-wiin-

He looked at him. And then he set the that old wedge again,

xoi-yan hai-yai-hit-dit-Una dej-nu-wiin-taw hai-yai-Luna xoL na-kis-le 2 man. And then he opened it. And in he felt vain around.

a-den-ne hu-wiin ki-xan-en-na heo-wiin ki-xun-na hai-yai-Una He said, ”From me he never from me he got And gets away away.”

a-xoL-teit-den-ne xa ni"n hai-yai-Una a-den-ne dan hoo-er do-

he said to him, ”Come, you.” And he said, ”No, I never xa-wue-ten hai-yae-he me-tein me-xou-niL-tewit xol-Le-nun-dun-do that.” Anyhow into it he pushed him, with him it wal-ei hai-yai-Luna a-xol-teit-den-ne ki"n-qo-yaL il-le-ne do-aun 6 shut.

And he said to him, ”Borer become.” ”Not is it ky"-wiin-ya-in-ya teit-tan-keen-te xon-ya mil wa-a-it-teit-detc people shall eat.” House when they are going to build,

ya-ya-ky"-wiin-tsil-"it-te do-aun ky"-wiin-ya-in-ya mil teit-tan-8 they may split. Not people with shall heun-te hai-yai yL-n"uk teit-tes-yaL teok-qal-Lit Un-kya Lo-xoi-

cat. And south he went. As he walked he heard laugh-

along sin-tsai hai-yai-Una hai-ya tein-ni"n-yaL sai-kit-din Le-na-wil-la 10 ing. And there he came. He saw fire da-xun-hro-owe ky"-wiin-n"uL hai-yai-Una hai-yai teoL-wiin-yen in such a way blazing. And there he stood.

duan-hee-e un-kya do sit-da xo teit-te-te en kos-kyo heun 12 Nobody he saw not staying In he looked Soaproot only there, vain around.

na-ya-dun-waL xon min-net hai-yai-Una ky"-xye tein-teiL me-xoL were scattered fire around. And he felt fire toward something nit-teit wit hai-yai-Una xon mit-tis da-teiL-wil-tun hai yaL ki"-ye 14 pushed him. And fire over he jumped. There again xon-tein me-xoL-teit-wit yuL-din-hit teit-te-teit hai-yai-Una hai-yo fire toward something. Finally he was And those pushed him. tired out.

kos-kyo na-ya-dun-waL ya-te-xan xon-dun na-dit-teit-waL 16 soaproots scattered about he picked up. Fire in he threw them.

aL-lo-Lo ya-dun-wen-ne ded-dit-de hai kos-kyo ky"-wiin-ya-in-yaL “A-lo, 18 they said. He found those soap- people, roots.

yai-tan hai-yai-Una a-yai-teit-den-nea ky"-wiin-yul 5-le-ne do-aun ate. And he told them, ”Food become. Not
kyū-wiñ-ya-in-yan kyō-yan-hefûn-te hai-ûn kos-kyō ya-is-len-ei people you shall eat." Then soaproots they became.

2 hai-ya-hit-djit-ûn yi-nûk teit-tes-yai teûk-qal-lit yï-na-teïn yei And then south he went. As he from the he walked along south saw

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

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

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

6 dû-wil-lat ya-xon-nil-ûn hai-ya, teû-win-tewen hai-ya-hit-back ahead of them. And he defecated. And djit-ûn a-den-ne kin-na ô-ûle hai-ya, kin-na xôt-tes-deL hai-ya, then he said, "Yurok be- And Yurok with him And they went.

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

yal xwa nû-na-ya-kin-nil-an yû-dîn-hit tei-net-yan-nei hai ya-for they left food. Finally he ate up all that them

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

nûs yî-dû-teïn ki-in-tax yit-de-din-nil-xûn-neûe tai-ke yî-na-Karok, Yurok, Shasta, Tolowa, Mad South-River,


14 wiñ-yaï kin-nat-dûn* kiû-ka yañ-a hai-ya in-na-is-dûk-ka xwa-went in. Girl with he saw sitting. And she got up. She first menses

it-kit mite-dje-xô-len ki-la-djon-de kyû-wiñ-yan hai-ya-mit gave pine nuts, hazel nuts. He went to And him eating.

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

*Compare xxv and Life and Culture of Hupa, p. 53.
tes-yai hai-yaL yi-man-tū-wiūn-yai a-teōn-des-ne is-dō ya-ūt-kai she And Yimantūwiɣayal thought, "I wish louse grey went. nin-net-yai hai-yaL-ūn xo-dit-teč-xūts hai tō-ōn-tewin-ne-en 2 would bite you." And she felt it bite, the water going after. one hai-yaL teč-ne-dai xa-nū-win-te hai-yaL-ūn hai xwa tō-ōn-nūL- And she sat down. She looked And the for water she for it, one whom win-tewin-ne-en dō-xon-na-na-wil-lūw hai-yaL-ūn yi-man-tū-win was to bring she never thought about. And Yimantūwiɣayal teč-te-xan kyū-wiūn-yan a-tiū-ku-ūn-te teč-ne-yan hai-yaL yai took out. He went Every kind he ate up. And to eating, hit-djit-ūn teč-win-tewen hai-yaL-ūn at-teč-ten-ne ka-de xa-naL-then he defeated. And he said to it, "After if she is-dō-yaL-djō teč-teč-en kyū-di-č-teč-ten-ne hai-yaL teč-comes up, 'Take if she make a kissing noise.' And he tes-yai yi-nūL hai-yaL-mil xa-na-is-diL-yai hai-yaL djō teč-ten-ne 8 went south. And she came up. And "Take she said, it." hai-yaL kyū-dū-wil-tsōts-te ha-yi-mil ye-ki-wiL-teč le-ne-wit- And a kissing noise And she passed in When she the water, ya-hit ēn-kya teč-wōn heń-ūn ēn-kya sa-ūn na-net-in-hit hai xoik-10 went in she faeces only, she saw lying When she her saw there. looked kyū-wi-þūL dō-ya-xō-len-ne hai-yaL a-teč-ten-ne hai kin-naL-food was all gone. And thought, that kin-naL-dān is-dō nin-nin-diL na-xō-wil-tsai-ye hai-yaL-ūn yi-man-tūL-12 dān, "I wish ahead of you creeks would And Yimantūwiɣayal dry up." wiūn-yai teč-kiL-lit nil-lin-tsai taue-din-nūL-te teč-ten-ne teč wiɣayal walking creek heard. "I am going to he thought. When along kyū-wi-þūL dō-ya-xō-len-ne hai-yaL a-teč-ten-ne hai kin-naL-food was all gone. And thought, that kin-naL-dān is-dō nin-nin-diL na-xō-wil-tsai-ye hai-yaL-ūn yi-man-tūL-12 dān, "I wish ahead of you creeks would And Yimantūwiɣayal dry up." wiūn-yai teč-kiL-lit nil-lin-tsai taue-din-nūL-te teč-ten-ne teč wiɣayal walking creek heard. "I am going to he thought. When along niń-ya-hit na-xō-wil-tsai-ye hai-yaL yi-nūL teč-teč-yai teč-14 he got there it was dried up. And south he went. As he qal-liL nil-lin-tsai hai-yaL-hit-djit-ūn da-teč-du-wil-lat mite-teč walked he heard And then he ran to it, along a creek. na-xō-wil-tsai-ye hai-yaL-ūn teč-teč-teč ta-nan wūn hai-yaL 16 It was dried up. And he was water for. And almost dead a-teč-ten-ne la-oL-len te-wa-ūt-te teč-ten-ne hai-yaL yi-nūL he thought, "A blanket in water I he thought. And south
As he walked again he heard And with he ran along a creek.

And further south he went. And he thought of his quiver. He thought, "That I will throw in." And good he fixed that quiver.

And then south he went. As he walked he heard And good he fixed that quiver.

And with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.

And then with it he ran there then he threw it in. In the dry it stuck up. And he picked up his quiver place.

And then with it he ran there then he threw it in. In the dry it stuck up. And he picked up his quiver place.

And then south he went. As he walked he heard And good he fixed that quiver.

And then with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.

And then south he went. As he walked he heard And good he fixed that quiver.

And then with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.

And then south he went. As he walked he heard And good he fixed that quiver.

And then with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.

And then south he went. As he walked he heard And good he fixed that quiver.

And then with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.

And then south he went. As he walked he heard And good he fixed that quiver.

And then with it he ran there then he threw it in. In the dry it stood up. And he picked up his quiver place.
mis-sa-nil-tewín ya-na-it-xüs a-teŏ-in-ne min-nó-tes-iń kyūw-

Buzzard kept flying up. He kept "I am looking under his arm."

ten-náñ toó-in-ne mis-sa-nil-tewín hai-yal xō-wūñ tchin-niń-yai 2
found kept Buzzard. And to him he went.

hái-yá-hit-djit-úń a-tiń-ka-úń-te tce-niń-tan hai míł, min-nó-
And then everything he took out that was going The last one he took out, that with he

kî-ń-dik te na-můk-kai-dín-dín tce-niń-tan hai míł min-nó- 4

wais going. The last one he took out, that with he
tod pick.

kî-ń-dik hai-yá-hit-djit-úń xō-mit min-nó-kiń-kil in-na-ns-
picked. And then his stomach he opened. Got

up Yimantūwifiyai. And he looked He was surprised around to see

tyai kyá ki-yá-kut kyō-xūñ hai-yá-hit-djit-úń hai me te-tsun-wiń-yai a hollow standing. And then that in he went.

he走了 around. He then saw in front it had
dit-tewen-ne-xō-1ftf hai-yal-úń kiń-dik-kit-dit-tse tsa-niń-miń-dik hai-
grown together. And the smaller pecked.

yał-úń yí-man-tů-wiń-yai a-den-ne in-niń-te hai-yal ya-nat- 10
And Yimantūwifiyai said, "Do it hard." And he flew

xuń-ts-ei xoń-nes-git hai-yá-mit kil-lai-gea xa-a-di-yan hai-yal
away. He was And larger did that. And Woodpecker

afraid. Woodpecker

mit-dit-wa min-teę-nil hai-yal-úń dō-he-tee-xai-neińi hai-
after him yellowhammer. And he did not say anything.

yal-úń xō-kút yiś-dik hai-yal xa-te-dim-nil hai-yat-úń kit-
And on him he And chips flew off. And largest

pecked.

dik-kik-kyō mit-dit-wa da-wil-lat nań-te-dik hai-yá-hit-djit-úń 14
woodpecker in turn jumped on. He pecked. And then

hai min-noi-kit-dik hai-yal-úń hai-yúk-ka tce-niń-di-yai that he pecked open. And that way he came out.

hái-yá-miń-úń a-den-ne heō-wūñ nit-tō-dit, hai-yá-hit-djit-úń 16
And he said, "To me come(plu)." And then

a-tiń-ka-un-te xo-wūñ niń-xűts hai-yá-hit-djit-úń mis-sa-nil-
all kinds to him flew. And then buzzard

tewin xō-t-da na-is-tewin kyū-wi-ta-ır-tewín kit-dik-kik-kyō 18
his bill he made. Crow a largest

woodpecker
University of California Publications. [AM. ARCH. ETH.]

teö-xös-tewen hai-yal kut da-teö-win-xúts hai-yal-ūn a-xöl-teit-he made; and he flew there. And he said to
2 den-ne yeų djen-na da-ūn-xús hai-yal-ūn na-na-wit-xúts a-den-ne
him "Way up fly." And he flew back down. He said, there
út-kyų-ve tseł-lín hweł-tewe tse-veis-sú-wit-wel-de La-aí-ūx
"All over red make me. If he kills me at ones
4 niň-xa-ten teö-wil-let-te hai-yal-ūn teöw teö-win-tait hit-djit
rich man he will become." And charcoal he pounded, then
Χο-kt na-det-wal hai-yal. a-xöl-teit-den-ne xa djen-na
on him he put it. And he told him, "Come, up
6 da-ūn-xús hai-yal-ūn da-teö-win-xúts kyū-wit-ta-it-tewin
fly." And he flew up there. Crow
ye dű-win-ne ka ka dű-win-ne kyū-wit-ta-it-tewin tois-len-nei
in said, "Ka ka ka" he said. Crow he came
stead to be.
8 hai-yal kił-dik-kik-kyö teö-xös-tewen hai-yal kil-lái-gua tis-nil
And largest woodpecker he made. And woodpecker, eagle, min-teö-nil kił-kit-dił-tsai a-tiň-ka-ūn-te hai-ded na-xús
yellowhammer, least woodpecker, all kinds these fly
10 min-łan-ne hai-yal me-nil-ja hit-djit teit-tès-yai yi-nük hai-so many. And he finished, then he went south.
yal-nil teö-k-qal nei-djox a-toon-des-ne is-dő Liń hweł-tet-daune
And walking while he thought, "I wish dog would travel
along"
12 hai-yal teö-win-tewen hai-yal-ūn al-teit-den-ne hai Liń ő-le
And he defecated. And he said, "That dog be-
come,"
hai-yal-ūn hai tiň sil-len a-toon-des-ne láń sit-da-đin ńń
And that dog became. He thought, "Dog stays there it is
14 neį-yà-te kút tein-niň-yai hai-yal ńń-kyà Liń da-sit-ten-ne
I am going." He got there. And he saw a dog was lying
xon-ta kút hai-yal-ūn hai xő́n xő́-lín-ke xoį-ū ye-na-te-de-qót
house on. And his dog under tumbled.
16 yin-nel-git hai-yal-ūn hai xon-ta kút da-sit-ten in-na-dollar-ka-ei
He was And that house on was lying got up.
afraid. one
La-aí-ūx hai xon-ta-ne en kyū-win-ket tse-li-tso xon-ta
Really that house used to be creaked, blue stone house.
18 xő́-tsai-tač* de hai xon-ta kút da-sit-ten hai-yal-ūn hai yi-man-
Lion that house on was lying. And that Yiman-

*This happened at the

* A mythical animal which the Hupa identify with pictures of lions.
Come, up Crow, he came to be. (1-lai-gea) (tis-mil) (odpecker, eagle, these fly south.)

"That dog become." sit-da-din fifi staysthere it is. And came along a-x5L-tcit-den-ne n5-lif-ke kiL-dje-xai-y5-lfw hai-yaL-fifi a-x5L-tcit-den-ne he said to him, "Our pets let them fight." And "No," teit-den-ne yi-man-tu-wi-n-yai hai-yat-uhn a-x5L-teit-den-ne said Yimantuwiyai. And he told him, xu-Le-duhn kiL-dje-xai-wil-la-te hai-yat-uhn hai xo-li-n-ke at-teit- "To-morrow they will fight." And his dog he morning den-ne xu-Le-duhn da-na-ke-xon-tewa hai-yat-uhn kút xu-Le-duhn told, "In the paw the dirt up." And in the morning da-nai-ke-xon-tewai hai-yat-uhn hai yeün xon-ta kút da-sit-ten he pawed the dirt. And that over house on lying one there en in-na-is-dûk-ka a-nai-dû-wi-n-wat hai-yat-uhn hai min-ni-it got up. He shook himself. And that by the one xu-n-dûn da-sit-ten kûn in-nas-dûk-ka-hit a-nai-dû-wi-n-wat hit-sweathouse lying too when he got up shook himself.

djit xon-ta kút-teiÎn da-wil-tûn-ei yi-man-tû-wi-n-yai xo-li-n-ke Then house on to jumped Yimantuwiyai his dog. hai-ya-hit-djit kút kiL-dje-xai-wil-lai de-nôË-kût-teiÎn xa-in-Lin- And then they commenced To the sky they to fight. net-yot-dei hai-yat-uhn a-den-ne dûn-hwö-kya xo-li-n-ke me-chased And he said, "Let us see his dog its each other.* tsel-liÎn na-ô-kw hai-yat-uhn yi-man-tû-wi-n-yai a-den-ne dûn-12 blood drops first." And Yimantuwiyai said, "Let hwö-kya dön xo-li-n-ke me-tsel liÎn na-ô-te hai-yat-uhn dû-woi-win-us see his dog its blood will drop." And a little whose sa-ai mil kút na-in-xût hai-yö xo-li-n-ke-ne-en hai-yai-uhn 14 while after dropped down that his pet used And man to be. yi-min-tu-wi-n-yai xo-li-n-ke ûn-kya nal-dít-dal min-niÎn min-Înë Yimantuwiyai his dog they saw coming his face half along djit taal-liÎn nû-wil-lin xo-wanne nûl-diÎt-Lat yi-nûk nin-nis-an-16 way blood covered. To him he ran back. South world's nûn-a-dihn ûn hai kiL-dje-xai-wil-lai hai-yat-uhn a-dít-diÎt-wa edge it that they fought. And behind himself was

*This happened at the end of the world where the sky meets the earth.
As he walked he saw smoke coming. And Indians were going south. When he came back he was surprised to see smoke growing. And then he started back, becoming.

They travelled this on from the south, used to be. At Myth-place they camped. And next morning they travelled. They started Across to they by south. The north went over he Ag. He measured Here from us. And he came back. Xoflxau got back. Xoflxau said that. And then he went Ymantūwiyai.

The Hupa do not seem to be able to describe the maiyotel. The Tolowa tell a similar story in which a Flounder girl entraps a man on the beach and takes him across the ocean.
He walked he saw a woman for him lying. And that along
mit-tis teuk-qal ki ye teuk-qal-lit un kya tsum mes lon siit tiin hai yar un hai
As he walked he saw a woman lying. And that along
hai yar un hai ya xol tsi wil lan hai yar un La ai ux xol
And there with he dallied. And really with her
yuu wun na na is dim mit yi man ne yit de xol te na wil lat de
she turned over. Across to the north with in the water she him floated back.
hai yar un do nas dil len nei hai toine xai na dil te te ne en
And it did not happen that young was going to happen.
dik gyun no hoi yit de yi man na na is ya yei hai ya hit djit un
Here from us north and he went back over. And then across
ki ye na tes di yai dea xo ta yi nuk no tal a na in di yai hai ya again he came back here. South of Big he came back. There Lagoon
tai kyuu no na niun an xon ta no na niun an me teit dil ye
sweathouse he placed. House he placed in to dance.
a den ne dik gyun teit du wil ye il te da xok au win nei de
He said, "Here they will dance someway if it happens.
ta nan ta ya win na wil de dik gyun teit du wil ye il de nin
Water too if it raises up, here if they dance
tein me na te wil li te hai yar un yi man ne yi de na in di
down it will settle. And across to the north he came
ya yei hai ya hit djit un ki ye wun xoi kyuu na na yang ya del back. And then again about it his mind studied. "This xo ta a teon des ne hwin nat na nan de l te tes tow in en tein place," he thought, "in my they will Where I was brought up presence become.
na tes di yai te hai ya hit djit un na tes di yai xon xauw diin na
I will go back. And then he came back. Xofauxaun diin* he in di yai xon xauw diin ke luw e naan xo ot di here e do yit tsis got back. Xofauxaun diin jealous lived. His wife nobody saw.
hai un hai xo xon tau min nat lit teow tet mel hai un hai
That was the his house around sand scattered. That that one
di heuo ki yats ta ye e il ton xo lan xa hai ya ya ex xus xo lan
some birds too used to jump in. Right there they fell over.
tsel lii huan mis sa ka ta toe na il lin xo lan hai ya yi man tu
Blood only their mouths used to run. And Yimantsi out of

*A place on the Klamath.
wiñ-yai min-lūn tečw-hečw i-kūt no-nil-kait xon-nis-te-ka
wiñyał ten elder sticks one over put his throat down.

2 hai-ya-hit-djit-ūn ye-teč-wiñ-yai na-te-tse hit-djit-ūn ye-teč-wiñ-
And then he went in. He opened Then he went the door.

yai la-ai-ux kiń-xūts tein-nes-dai hai-yal-ūn tai-kūywa me mil
At once beside her he sat down. And sweathouse in from
4 tce-na-in-di-yai xoń-xańw-diń ke-lūne hai-ya-hit-djit-ūn da-wit-
came out, xońxaw杜兰 jealous And then as he man.
dal-lit ńų-ky̱a kyū-wiñ-ya-in-yan ye-win-yia-ye-xō-lūn na-te-
was he saw a person had gone in. The door coming

6 wits-tse hai-yal-ūn ye-na-wit-ya-hit ńų-ky̱a kyū-wiñ-ya-in-yan
was open. And when he went in he saw a man
hai xoń-ūt miń-xūts yañ-a hai-yal-ūn xon-na-din tein-net-en
his wife beside sitting. And in his eye he looked.

8 hai-yal-ūn la-ai-ux tsit-dūk-a-na-we* me-teči na-na-kis-le te-
And at once his quiver in he felt. He niń-yōs yi-man-tū-wiñ-ya a-den-ne dau hai en hai-yal-ūn
pulled Yimanatwinyał said, "Not that one." And

10 ki-ye na-la tce-niń-yōs kī-ye yi-man-tū-wiñ-ya a-den-ne dau
again another he pulled out. Again Yimanatwinyał said, "No."
yuy-dīn-hit-ūn a-tiń tce-niń-yōs la-aiits nōń-dī-yan hai-ya-
Finally all he pulled out. Just one was left. And

12 hit-djit-ūn hai tce-niń-yōs xoń-xańe-diń hai-ya-hit-djit yi-man-
then that he pulled out (name of arrow). And then Yiman-
tū-wiñ-yaī a-den-ne hai-ye dōń hai-ya-hit-djit-ūn a-den-ne heis-
tawinyał said, "That is And then he said, "My

14 sa-kīń-its hai-ya-hit-djit-ūn xoń-sa-kīń-its xoń-xańe-diń ke-lūw
mouth And then in his mouth xońxaw杜兰 jealous he shot.
man a-fen la-ai-ux yi-man-tū-wiñ-ya yi-wit-qot min-sit-da kai tec-
dit it. At once Yimanatwinyał tumbled. Smoke hole through

16 in-dūk-qot a-din-na-tau xoń-xańe-diń mit-ta hit-djit xoī-na-
he tumbled Not knowing it, xońxaw杜兰 over. Then he came out.
xoń-wil-yan hai-ya na-wit-qot tūn-tewinyał kis-xūn-diń hit-djit
hit 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 hit-ūn he got his senses back.
win-tūn hai-ya-hit
killed." And t
4 n a-tiń wa-kin-ne
all were burned.

hai-yal-ūn hai x
And where
tel-teči Lū-dī-nya
 grew Lōōmēlme
tewinyał xoń-is
grown, man
mis-kūt tein-nil-y
Miskūt he came.
ta-teči-tewiñ-č
had grown.
tewinyał xoń-lūn
yes the one.

ya-yei hai-ya kūt
arrived. There was
mil yi-nūk teč-
south he
hai-ya-nil. hai-ya-
And there
a-ten tewinyał
hit-djit it.
He took Then it is out.
tewacijań hit-djit
when he looked he
tewinyał xoń-teči
then to him
len-nei hai-ya-nil
gone. And

*Hypericum for)
†He smoked.
kait xon-nis-te-ka
his throat down.

ljit-ûn ye-tei-wiin-
'hen he went
tai-kyûie me mit.
sweathouse in from
hit-djit-ûn da-wit-
d then as he
x-ye-x$$-lûn na-te-
gone in. The door

kyû-wiin-ya-in-yan
a man
na-dîn tein-net-en
is eye he looked.
à na-na-kis-le tee-
he felt. He
uai en hai-yar-ûn
nat one.” And

1-yai a-den-ne dau
ai said, “No.”
nûn-dî-yan hai-yar-
was left. And
-yai-hit-djit yi-man-
And then Ymana-
t-ûn a-den-ne heis-
he said, “My

ûn-xauw-dîn ke-lûie
Xo$$xaunediân jealous
man
min-sit-da kai tce-
Smoke hole through
-ta hit-djit xoi-na-
r. Then he came

cis-xûn-dîn hit-djit
stands. Then

not p. 96.

Vol. 1.] 

xoi-na-xû-wiin-ya
he got his
And he thought, “I have been
senses back.

win-tûn hai-ya-hit-djit-ûn tce-na-nil-lai hai teûw-heûie hai
killed.” And then he drew out those elder sticks. They
ûn a-tîn wa-kin-nil-lit-xû-lan hai din-dai kûn tce-na-nil-an
all were burned through. That arrow- too he took out.

hai-yar-ûn hai xat na-is-tsû ded xa-un-te hai-yar-ûn hai-ya
And where he rolled still can be seen. And there
about
ter-tewen Lû-dî-mendj* hai na-tse-diân hai-ya-hit-djit-ûn hai
grew Lûdimendj where he rolled. And then that
sa-wil-lai hai na-is-tewen hai ki-ma-û hai-yar-ûn teit-tes-yaie
he put in. That he made that medicine. And he went on. His mouth.
tee-xûl-tewe-diân na-in-di-ya tsum-mes-Lûn ûn-ka na-tei-dit-
youthing
Myth-place he came back. Woman he saw had
tewin-xo-lûn xû-is-dai kûn-na hai-yar-ûn teit-tes-yaie dea-xû-ta
grown. man too. And he went on. Here
mis-kût toin-nil-ya hai-hya ûn-xû-sai tsum-mes-Lûn hil
Miskût he came. There he saw man, woman both

na-tei-di-tewin-xû-lûn ta-kim-mî-dûn dûn-lûn-heû-dûn na-tei-
had grown. Takimidîn several had
dito-tewin-xû-lûn hai-yar-ûn-nil yû-hû teit-tes-yaie Lûl-diân tein-nil-
grown. And south he went. Teldiân he
ya-yai hai-yar-ûn kût na-nan-deL-xû-lan kyû-wiin-ya-in-yan hai-yar-
arrived. There had become Indians. And
mil yi-nil teit-tes-yaie xon-te-tet-diân yî-dà-tiên tei-nil-yaie
south he went. Xonteikeidîn north of he came out.

hai-yar-ûn hai-ya na-nil-yênê kîn-ai-gyan múx-xa na-nà-kis-le
And there he rested. Pipe after he felt.
tee-nil-ân hit-djit mûk-kût da-teu-wiin-en† hai-yar-ûn deôc yi-nil
He took Then on it he put fire. And this south
it out.
tcit-tei-ni-hit ûn-ka yaê yi-nil da-ya-wiin-ya-yê hai-ya-hit-
when he looked he saw way south some one fishing. And

djit-ûn xô-teiên teit-tes-yaie nil-nil na-nil-yai mûk dô-na-xo-
then to him he went. The creek he crossed when, he was
len-nei hai-yar-ûn xû xa-nil-wiin-te tal-kait heûû kî-xak dô-xo-
gone. And in he looked Board only. Net was

*vieerucum formosum var. Scouleri.
†He smoked.
Salmon scales were And everywhere in he there.

And his belt he untied himself. And te-nō-dō-win-tal hai na-wit-dits-tin-naun me da-nō-dā-win-tal in the water That whirlpool in he stepped.

And then to him he came. And to him te-xai-neuē do-he xōt-da me te-xai-neuē hai-yal-ūn a-tin-ka he spoke. Did not his in he speak. And every-mouth way

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

And at once south the whirlpool in he stepped.

Then he built a fire. Then there ate it, yl-man-til-wifi-yai hai-yal, yl-nāk teit-tes-yai yl-nāk-a nin-nis-Yimantūwīyai. And south the went. South the

And to him to Yimantilwifiyai, "My sister's (Wintun "where you all boy," words) came along

And he thought, "He

And he woke up. And 11

He found he had 1

"This plant

"This plant

The bluejay which has no topknot.
kit-tsa-it-kai a-den-ne aŋ kyū-wiñ-yuñ-il ūn⁴ yī-man-tū-wiñ-yai
Bluejay said "Yes, you ate along!" Ylmantūwiñyah
a-den-ne hei-yuñ hai-ya-hit-djit-uŋ na-tes-dī-yai ded mūk-ka yin-
2 said, "Yes." And then he started back this on from
na-teiⁿ xon-tet-me xoi-nal-weL hai-ya-hit-djit-uŋ na-tes-dī-yai
the south. Xontelme he stayed Then and he came back.
over night.

Lel-dīn xoi-nal-weL yis-xuñ-hit na-tes-dī-yai hai-ya-mit-ūn
4 Leidiŋ he stayed The next he came on back. And
over night. morning
xō-wiñ-kūt yin-na-teiⁿ hai-yuñ-ūn mit-na-xō-wiñ-we hai-yuł-ūn
Xōwānkuṭ from the south. And he felt sleepy. And
a-teiⁿ-des-ne dīk-gyūn hwaik-kyū-wōń hai-yuł-ūn hai-ya teiⁿ
thought, "Here I am going And there he to sleep."

nes-tən xe tin mū-wa hai-ya-ūn xoi-kyū-wiñ-an hai-yaL
lay down right trail its edge. And he went to sleep. And
na-tse-dī-li xon-teL-me xoi-kyu₃-wiñ-an hai-yaL
the south. Xontelme he stayed And then he came back.
over night. morning
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na-tse-dī-li xon-teL-me xoi-kyu₃-wiñ-an hai-yaL
the south. Xontelme he stayed And then he came back.
over night. morning
xō-wiñ-kūt yin-na-teiⁿ hai-yuł-ūn mit-na-xō-wiñ-we hai-yuł-ūn
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over night. morning
xō-wiñ-kūt yin-na-teiⁿ hai-yuł-ūn mit-na-xō-wiñ-we hai-yuł-ūn
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the south. Xontelme he stayed And then he came back.
over night. morning
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the south. Xontelme he stayed And then he came back.
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lay down right trail its edge. And he went to sleep. And
na-tse-dī-li xon-teL-me xoi-kyu₃-wiñ-an hai-yaL
the south. Xontelme he stayed And then he came back.
yis-xûn-hit xû-Le-dûn na-tes-di-yai yi-man-ne-yî-de tû-wiî-yai
Next day in the he went back. Across to the north he was lost,
morning

2 xô-te-huê mîte-teiî hai-yai hai a-xô-teit-den-ne kût na-sel-
his grand- toward. And he said to her, "Now I have
his mother

towîn kyû-wiî-ya-in-yan mit-Lô
made Indians their medicine."

Yimantë

It was at Teôxî behind the inner house was a ringing noise, birth. Before his side. Rotten piece hands. Where the

After him there were. Some of these who as yet in the world
He had all the deer, side of which was started out through of the world he saw (Hupa) he saw a man the length of the bed. Starting out again guarding the deer started put his hand into which had become that man lives," he said, "I am hungry.

The Kixûnai watched to see which the side of a mound them go out to feed he wished to know quiver outside and when he needed it.

Yimantûwiînıyai said going to eat venison.

*The Hupa bathed 1
Yimantūwiñyai.—*Creator and Culture Hero.*

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

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

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

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

The next time he was hungry for surf fish. He watched her get them as he had done before. When she had brought them up she cooked them for him between two sticks. He had now found out what to do. He made a flute and then smoked himself in the sweat-house. When he was done with the sweating he talked to the flute, telling it to play when he had gone out.* In the evening, he went and looked about everywhere to see where he had best dig the outlet. He saw the digging at one place would be easy. He went back to the house and sharpened a stick. He told the flute to play and went out taking with him his quiver which fish were. Then he followed along the water. Beginning the ditch was finished. The women had come down. They had made a dam that there should

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

When he came back by the house he picked up his quiver and followed along beside the stream to teach the people how to prepare the fish for food. The woman ran along after the salmon that used to be hers, crying: "Wût-te wât-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 Teōxōltewedīn. 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 Yimantüwiñyai, 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 Djictañadíñ 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. Yimantüwiñyai's acts are governed by his elation or chagrin as he succeeds or fails with the women in question.
†Those 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 Yimantüwiñyai 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 home much noise that he had made in the house. Someone came over the cloud had risen. "What is this dance," said Yimantüwiñyai. "Go and ask in the house circling around," thought Yimantüwiñyai. He went down the river he called "Salmon," and he called, "Water." Going on down the river he did not appear. Then he went back to the same place. When they looked around they danced for five days, danced in the house a jumping dance and called it "if disease comes."‡

As he was going down the river with him carrying a load he called, "Eh! Old man sat down," old man said, "All right, me," said Yimantüwiñyai. On him he untied the pieces stuck up in the pieces stuck up in the pieces stuck up in the uterine part of the woman. With them he felt around for him to see if disease had come. He said, "One I did not catch. Anyways, Yimantüwiñyai said, "No," said the old man. "Anyway,"

*The narrator explains that his acts do not affect the birds.
†Compare xxiv. For the Hupa, p. 82.
When he got back to Takimitdiñ 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 Yimantüwiñyai. The Kixänai danced in the large house circling around the fire. "Let me find a dancing place," thought Yimantüwiñyai. 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 Takimitdiñ. 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 Yimantüwiñyai. "Push the load on me," said Yimantüwiñyai sitting under it. When he pushed it on him he untied the strap. Yimantüwiñyai jumped out and the pieces stuck up in the ground right where he had been. Yimantüwiñyai 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. Yimantüwiñyai said, "Come, it is your turn." "No," said the old man. "Anyway," he said, "come let me push it on you." "No," said the old man, "nobody pushes it on me." Never-

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

† Compare xxiv. For an account of this dance compare Life and Culture of the Hupa, p. 82.
theless Ylmantilwifiyai 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 Ylmantüwifiyai 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." Ylmantüwifiyai standing facing him said, "Come, let me catch you." "No," said the old man, "nobody helps me hook." Nevertheless Ylmantüwifiyai took the hook out of his hand and caught him. "People will travel the trails in safety," said Ylmantüwifiyai. "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 Ylmantüwifiyai came there he caught the pole with which the person was seesawing, causing him to jump off. "Sit on it for me," he said. Ylmantüwifiyai sat on it. He untied the lashing, but Ylmantüwifiyai jumped off in time. Ylmantüwifiyai 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 Ylmantüwifiyai, "let me seesaw with you." "No," he said. Nevertheless Ylmantüwifiyai 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 Ylmantüwifiyai 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," Ylmantüwifiyai said. When the blind man had set the wedge he pounded the log open. Then he said, "Come, get in between." Ylmantüwifiyai got in but jumped out to one side as it sprang to after him. "Daïl" it rang out. Ylmantüwaïnyai stood facing him. Then he set the wedge under to catch the old man. Then he set the wedge under to catch the old man. Then he let the wedge under to catch the old man. Then he felt around saying, "I always catch." "Come, you never do that way," he said. He pushed him in and set a borer and live in. Those who eat people they may split logs.

As he went walking, he saw a fire blazing about. He looked at it. Someone pushed him. He felt himself pushed, he jumped out with jumping. They were scattered about, they said. He found that one who eat people. "Becoming," he said, "there mustn't be those who eat people."

As Ylmantüwifiyai went along he saw three women cooking. He said, "Without those bulbs which he ate eating going around got at me." He said to the faeces, "You with him. When he was traveling without him. Finally in this manner.

He made there every Tolowa, Mad River many he made.*

He went on toward he went in he saw a he gave him nuts of the eating he became thin he went to bring water.

\*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.

*Compare Dixon, Miscellaneous, 175.
pushed the load of pieces.

trying to catch Yimantūwiñyai came red himself to be u said as the other catch.” Yimantūwiñyai faced him. That is supposed victim catch.” “Come,” u.” “No,” he said. l untied the lashing. seesaw was made of h together you may see who eat people.” pried to see some- “I will go where he an are you splitting that one too had no “but it won’t split me,” “Yes,” Yimantūwiñyai set the wedge he me, get in between.” one side as it sprang of amusement among the ie. The other worked the 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 kinačiña 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 kinałđūn 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 start to sleep.

When he woke up he told his dog to go along with him. Sapsucker little harder," said he. This time Yimantūwiñyai flew off. Then large woodpecker and all kinds went on toward the south.

As he was walking along he said, "Become a dog." The place where I am going to die was lying on the house. He made largest woodpecker and all kinds of tools he was going to pick with. He made a bill for I told his dog to play away. Larger woodpecker. "Fly up. Then he flew back and said, "He kills me he will be to pick with. He made largest woodpecker and all kinds went on toward the south.

As he was walking along he said, "Become a dog." The place where I am going to die was lying on the house. Though made largest woodpecker and all kinds of tools he was going to pick with. He made largest woodpecker and all kinds went on toward the south.

Soon the host's pet dog was lying on the house got up and shot a large woodpecker. "No," said Yimantūwiñyai. He made largest woodpecker and all kinds of tools he was going to pick with. He made largest woodpecker and all kinds went on toward the south.

*The red scalps of the
... the water. Seeing the advantage of getting the water, he went to it, "passing it in. His food was all up ahead of you," inyai was walking, and he was going to have it带上面的。He went down to the outlet, and 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, he found that there was a dog lying on the house. Yimantuwiyai'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 Yimantuwiyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yimantuwiyai, "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 Yimantuwiyai'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 Yimantuwiyai agreed. Soon the host's pet dropped down dead. Yimantuwiyai's dog 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 Yimantuwiyai. He was frightened and flew away. Larger woodpecker did that and then yellowhammer. This time Yimantuwiyai kept quiet. He pecked until a chip flew off. Then largest woodpecker jumped on and pecked until he pecked it open. In that way Yimantuwiyai 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." Yimantuwiyai pounded up some charcoal and dusted it over him. "Come fly up there," he said, and he flew up. "Ka ka ku" 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, he found a dog was lying on the house. Yimantuwiyai'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 Yimantuwiyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yimantuwiyai, "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 Yimantuwiyai'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 Yimantuwiyai agreed. Soon the host's pet dropped down dead. Yimantuwiyai's dog

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*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 Yímantūwiñyai 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 Tełdiñ he found the Kixūnai preparing for a journey. They were going to the world across the ocean northward. He traveled with them down this way toward Hupa. At Teórxotel-tewedin they camped. In the morning they started out in boats and went across the ocean to the north. Yímantūwiñyai 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 Maiyotel 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 Maiyotel. As Yimantūwiñyai was walking along he saw a woman lying in the trail waiting for him. He stepped over her and walked on. Soon he saw a second woman. With her he dallied. She caught him and swam back with him through the water north to the world beyond the ocean. Through his own weakness and the plots of his enemies he failed to arrange for Indians to renew their lives upon earth. He came back here again to a place south of the Big Lagoon. There he placed a sweat-house and a house in which the people should dance. “Here,” he said, “they will dance if anything goes wrong with the ocean. If the water rises up they will dance here and it will settle down again.” Then he went back to the northern world beyond the ocean.

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

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*Compare Dixon, Maidu Myths, pp. 84–5.
†If the world proved large, people might be rejuvenated several times without overcrowding it.

will go back to Xofixauwdin with his wife. Sand was a war
of intruders might
Blood ran out of
sticks and slipped
his throat. The
himself beside the
house and notice
was open. He was
looked him in the
out an arrow. “I
out another. “No
out all but one.
“That is the one
mouth.” Then the
țiwiñyai tumbled
place in frenzy.
came to his senses
out the elder stick.
He took out the
around can be seen
of it in his mouth.

He came back to a
woman had grown.
He found again a
had grown. He had
come into existence
rested and smoked.
saw someone in the
stream and crossed
looked about. On
the net was gone.
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e south that they
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[Teoxol-]
tarted out in boats
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iyotel began to talk
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him.  It is women
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.  Soon he saw a
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o a place south of the
ouse and a house in
' he said, "they will
.  If the water rises
down again."  Then
l the ocean.
men.  "In that place
yes," he thought.  "I
rejuvenated several times

VOL. 1.  

Goddard.—Hupa Texts.  133

will go back to the place where I was born."  He came back to
Xoixauwdifi 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.  Yinantuiyai 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 Yinantuiyai.  He pulled
out another.  "No," said Yinantuiyai.  Finally he had pulled
out all but one.  Then he pulled out the xoixauwdifi arrow.  †
"That is the one," said Yinantuiyai.  "Shoot into my
mouth."  Then the jealous man shot him in the mouth.  Yinant-
uiyai 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 Teoxoltevedifi.  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 Takimliđin several
had grown.  He went on south to Leldin.  There Indians had
come into existence.  He went on to Xonteđeidin.  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.  Yinantuiyai
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 Yinantuiyai wished to get away from the monster.
‡ Hypericum formosum var. Scouleri.
§ Compare xlv.
and stepped into the water. Entering the eddy he struck the water with his belt. Then he could see under the water. Toward the south he saw someone sitting with one leg each side of the fire. He went to him and addressed him. He did not reply. Everyway he spoke to him but failed to get an answer. Then he threw him into the fire. He burned up. That was salmon's heart. Yimantüwińyai 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 Yimantüwińyai 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 Yimantüwińyai. "Did you eat along with them?" asked bluejay. "Yes," said Yimantüwińyai.

Then he started back this way from the south. At Xonielme he camped. The next night he spent at Southfork. The following day he came down to Xowünküt. 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 Tc5xoltewedif 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."

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* *Osalis Oregana.*

† This is the first mention of Yimantüwińyai'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 Yimantüwińyai.
y he struck the water. Toward each side of the hat was salmon's ut, built a fire, e. When he got intūn, was there. ll kinds of people she said. "Yes, 12," said Yiman- asked bluejay.

Then he went back to the next day he went e became lost from the canoe in she jumped. Across with it she pushed Across herself.

ye-na-wil-knit mil yī-man-tein-tein tōn-dik-qūt-ci hai-yal-ūn 12 she landed then on the other shore it tumbled. And da-na-dū-wil-lat xon-ta-tei xna-is-dū-lat mil kut den- she ran to the house. She had ran 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 Takimīl. The story was finished by James Anderson, a man about 55 years old, a native of Medildiūn.
teiń kya-ter-teqe-tesi hai-yat-àń ye-na-wil-lat miń küt min-
side it crying she heard. And she ran in then back of
2 dai kya-ter-teqe-tesi lai-lui na-nes-dai hai-yat-àń xon-ta-
the it crying she heard. At once she sat down and on the
house
küt da-wit-qót-tesi hai-yat-àń min-tsít-da kai ye-wit-qót
house it tumbling she And smokehole through it fell.
heard.
4 hai-yat-àń nas-dák-qót hai-yat-àń hai dò-kyú-nil-le ya-wit-
And it tumbled And the old woman picked it
about.
ten hai-ya-hit-djít-àń xea-kai ye-na-wil-ten hai kei-tsán eń*
up. And then eradle she put it in. The maiden it was
heard. At once she sat down. She did not That baby
house look around.
dò-nei-en hai dò-kyú-nil-le hse-na mal-yeów-nil-lú hai-àń
she did not The old woman only took care of it. And
look at.
6 yón din-núń ya-na-wìn-ai dò-na-ted-en hai mite-dje-ð-din
back facing sat down. She did not That baby
of house
look around.
dò-nei-en hai dò-kyú-nil-le hse-na mal-yeów-nil-lú hai-àń
she did not The old woman only took care of it. And
look at.
8 min-ne-djó-xo-nil hai mite-dje-ð-din ya-ta-a-ei yú-diń-hit
after a time the baby commenced Finally
to sit up.
nas-ya-yèi yú-diń-hit yit-dic-tewit mèl-kyú-wei hai-yat-àń
it commenced After a to shoot it was big And
enough.
10 dò-kyú-nil-le tsíx-tiń wún-na-is-ya hai-àń ki-yats yis-se-ter-
old woman bow made. And birds he
commenced
wen-nei a-tin-ka-ûń-te eń kút tse-ser-wen hai-ûń hai
to kill. All kinds it was he killed. And the
12 kei-tsán dò-tein-net-en hai mite-hwéi hse-na wai-it-túi
maiden never looked at The grand-
mother
hai dí-heó yis-se-il-we hai xwún-tewìi eń xú-ûLe-dûn-díi
whatever he killed. The mother it early in the
was morning
14 tce-in-naise-wéi dai-heó-xó-xów Lax xa-a-tei-win-te hai-ûń yú-
used to go out somewhere. With- she always And
out did that.
reason
díi-hit xó-is-dai tsís-le-nei hai-ûń hai xwún-tewìi e-il-nil-
finally a man he became. And his mother at

* Used to show contrast.
hit-djit na-ne-it-dawu dît-tsik da-ân-hâwë-aj-kin-te* tein-ne-
dark used to come Acorns so long she always
back.

ú-wêc hai-ân min-në-djô-xô-mil hai kân-teû-wil-tewil a-teon-
2 brought And finally the young man thought,
back.
des-ne na-xôt-dû-wes-in-te dai-dôx-xoik-ke-aue-ân mit tein-

“I am going to what place from she watch her
ne-û-wêc hai dît-tsik hai ket-tsan en a-teô-in-ne hai heve
always the acorns.” The maiden it always “The I
brings was thought,
mît ne-ûw-wêc-din mit tein-niñ-win-dete dît-tsik heix-xai
from bring place from if he will bring acorns, my boy
xôt-dë-ne-e-te hai-ân min-në-djô-xô-mil a-teon-dë-ne
I will call him.” And after a time he thought,
de-de-ûn xôt-wôt-xô-wes-yûnt-te hai-yar-ûn kût xû-ô-Le-dûn-din
“This time I will watch her.” And early in the
morning
xôt-wôt-tein-xô-wes-yûn hai-yr-ûn-kyâ kût tee-niñ-yai hai-
he watched her. And he saw her come out.

yal-ûn la-ai-ûx dûk-kân yî-dûk teit-tes-yai hai-yar-ûn
And at once the ridge up she went. And
xô-ka teit-tes-yai teex-xôt-dît-tei-en hai-yr-ûn yî-dûk
10 after he went watching her. And there up
her
xa-is-yai hai-yar-ûn kik-kin-ne kis-xan mik-kin-din tein-niñ-
she went. And dry tree standing its butt when she
ya-hit ke-is-yai hai-yar-ûn hai kik-kin-ne xôt-tei-tewen
12 came to she climbed And that dry tree with her grew
up.
de-niû-ôt-tein hai-yar-ûn hai kân-teû-wil-tewil na-tes-dî-yai
toward the sky. And that young man went home.
hai-yar-ûn a-teon-dë-ne yis-xûn-de heve na-zê-te hai-yar-ûn
14 And he thought, “Tomorrow I will go.” And
kût wil-weî mit na-in-dî-yai kût tein-niñ-en dit-tsik hai-
dark after she came back. She brought acorns.
yar-ûn kût yis-xûn-hit teiî-tes-yai tein-niñ-yai hai kik-kin-ne
16 And in the he went. He got to that dry tree
morning
kis-xûn-din hai-yar-hit-djit-ûn kût ke-is-yai hai-yar-ûn kût
standing place. And then he climbed up. And
xôt-tei-tewen hai-ûn de-niû-ôt xôt-xas-tewen-nei hai-yar
18 it grew with him. And to the sky it grew up. And

* Measured on the narrator’s finger.
ûn-kya tin nîn-a hai-ya-hit-djit-ûn hai mûk-kai teit-tos-yai he saw road was And then it went there.

2 toûk-qal-lit ûn-kya kis-xûn ki-n-nes-tân hai-ya-tûn ke-is-yai As he walked he saw standing Tan oak. And he climbed along hai kîn-nes-tân hai-ya-lûn hai-ya da-ya-wes-a dû-win-na-ai- that Tan oak. And there the he sat down. Soon

4 mîn. ûn-kya Lô-xot-tû-wîs-sîn-îr-tsû saî-kit-dûn ûn-kya toît-after he heard laughing along the road. He was to see surprised

tin-dîn ket-tsûn* hai-ya-lûn tein-te-del† a-tin-dûn-mîl tein-coming maidens. And they got from every they there. place

6 nîn-yai hai-ya-tûn kût kya-da-ne-xô-win-sen hai-ûn a-tin-ne came. And they commenced to pick. And all of them

in-ne-djit ya-wit-dîte-twen hai me kya-da-ne hai-ya-tûn divisions had made in which they picked. And

8 kyû-wîn-yan xot-da-îl-kas hai-ya-lûn a-ya-den-ne xa-ûl-le acorns he threw down. And they said, "That is right,

kis-tai-tewîn hai-ya-lûn Lû-wûn a-den-ne xa-xô-wîl-waî- Bluejay." And one of said, "Dug-from-the- it ground might be."

10 hai-ya-tûn ki-ye Lô-wûn a-den-ne xûn-nai† xa-xô-wîl-waî. And again one said, "Dug-from-the-ground

tein-dôn la-ai-ûx do-teô-xûn-net-in-te-ne-wan hai-ya-lûn na-they say really you can hardly look at." And

12 nîn a-dû-wen-ne â dôt-cûn xo-nêl-in-tel hai-máî ded-de two said, (Excl.) "They I can't look Always this

say at him."

14 wan hai-ya-tûn a-ya-den-ne hwe-en xo-nêl-in-te hai-ya-lûn And they said, "I can look at him." And

na-na-wi-yaî la-ai-ûx ya-xot-tûk ya-nîn-yai hai-yaî la-ai-ûx he came Really between the he walked. And really down.

*One of the few plural noun forms in the language. The singular is ket-tsûn.
† A distributive form of the verb. "They came one after the other."
‡ A word used by a woman in addressing her companion.
§ The sun.
As he went.

And he climbed.

Soon.

From every place

And all of them

picked. And

hey said, "That is right,

'Dug-from-the-ground might be."

"Dug-from-the-ground

'mother's picking place in. And

the acorns so long and then in

picked. And

brought the acorns to Nickel.

And then he went home. He got back to Nickel.

And after a
did that.

then he said, "Houses I am And the old woman

gave him."

said "All And then the old woman

tow. His along he pushed And

biceps them.

wood

then he dressed himself. And then

he went.

eastern water toward. And eastern water he came out to.

This shore he came to. And then

he took out.

hit-djit-ūn teit-te-yūs me-dil hai-ya-hit-djit te-tcū-win-tan

and then he stretched a canoe. And

he put it in the water.
hit-djit yi-man xo-teiñ ye-wit-kait tsel-ne-wan hai me-dil
Then across toward he landed. Red obsidian that canoe.
1 hai-yaL-ûñ hai xo-teiñ ye-wit-kait-diñ ye-teñ-win-ya-diñ min-
And the toward landing place in entering the
2 nûñ-kût da-kit-kis mit kyû-win-ket hai-yaL kût yi-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 xo-teiñ min-
he landed. And then house place he went Right in the up.
5 nê-djit sa-ûñ hai xon-ta tse-Lit-tsö hai xon-ta tó-ne-wan
middle stood the house. Blue-stone that house. Black obsidian
6 kyû-wil-tel mit-daik hai xon-ta hai-ya-hit-djit-ûñ ye-teñ-win-
was paved outside that house. And then he went
7 hai-yaL-yö-xö-yî-dûk heö-wûn-dan sa-a xo-xa ten-in-te miñ in.
Up that way, "My son-in-law long for you will with time him look"
8 hai-yaL-ûñ kût hea na-nat-ya hai-ya-hit-djit-ûñ kût le-nûn-
And already sun was down. And then gathered
di-yaL a-tin-diñ-mit min-Lûn Lîl-Lûn xo-lan me-la kit-tûk-
back from all places. Ten brothers he saw Some shiny there were.
10 kûñ-xö-sin-xö-lan me-la kûñ-mit na-kit-diñ-xö-lan me-la kyû-
had been playing some kûñ had been playing some he saw,
wûn-nai-diñ-xö-sin-xö-lan me-la kyöî-kis-xö-sin-xö-lan me-la
hunting had been he saw, some spearing salmon had been some he saw,
12 nau-ke-its-xö-sin-xö-lan tis-mil min-nûñ-mit-le-dil-lû hit ût-
shooting at mark had been Eagle and Panther both were he saw.
en-xö-lan hai-yat-ûñ a-ya-xól-teit-den-ne deöx-xö-Lûn hwil-
marrried he and they said to him, "You here, my saw.
14 la-teiñ hai-yaL-ûñ hei-yaL teit-den-ne dan nei-ya hai-ya-
brother. And "Yes," he said, "awhile I came," And
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-ân kût na-dû-wil-tewan xoî-ye wiû-xa kyû-wit-qôô then it was supper time. Before they put a basket him
me miû-kyô-xait mit-tsên hai kyû-wiû-yà-in-yan dô-sai-xauw 2 in dentalia its meat. That Indians can't swallow.
hai-yai-ûn xoû nax me tei-nel-yan hai-yai-ûn a-yà-xon-
And he two in ate up. And they thought
des-ne a-kit-tis-seôx â-in-te hai-yai-ûn kût nô-dî-nil-tewan 4 of him, "Smart he is." And they finished supper
hit-djit-ûn kût teê-te-dêl tai-kyûê mit-teiûn hai-yai kût too-then they went sweathouse toward. And went out
niû-yai xoû kûn tai-kyûê mit-teiûn hai-yai-ûn xû-Le-êi-nil 6 out he too sweathouse toward. And at midnight
to-teiûn na-me-tes-tai tô-ûn têe-niû-yà-bit-ûn-kyà hai-yûe-xoî to the to swim he went. At the when he got he heard that way river
yî-da-teiûn miû a-xôî-teit-den-tsê tais-têe ên dôn-xôî-liûn de-dôn 8 down with he heard say "Sweathouse is gone." "Around wood here
kût ên kyû-wiû-yà-in-yan xa-a-in-nû dô-yit-tsê tais-têe dik-
it is people always do One never sweat-
that. sees house wood
gyûû yin-ûû-kai-yû-dûk hwa-ne ên tais-têe teiû-nê-a-îvîn ên 10 here. To the southeast only there sweat- Mink it was house was wood.

hai-a-ne hai-yai-ûn aûn xôî-teit-den-ne a-xôî-teit-den-ne who said it. And, "Yes," he said. They said to him
min-Lên tai-kyûê sa-an hai-ta aûn xôî-teit-dû-wîn-nel hai- 12 ten sweathouses stand- To all, "Yes," he kept saying. And ing.
yà-hit-djit-ûn a-tôn xôî-teû-xôî-wîl-lik hai-dait wûn-nôû-xôn-
then everything he told him that he is going to
nit-fin-te hai-ya-hit-djit kût tai-kyûê-dîn xa-na-is-dî-yai 14 get him to do. And then sweathouse he went up.
place
ye-na-wit-yaî hai-ya-hit-djit xôû-tûk-kaî tes-yaî miû têe-niû-
He went in. And dawn it had then he went come,
yai tais-tsê mûû-xa kût xoû a-xôî-teit-den-ne nax tin îî- 16 out sweat- after, as he had told him. Two roads house wood
wai-wiû-a la dik-gyûû nô-hûl yit-de-yû-dûk la dik-gyûû forked. One here from us northeast. One here
yī-nük-kai-yit-dük hai-ya-hit-djit-ūn hai tin it-wai-wiñ-a-din southeast. And then the road forking place
2 tein-niñ-yai hit-djit a-dit-tsel kai tec-niñ-yōs hai tais-tsō he arrived. Then his biceps along he pull out that sweat-
house wood.
hai-ya-hit-djit-ūn ya-ns-is-kil hit-djit-ūn min-Lūn tsis-loi hai-
And then he split it. Then ten he made And bundles.
4 ya-hit-djit-ūn ya-wim-meL hai-ya-hit-djit-ūn na-tse-dī-yai hai-
then he took them up. Then he went home. And
ūn hai na-in-dī ya-dīn xōts-tsin-ne-wan nō-niñ-an La-ai-ūx the he got back place carefully he put it Really down.
6 a-tin-dīn wil-dīr ei hai-ya-hit-djit-ūn a-tin-dīn Lā mit-da-
every place shook. And then every place one to its mouth
niñ-an min-Lūn tai-kyūn hai-ya-hit-djit-ūn a-tin-dīn xōr-ya-
he the ten sweathouses. And then at all the they carried,
8 tel-lit hai-ya-hit-djit-ūn wil-wel-L tsis-da-xō hai-ya hai-yat-ūn smoked And until night he stayed there. And
wil-wel-L dīn kūt kī-ye tai-kyūn ye-teit-te-deL hai-yat-ūn at night again sweathouse they went into. And
10 tō-dīn teec-niñ-yai kī-ye hai-yat-ūn hai-y a teu-na-hein kī-ye to the he went again. And there Mink again river
hai-ya xō-wān tein-niñ-yai hai-yat-ūn a-xōl-teit-den-ne yis-
there to him came. And he told him "To-
12 xōn kī-te-sīn-kūt-teL hai-ya-hit-djit-ūn yis-xōn-hit kūt xū-
morrow you will play And then next day in shiny." Le-dūn na-dū wil-tewan hai-yat-ūn nō-din-nil-towan miL kūt they commenced And they had finished then morning to eat.
14 a-ya-xōl-teit-den-ne xa heik-kai ya-dīn kit-tūk-kūte-teīn they said to him, "Come brother- let us go to the shiny place," hai-ya-hit-djit-ūn kūt sa-wīn-den hai-yat-ūn kūt tein-te-deL And they all went. And they got there.
16 hai-yat-ūn kūt Lū-sil-len hai-ya-hit-djit-ūn kūt kit-tea-kūte And they made And then they begin to play.
hai-yat-ūn na-dīn xō-wañ na-ya-nū-wes-dil-lai hai-ya-hit-
And twice from them they took the bet. And
IIS.

forking place

y6s hai tais-tes out that sweat-house wood.

Lun. teis-loi haim he made And bundies.

na-tes-di-yai hai he went home. And

ni-nan La-ai-ux e put it Really own.

La mit-da-place one to its mouth

a-tin-di x6l-ya at all the they places

hai-yai hai-yai-6n there. And

e-del hai-yai-6n t into. And

t6u-na-hein ki-ye Mink again

ii-teit-den ne yishe told him "To-
s-x6n-hit k6t xam next day in

nil-tewan mit k6t 1 finished then

kit-tuk k6t-tei to the shiny place."

k6t tein-te-del they got there.

ek6t kit-tea-k6t they begin to play.

dil-lai hai-yahit bet. And

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Goddard.—Hupa Texts.

143

djit-6n a-ya-x6l-teit-den-ne xa heick-kai il-loi x6-wa-ya-in-tan then to him they said, "Come brother- play." They gave him in-law,

mit-kit-tuk-k6t hai-yai-6n il-kai-nil-tewit hai mit-kit-tuk a shiny stick. And he pressed down on that stick.

k6t La-ai-ux teis-kas-sei hai-yai-6n a-den-ne ka hewa di Really he broke it. And he said, "Well I some-
hai ya-tan-6n hai-ya-hit-djit-6n x6t-tseila tei-nin-y6s thing may pick up." And then from under he pulled out his arm

hai x6n x6-nil-kit-tuk-k6t tei-nil-lai ya-de-mil k6n-na hai that his shiny stick. He pulled the balls too. And out

ya-hit-djit-6n k6t tei-nin-yai n6-kin-ni6n-an kim-nil-na-tul 6 he stepped out. He started the Wildcat game.

t6-ol-x6-x6n-x6-tei teis-loi hai-yai-6n xa-wi6n-k6t is-d6 he saw against playing. And he threw out. Very near

La-ai-ux tei-nil-k6t-ne-en me-dim-nil kin-di6n non-de-mil 8 really the throw used to be the stake its foot fell.

ehai-ya-hit-djit-6n hai-yai kim-nil-na-tul-t66-nil-tei-wol-ne-en tei-x6r And then there Wildcat used to be he caught.

kit La-ai-ux xon-nil-ne-en le-ye-t6l-wi6n-ye6n hai-ya xa-ya 10 Really his face used to be he jammed in. There he sits

wes-a hai-ya-hit-djit-6n tei-nil-k6t-tei hai-yai-6n ki-ye that way. And then he threw it over. And again

na-ky6-nil-a mitc-tewan-tul-tan x6-lun x6-tei teis-loi hai-12 they played. Fox he saw against played. him

ya-hit-djit-6n ki-ye x6-wun xa-wi6n-k6t hai-ya-hit-djit-6n And again from him he threw. And

tei-x6r-kit La-ai-ux x6-nil tei-nil-tik xa m6k-ka an-nil-wes-te 14 he caught him. Really his face he pinched That after he looked.

out way ward

ki-ye ya-wi6n-k6t tei-nil-k6t-tei hai-yai-6n ki-ye na-ky6 Again he threw. He threw over And again they started

the line. Earthquake he saw against played. And

La-ai-ux nin-ne-en na-dit-tei they hai-ya-he mit-tis da-teit-telt really ground used opened up. Anyhow over he jumped, to be

*"World around he lies." See xlviii.
tön-ëi xà-xõ-wil-waL hai-yë-he xo-wûn teč-nin-kùtè xo-tse-
Dug-from-the Anyhow from him he threw out. His blue-
ground.

2 Lit-tsõ ya-na-tûk-kai-teis-tewen hai-yë-he wûn-dim-nil-loi
stone he made come between. Anyhow it went through.

dol! dü-wen-ne-e-tsù hai wûn-dim-nil en a-dû-wen-ne
"Dol" it sounded he heard. That going through it was made the
noise.

4 hai-yä-hit-djit-ùn kën-nùw xo-teeñ teis-loi xô-lùn hai-ùn
And then Thunder against played he saw. And
him
La-ai-ùx nañ-yai mit kyû-wen-nùw hai-ùn hai da-teii-dù-wil-
really it rained then it thundered. And the running

6 Lat mit a-dû-wen-ne hai-yai-ùn kut wil-wel hai-ùn a-tiñ
with made the noise. And it was And all
evening.

na-na-nin-an hai xô-wûn na-yà-nil-nil-wè-ne-en min-lùn is-dits
he won back which from had been lost. Ten strings
them

8 xôw mil-kyô-xait di-heô lôk-yit-dit-îl-le tsit-dûk-na-we-ne-en
about of dentalia, some otterskins, fisherskin quivers,
te-ne-en a-tiñ-ka-ûn-te-ne-en na-na-nin-an hai-ya-hit-djit-ùn
blankets, everything used to be he won back. And then

10 sa-nan-den hai-yai-ùn yis-xûn-hit mit-teiñ sa-win-den tit-tau-
they went And next day toward they went the great
bird
Lûk-kai hai da-ya-na-wes-a hai kyû-wûn-ya-in-yan dô mit-
white that sat there which Indians never to

12 teiñ yi-kit-te-its hai-ya-hit-djit-ùn kût teô-yan-its xoñ en
it can shoot. And then they began He
to shoot.

dô-wûn-nô-in-kait hai-ùn a-ya-xôl-teit-den-ne xa niñ mit-
did not shoot. And they said to him, "Come you in

14 diw-wa wûn-nûk-kai hai-yai-ùn tsit-tiñ xô-wa-ya-in-tan hai-ùn
turn shoot." And bow they gave him. And
tcit-tes-lai La-ai-ùx sik-ya-see hai-ya-hit-djit-ùn xoñ xo-teiñ-
he drew it. Really it broke. And then his bow

16 tîñ tce-nin-tan a-deñ-ne de-de-he mit wûn-nô-nei-kai-te
he took out. He said, "This with I will shoot.
anyhow
nit-teñwûn kûn-na min-nat nô-nan-tats hai-yai-ùn a-ya-xon-
No good, too around is cut down." And they
des-ne hai-yůw miń mǔk-kūt da-na-dōi-a hai-ūn wūn-nō-thought, "That with to it he can shoot."* And he
niń-kait la-ai-ūx mǔk-kūt da-na-dū-wī-a-ei hai-ūn nał-tsit 2
shot. Really to it he hit. And fell
down
la-ai-ūx miń-kyō-xait ta-ūn-hėow nō-kin-niń-yōw hai-ya-hit-
really dentalia so much scattered about. And
djit-ūn kūt na-kyū-we-xō-win-sen hai miń-kyō-xait hai-ya-
then they brought home that dentalia.

hit-djit-ūn na-tes-dī-yai hai xoṭe-hēō mīt-teiń hai-ūn na-
And he went home his grand-
to. And he
mother
in-dī-ya-yei kin-teiń-heik-kūt dūn-tān-hēō-dīn wil-weL sil-lēn 6
got back to Kintedelhēikāt. So many nights as it
seemed
de-dit-de dūn-tān-hēō-dīn me-nūn-dī-yai na-waux hai-ūn
he found out so many years he stayed. And

na-in-dī-ya-hit hai xoṭe-hēō-ne-en xoń meń sit-ten xo-wūn 8
when he got back his grandmother fire beside was About
used to be lying. him
xo-dje-kit-teiń-ya-sil-لين-xō-lan hai-yā-ūn a-den-ne nō-xa ēn
they had worried he found out. And he said, "After it
you is
naue-dī-ya-iń ya-den-ne kūt dōń ya-te-seL-te hai-ya-hit- 10
I have come." "Yes," they said, "all right we will go." And
djit-ūn xoṭe an-na-teiń-lau xoń-ta a-tin-dīn me-na-kis-loi
then good he fixed the house. Every he bound it up.
place
hit-djit-ūn meń na-kis-gōt dik-gyūn yī-dāk-a-tō-me-teiń wīń- 12
Then under he pushed a Here eastern water it
stick.

a-ei hai-ya-teiń ya-del-se-ei hai út-en-tsīs-līn-teiń det-xōw
went. There they lived where he married. Now
hai-ya-teiń ya-del-tse-ei
there they are living.

hai-ya nōń-dik
Here is the end.

*Ironical.
An old woman was living with her granddaughter, a virgin, at Kintefwahikut. 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 Tecinquatdi 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 one 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 and start up the river, until she came to a place where she could launch her canoe to the sky. Tomorrow I am going to watch to see what he is going to do.

The next morning, the young man was gone, climbed the tree and launched the canoe to the sky. He followed that until he waited to see what the young woman was going to do. They approached from all allotted space and brought down acorns. "This is for the canoe," Then another said, "This is for the canoe," and so on. Others said, "Oh, I am going to see if he can hardly look at them. They turned their faces and thought they could not look at him. The young man and the girls turned their faces and thought they could not look at the young woman.

The young man, who had made the canoe, was the son. He then filled his basket with acorns as long as one finger.

After a time he said the grandmother filled the canoe with arrows of blue-stone of the same material. They put them under the muskrat canoe of red obsidian and the journey and set at the edge of the water on this side of the shore on this side of the canoe of red obsidian of the same size. He launched it. When he landed, the young man thought: "Now I will see if she can hardly look at me."

TRANSLATION.

XaxöwilwaL.—Dug-from-the-ground.
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 it was 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 kîn,* 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 Kixänai.
‡ The feats which follow must be done the one who would marry the daughters.

After they went to sleep the young man said, "Come, brother-in-law, let's play shinny." They went to play. Twice the young man, brother-in-law, fell down on it and hit himself against it. He turned about and threw the balls. Then he made a mark near the goal. Then it slid to its present shape. The next day again, this time he caught Fox with it, and ever since. He told his wife to look for 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.
 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 Kintedwe-heik'it. 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.
Xonteiweditece.*—Rough-nose.†

Xonteiweditece teit-dei-teitec xoi-kil hit a-xol-teit-
His-nose-rough lived his both. He said younger brother
2 den-ne dū-de-dit-tūw toe-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-miil a-teon-des-ne da-xwed-hit a-heit-tein-ne
telling And he thought, "Why does he always tell me that.
him that.
4 ke de-dūw-tūn hai-ya-miil de-dū-win-tan hai-ya-miil ya-xōl-
Let me put them And he put them in. And it carried
in the fire.

ten-ne hai-ya-miil na-in-dī-yai wil-wel mil dō-ūn-kyatoc-
him off. And he came home at night then he saw he
6 xō-len-ne hai-ya. a-teon-des-ne kūt xō-lan-de-dū-win-tan
was gone. And he thought, "He has put in the fire
day
8 Lō-ka kūt ya-a-a xoi-ye na-da-a xō-tits-e hai-ya-miil tewe-
The on he sat. Near stood his cane. And prairie
prairie
ge-ye-xōl-hein da-tec-e-xūs tits kūt hai-ya-miil a-xōl-teit-
Meadow lark used to light cane on. And he
he
10 den-ne xoi-kil da-dū-wil-ten" min-ne-djō-xō-miil a-teon-des-ne
said, "His has been After a time he thought, brother carried off."

is-dū da-xōk a-wil-la iūw-kit xō-se-set-win-te hai-ya. dje
"I some would so I I will kill him." And pitch
wish thing happen could
catch him.
12 ke WIN-tan tits mil-lai hai-ya-hit-djit yis-xūn-hit tee-nin-yai
he put cane on top. And then next day he went out.

*Told at Hupa, July, 1901, by Mary Marshall, wife of James Marshall. She was born at Miskit 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-tce dite-teitec, "iron rough."
ki-ye hai-ya tei-nes-dai hai-ya dō-win-sa-i-nil kūt da-teū-
Again there he sat down. There soon on it he
wiū-xūts hai-ya-mil teō-xūl-kit ne-se-sel-win-te xōl-tei-
2
lit. And he caught him. "I will kill you," he
den-ne hai-ya-a-den-ne dō-heis-sel-wen-he nih-hee-lik-te
said. And he said, "Don't kill me. I will tell you
hai dai-dit-dīn mil. ya-xōl-men de-nōe-kūt xoi-ye wit-ka-nei
where he has In the under a fire is
he always taken him. In the world him burning.
Now only one by him will be burned. Gather Some
people.
kyū-win-dits-te hai-ya-mil hai mūk-ka sa-wō-din-te hae
will make rope. And that on you will travel. I
de-nōe-kūt nō-na-tse nei-ya-te hai-ya-hit-djit-ūn kūt Le-ya-
world above ahead of you I will go." And then he
ki-xō-lau kī-wē-kyō kyū-win-dits-te xon-tel-tau kūn-na Lōn
gathered Spider to make rope, Coyote too. Mouse
the people.
lax da-kīn-yūn-te tsō-tei-nil hai-ya-mil-ūn tewal-le
just to chew off bow strings. And Frog
eń de-ki-dil-lite-te ya en tsū-wō ēn-le-ki-nil-yets-te qū-qūt
very he cried. 1
eń tin tois-tein-te hai-ya-hit-djit-ūn kūt ya-kyū-win-dits
was road to make. And then they made rope.
hai-ūn de-xō-sin-ne-nil la-a dje-lō sil-len xon-tel-tau xoi-
And then one storage filled Coyote his
kūn basket
kyū-wit-dits-se kī-lō-wē-kyō en ńi-yi nā-nil-mats la
rope. Spider’s looked small, coil one.
hai-ya-a-den-ne kūt xon-tel-tau a-den-ne yō hēa-ne nis-sa
And he said, Coyote said, "That alone long way
nīn-ya-te ne-wān wūn-Lō-tei-sen hai-yat a-den-ne
will reach looks like." About it he laughed. And he said,
exa dūn-daṅ mil. teit-dū-win-tewit-te hai-ya-xon-tel-tau
"Come, who with it will shoot?" And Coyote
"I," And he shot. His
da-den-ne hēe hai-ya-mil teit-dū-win-tewit hai xoi-kyū-wit-said
rope fell back. And Spider in turn shot.
dū-win-tewit yeū yi-dūk dō-ō-na-wes-en-ei xat na-wes-mats
Way up it could not be seen. Yet it was coiled.
kyū-win-dil-le-ntsū de-nōe-kūt-teiū hai-ya-miL a-ya-den-ne dùn-
they heard it ring against the sky. And he said to "Who
them,
2 daŋ tin teis-teiū-te hai-ya-miL xon-teiū-tau a-ya-den-ne hee
read will make?" And Coyote said, "I
set-teiū-te hai-yaL kūt teit-tes-yai hai-ya-miL xōt-da-na-
will make it." And he started. And he fell
4 wit-xūts hai-ya-hit-djit-ūn qō-qōt teit-tes-yai ded na-na-is-
back. And then caterpillar started. This down he
way
dū-wite hai-ya-miL xon-teiū-tau a-ya-den-ne na-wit-xūs-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-tsau-nei
up he caught it. After a time they did not see him.
na-wit-daL ūn-kyā 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 ū-dīn hai-ya-hit-djit-ūn kūt sa-win-den xon-teiū-te-te-te
travel." And then they travelled. Rough-nose
teit-teiū-teiū me-xon-teiū-xō-len* a-dī-ta teiū-wit-ten hai-yaL
took along Woodrat. In his he put him. And
9 a-ya-den-ne dik-gyūn de-sōl-tse-te hee na-tse nei-ya-te hai
he said, "Here you will stay. I ahead will go to the
xon-dīn hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-teiū
fire And then old woman he made A widow,
place." And then
10 a-ya-dīn teiū-teiū-teiū tsī me-xon-teiū-xō-len* a-dī-ta teiū-wit-ten hai-yaL
he put on. And
xon-dīn hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-teiū
fire And then old woman he made A widow,
place." And then
12 tīt kit-tet-tīt hai xon-dīn teiū-niūn-yai hai-yaL a-ya-den-ne
came he walked The fire place he came to. And he said,
with.
xon-e kyūn-xōe-tū hai-yaL a-xōl-teit-den-ne niūn tsān
"Fire it is I am begging." And she said to him, "You might
be
14 xon-teiū-te-te-te hai-yaL dī-ye teit-den-ne hai gyān
Rough-nose." And "Yes," he said. "That is the one
dik-gyūn teiū-niūn-yai-te hai-yaL teit-teiū-dauē xō-la me
here will come."† And she ran up her in
hand
16 na-da-ai nes-kiū min-dai hit-djit ya-na-kiś-dim-miL-lei hai-yaL
stickin a Douglas outside. Then she smashed it. And

*"He has a house."
† Ironical.
Le-na-il-lūw hai-yal a-xōl-toit-den-ne tsō tsō teit-den-ne teo-

she started  And she said to him, "Tsō tsō" he said, the fire.

xō-ma-din de-din-tūw dō xōñ min-na-il-dal hai-yal na-dū-

"ribs you put in Fire around she ran. And he heard 2

wil-tewūn-tsū xon-ta me-teiñ hai-yal teiñ-xōl-kit xon-diñ teo-

them eating house in. There he caught her. Fire in he 3

xōn-ta hai-yal-hit-djit-ūn 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-yal-miL xō-wūn-na-kis-le hai-yal a-den-ne nīñ

he put on. And he felt of him. And he said, "You

ūn ēn xon-teiñ-wite-ti-teet hai-yal a-den-ne xo-tsān-ne-wan-ne 6

is Rough-nose?" And he said, "Softly

xūn-nil-nil-lūw hai-yal-miL xee-na-xōn-nil-ten hai xōi-kil

"he put on. And he felt of him. And he said, "You

hái-yal me-xon-tai-xō-len ye-tei-wit-ten hai-yal hai-yal xon-

and Woodrat he put in there. And his

nīñ tei-tei-kait na-kīñ-yūn xōl-teit-den-ne hai-yal Lax xō-

face he put out. "Come eat," he said. And only his

nīñ ye-wes-a min-ta a-den-ne Lax dik-gyūn dī-hwee-e hwič 10

face was in the He said, "Just here anything throw

it-kas hai-yal kūt kyū-win-yan tee-na-in-dī-yai hai-yal

And he ate it. He went out. And

a-den-ne tsō tsō teit-den-ne teo-xōl-ma-din dōn de-din-tūw 12

he said, "Tsō tsō," he said. "Ribs you put in

hai-yal-miL kūt teiñ-te-ti-teet hai-yal xoi-dū-wil-lū hai-yal

And they went And they attacked And to bed. them.

me-lə a-ya-dū-wit-nel āl-lō hwe-de-aι me-la en a-ya-dū- 14

some were saying, "Hurts my hair." Some were

win-nel hui-tei-teen-Łōl Lōn da-yi-kiñ-yan-e-xō-lūn hai-yal-

saying, "My bowstring mouse has chewed up." And

miL xōl-tei-tei-teen hai-yal tei-in-de-git me-dīl* ye-xō-ța-an 16

they ran after them. There they ran down. Canoes they ran in.

ta-nan xōl-yal-de-wim-miñ-ile wil-tei-teet hai me-dīl-ne-en

Water they filled with them. Sank these canoe used

*The mice had gnawed holes through the canoes as well as chewed off the bowstrings.
hai-ya-hit-djit-ŭn sa-nan-den xon-teńe-dite-teetc xo-e-kil na-
And then they went Rough-nose his brother
tet-ten.
took home with him.

hai-ya nōn-dik.
Here is the end.

TRANSLATION.

Xontcűnediteetc.—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 was empty. Coyote made fun of this. "What long way." "We will call you," said Coyote. He then fell back. Then Spider said until it could be fast still left they heard. Then Rough-nose said: "I," said Coyote. Then Caterpillar tried it out, "He is falling to come." They could see he had the trail and Rough-nose. Rough-nose said and then went.

When they reached others, "You wait the fire is," he walked with a wide said, "I am only fire." "You might who was tending the come here," said Rough-nose, a spruce tree in her the fire. She came hanging over the fire, roast the short ribs, heard them eating it and held her in the. clothes off and dress and felt of his bro. "Speak softly," said, and put the wood-ran out of the door of the become here for me." When began punching it. short ribs," said Rough-
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.
Yináksisdai.*—He-lives-South.

na-tse mite-dje-ë-din xat ün-kya mit-tseük mik-kyan-dik 4 rolling a baby. Yet she saw its umbilical was hanging.
dö-he tewite tcis-tewen hai-yö mite-dje-ë-din hwea-ne ya-wil-
She did not make wood. That baby only when she

hai xot-tseük dű-wiën-xûts hai-yał a-teon-des-ne dai-dit-diin-
Its umbilical came off. And she thought, "Where
tsí-miL kí-la-xûtc tsis-len na-is-ya hui-yał tsír-tií xwa
Pretty soon boy he became. He and bow for

tcís-tewen hai-yał hai tewite wûn-na-wa-ne-en dö-teô-wil-lan 10 she made. And that wood going after used to she quit.
haí-yał dí-heô xon-ta meûk xwa nû-il-liû hui yê-e-its dô-
And some house in for she put that he shot at. He

tcê-náw nû-na-it-tse hwea-ne xa-ûl-kyû xo-dje-yû-wil-we 12 never went Door she shut always, that much she loved him.

*Told at Hupa, December 1901, by Emma Lewis.
†At Orleans Bar.
‡Compare Life and Culture of Hupa, p. 52.
hai-deōx teit-te-in-name nō-na-it-tse ni-kyaux yū-wit-diū-hit
Every time she went out she shut the door. Finally
2 xote tei-win-kyā-ō na-il-lit-diū en la tei-tewen kei-tsan
quite he became a Nailitidī* there one grew a maiden.
big boy.
xoi-ye-xoi-i-yan hai dō-tei-niū-yai min-nē-djō-xō-miū teitc
She suspected her that she never went After a time wood
out.
4 mūx-xa tei-tes-ya-yai hai-yał na-il-lit-diū kei-tsan tei-
after she went. And the Nailitidī maiden came
niū-yai hai-yał min-dai nō-in-name hai-yał dai-hwō-wō
there. And outside she stopped. And somewhere
6 miū na-dū-win-ā Lōkate hai-yał teim-nte-ēn hai-yał wū-
from it stuck up in a straw. And she looked. And she
the ground
̄̓xō-xō-wil-yai hai-yał ūn-kya kī-ye xa-kī-n-its min-sit-da-kai
watched for it. And she saw again it shoot up out of the smoke
hole.
8 hai-yał ke-is-lat xon-ta kū-tei̇n hai-yał me-tei̇n tei̇t-tei̇n-
And she ran up house on top. And inside she looked.
sai-kit-din-ūn-kyā kī-la-xu̇t̓e na-wa-yei hai-yał na-te-tse hai-
She was surprised a boy walking And she opened And
to see around.
10 yai wah-wil-lat hai kī-la-xu̇t̓e hai-yał miū da-na-dū-wil-lat
she picked up that boy. And with it she ran.
tei̇t-tei̇n na-il-lit-diū na-in-dī-ya-yai hai-yał me-di̇l-tei̇t tei-
She took it Nailitidī she got back. And little canoe she
along.
12 nin-tan hai-yał ta-nan mo̱k kit-ti̇-yōw teis-tewen hai-yał-ūn
took out. And water inside to flow she made. And
tei̇t-tei̇-yōs me-di̇l sil-lēn† hai-ya-hit-di̇t djē-lōt̓e hē-a-ne ya-
she [Full-sized] it And then a small only she
took it. And that canoe became. djēlo
14 wi̱n-xtan hai-ya-hit-di̇t me-di̇l ye-tei̇-win-dei̇ hai-yał xōt-dat-
picked up. And then canoe they went in. And they came
kait kit-ла-diū nō-xon-ni-ten hai kī-la-xu̇t̓e kū-tsim-miū
down. In the stern she put that boy. Soon
16 Le-nāl-diū tei̇n-dāk-kait-dei yū-wit-diū-hit mūk-ka-na-dū-wūl-
Weitchpee they came down to. At last the mouth of the
Klamath (they

* A village below Orleans.
† Compare p. 137, l. 17.
yù-wit-dīn-hit
Finally

wen ket-tsàn
we a maiden.

xō-mīt tewite
time wood

ket-tsàn tēin-
maiden came

al dāi-hēw-eo
somewhere

hai-yāl wūt-
And she

: min-sit-dā-kai
out of the smoke
hole.

tēln tēit-tēn-en
she looked.

na-te-tsē hai-
she opened And

the door.

da-na-dū-wīl-lat
she ran.

’s me-dil-ite tēe-
little canoe she

wen hai-yāl-uń
and.

ōte hwa-ne ya-
all only she

hai-yāl xōt-dat-
And they came

īt tō-tsim-mīt
Soon

ūk-ka-na-dū-wūl-
the mouth of the
Kl̓amath (they

5, AM. ARCH. ETH.

a-dīn hai-yāl na-in-dī-yai nīt-tēwin-a-ka-dīn ket-tsan sai-kit-
came And she came back the Nīt-tēwinakādiŋ girl. She

dīn dō-xōtc nō-nau-wit-tsē sai-kit-dīn dō-xō-len-ne hai
saw not right the door was shut. She saw was gone that

kī-la-xōtc ēn-lūn-xwed-dīn xō tēin-nēi-en dō-xō-len xō-xa
boy. Everywhere in vain she looked There was his

for him. none, tracks.

dō-teit-tsan xō-xa ēn-lūn-xwed-dīn nīn-nis-an kūt xō xā-is-
She could not his Everywhere mountain on in vain she

found track.

yai ēn xōw-ūń dā-xōk hēw-wān dā-tēx-xōit-tēn tēon-des-ne
went “I wonder some from me she has taken him she thought.

up. way away,”

hai-yō me-ist hwa-ne yā-win-tan kī-tū-kūt yī-dūk xā-is-yai 6
That pestle only she picked up. (A mountain)* up she went.

hai-yā-hit-djit tēit-tēn-en sai-kit-dīn ēn-kya tō kūt yī-nūk
And then she looked. She was to see ocean on south

surprised

wit-kāi-le hai-yāl a-tēon-des-ne xō-sūe-wē hai-yā-hit-djit hai
boat going And she thought, “Let me And then that

halt go. And she thought, “Let me And then that

kill him.”

me-ist mīl tō-xōn-nīt-xōts kī-sea-qṭ̀t† ēn xō-tei-nēn-
pestle with she threw after him. A kīseaqṭ̀t for him she had

was

an hai djet-lo me mīl hai-yā-hit-djit xō-kūt nō-nīn-an 10
taken that djelō in from. And then on him she had

out

hai-yāl hū kī-sea-qṭ̀t mīl-lai-yē tōit-dū-wit-wal-ei hai-yā-
And that kīseaqṭ̀t its end she knocked off. And

mīl a-tī-nā-un-te-ne-en tēon-del-ei tō-nīn-kī-yamne-ne-en 12
every kind used to be flew away, waterbirds used to be.

hai mīl tō-xōn-nīt-xōts ēn xā te na-dū-win-a xat te na-
That with she threw at him it there in stood up. Yet in it

with the water

da-a ded hai-yāl yā-teit-kāit kūt dīk-gyūn yī-nūk nīn-nis-an-
stands now. And they went on. Here south the world's

nīn-a-tei-n yā-nil-kāit-dei hai-yāl kūt xō-wān dā-tō-xōit-dīn-
end they got there. And from her she took him

ten-nēi yī-nūk nīn-nis-an nō-n-a-tei-n ded tśis-da-yēi 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 P1. 7.
Yinûkatsisdai.—He-lives-South.

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

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

When the foster mother came to the mouth of the river she looked around, but the boy was not just as she had left him. She searched for him with all her heart. She looked for him among the grass along the side of the river. "Somebody has taken him," she thought. The girl had taken all the feathers off the boy. The pestle from her stone pestle was besides the boy. She went on to the village still living.
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.

Naxkešnaduwül.*—Two-neck.

Owl lived there. And swimming deer with he

Two-neck used to come along. And he made ready then

two-neck was Really his crotched.
2. ke-nir-tewit mil nin-tein me-na-nir-tewit küt xoṭ xa-nor-tei-
he had then toward he pushed it back. He Coyote
pushed it

tau a-den-ne xa-a-xo-le-ne hai-yal-ūn nax-ke-kōs-na-ū-ū-wūl
said he should do. And Two-neck

a-den-ne da-xwed-ūn ūl-la-n hai-yal-ūn min-ne-lōts a-den-ne
said, "What are you doing?" And

da-xwed-ūn na-auw-ūn hai-yal-ūn kūt hai ya-kīn-wo-īf/
"What am I doing?" And he had
carried it off

mil min-ne-lōts tein-niū-yai hai xon-tei-taun ya-wiū-a-ne-
then Owl came to the Coyote had been sitting
en-diū dō-ūn-kya tae-xo-len-ne hai-yal-ūn xon-tei-ūn xa-na-
place. He saw he was gone. And to the house he went
is-dī-yai xon-tei-taun ēn-kya xoū min-na-niū-kit-del-kai hai-
back up. Coyote (Owl) saw fire sitting with one leg

each side.

yai-ūn min-ne-lōts a-den-ne niū hwūn-ne-sūn ūn-niū-den-ne
And Owl said, "You, don't you remember,
me-tsā-ūn-ūn-xo-sūn hai-yal-ūn xon-tei-taun a-den-ne yis-
he is a terrible fellow!" And Coyote said,
xūm-de xō-se-se-len-te hai-yal-ūn kūt yis-xūn-hit xōl
"Tomorrow I will kill him." And next morning with

min-ne-lōts es-tein-nauch men-ne-men hai-yal-ūn kūt na-na-
a deer landed. And he had
kit-dē-lōts mīl kūt nax-ke-kōs-na-ū-wūl tae-niū-yai xon-tei-
made the then Two-neck came out. Coyote
load

tau ēn kūt ya-wiū-a miū-xō-an-xo-ū-wil-ūn hai-yal-ūn kūt
was sitting for him ready to fight. And

nax-ke-kōs-na-ū-wūl a-den-ne xa heik-kūt-tein kiū-tewit
Two-neck said, "Come, on me push it." And

hai-yal-ūn kūt min-ne-lōts kūt xō-kūt-tein ke-nir-tewit mil
And Owl on him lifted it up then

nin-tein me-na-nir-tewit hai-yal-ūn xon-tei-taun kūt tee-teit
toward pushed it back and Coyote jumped

the ground
tōn hai-yal-ūn la-ai-ūx na-ū-wal hai xoū-kōs-na-ūk-
out. And really he struck the place where his

kyūe-diūn la-ai-ūx xō-kōs-ne-em yal-tōn-ei hai-yal-ūn xa-de-diūn
neck was really his neck used jumped off. Then immediately
crocheted.
2 teit-tes μαξ-xa da-teit-dū-wil-lat hai-yal-ūn hai mūl not die. A sedge after he ran, and it with
ya-xōs-meL hai-yal-ūn a-tin-dūn hai-det-dō hai-yal-hit-djit he whipped Then everyplace he cut him. And then
him.
4 teit-tes-dei hai-yal-hit-djit-ūn ya-yal-kiN-en hai-yal-ūn xon-ta
he died. And then they packed up and home
din xa-ya-kis-wen hit-djit ya kyū-wiN-yan hai-yal xon-ta-tau
they carried it. Then they ate. And Coyote
6 a-den-ne ke yit-de-tein na-ba hai-yal-ūn min-ne-lōts a-den-
said, "Well down I will And Owl said, walk.
ne xa hai-yal-ūn kūt teit-tes-yai tefik-qal yī-de yeū ūn-kyya
"All And he went walking down In the he saw
eriver. distance
8 yī-dū-tein tefik-qal-le tsām-mes-Lōn hai-yal-ūn hai-yal-ya xot-de-
from down walking along a woman. And there he met
river
is-yai kya tāk-kai hea-ne xe-tein-na-sil-lai hai-yal-ūn xon-
her. Dress white all she was dressed in. And Coyote
10 tēn-tau tein-net-en hai xoik-kyya sai-kit-dīn-ūn-kyya kyūk-ka
Coyote looked. That her dress he saw with surprise deer-fat
hai xoik-kyya hai-yal-ūn hai-ya tei-xō-sel-wen hai xoik-kyya
her dress. And there he killed her her dress
12 wūn hai-yal-hit-djit-ūn hai-yal-ya kyū-wiN-yan ded-dit-de kīn-La-
for. And then there he ate it. He found out deer
xūn kyūk-ka hai xoik-kyya wil-tewen ded-dit-te tēwai hai
fat her dress was made of. He found the
out one
14 tefik-qal hai-yal-ūn yit-de teit-tes-yai tefik-qal-lit ded ūn-kyya
walking. And down he went as he walked there he saw
xon-ta sa-an-ne hai-yal-ūn hai-ya tein-nīn-ai sai-kit-dīn
house standing. And there he came. He saw with
16 ūn-kyya xe-xinīx dūn-Lān-hwō sit-da hai-yal-ūn xon-ta-tau
surprise boys several sitting. And Coyote
a-den-ne dai-dōx xō-Lūn-sa-win-den-ne hai-yal-ūn a-yā-dū-
said, "Where they are all gone!" And they
18 wen-ne xū-Le-dūn yi-nūk teit-tes-yai hai kyū-wiN-xoi-yan
said, "This morning up went that old man.

* A plural.
Goddard.—Hupa Texts.

Hai-yal-ūn dō-ūn-kya na-in-di-ya-yei yū-diñ-hit xo-ka teit-
And he has not come back yet. Finally after he him
tes-yai hai-yal-ūn a-yai-xōl-dū-šwen-ne ēnu hit-de-sin-name-ūn 2
went. And they said, "Didn't you meet her?"
hai-yal-ūn xon-tel-tan a-den-ne dau hai-yal-ūn hai-xōs-tewirb
And Coyote said, "No." And they smelled of him.
hai-yal-ūn a-yai-xōl-dū-šwen-ne ēnu yu-at-tewirn hai xoik-kyōn 4
And they said, "You smell her odor."
hai-yal-ūn la-ai-īx xō-kût de-xoān hai-ya kīr-dje-xan-yai
And really on him they jumped. There they fought.
hai-yal-ūn xo de-de-im-nil ta-na-xō-šwe yū-diñ-hit-ūn teit-te-
Then in he pushed them. They jumped. Finally he was vain in the fire.
6
teit hai-yal-ūn a-yai-dū-šwen-ne ēnu he-en dō-xō-li nō-sit-te
and they wore. And they said, "Us you can't kill."
ne-he-en nō-kyōn-sa-an ēnu min-sit-da kyū-wit-tewok-kai hai-
"Our hearts way up smoke hole are strung on a line."
yal-ūn xon-tel-tan yu-wil-šən hai-ya-teiñ mūx-xa hai-ya
Then Coyote jumped there after their mik-kyōn-sa-an hai-yal-ūn de-dū-wim-meL hai-ya mik-kyōn-10
hearts. And he threw in the fire their hearts.
sa-an hai-ya-hit-djiñ yat-šil-łei hai-ya-djiñ-ūn hai-ya xon-tel-
And then they fell back. And then there Coyote
ate. Really there was much venison.
yat-ūn hai-ya teiñ-win-da teiñ-šen-a-tib hai kīr-la-xūn
And there he stayed. He ate up all that venison.
hai-yal-ūn na-tes-ūn hai-yi-nūk min-ne-šōt xō-teiñ xwa-14
And he went home back up Owl toward, for xūn te-dū-wil-ūx hai-yal-ūn na-in-di-ya-īx hai min-ne-šōt
whom he had killed. And he got where Owl several.

Tsii-da-dīn sai-kit-dīn-ūn-kya xon-ša mūk-kūt xū-ya-kūx-xūl-16
lived. He saw with surprise house on top grown over with
da-a xon-ta ya-wiit-yai hai-yal-ūn ya-na-wes-a hai-ya-šwe
grass. House he went in. And he sat there. And
ūn-kya mīn-kīñ-əx na-ka-xūs-din-na-tsii hai-yal-ūn xon-tel-18
he heard back of the someone moving. And Coyote

tau a-den-ne xa-ūll-le hai-yal-ūn xon-tel-tan teit-te-en hai
said, "Do that." And Coyote locked
nō-nan-tse-teiň h'ai-ya-l-ūń yū-diń-hit xon-tet-tau tee-nil-yai toward the doorway. And finally Coyote went out.

2 xō min-dai-ūk tēit-te-te-en dūn-hwe-e ń-kyā dō-na-wa hai- In outside he looked Nobody he saw going about. vain around.

yal-ūń tēit-teiň dje-na-teiň ye-ń ń-kyā kik-kin-ne kai- And he looked up. In the he saw a dead tree. Along distance

4 yi-dāk ke-wel-le min-ne-lōts hai-ya-l-ūń mi-li-lai xā-kis-wen up was carrying Owl. And on top he had hit-djit h'ai-ya kīt-la-xūn kyū-wil-mędj xō-teiň ya-an-ł-hee then there venison he boiled. Toward he held it out him

6 mit a-ya-xōl-tēit-den-ne* djō xon-tet-tau ded kīn-yūń xon-then they said, "Take it, Coyote, this eat, teiň tēit-tau hai-ya xon-tet-tau xō a-den-ne na-na-diń yū-diń-Coyote." And Coyote in vain said, "Come Finally down.

8 hit xō ya-xon-its dō-he-ya-xō-ṭeiň-te-e-a-xūs xō hai kik- in vain he shot. It did not to them reach. In that dry kin-ne mik-kin-dīń le-na-il-lūw dō-he-te-il-liń h'ai-ya-l 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-tet-tau kīn-yūń lāx-ya-xon- said, "Take this, Coyote, eat it." They fooled nō-au yū-diń-hit-ūń xon-tet-tau a-den-ne min-ne-lōts lā-łōhim. Finally Coyote said, "Owls just that

12 kīa na-nil-le-ne teč-da-kūń dō-ne-hwōń-4x a-hwō-l-a h'ai-ya-łūń way you may Too badly you have And become. kūt min-ne-lōts na-ya-is-nil-le-nei de-dit-de xon-tel-tau la Owls they became. The truth Coyote one was

14 me-nūn-dyiân na-waux hai a-ṭeon-des-ne lā en xwel-wel, year stayed that he thought one night he had stayed. win-ted eń dō-na-ya-xōl-tsist. Therefore they did not know him.

hai-ya nōn-dik Here is the end.

*The change in number brings Mrs. Owl into the story.
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.
s surprised to see the spot for the

Frog. Coyote entered. Several

all gone?" asked the valley and has

went after him. Coyote. Then they

ave her odor about 

ire only to see them with the exertion, 
g in a row there in ot their hearts, and

ad. A great quant-

Coyote stayed until e Owl for whom he

surprised to see ; in and sat down.

hat is right," said the fancied someone

looked around. ward the hillside he ; carrying something a began to boil some re it, Coyote, eat it." not. Then Coyote rem. After that he ta base, but the fire kept saying, "Here, 
oing him. Finally you have treated me t happened this way: e night but he had gs did not recognize

VI.

Liteūwdiūn yadeltse. At Sand-place They Lived.

ya-dei-tes Lít-tuí-diūn tak-kuú il-de hai-ya xo-ta xo-te

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

tsi-ti-yan hai-yál-úů min-nú-djú-xó-mil nan-DEl hai-yál-úů 2

was old. And after a time it snowed and then

xo-wín-kúts hai-yál-úů a-ya-den-ne yó kyú-wín-xoi-yá-n min-
it was cold. And they said, "The old man in

ta-yí-dúk xoñ meú tein-nó-te hai-yál-úů lú-wún-níñ a-den-ne 4

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

dau kyó-dil-len hai-yál-úů hai na-nín a-ya-den-ne xo-teiñ

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

doñ Le-nú-yú-n-díl-la-te hai-yál-úů kúfé xa a-den-ne hai-yál-

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

burning.

úů kúfé min-ta-yí-dúk nó-ya-xon-nít-ten hai-yál-úů ya-nea-teñ

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

hai-yál-úů xú-Le-dúñ lú-wún tce-níñ-yai sai-kí-diñ-úñ-kyá 8

And in the one of went out. She was surprised morning them to see

tsel-liñ tce-in-dít-bx hai-yál-úů ye-na-wil-tat xon-ta me-teiñ

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

hai-yál-úů a-den-ne mit-dai-úk tsel-liñ heca-ne hai-yál-úů 10

And she said, "Outside blood nothing And but."

in-na-xós-an min-ta-yí-dúk ye-xóñ-úñ-hiñ úñ-kyá dó-tec-xó-

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

le-nei hai-yal-úñ ya-win-tewuí hai-yal-úñ hai teiñ-kyá-ó-we 12

gone. And they cried. And the largest

a-den-ne dó-wit-tewuí-we he hai-yal-úñ xót-dete ar-teit-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-nú-n-díl-la-te, is more frequent.
University of California Publications. [AM. ARCH. ETH.]

"Good fix your- And good they fixed them- And self."


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

6 ûn-kya kis-tseL-tse hai-yar a-xōl-teit-den-ne xa xō-liec they heard pounding. And she told her, "Como, hurry, de-xō-tse-xun-dîñ ya-wit-dil-lit ûn-kya Lit tee-name 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 ûn-kya nes-kiñ me-down. And there as they were they saw Douglas at going along spruce kin-dîñ le-na-will la hai-yaL-ûn hai-ya ya-nin-del ûn-kya its butt a fire was. And there they went. They saw

10 hai-ya xōl wûn-na-is-ya-xô-lûn nûn-dîñ mit-ta-dîñ hai-yaL there load he had fixed snow in. And na-a-ya-dis-tsel hai-ya ûn-kya tsel-liñ na-ya-dû-will-waL-ei they warmed There they saw blood scattered about.

12 hai-yar-ûn hai teiñ-kuñ-ô-we a-den-ñe xa wiñ-yar- ded-dôx-And the largest said, "Well come on. He is xôx-xôw xûn-dîñ hai-yaL-ûn kût teit-des-del teiñ-wit-dil-lit around here close by." And they went. As they were going along.

14 ûn-kya ki-ye lit tee-name hai-yaL-ûn xôt-detc al-teit-den-ne they saw again smoke coming And her other she told, out. dô-nil-git-he-ne hai-yaL-ûn xôts-teis-ñe-wan teit-teis-del hai-"Don't be afraid." And carefully they went.

16 yai-ûn kût xon-ta me-xûn-dîñ ya-nin-del-hit ûn-kuñ teit-And house close to when they came they heard dil-wauw-tsû hai-yaL-ûn hai teiñ-kuñ-ô-we a-den-ñe na-nin-tse talking. And the oldest said, "Two I hear."

18 hai-yat-ûn xôt-detc al-teit-den-ne dô-nil-dje-teis-teit-ne liñ And her sister she told, "Don't get excited." Dog-skin
-xe xa xo-liste, "Come, hurry, s-a-nau nil-lin ne coming by the creek out kya nes-kiu me-saw Douglas at spruce a-nin-del ai-kya hey went. They saw ni-ta-diu hai-yat in. And a-ya-diu-wil-walL-ei scattered about.

wi-n-yat ded-dox-il come on. He is del tei-wit-dil-lit ent. As they were going along dete al-tei-den-ne other she told, a-teit-tes-del hai-they went. L-hit ai-kya teit-came they heard a-den-ne na-nin-tse said, "Two i hear, t-dje-tel-tsit-ne diu 't get excited." Dog-skin

--- Wm L_ MmMmM6

Vol. 1. Goddard.—Hupa Texts. 171

le ai-kya na-nu wil-xo hai-yat-ai hai tei-i-kyu 0-we blank they hanging for door. And the oldest a-den-ne ke xon-ta me-tei-te-si wil-yat-ai-ai 2 said, "Well house into i am going And she to lock." ky-wi-ai-yan a-den-tsi yu-a ke-tse do-de-do-wit-tu hai-the old man she heard "Why do penis, why don't you cook?" say, you sit there; yai-ai yu-tei-del-ta ne na-nin-tse hai-yat-ai hai tei-i-kyu 4 And they thought, two they And the largest heard.

1-1 we no-na-wit-tse-diu tei-ni-ai-yan hai-xo-tya me-tei-te-the doorway when she went to house into when tei-ai-wit hai-ai-kyu ky-wi-xoi-yan na-tei-tsi. Lu-wu-nil-ai 6 she looked she saw the old man moving as he alone sat ke-tei-na ke-kai xo-i u-si-xi hai-ai-kyu la-a-i-ux hai cooking, thigh in front lying And really the of him in basket. tei-i-kyu 0-we xon-ta yu-tei-wil-tat hai-yat-ai hai ky-wi-8 largest house ran in. And the old xoi-yan in-na-tei-tat hai-yat tei-tea toon-del-ne mil na-man jumped up and "Let me he thought then she run out,"

ni-kis xoi-ye-ki-xo-de-ka hai-yat-ai hai Lu-wu-ni-10 struck him in his throat. And the other one too ye-tei-wil-tat hai-yat-ai-dit-ai kit-dje-xon-yai hai-yat-ai ran in. And then there was a fight. And ya-xoi-set-wen hai-yat-ai-dit-ai Le-ya-kyu wil-lau hai-ya 12 they killed him. And then they gathered up their xo-ta mit-tsi-ai dani xoi-tei-net-yai hai-yat-ai a-ti-th father his bones. Already it he had eaten him. And all seems di-heo-ne-en xoi-wi-ai-da ya-diu-wi-an di-heo tsol-ne-wa 14 whatever used from him they took away, some red obsidians, to be ne-en tsit-duk-na-we-ne-en Lük-yit-dit-a-ti-ll-le-ene-en di-heo fisherskin quivers, otterskins, some mit-date-ne-en na-di-yan-ne-en a-ti-ka-ai tei-tei-an min-16 shells, dentalia everything that he had lan-ne hai-yat-ai xuul ya-is-tewen hai-yat-dit-dit-ai ya-na-every. And load they made up. And then they
ya-ki-n en la-wun hai xo-ta-ne-en ya-na-win-en na-ya-wit-dil carried it One of the father used carried. They went along, away, them to be

2 hai-yal to-di-n tce-na-nin-deL yl-man na-na-ya-nin-deL xon-
And to the they came down. The other they arrived.
ta-di-n na-ya-in-deL hai-ya-hit-djit-unn yis-xun-hit xo-te hai-
House they came back And then next morning good their to.

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

hai-ya norn-dik
Here is the end.

TRANSLATION.

Litcān di-n yadettse.—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
They went along.

xotc hai-morning good their

And then

they Lived.

Their father was said. "The old man suggested one of re," said another.

The fire burning for agreed so they left the girls went out in y the door. Run-

re is nothing but n the wood-room.

"Don't cry," said e the two older

in the other side some one had gone l someone pound-one of them. As y the creek. They uce. 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 Kántëwiltewil.*—Xonsadiñ Young Man.

xon-sa-din kün-tei-wil-tewil mis-kút kün-tei-wil-tewil

Xonsadiñ young man to Miskát young man

2 a-den-ne xon-ta na-seL-te mis-kút kün-tei-wil-tewil a-xot-

said, "Houses let us Miskát young man always

go to."

tein-ne xa teit-den-ne nít-tük-a-lai le-net-te yis-xún-de

said it. "Very he said. "Nít-tük-a-lai let us meet tomorrow

well."

4 xú-Le-dín hai-yal yis-xún-hit kút teit-tes-yai mis-kút mil

morning." And next morning he went Miskát from.

nít-tük-a-lai xa-is-yai tin tein-net-en dò-tin-naue-xò-lún hai-

To Nít-tük-a-lai he came. The he looked at. He had not gone along.

trail

6 yu-mít kit-ta-din tein-nes-dai sa-a ya-wiin-a-hit yeú yí-sin-

And in the brush he sat down. A long when he way up

and he sat down.

tein yei kit-na-dil wil-dal-lei tin yí-sin-teiñ La-ai-úx kós-

the he a wolf coming trail up. Really he saw along

8 lut-dei hai-yó kyú-wante kis-xan dò-wiin-sa-ai-mít xon-niñ

climbed that stump standing. It was not long his face

up he saw there.

tee-na-nít-kait-dei hai ún-kyà hai teit-tes-deL-te hai-yal na-

he poked out. That he saw the he was to And he

one travel with.

10 na-wit-yai di-heo-òw xò-dje-din teò-wa-al-lei yí-sin-teiñ La-ai-úx

came down. Some in front of he carried along up. At one time

he himself

hai-yal xò-kai teit-tes-yai yeú hai-ya ún-kyà ya-wiin-a

then after him he went there where he saw him sitting.

12 hai-yal a-den-ne da-ún-díñ yauæ-hæni hai-yal mis-kút kún-

And he said, "A long I have been And Miskát

time sitting here."

teu-wil-tewil a-den-ne hee niñ na-tse nei-yai xwed-ún niñ-

young man said, "I you ahead of came. How you

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

kūn-tei-wil-tewil young man
ā-wil-tewil a-xōrt-
ing man always
met-te yis-xun-de s meet tomorrow
yai mis-kūt mil it Miskūt from.
-naux-xōl-lan hai-
not gone along.
a-hit yeī yī-sin-
he way up it down
in-La-ai-fx kes-
Really he
wa-ai-mil xon-niū
not long his face
La-ai-mil La-Liūx
And the
ī-sin-tein La-Liūx
along up. At one
ān-kya yā-wīn-a
he saw him sitting.
āl mis-kūt kūn-
Miskūt
aī xweed-ān nū-
e. How you

wil-la-ne-en hai ke-sīn-qōte-ci hai-yāl a-den-ne dō-a-dā-wiń-
were fixed up when you climbed up And he said, "Don't say
the tree."
ne-he hai mil xon-ta nā-xeL-te hai-ya-miL teit-tes-deL min-
that. That with house we will And they went on. After
visit."
nō-djō-xō-miL a-xōL-teit-den-ne ke a-dit-tei̱ nūl-lōw hai-ya-
a while he said to him, "Come on put it." And
mil. xō-tei̱ nō-nil-lai hai-yāl xō wūn-na-is-ya dō-he-xō-l-
on him he put it. And in vain he tried. He did not
dīn-nū-wīl-a hai-yāl teit-tes-deL tee-wil-lin-tei̱n hai-ya-miL.
know how. And they went on to mouth of And
Redwood creek.
mī-ye xoi-yāl-wēL hai-yāl xū-Le a-den-ne xon-sa-diū kūn-
under they camped. And at night said Xonsadiā
-tei̱n-wil-tewil ke sin-dān ke hee xon-ta na-hēn hai-yāl
young man, "Come you let me house visit." And
stay,
a-dit-tei̱n nō-nil-lai xe-e-wīn-qōte-ci-tsū xō-Lāk-kai tes-yai
on himself he put it. He heard him lope away. Dawn it came
mit. nūn-dūk-qōte-tsū hai-ya-miL a-den-ne La kyū-wīn-yā-
when he heard him And he said, "One man
lope back.
in-yān* nein-in hai-yāl yis-xun-hit teit-tes-deL tee-wil-lin-diū
I looked And in the they went on. At the mouth
of the creek
tee-nin-deL-hit kyū-wīn-ya-in-yān da-xo-a-dī-ya-xō-lān† hai-
when they came out a man was dead they found out.
yā-miL La-ai-fx ye-tei̱n-wīn-yai xon-ta La-xōn-ne-en na-des-
And really he went in the house. So much he that he
mourned
dūk-qōt hai-yāl a-ya-den-ne wiń-dūn eh ne-hēn-4x a-in-
rolled. And they said, "Yesterday all right he
around.
te-ne-en hai-ān xū-Le kyū-wīn-yā-in-yān mūk-kūt tei̱-ni̱n-yai
was, then in the an Indian on him came out." night
hai-yā-miL xoi-de-aí dū-wīn-teat a-den-ne hai-yā-miL nō-na-
"And his head ached," they said. And they had
xon-tsū mit a-ya-den-ne nai-dī, hai-yat a-xōL-teit-den-ne
finished then he said, "Let us go And she said to him,
filling the grave.

*An expression which means to cast the "evil eye."
† "Some way he did" is the usual euphonistic form for he died.
A young man who was living at Miskitl Niltukalai, said the Miskit young man,

"We will visit Niltukalai and examine him. "He has a brush and waited. A few things only he had when he came."

The next morning he said, "Come, dress yourself and camped. When he looked at him and sat down to wait for the Miskit young man, he was undressed when you clothed him."

"We will visit Niltukalai and examine him."

After they had been with the young man said, "Come, dress yourself and camped. When the Miskit young man caught how to use it. They ran back up and camped. When he said, "You stay here. I will be in the wolf skin and I will stay over."

*Probably it was a wolf skin.
A young man who was living at Xonsadiń said to a young man living at Miskfut, "Let us go visiting." "Very well," said the Miskfut young man. "Tomorrow then we will meet at Niñtůkalai," said the Xonsadiń young man.

The next morning the Miskfut young man climbed the hill to Niñtůkalai 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 Miskfut 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 Miskfut young man when he came along. "No," said the Miskfut young man, "I came ahead of you. How you were dressed when you climbed that tree?" "Don't say that," he said. "We will visit people with it."

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

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*Probably it was a wolf skin.
"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 Xonsadîn 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 Xonsadîn 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 Xonsadîn young man said, "I will go back,—no, you go back." "I am afraid," said the Miskêt man. Nevertheless his friend put the wolf skin on him. "Now go on, run," he told him. He did not know how. Then his friend showed him. "Here do it this way." He went back. When he came to the grave he looked about. He heard them eating in the house. Then he tore away the fence which was about the grave and began to take down the things which were hung above it. He had only secured a few articles when he heard someone coming. He started to run but was nearly caught before he thought of the kitdöñxoi* which he had. He touched that and then he nearly flew. When he came where his companion was sitting he said, "They nearly caught me."

Then the Xonsadîn 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 Xonsadîn young man said, "We will own it together; with it we will go visiting."

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*Kitdöñxoi is the name given to the material thing of whatever kind from which the evil power is obtained. See Life and Culture of the Hupa, p. 64.
Xonsadïn young man it is, you may stay," he told the Miskut man. He came upon a man. "Now go on, I am too lonesome and I will go aid the Miskut man. When he came to eating in the house, 11 right," they said, "they sat. And they began two men they did not to dance, they went home. The thing of whatever kind of Culture of the Hupa, 2

VIII.

Datewindïn Xonaïswë.—Gooseberry-place Brush Dance.

da-towin-dïn xon-na-is-we na-nin ket-tesan yeï min-tait-da Gooseberry- brush dance two maidens way roof place

da-nö-nin-deL hai-yal ye-kin-taL na-nin xo-is-dai dö-ya-xol- 2 they sat. And they began two men they did not to dance, tait hai-yal xü-Le-ei-mïl a-ya-den-ne xun-nai tai-din-nun know. And after midnight they said, "Friend, let us drink water." xa teit-den-ne hai lu-wun hai-yal teit-tes-deL tö-tein tî- 4 "All said one of them. And they went to the river.
wim-mä yï-nük teit-tes-deL hai-yal xo-is-dai na-nin nö-xö- Along the south they went. And men two fell in shore

nin-ün hö-ku-yä hai-yal yi-nük ya-xö-tes-lai yeë nö-kan-a-dïn 6 with they saw. And south they took Way at Nötañadïn them up

mit xo-nïn ya-is-loï nax-xul-len miL hai-yä-miL nay yi-dûk then they two deer-skins with. And across up the faces wrapped

ye-ya-xö-lai yeë ki-yan-ne-ke† kai na-ya-xon-nil-lai-ei hai-yal 8 they took Way Kiyaneke along they took them. And

wim-mä yï-nük teit-tes-deL hai-yal xo-is-dai na-nin nö-xö- Along the south they went. And men two fell in shore

nini-fï wil-ku-yä hai-yal yi-nük ya-xö-tes-lai yeë nö-kan-a-dïn 6 with they saw. And south they took Way at Nötañadïn them up

mit xo-nïn ya-is-loï nax-xul-len miL hai-yä-miL nay yi-dûk then they two deer-skins with. And across up the faces wrapped

ye-ya-xö-lai yeë ki-yan-ne-ke† kai na-ya-xon-nil-lai-ei hai-yal 8 they took Way Kiyaneke along they took them. And

† The name of a creek.

* Told at Hupa, July 1902, by Mary Marshall.
They made them where red obsidians were buried. Those places

Many houses were Sweat- too were And they lived there.

They pounded They soaked the meal. And

They soaked the meal. And

They said, "I too was brought long time ago, when I was

They had cut their

They had thrown away part of themselves.

They had cut their
ya-wit-tewai hai-ta were buried. Those places
zī-miL ya-nin-deL-eL is they got there.
ui-yal cúte teit-del-se And they lived there.
a-ya-wit-tsīt hai-ya-
coked the meal. And
1 to-dīn tsīs-di-yūn-
at the She was
1-neū-heūk a-deng-
guage way. She
5-dūn wūs-tewī-t-dūn ago, when I was
eh hai-yōx a-ya-in-
ati the way they always
ā min-nē-djō-xō-minus.
1 After a time
x xai hai-yaL xōL-
h children. And they
va-ta min-nē-djō-xō-
are After a 3 places.
k yā-xō-Qōt ta hai-
they stick too. them
kīn-nī-n-yān-neh too-
to feed
hai-yaL ke-it-miL-lei And they drop.
a-xōs-dūk-Qōt-de hai-
we stuck them?*
eL hai mite-dje-ē-dīn those children.
to

Goddard.—Hupa Texts.

hai-yāL-ūn ta wil-weL tāi-kyūw ye-teī-win-deL hai kit-dōn.
And one evening sweat house went in those kītō-xōit*
hai-yā-hit-djīt-ūn ya-xōs-Qōt tāi-kyūw me-teīn hai-ya-
Xōit. And then they stuck sweat house inside. And
hit-djīt-ūn xō-teīn ya-xūn-neūw dau ki-ye xō-teīn na-y-
then to them they spoke. No Again to them they reply.
xūn-neūw dau da-xūn-beō-dūn-xōw xō-de-win-eL hai-yā-hit-
spoke. No Long before they were dead. And
reply.
djīt-ūn xō-li-teē xūn wūn-na-is-deL tseL-ne-wan hewa-na ya-y-
then quickly loads they made ready. Red obsidian only they
kīn-en da-na-xō-dū-wīn-an hai-ta xōi-na-yāl-wiL-lil hai da-
brought They ran back. Those they camped along where
xūn-heūo xōi-yāl-wil-li-ta hai-ta tseL-ne-wan xa-na-yā-wit-
before they had camped. Those red obsidian they dug up
places
tewāl yū-dīn-ne-miL-ūn na-in-del ye-na-wit-yā-hit ya-wi-
along. Finally they got When they went in they were
de-wiL 8 back.
x-e-yā-xōi-wit-meL† hai-yaL hewe-tewīn miL lū-wiL-fen
They had thrown away And "My mother," with she addressed
hai-yaL-ūn a-den-ne hai doi-kyū-wiL-le i a-den-ne dūn-da-ūn
10 And said that old woman, "Eh," she
nīt-tewīn-9x a-hweL-teit-den-ne hai-eL dūn dūn-Lān-heō-diL
ill spoke to me? I was that several
me-nūn-di-yā hai heō-wīn ke-wū-ōxō-ten hai-yaL a-xōL-
12 years ago. That from me somebody hid." And she said
one
teit-den-ne hai dūn nane-di-xai hai-yaL-ūn xō-ūa-il-da
to her, "I have got back." And she handed her
mite-dje-ē-dīn hai-yaL-ūn kūt teōn-tewīt hai-ya-hit-djīt-ūn
the child. And she took it. And then
tēō-xōi-wil-lik a-tiL hai da-xwē-dūk na-is-deL hai-yaL-ūn
she began to every-
tell them how they had Then
thing travelled.

*Kītō-xōit 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 kītō-xōit.
†They had cut their hair as a sign of mourning for the dead.
TRANSLATION.

Datewindiñ Xonaswe.—Gooseberry-place Brush Dance.

One time they had a Brush dance at Datewindiñ. Two young women sat on the roof watching the dance. Two strange men were noticed about the place where the dance was being held. About midnight one of the two girls who were sitting on the roof said to the other, "Xûnai, let us get a drink of water." "Very well," said the other. They walked along the river-shore toward the spring. The two strange men overtook them and carried them away toward the south. At Nótahadîñ they stopped and wrapped the girls' faces in double deer-skin blankets. Leaving the river they took them up Kiyanêke creek. When they had crossed Djoctañadîñ and Xaslinîñ creeks, the girls began to fear for their lives. They dropped them by the way they had been the Trinity river and cried as they went away with them where the red was stored. Finally there were many houses and

After they had to the river shore to down to see them. said, "I too was born Now my children are stealing girls. They will get used to it. Both were used.

Their husbands buried and taught to come out to feed on pointed something they said to each other did that way with they learned to walk the standing outside did to the deer. They they called but still been dead some time taking away only the

They dug up the remains one of the family were sitting mourning for the last said the old woman I had a daughter so I said: "I am that daughter She passed her children people all that had been
de-in-ne hai ki-la-hë used that boy. to imitate
s-te xo'ñ mik-kyar. Fire away
x-a-ya-il-lä yü-din-nd to take him.
hai-yal-ûn me-ya-
And they did
nan-deL-ei min-në
tyey went For a back.

1 mil. min-në-djö-
then after a

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.

Brush Dance.

indin. Two young
Two strange men
ce was being held.
et sitting on the roof
of water.” “Very
river-shore toward
m and carried them
pped and wrapped

Leaving the river
they had crossed
began to fear for
tcall is immitated by
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.

Mimedakút Kyūwin

mi-me-da-kút kyi
At Medakut was a

dje-e-din xon-nat mi
baby around her

e-na-it-kis na-din
kept pushing Twice it away.

sen hai-yal na-kyū-
And she pushed again.

dō-xō-le-ne hai mi
Was gone that

min-na na-is-di-lat
around she ran.

wil-weL na-in-di-yai
at evening came home

hwū-wūn nō-xōs-le-c
from me is lost

hai kī-La-xūn hai
that deer while

di-ya-yei yis-xan-ne
out. Until morning

hit-djit na-l-tsan h
then he found signs.

tcit-teL-xa tcit-te-il-c
he tracked it. He had on

al-xū-lan tcit-tes-
track he saw. He was along

*Told at Hupa, July
flint's grandmother did not act like a human fire. They took care of her quite a large boy.

At a time the two boys were back occasionally.

IX.

Mimedaküt Kyūwintsit.*—At Mimедaküt She Pounded Acorns.

mī-me-da-kūt kū-win-tsīt hai tsūm-mes-Lōn hai-ya-mit mite-
At Mimедaküt she was pounding that woman. And the acorns
djē-ē-din xon-nat nał-qōl hai-ya-mīt xoi-na-se-il-de-qōl xō-
2 baby around her was and on her it kept creeping.
e-na-l-kis na-dīn xe-e-na-il-kis hai-ya-mīt tsum-ma-xō-win-
kept pushing. Twice she pushed it and the noise stopped.
it away.

sen hai-yat na-kyū-win-tsīt hai-ya-mīt na-teñ-en a-du-win-na 4
And she pounded and she looked behind herself again.
dō-xō-le-ne hai mite-djē-ē-din hai-ya-mīt tce-in-ñat xon-ta
Was gone that baby. Then she ran out. House
min-na na-is-dil-lat hai-yat na-is-its xō dō-xō-le-ne hai-yat 6
around she ran. And different in He was gone. And places vain.
she ran
wil-weL na-in-dī-yai hai xō-is-dai hai-ya-mīt aden-ñe hae-enn
at evening came home the man. And she said, "I,
heū-wūn nō-xōs-le-e mite-djē-ē-din hai-ya-mīt yōn nōêt-kas 8
from me is lost the baby." And back of he threw fire
hai kil-la-xūn hai kin-niň-in-ne-en a-dit-dit-wa tce-na-in-
that deer which he had brought. He turned He went back.
dī-ya-yei yis-xan-nei na-ñt-its-ëx hai xon-ta mik-kin-dīñ 10
out. Until morning he ran. The house at its base around.
hit-djit na-il-tsan hai-yat ṣū-kya tce-il-qōl-e-xī-lan hai-ya-mīt
then he found signs. There he saw it had crawled out. And then
teit-tei-xa teit-te-il-qōl-le-xō-lan min-nō-djō-xō-mīt nō-dū-win-
12 he tracked it. It had crawled along After a while it had made a he saw.
tat-xō-lan teit-tei-ya-ye-xō-lan teit-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.
lun-din ki-ye teit-tes-ya-ye-xo-lan na-in-nel-le-xo-lan a-de-xun place. Again he had travelled he saw. He played he saw. Fasting

2 teit-te-in-naue min-ne-djo-xo-mil tsi-tiin teit-te-cwun-xo-lan he travelled. After a time a bow he had made he saw.

min-ne-djo-xo-mil le-na-nil-la-xo-lan min-ne-djo-xo-mil ki-

After a while he had built. After a while he saw.

4 yuts da-siin-ten win-fe-xo-lan hai teu-win-yan teit-te-tcwun birds lying on cooked he saw. These he ate. He always cried

hain-xis-dai la-xo-win-te xon-na da-e-iit-te di-hw6 win-te that man. All the time for him he left some cooked thing

6 mik-ke-nes ta min-ne-djo-xo-mil xo-te teu-win-kyo-jo-wo-xo
squirrels too. After a time quite large he had become he saw. Finally deer he had killed he saw.

Finally ki-x6-win-te xon-na da-e-iit-te di-hw6 win-te that man. All the time for him he left some cooked thing

hain-xis-dai min-ne-djo-xo-mil de-xot-itsit teit-te-naue-wo-xo
And that he ate. He always travelled he saw. He cried as he went

hain-xis-dai min-ne-djo-xo-mil de-xot-itsit teit-te-naue-wo-xo

that man. After a time short time he had gone along he before

10 lan min-ne-djo-xo-mil xun-din teis-len na-kyi-win-a-we-tso saw. After a time close he got. Singing he heard.

ki-dik-kik-ky6 ta da-e-iit-te xon-na min-ne-djo-xo-mil
Woodpecker heads too were on a for him. After a time stick

12 de-de-xo-man-tein-ax na-kyu-win-a-tso deuk a-den-tsu
right across from him singing he heard. This way singing he heard.

An na a An na An na we e An na a An na

An na a An na An na we e An na a An na

Notes.—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.

Minedakut Kyunwint

A woman was playing near her. She pushed it out.

*The woodpecker-colc
Mimedakít Kyúwintsit.—At Mimedakít She Pounded Acorns.

A woman was pounding acorns at Mimedakít. 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 Kixúnaí.
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 footprint 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 Kilunai. They are still living in the world to the southeast.
Tödän KeičLö.*—By the River She Made Baskets.

At Kintečwékekót, a maiden lived. At the river she used to make baskets.

That she always did. After a time she was pregnant. Man

About it her went. After a time

She gave a girl. And she took care of it. After a birth to

She got big. And again she made baskets at the river.

She never hated that baby. Again she gave birth.

That baby. Again she gave that baby birth.

And she did not take care of it. And that

She took that girl. The boy it was she threw away. Down the face of the hill

And she told, "Come that girl. The along"

And "No," she said. She cried. Her for she cried.

*Told at Hupa, July 1901, by Mary Marshall.
hai-yal wan teit-tes-yai hai-yal na-te-lös hai xea-kai
And from it she went. And she dragged the baby-
back
2 min-nil-küt-miL yū-din-ne-miL xa-na-is-lös ye-na-wil-lös xon-
by its bail. Finally she dragged it up. It in.
ta hai-ya-miL wil-weL-miL tein-nes-tetc a-den-ne hai tea-
And when it was night they lay down. She said, that
4 xūte is-dō yis-xūn-de tein-dis-sit-hit te me-sit-dit-tetc hai-yal-
girl, "I wish in the when we blanket in we would and
morning wake up be lying,
is-dō no-nil-din sil-la hai kyū-wit-di-yūn-te yis-xūn-hit
I wish by our heads would that we shall eat." In the
be lying
6 tee-ya-in-sit-hit te me ün-kya sis-tetc hai-ya-miL ya-xon-
when they blanket in they saw they were and ahead of
woke up,
nin-din ya-sūx-xūn kyū-wü-yül hai-ya-miL hai-ya kyū-win-
them lay food. And then they
8 yan La-xō xa-a-ya-fin-win-te min-nil-djō-xo-miL kūt teū-win-
ate. Always they did that. After a time got
kya-ō hai ki-la-xūte min-nil-djō-xo-miL a-den-ne is-dō
big that boy. After a time she said, "I wish,
10 heīk-kil na-ke-dil-yai yis-xūn-de tein-dis-sit-hit no-nil-din
my brother, a string of to-morrow when we wake up at our heads
dentaila
sil-la yis-xūn-hit ya-xon-nil-din 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 mūk-ka e-il-lū min-nil-djō-xo-miL kūt
said that and it after-happened. After a time
wards
na-is-yai hai ki-la-xūte hai-ya-miL a-den-ne heīk-kil is-dō
he began that boy. And she said, "My I wish
brother,
14 yis-xūn-de tein-dis-sit-hit no-nil-din tsu-ti inspector sil-la hai-yal-
to-morrow when we wake up at our heads a bow would And
lie.
kūt sil-la hai-yal kyū-win-nai-da teit-te-in-dil ki-yats teis-se-
it lay And to hunt they travelled. Birds he
there.
16 i-l-we min-nil-djō-xo-miL kūt xo-is-dai tsis-len hai-ya-miL
killed. After a time a man he became. And
kil-la-xūn teis-se-tei-wen hai-yal hai tsun-mes-Lōn tsis-len
deer he killed. And woman she became.
e-lős hai xea-kai
agged the baby-
basket
 She dragged
it in.
a-den-ne hai tea-
She said, that
-sit-dit-tete hai-yal
in we would and
be lying,
yün-te yis-xuń-hit
t."
In the
morning
hai-ya-nil ya-xon-
and ahead of
hái-yá kuń-/win-
then they
miń kút teń-win-
got
a-den-ne is-dó
she said, "I wish,
-sit-hit nó-nin-diń
wake up at our heads
La-xo-win-te xa-a-
Always they
nē-djō-xo-min kút
After a time
ne heń-kił is-dó
do, "My I wish
brother,
tiń sil-la hai-yal
ow would And
lie.
dil ki-yats tsis-se-
ed. Birds he
sis-len hai-ya-miń
became. And
m-mes-lön tsiis-len
woman she
became.

Vol. 1.] Goddard.—Hupa Texts. 191

a-tiń xa-ün-te de-wim-men ya-xo-xon-tau hai-ya-nil me-din-wa
With that kind was filled their house. And in turn
everything
da-tee-it-da lök wūn tiń-ün-luń tee-xańue ki-ye hai
he fished salmon for. Many he used to Again that
catch.
xa-ün-te de-wim-men hai-yal kin-nal-mats ya-is-tewen ki-yaL
kind was filled with. And eribs of hazel they made. Birds
niń-tsai min-tiń kin-na-kyū-wil-mats sū-len a-tiń xa-ün-te dry
dry ten eribs there Every- that kind
were. thing
de-wim-men dō-na-ya-ltsis hai ya-xwūn-tewiń min-ne-djō-
was filled. They never saw their mother. After a
xū-nil kin-na-is-lal hai kel-tsan yis-xuń-hit xū-Le-dūń 6
time dreamed that maiden. Next day in the
morning
ye-na-wit-yai hai kūn-teń-wil-teńwil hai-ya-nil a-den-ne came in that young man. And he said,
hwe-eń hai-yūk kin-nańe-lal tū-wim-ma-tel hai-yal hai 8
"I this way dreamed a famine will be." And that
kel-tsan kūn-na a-den-ne hwe kūn-na kin-nańe-lal hai-yūk maiden too said, "I too dreamed that way."
hai-ya-nil kūt tū-wim-ma dūn-tāń-heń-diń me-nūn-di-yai 10
And there was a several famine
hái-yá-nil kūt nō-te-dūk-kait min-ne-djō-xo-nil xū-Le-dūń And
people began After a time one morning to starve.
min-ta na-xūs-din-na-tūń teń-kal un-kya djō teń-den-ne 12
in the moving she heard. Walking she found "Here," she said,
hall
nik-kil ńō-teńwit hai-ya-nil teń-teńwit ye-teń-nil-ja hai-yal "your take," And she took it. She carried And
brother it in.
ki-ye la ye-teń-nil-ja yū-din-ne-nil min-lāń ye-wiń-yai hai 14
again she she carried in. Finally ten came in those
xū-mite-dje-ā-din hai-yūk un-tūń xū-lān hai-yal teń-nart-sit her children. That many there And she knew
were.
xwūn-tewiń hai kel-tsan hai-yal na-mūk-ka-diń ye-teń-16 her mother that maiden. And last of all came
her win-yai hai xū-xūn hai-yal a-den-ne hai tsūm-mes-lön in
her her husband. And said that woman,
a-in-dī-yai nō-te-dūk-kai-ten hai-yō nīk-kil-xai hai-yal 18
"They came They were about those your brothers." And back,
A young woman, pregnant. She was even seen a man. She of it. When the children by the river again. Some time she gave birth to it. The girl told her mother was to be making the little girl and all, down a steep hill.

"Come along," she to her brother. The sister, seizing the hill and back into the sleep the girl said, "I wish, my brother would be lying in a house with our heads." When they themselves covered with a home. They always did that woman. They filled the house would hold no ten of these with a bow.

Finally he became a woman. They filled and they dried. They filled them with a string of dentalia it was there.

They always made to pass. After a time the sister said, "I would find a bow and an arrow there they were. The house would hold no ten of these with protein for their mother. One next..."
TRANSLATION.

Tōdiū KeitLō.—By the River She Made Baskets.

A young woman, a virgin, who lived at Kintōččhećkūt 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 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 Xasinme Kànteäwitewii, "Riffle in young man." He lives in the riffle below the Miskút ford and has a love song which the Hupa men sing to win the hearts of the maidens.
The Cause of the Lunar Eclipse.

min-lūn eñ xū-ūt yi-tsin kūn nāñ min-lūn xū-ūt ya-
Ten there his west. Too there ten his where are wives

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

hái yeñ yi-tsin te tee-in-nauw-diñ wūn-na-i-ya hai kil-la-
who way west in where he comes he hunts the deer.

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

wūl wūl wūl hai-ūn min-lūn teis-se-il-we na-diñ min-lūn
"wūl wūl wūl." Then ten he always Again ten

be always kills. Then he always Then the going up takes on his back,
teis-se-il-we hai-ūn min-lūn ya-a-wūl hai-ūn ya-naue-diñ

he always kills. Then ten he always Then the going up place

tein-ne-iñ wūl-hweei hai xū-xuon-tau-ðiñ hai-ūn Le-oñ da-de-
he always brings his house place. Then plenty stand of them

il-yā hai xū-liñ-ke hai xōl-tsai-tau hai lūñ hai-ūn wa-im-
around his pets, the lions, the rattle-Then he always

mil ye-ñ-yān hai la dō-ði-da-le hai-ya-miñ-ði xū-kūt da-xō-
them. They The one never And on him they

jump. They always besides. Then they always eat Then

ō-añw yai-xoi-i-yan mit-tis hai-ūn ye-xōne-il-ye hai-ūn
one in husband

tse-liñ hra-ne noi-xwe-ði-ði hai-ūn hai me-tsais-yen xū-xūñ-

blood only they throw down. Then that who stands her

*Told at Hupa, October 1902, by McCann, who has lived for many years

on the left bank of the Trinity river, near the cañon.
The 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.
Origin of Fire.*

It was the Old-man-across-the-ocean. He picked up stones and struck them together. Nothing happened. Then he picked up a willow root and whittled it down to the dry part. He bored holes in it and then settling 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 happened. They do that way now.

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

2 a-ya-den-ne da-xō-hwe-e a-kyō-le dī-hecō tēt-tīn-dīl hai-yal-ūn
they said, "Some way you do. Something is coming." And

4 kyū-wīn-yō-in-yan xō-ta-an me-dīl-dīl hai-ya a-ya-den-ne
Indians ran down to Medīlīn. There they said,

6 yī-nūk-ka-yī-man xōi-teī-wel hai-ya hai-ya dī-hecō tēō-ya-
Above on the other they spent And there some- they
side the night. thing

8 ta min-na-xoi ta mitt-teöl-waitē ta xō-wā-yā-tel-lai tscī-tec
too, coon hides too. Small axes they gave them knives

10 same-tīc-dīn† yī-nūk-ka-yī-man hai-yal-ūn tsein-te-tēs-dīl-wel
Socktish place above on the other And we ran away
side the creek.

12 kūt xōi-teī-wel hai-yal-ūn a-ya-den-ne sa-win-den hai-yal-ūn
they spent And they say they went on.

Ran away from them later the night.

xō-tīn-nan-dīn yī-man me-sit-te-dēl xōi-it-kai-yī-de sa-win-
at Martin's ferry across they went Bald hills down they
along up, through

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

† The place is named for a man who used to say, when a child, suffix-
"Let me put the flour of seeds in my mouth." The baby name has
established itself as the name of a family and their place of living.
ions. [AM. ACH. ETH.

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 Medildih and told them that the strangers did no harm. They came down to Medildih 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-titedin 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 said 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.

TRANSLATION.

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

When they first away and hid. They and went around and to buy Manzanita flour. Hearts traded with them. Some it babies were hid in the river south of Medildil. back the next day which they ate. A up the river with the

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*X Told at Hupa, July 1902, by the wife of Dan Miskilt. She was born at Medildil 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 xote is used to indicate that the Indian thing is meant before names which have been transferred to things introduced by white men.
When they first came along with a pack-train we ran away and hid. They came up on to the flat east of Medildin 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 Medildin 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-teii-heii-kut na-tei-dite-tewen ki-xun-nai la xo-xai
Kinteiiheikut grew Kxuni. One his son.

2 na-tses xon-nun-si-din na-tei-dite-tewen la kút xoL-na-xun-
Arrow along side of him grew one with him to fly.

mín hai-yu-min a-diir-ya-kit-qote xat me-it-tan hai na-tses
And he threw himself then he stuck to that arrow.

4 hai-yuL-ñun hai-yo nin-nis-an si-lai kút a-diir-no-ke-it-qowe
Then those mountains standing to he used to throw with himself.

hai-yuL-ñun tec-il-yo hai-yuL-ñun hai-yo tec-xai na-xo-de-il-en
And he liked it. And that young man watched him.

6 sai-kit-din un-ya hai-yo a-teit-ya hai-yo na-tses ya-win-
He was to see the way he did. That arrow when he

surprised

túñ-hit un-ya a-diir-ya-kit-qote-hit un-ya me-win-tan-ne
picked up he saw, when he threw himself he saw, he stuck to it.

8 hai-yuL-ñun a-teon-des-ne hwe mit-diin-wa xa-aue-diir-ya-te
And he thought, "I in turn am going to do what

hai-yo a-tef hai-yuL-ñun hwe na-nat-yai mín a-teon-des-ne
that did." And sun had gone then he thought, one
down

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

tsa-dį-yan hai-yal hai-yō na-tsəs ya-win-tan hit-djit hai-yō 2
old man. And that arrow picked up. Then that
one
wit-dūn a-fin a-tcit-yau a-di-yi-kiń-qotc hit-djit me-
yesterday like he he did. He threw himself then he
was doing with it,
win-tan hai-yō teǐx-xai a-fen hai-yal-ūn yō tsel-tit-mil-a-kūt 4
stuck That young did it. And there Tsetitmilakıt
to it.

xōl-da-na-dū-wiń-a-ei hai-yai teǐ-wiń-yen hit-djit a-ten-
with him it stuck up. There he stood. Then he
des-ne hai-yōk kūt dai-dik-kya a-fen hai-yal-ūn ki-ye a-di-
thought, "This it must be he has And again he
way been doing."
yai-kiń-qotc yōt xō-wiń-kūt na-na-dū-wiń-a-ei dik-gyūn
throw with There Xōwünkıt it stuck up. Here

xa-a-li-in-te hai-de na-na-dū-wiń-a-din tci-ti-ye-te hai-
that will be Where it stuck up will be a dance.
done.

yai-ūn a-dit-ya-kiń-qotc hit-djit hai-yō tai-kyū-wdiń nó-
Then he threw it with himself. Then that sweathouse

na-wit-tan kūt da-na-na-dū-wiń-a-ei hai tsel-ne-wan nó-na-
door on it stuck up. That red obsidian door
wit-tan wil-tewen kūt hai-yai-hit-djit-ūn a-xōl-teit-den-ne
was made of. And then he said to him,
dik-gyūn yi-nuk-a-yi-man e-nań nai-tsis kūn dik-kik-kyū yai-
"Here south across is hanging woodpecker

kū̃-wil-tats do-ūn ā-teʔ-le-xō-xo-len ye-lle mūx-xūs-tan-din
blanket of There is no way to get it. Watching along beside
strips.

hai-yō xō-wil-likt xas-lin-tau hai-yat-ūn a-ten-des-ne it-dō 14
that will tell crane." And he thought, "I wish

hai-yai neį-ya xa-te-he yį-heit-tsūn-te hai-yō min-nōn-ai-diń
there I might go. What if he does see me that along side
yai-ai hai-yat-ūn kūt xū-ee-đūn a-di-yi-kiń-qotc kūt hai-yai 16
sitting?" And in the morning he threw himself. There
da-na-dū-wiń-a-ei hai-yō tsel-tit-mil-a-kūt hai ya-kiń-qotc
it stood up that Tsetitmilakıt. That he threw it again.
"No," he told him,

and threw himself, carrying it again. It is there it will stick up that woodpecker blanket hanging. There it stood up. Near by it stood place.

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

himself to the man watched him and picked the arrow up and thought, "I wish I might go there to see me?" the boy thought, "I am going to do that one." And the Kixinai, doing

The Young Man

At Kintukiwhwikiú, a son and by the other with. When he threw hanging a blanket man went to sleep. It came down on Tsetiti milaküt it stood out. The crane did down near the place for the dance. Then the father doing

"No," he told him,

and threw himself, carrying it again. It is there it will stick up that woodpecker blanket hanging. There it stood up. Near by it stood place.

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"No," he told him,
The Young Man Who Threw Himself with the Arrow.

At Kinteiheikut grew a Kixunai. By one side of him grew a son and by the other side grew an arrow. This arrow was to fly with. When he threw it he stuck to it. He delighted in throwing himself to the mountains standing there. The young man watched him and was surprised to see what he did. He picked the arrow up and saw that he too stuck to it. He thought, "I am going to do as he does." When the sun was down he thought, "I wish you would go to sleep quickly." Then the old man went to sleep. The young man picked up the arrow and did as the father had done the day before. He threw it and stuck to it. It came down with him on Tsetitmilakut. There it stood sticking up. Then he thought, "This must be the way he has been doing." And again he threw it with himself. At Xowufikut 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 woodpecker heads. There is no way to get it for a crane watching near will give warning."

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

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 Kixûnai 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, Yimantûwiñyai came and said, "It will be my blanket." "I am the one", he told him, "it will be my blanket." For several days Yimantûwiñyai watched trying to get it, but in vain.
ane cry out. From then he threw himself
he saw the blanket cross the ocean to the
that which he has to live there said, am the one who will can, Yimantawiäyai 'I am the one", he veral days Yimantü-

XVI.

The Scabby Young Man.*

kin-teüwe-heik-küt ki-xün-nai teï-te-towen min-lân-ne
At Kintcheulliküt Kixánai one after the other grew
La tsûm-mes-lôn hai-ûn na-na-tûl-din mi-ye tee-it-te hai-ûn 2
one woman. And stepping down under he used And place to lie.
tewûn mil xû-wûn na-ya-de-it-tûl hai-ûn min-nê-djô-xû-mil
dirt with over him they used to drag And after a time their feet.
a-xûl-teït-den-ne na-tses mil-loi-ne xûl-tait-den-ne dik-gûn 4
he told him, "Arrows you must he told him. "Here
nô-hûl yî-nûk-a-yi-man e-nañ kit-dik-kîk-kyô yai-kyû-wîl-tats
from us south across it is woodpecker blanket of strips
sit-kïos me teït-dîl-ye min-nê-djît me tee-i-yen hai-ûn 6
lies in Dance middle in he always And stands."
a-xûl-teït-den-ne xa wei-diñ hai-ya-teiñ min-lûn xô mit-
hed him, "Come, we will There ten places go."
teïñ-a tsis-tete nîl-nê-djît min-lûn xô tsis-tete hai xo-te 8
near it they lay. A little way ten places they lay. The very from each other
min-nê-djît na-na-tsîs hai-ya-hit-dît-ûn küt na-na-wîl-kîos
middle it hung. And then he took it down,
hai-ûñ te xo-tîs nô-nû-ya-dû-wît-tal hai-ya-mîl-ûn hai-yeû 10
that blanket. Over he stepped. And that dis-
tant one
min-dai-teiñ-dîñ tsis-ten te-xôñ-des-ne te nô-wûn da-teiñ-dû-
outside he lay found him "Blanket from he has taken out.
us
wit-kîos tei-têt-den-ne xo-la-me sîl-la hai-ûñ na-tsîs hai-ya- 12
away," he said. His hand in lies that arrow. And
min-ûñ a-dî-ya-na-ki-qiô-te me-dîl-dîñ yî-nûk-a-yi-man na-nam-
then he threw it with himself Medîlîñ south across it stood

*Told at Hupa, December 1901, by McCann.
dii-wini-a hai-ya n/o-xo-auw-heiw hai xo/in-teui-hit-di hai-yat-un up.

2 hai ya-na-kit-qo-te tse-mi-ht na-na-dii-wini-a-ei hai-ya-hit-

that he threw again. Tsemita it stood up. And

djiit-un a-di-ya-na-kit-qo-te hit-djiit mis-kut yi-man-tei

then he threw it with Then Miskat across from

himself again.

4 na-na-dii-wini-a hai ya-na-kit-qo-te hai-nno-a-di di na-na-

it stood up. That he threw. Kainoadaei it stood


That he threw again south. It stood up, Esten.

6 hai-yat xoie teci-te-dim-mil hai-yat hai ya-na-kit-qo-te tse-ye-

And behind they fell one And that he threw Tseye-

him after an other.

djii na-na-dii-wini-a-ei hai ya-na-kit-qo-te nit-tuk-a-lai na-na-

hit it stood up. That he threw Nitakuaila again.

8 dii-wini-a-ei hai-yat-un yi-da-xo-miin-wa-tiei lax a-tei-lau

it stood up. And Yidaxomiwa-tei without he did it.

reason

hai-yat kut da-tei-dii-wini-kyos lai tse-wi-kyos-sil la-ni-ux

And he took it away. The taking it along really

one

dje-lo me n/o-nit-kyos hai-ux min-ne-djii-xo-xmil xo-wun

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

n/o-nauw-nin-dei na-nin yi-dii-ti-nnu-a-diin de-xmil hai-ux
to marry came two eastern water from. And

12 a-xo/L-tei-ti-den-ne nii-wun n/o-nauw-nin-dei hai xo/L-tie-si

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

sister

ai-xo/L-tei hai-yat-un xwa ta-kim-meL na-di-yau mi-tiun
kept telling And for him they made dentalia its meat.

14 la-ni-ux tein-nel-ya-nei hai-yo l/o-kyat tse-hwa-ne hai-yat-ux

Really he ate it up, that scubs only. And

xo/Lya-tei-yai hai-yo na-tis-dei yi kine-tei-heiw-kit diuk
with them he that They went That Kintcilwhwikfit ridge
went one. back.

16 kan yi-dii me-na-ya-is-dei hit-djiit-un a-den-ne yu mil-lai
up they started back. Then she said, "That on top

xe-e-dii-waL-ei mit ai-nin-sin-ne yi-dii-ti-nnu-a-diin yi-man-
disappears over then you must think eastern water’s edge across

the hill

**"Water it looks like in such a canoe."**

AM. ARCH. ETH. 1
...
Ein
jft-đu teă-wi-đ-kil hai-ă-d-yo kin-es-fan la-đ-ai-đx mĥ-đx-xa-ăe-tcin
Then he split with that Tan oak. Really to the root
his hands
2 nön-dik-kil-lei hai-yu-hit-djft ya-na-is-kil hai-yu-hit-djft-đn
that far he split it. And then he split it. And then
min-đn tsis-loi hit-djft kğt na-tes-deL tewö-la wil-loi xon
ten bundles Then they went Five bundles him-
he tied.
4 ya-wi-đn en yo kön tew-ö-la wil-loi ya-wi-đn-en xon-nin-sôtc
he carried. That too, five bundles carried, Mink.
one xon-ta-diđn mæ-wate hit-djft a-tiđn le-na-is-loi hit-djft-đn
Village near then all he tied together. Then
6 xö-köt da-teu-win-an hit-djft a-öL-teit-den-ne xö-tsin-ne-wan
on him he placed it. Then he told him, "Carefully
nön-aue-ne hai nim-mel-diđn hai-yu-hit-djft-đn kğt xö-tel-lit
you must put the you bring place." Then he smoked
it down
8 hit-djft-đn nö-nil-lit-hit tğ-teiđn na-wim-me la-đ-ai-đx yeă yă-de
Then when he finished at the he swim. Really way down
sweating river xan-xen-nei hai xoi-de-ai xwed-ök-nya-đn-te hai kit-tar-tsiti-
he came up. His hair how it looked! Those soaking
10 xö-sin lax noi-nil-kit-wan hai-yu-đn a-den-ne kin-te-
acorns just like fog it appeared. And one said, "Kinteö-
heuk-kğt mil ö-teten teit-tes-la ne-xan tes-la xör-teit-den-ne
heikut from he is drowning. Your is she told her,
hai-yu-hit-djft-đn hai-ă-d-yo xox-
that one. And when he came up he swept sweathouse
moăk hai-yu-hit-djft-đn a-öL-teit-den-ne xan xon-ta ye-nai-dit
inside. And then he said to him, "Come, house let us go in.
12 hai-yo hai-đn xa-na-is-dit-ya-hit na-öL-teit-tew-ö-ig tai-kyu-
that one. And then he told him, "Carefully
14 yis-xun-de eă kit-tđk-kuti-te heuk-kai xor-
Tomorrow it is shiny will be my brother-
ten-teit-den-ne kğt played, in-law.
"ya-kyu-wi-đn hai-yu-hit-djft-đn yis-xun-hit kğt me-xu-
They ate. And then next day he took him
16 ten hai-yu-hit-djft-đn mil-kit-tđk-kuti xo-
And then he put.
han lea me no-

"In the India

xö-

yă-wa-in-tan ki-yo
he gave him. Again
ki-yo hai-yu-

and he
tan-a ya-

and he
droke. Again another

"A head-
dress for
Hupa, p. 86.
xö-wa-in-tan kī-ye hai xa-a-tei-lau la-ai-ūx sik-kyas-sei
he gave him. Again the same thing. Really it broke he did.

kī-ye hai-yat-ūn a-den-ne kūt xa xa-te-he hai-ya-hit-djit-ūn 2
again. And he said, "Well, let it go." And then
xō-kyah-ai-ke xa-win-tan mīr-kit-tūk-kūt tse-li-tōs ēn nīn-
his arm he drew from shiny stick blue-stone. "It is
tei-ōa ya-dūk-kai teis-tewi-ne xō-teit-den-ne hai-ūn hai
before wall stick he will make," he told him. Then that
you up
yū-wūn-dim-nil-lei wil-we-le xa-ai-ya-xōl-īn-xō
really went through. Until night they did that with him. And
djit-ūn kūt na-ne-wes-dil-lai hit-djit kūt na-ya-te-dē-lai
then. He then went home.
ya-hit-djit kūt a-teon-des-ne tsis-da-te hai-yō hit-djit-ūn
And he thought, "He will stay," that one. And then
yis-xūn-hit a-teon-des-ne xō-wūn na-tes-di-ya-te hai min-Lūn 8
next day he thought, "To them I will go back." The ten
xō-t-līn hai-yō xōl-tiis-tēe kūn-ā hai-ya-hit-djit-ūn na-te-
his that one his sister too. And then he went
brothers
dī-yai na-in-di-ya-yei kin-tei-heik-kūt hai-yō xōt-īn-wūn 10
home. He got back to Kintecfwhwikdt his brothers to.

haima-hit-djit-ūn hai xōl-tiis-tei a-teit-den-ne yi-dūk-tū-nō
And then his sister he told, "To the eastern
a-teīn te-sel-le hai-yō xōl-Lūn ēn mei-na-sit-tan la hea-ne 12
water's we will Those his it mefnasitan* once only
edge go." brothers was
miL xoi-kīn-ne hai-yat-ūn kūt teit-tes-dē-lai det na-dil-le
with went around. And they two went. Now they are
haima-teiñn hai ēn xō-teīt-dil-ye hai-ded xūn-nūk-kā teit-dil-14
there. This is his dance, this river along dance.
ye kūn-win-ya-in-ya-ta-dīn xa-a-kiit-in-tei den-ne la
"In the Indian world that way they he said. "One
will do,"
tsūm-mes-Lūn Lū-wūn kūn-ā xō-is-īn-te hai teō-xō-wīl-16
woman, one of too a man will be who will fix the
them
tewel-li-te hēne hēn-nis-te hai xoi-kūn mi'n-ya-te hai
dance place. My body his mind will come to who
xa-a-kūn-wil-lei-te.
will do that."

*A head-dress for the Jumping Dance. See Life and Culture of the
Hupa, p. 86.
At Kintceiwhwikfit there grew ten Klxunai and one woman. One of the brothers who was covered with scabs lay next to the steps in the sweat-house where the others stepped over him with their dirty feet. Once the head-man of the family commanded him to feather arrow-shafts. "Here across the river toward the south hangs a blanket made of woodpecker scalps in rows," he said. "The man who stands in the middle of the dance always wears that blanket." "Very well, let us go," said the brother who was covered with scabs.

They found ten men lying there a little way from each other. Right in the middle was hanging the blanket. The scabby brother stepping over them took the blanket down. The man lying on the outside first discovered what had happened. "He has taken the blanket away from us," he cried. Then the scabby one in whose hand lies the arrow* threw himself with it. The arrow came down on the west side of the Trinity river south of Medildin. Those who were pursuing him came there. He threw himself with it again. This time it came down at Tsemiti. Again he threw it landing opposite Miskut. From there he threw himself with it to Kainoñadin. Those who were pursuing him came there. He threw himself with it again. This time it came down at Tseyedi. The next time he threw it landed with him at NiTtakalai. Then without special reason he threw it to Yidaxomiñwatcini. 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 Kintceiwhwikfit toward the east. Before they left one of the

*See p. 205.
nations. [AM. ARCH. ETH.

ai and one woman. cabs lay next to the epped over him with e family commanded s the river toward ker scalps in rows," e of the dance always o," said the brother-ray from each other. mket. The scabby et down. The man had hapenend. "He d. Then the scabby himself with it. The rinity river south of me there. He threw e down at Tsemita. út. From there he a he threw the arrow re following him fell t at Tseyediñ. The t Nintükalai. Then münwatein. Having put it into a storage

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

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

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

Then the scabby fellow smoked himself. When he was through he went to the river to swim. He came to the surface of the water way down stream. How beautiful his hair looked! There were so many women making soup by the riverside that the steam of the cooking settled over the place like a fog. One of the woman said, "That fellow who came here from Kinteín-heikük 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 Kintciwhwikit 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 Kintciwhwikit he said to his sister, "Let us go to the eastern world." He gave to each of his brothers a woodpecker headdress. The brother and the sister went away. They are there now.

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

*Compare pp. 147 and 149.
The Passing of the Kixnai.*

hai-yat-un yot 1el-diin na-tel-dic-tewen xo-xai la hai-
And there at telidin he grew his son one.

yot-un xon-teu-wil-lau mil-la-kin-ta mil-la-kin-ta xon-teu-wil-
And he painted his wrists. His wrists when he had
lau-hit yin-ne-teu-win-ten-nei hai-yat-un hai ki-xun-nai-ne-en
painted he put him in the ground. And the Kixnai used to be
ye-nes-git hai-yoy a-tei-lau hai-ut mik-kya-tei1n tas-yai
it frightened that he did. And away from it they fled.
sa-win-den mik-kya-tei1n hai-yat-un tse-kit-djen mit-Lo-we
They travelled away from it. And (a white its medicine
na-is-tewen hai-un hai ki-xun-nai Le-nu-wil-nes ta-kim-mil-
made. And the Kixnai met together Takimil-
din hai tai-kyaw ni-kyaw-6-diin† min-dai hai-un Loo-wun
dian the sweathouse large outside. And one of them
a-den-ne d0 La-aux tas-yu-hwun ma no-na-kin-niun-te
said, "Not at once one ought to For it one should leave
hai kyaw-wun-ya-in-yen a-fin-te† hai-ya-hit-djit-un medil
that Indians will do. And then canoe
teis-tewen hai-ya-hit-djit-un kuit teit-tes-lai me-dil-din yi-nuk-
he made. And then they started Mediiun above
a-yi-man me-na-nil-lai hai-ya-hit-djit-un hai-ya xon-a-din-
across they landed. And then there they painted
wil-lau hai-ya-hit-djit-un nin-tsi-s-deL§ teit-din wil-yw La xu-Le
them And then they danced. They danced one night.
seifons.
yis-xun-hit na-din-wil-yw hit-djit-un xot-dun-lau tse-mit-ta
Next morning they danced Then they came down. Tsemita

* Told at Hupa, December 1902, by Senaxon.
† 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.
...
Ftions. [AM. ARCH. ETH.

an ki-ye teit-dil-

lay again they

il-ye-hit a-dük-kút

way had them-

again selves on

deL hit-djit deöx

in. Then this way

ň kút xot-dañ-xen

they floated down.

x-dan-xen mis-kút

they floated Miškát
down.

ian nó-nún-de-xen

as they floated to shore.

xan teit-dil-ya-öl

day they danced.

tot-da-wil-lai ki-ye

they went down again.

čš-Le teit-du-wil-ye

night they danced.

hit-djit yi-nük tce-

Then up river

1-hit-djit-űn hai-ya

nd then there

-djit-űn xš-Lę-
dün

then next morning

hai-ya La xš-Lę

There one night

e-đañ na-dũ-wil-ye

the they danced again.

-teičn Lő-hěn-h-kút

Bald Hill

-hit ki-ye teit-dü-

ning again they

liu-nůñ na-nů-win-

facing they formed a

ž-he na-ne-wit-dil-

we will look

in-it-te hai-ya-hit-djit-űn tas-ya-yei me-la dik-gyũn yit-de-yi-

at. And then they went some here north away.

man-teičn tas-ya-yei me-la dik-gyũn yĩ-nũk-a-yĩ-man-teičn tas-

across they went, some here south across they

ya-yei me-la dik-gyũn yĩ-nũk-a-yĩ-dük-teičn tas-ya-yei me-la

went, some here southeast they went, some
de-nůw-kút-teičn tas-ya-yei me-la de-nů-höl yit-de-yĩ-dük-teičn

above us went away, some from us northeast
tas-ya-yei hai-yũw a-fin-te kyũ-wĩn-ya-in-yan na-nan-deL-te

went away. This way they Indians when they will do, become,
dešk ai-kit-in-te kyũ-wĩn-ya-in-yan na-nan-deL-te hai-ũn

this when it Indians when they become. And
way happens

ma a-na-dit-ten hai-ded hai-ya-miń-ũn Łũ-wũn na-na-is-yai

for we did this. And one of them stayed around.
a-teon-de-ne ke dai-dũw-heũn na-deL-tse ye ki-xũn-nai

He thought, "Well, where are living instead Kixũnai." saĩ-kit-dĩń un-kya Lũn heũn teĩ-tsan kai-lũw mit-ta-dĩń

He was surprised dog only he found willows among.

hai-ya-miń-ũn xo-wũn teĩn-nũn-yai a-xoi-teit-den-ne nũ-wũn

And to him he came. He said to him, "From you

sa-win-den heĩ-yũn teit-den-ne xũn-nũe-yeũ-te kūt dět

they have "Yes," he said. "I am going to talk. This
time went away. This way Indians when they become.
hwa-ne kút xũn-nũe-yeũ-te xa here dět meũk kũn-na nai-

only I will talk. Well, this in too will erä

ya-te kyũ-wĩn-ya-in-yan me-na-liũ-te tãx kyũ-wĩn-ya-in-yan

live. Indians I will watch. But Indians

na-nan-deL-te kūt mit-dil-wa dũ-xo-liĩn ki-ye-dĩn xũn-nũe-

then when no more again I will become

yeũw xũn-nũe-yeũ-tw kyũ-wĩn-ya-in-yan dũ-xo-wil-lel-liit-te

talk. If I talk Indians will be no more.
da-xo-ũn a-dĩ-y-a-te hai-yat-ũn me-is-La-dei tec-miń-nũ-yöt-dei 16

They will die." And he ran up. He drove out a deer.

hai-ya-miń-ũn ta-na-is-waL-ei hai-yatl ta-na-is-ten-nei mił

And he threw it out And he had taken then of the water.
eũ hai-yũ kũn-na kút a-den-ne hũe kũn-na kūt dũ na-hewũ 18

it that too said, "I also must not was one
The Passing of the Kixunai.

At Leldin he grew with one son. He painted the wrists of the boy and then buried him. The Kixunai who used to live there were afraid of what he had done and fled. They went away. A white bug made medicine. The Kixunai met at Takimidini 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 Medildini 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 Miskat 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 Tselfindini where they danced. After dancing the next morning, they went up the river and landed close to Tecindiqot-dini, where they danced that evening. The next morning they went down to Meisditi. 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 world above us. And the way Indians will leave you," said the Kixunai.

One of Kixunai at Leldin said, "I am going here around I am going he said, "Indians to live,"
The wrists of the Indians were tied and they had to live there were away. A white man outside of 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 Kixhunai.

One of the Klxunai had not gone with the rest. "Let me see where the Kixhunai 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 Kixhunai. "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 Kixhunai threw the deer out of the water and then he said, "I shall not be seen again either."
The Spoiling of the World.*

Lel-diñ na-tel-diit-tewen yi-man-kyu-wiñ-xoi-yan tsâm-mes-
Lel-diñ he grew Yimankyawiñoiyan. Women

2 Lon nax hai xō-ūt sil-lin-te hai-diñ kyū-wiñ-ya-in-yan na-
two his were to be. Then Indians were wives
nun-diñe sil-len mîl lit noi-nîi-kit hai-yô nîn-nîs-an nes-
to become, then smoke stayed in Those mountains that
one place.

4 noi min-nê-djóx úl-tsa hai-ya-mîl-ûn ðô-tei-wîl-den nîn-nîs-an
stand half way that far. And he got lonesome. World
down
meûk teit-tes-yai de mûk-kai yi-de teit-tes-yai kût nîn-nîs-
over he went. This on north he went. World

6 an meûk Le-na-in-di-ya-te sil-len mîl ûn-kyû tsâm-mes-lôn
in he got nearly round then he saw woman
sit-da tin-tei-hwôn hai-diñ tei-weyô hai tsâm-mes-lôn kût
sitting goodlooking. Then he liked that woman.

8 Le-na-in-di-ya mîl tein-tsan hai tsâm-mes-lôn yôt eñ kûn
He completed then he saw that woman there too. the circuit
kût tein-tsan hai kyū-wiñ-ya-in-yan hai tsis-da-diñ hai-diñ
He saw the child the he used to Then
stay place.

10 dik-gyûn yî-nûk nîn-nîs-an nôn-a-diñ ki-ye xû-f-xai teis-tewen
here south the worlds edge again a child he made.
hai-diñ xôte kût wiñ-yen-nei hai-diñ yôn-e-yî-dûk tsis-ten
And quite he was able And back of the he lay. fire
And then
12 a-den-ne Lel-diñ mûk-ka nó-anw-ne-en xô-ka-sa-an-ne yi-man-
Somebody "Lel-diñ the fire pit cover on him, across
yi-dà-teiñ tce-il-la-de xa xô-liicte xô-teiñ ûl-le sai-kit-diñ
from the he is run. "Come, quick to him take it He was
north nîng along." surprised

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

221

űn-kya a-xōl-teit-den-tse da-xānt-di-ye hai deōx tsis-dai to hear him say to him. “Where is he that here stays?”

hai-yat-űn a-den-ne da-xwed-na nik-kyū-wiñ-ya-in-yan-ne en 2
And he said, “Why do you want him?”

dōn mūx-xūn-nai yin-ne-teū-wir-țin hai-ya-űn La-ai-űx still alive in the ground they And really have put.”

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

űn a-na-dis-loi hit-djit hai-yō xō-kyū-wiñ-ya-in-yan ya-na- girded himself. Then that his child be

wit-ten hit-djit a-dit-ta teū-wit-ten hai-ha-hit-djit-űn yī-man 6
picked up. Then in his he put him. And then across sack

ye-na-wit-kait hit-djit da-na-dū-win-lat na-wil-dit-dal mit-
there too. He went. He ran along

he went. Then he ran down. He ran along

tūk-kai-kūt yī-na-teiñ na-na-wil-lat dai-dī-xūn-na na-wa-ne 8
Southfork from the He ran down. There nobody walked around.

na-nin ūn-kya ni-teiñ din-nūn ya-n-a hai-űn hai yeū dī-
Two he saw each other facing sitting. And that over some-there

hueō wil-tewen* wūn tein-nil-yai hit-djit xa-na-wit-ten hai-
thing was made to it he went. Then he dug it out.

ya-hit-djit-ūn hai-yal-űn xon-dīn nō-na-nil-ten hai-yal-űn And then fire place he put it. And

dūn-xō ki-ye yin-ne-nal-lat min-lān-dīn win-te xa-a-na- 12
again in the ground it ran. Ten times always it did

dī-yau hai-ũn xōle nīn-nis-an tewin-dai-wir-ten dō-da-xō- that. And quite the world he spoiled. Would never

fīn min-in-ne kyū-wiñ-ya-in-yan xa dōn xa-te-he tcon-des-ne 14
die it would people. “All right let it be he thought. that way.”

hai-yal-ũn kūt toit-tes-yai ded mūk-kai yī-na-teiñ kūt toit- And he went this on from the They

sa-an-ne yī-man him, across

hē-le sae-kit-diñ take it. He was over.” surprised

* Euphonistic expression for a grave.
kut tee-in-la-dei sai-kit-diin kai-kis-des-ke teuf-wil-la-le yu-diin-kut* he ran out. He saw with Kaikisdeke they were Finally surprise going along.

hit na-tin-nox-xoi tee-wil-lin-diin ye yu-wit-diin-hit-fun muk-Natinoxoi Teewillindiia instead. At last the ka-na-diin-wil-a-diin tee-il-la-dei sai-kit-diin-uhn-ku kuf yi-man mouth of the Klamath he ran down. He was surprised already across to see
dit-tse-nox-nil-la-xol-lufn hai me-nil hai-yat-fun a-xol-teit-was pointed the canoe. And one den-ne yeu teuk-qal hai nin-nis-an tewin-da-wit-ten hai-yal-said "Away walks that world spoiled." And there one

5 an a-den-ne doun-ka-tsit hai-de huik-kyu-wit-fu-fu instead. At last the mouth of the Klamath he ran down. He was surprised already across to see
6 ya-hit-djit-fun kut xen-teu-wil-lau hit-djit ye-teu-wit-ten-nei And then he painted him. Then he took him in.

hai-yal kut tan-xen-nei hai-yat-fun xon hai-ya na-des-de-qoet And they decoated And he there tumbled around. himself
10 teu-wit-tewa hai-yat-hit-djit-fun ta-dete xon tein-nil-yai L0-He cried. And then Smaller him came to, tewin-he had placed himself.

me-ke nau-kit-ta kiit-la-xun† teu-kka-yaa-ai† xon-teu-tau Cotton-Jack-rabbit, Ground-squirrel, Coyote, tail,

nis-tan-ka-kit-tuk-goe§ min-dite ki-na-dil mit-tcwan-tuk-tan Pine-marten, Wildcat, Wolf, Fox, kit-sai kis-tai-tewa hai-ya-auc-fun a-den-ne xa do-t-ye Hawk, Crow. And he said, "Come, dance, my grand-children." And they danced. And he said

teit-den-ne yeu teit-dil-ye no-na-nil-fun 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."
Finally they were going along.

At last the yū-dīn-ūn mūk-

ye he is-dō da-xōk-he a-xō-wit-la hai yal ūn

spoiled." "Yehe! I wish something would happen

to him." 2

he came back. He thought, "I wish somewhere again
dance

ye nō-na-na-ūn hai yal ūn

I might leave." And he came back to Kalkisdeke

kī-ye teit-dū-wil-ye dī-heō sats a-kit-ūn-xō-sūn

again was a dance. Some bears did that.

hai yal ūn na-tes-dī-yai na xō-in-kūt yī-nūk kai-te
teen-

And he came back across Redwood "South along it he

creek will be,

now ya na-tes-di-yai na xō-in-kūt yī-nūk hai yal-

thought. Two dances he left. Then way from the

off north

wit-la hai tiū xe-nēwe tsō-yōl-tei a-xōl-tein ye he

happen who spoke the Gull he told, "Yehe! come for

to him
curse.

nō-a-dīn-xauw xōl-teit-den-ne hai ya miil-ūn kūt

lay yourself he said. And for him she

down,

a-dīn-ūn-xan da-xwed-dik-kya a-tei-te yō sai-kiit-dīn-ūn-kya

placed herself. He saw with

surprise


lying there. And from her south he stepped away.

hai yāl-ūn nis-satc na-wit-dal miil a-teo-des-ne xōl-newe-te

And little ways he went then he thought, "Let me lie

with her,
mūx-xūn-naue dal te hai yāl kūt xōl-tein-nes-ten miil La ai ūx

having gratified myself! Then with her he lay then really

will go back."

a-de-xōl-kiit La ai ūx yī-ma xō-ta na wil-lat xō-dje-ee-it-

she caught him. Really across with him she went. He became

against herself.

din-te-ee-lū miil xa na xō-it-tūw

unconscious then she kept lifting

him out.
The Spoiling of the World.

Yimankyūwūxoiyan* and the two women who were to be his wives grew at Leldin. 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. Yimankyūwūxoiyan 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, he 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.” 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 Yimankyūwūxoiyan 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 Leldin. 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 Yimankyūwūxoiyan.

*Yimankyūwūxoiyan, “Old-man-across” is said to be the same as Yimantūwūxoiyan.

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

Then he started down the south which had fled. He went down in a boat. When he came they had been gone out to the Trinity. He was passing Kaikis and at last ran down and saw the Klaxunai dance. One of the women who spoiled the world asked Yimankyūwūxoiyan, “only take me away from him, and having they went away.

Yimankyūwūxoiyan and cried. Then Small-squirrel, Pine-martin, and Crow came to him and said Yimankyūwūxoiyan one said to the other who spoiled the world is left. “I wish something Yimankyūwūxoiyan went back.” “I wish places,” he thought. So he danced. Some bears came from Redwood creek and said they had two more dances. That north said, “I wish some wrong.” Finally he went to tempt Yimankyūwūxoiyan. Yimankyūwūxoiyan walked on by her towa and returned to her. Imm and went with him there. As often as he became for him to recover.

*Compare p. 132 and wished to prevent the Indian. In this case they wished to peculiar possessions of the

AM. ARCH. ETH. 1, 19
Then he started down toward Hupa after the Kixunai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to Djiatañadiñ 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 Kaikisdeke. He passed Natinoxo Tcewilindiñ and at last ran down to the mouth of the Klamath. There he saw the Kixunai 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 Yimankyûwiñoixoian, "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.

Yimankyûwiñoixoian 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 Yimankyûwiñoixoian. 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." Ylmankyûwiñoixoian 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 ways to the north said, "I wish something would happen to that one who did wrong." Finally he told Tsöyötel to go and lie in the trail to tempt Yimankyûwiñoixoian.* She did as she was told. Yimankyûwiñoixoian was surprised to see her lying there but he walked on by her toward the south. Yielding to temptation he returned to her. Immediately she caught him against her breast and went with him through the water back across the ocean. As often as he became unconscious she held his head above water for him to recover.

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

Formula of the Jumping Dance.*

kūt hai kyū-wīn-ya-in-yā kī-xūn-nai sil-len hai-ūň hai
Already that Indian Kīxūnai was Then that
becoming.

2 kīs-sea-qōt wūn-na-i-ya la-djes wūn-na-i-ya kūt dea-xa-
kīseaqōt he worked on. Every day he worked on it. The time
win-den mit hai kī-xūn-nai sis-lin-te la me-tet-xā la-djes
was near when Kīxūnai he was to One he finished every day
become.

4 kūn-wī-yūl dō-kyūn-wit-yān lāx teit-te-te-tcwit hai kīs-sea-qōt
food without eating so he completed that head-dress.
quickly the measure
hai-yāl kūt dō-na-xō-wes-tsan da-xō-ūn-a-teit-yān xō-win-sen
And he was not longer That he was dead they all
become.

6 hai-yāl mīn-nē-djō-xō-mīl na-in-dī-yai lāx hwe-eñ na-xōw-
Then after a time he came back. "Just I to tell you
lik-mīn hai-de naue-dī-yai xα-a-lt-in-te hai-yō yin-nūk-kūt
this I came back. That way he there up-river on the
will do.

8 teīn hai sa-xauw-sai-ke-xauw-dīn hai-yōt sa-ūn-te hai kin-ai-
the soup-eating place that will be. That pipe
ghan hai mīt-teīn na-sa-ūn-te yō kūn hai teit-dī-ye hai
that toward will lie. There too the dance; that

10 kūn-yōt sa-ūn-te dik-gyūn hai-yōt ki-xūn-nai-ta-dīn hai
too will be here. Over there Kīxūnai 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 Takimiti-dīn. 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 Fo

When that Indian kīseaqōt. He worked on day without eating,
him any longer. Then after a while
you what it is they will be the place for eating, there. That dance too
in the Kīxūnai world.

In the way of the priest, must not talk. He must talk about
the world above. These never blow incense and scatters
When that Indian was becoming a Kix̱uñai he worked making kiseaqót. 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 Kix̱uñai world; that way they will make the dance here. In the way of the Kix̱uñai 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. Those about the 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.

A Formula of the Jumping Dance.

TRANSLATION.

VOL. 1.]

Godward.—Hupa Texts.

227

a-ū̱-en-ka hai tōıt-dil-ye dik-gyūn hai-yūk sa-ūn-te hai kī-way they that dance here that way it will be. The Kī-do it

xūn-nai-ta-din a-ūl-en-ka hai tōıt-dū-wil-yē-te hai dō-wūn-xūnai world way that they will dance." He must

xūn-ne-yēw-he-ne hai yi-na-tein xot-dan-tee hai-ye wūn not talk about the one from the blows. Those about south

tee hai-ye dik-gyūn xot-da-na-kyū-we-sin-tee-te hai eñ kyū-xīnai world way that they will dance here. The Kī-

hee must talk the ten winds which blow down. That is

wiin-ya-in-yan-ta-tein dō-xot-dan-tee hai-ye xot-da-na-we-sīn Indian world never blows. That you will blow down. The people will live to this on them blows. old age

tee-te kyū-wiin-ya-in-yan te-di-yūn-te hai-de mūk-kūt xot-da-

kyū-ye-xe-xe xot-ya-ni-mūn mūx-xa-te-xū-len tee-it-tsīt hai 8

And incense root he always That pounds.

meūk tōıt-te-im-mil.

on he scatters.
XX.

Daily Prayer of the Priest at the Jumping Dance.*

nais-xún-te âr-kyū-wū-diî̊ nin-nis-an meîk â-ne-en dō-
There will be everywhere world in. Clouds used to be

2 na-xōs-dil-le-te a-tiî̊ nin-čL xōte na-nas-deL-te nū-hwōn
will be no more. Everything that is good will become. Good thing

kyū-wi-yūl na-ter-dite-tewin-te hai mil xōte na-nas-deL-te
food will grow again. That with well they will live.

4 hai-ded din-tea-ne-en kyū-wiī-n-ya-in-yan dō-na-xōs-dil-le-te
These sick used to be people will be no more.

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

6 wiī-ya-in-yan mil din-tea-ne-en
people with sick used to be.

TRANSLATION.

The Prayer of Priest at the Jumping Dance.

It will be pleasant weather everywhere in the world. The clouds which used to be, will be no more. Everything will be as it should be. The good food will come again; it will grow again. By means of it the people will live happily. This sickness which the people used to have they will have no more. This that the people used to be sick with, blow out to sea with you, O, wind.

*Told at Hupa, November 1901, by Senaxon.

This prayer is uttered by the priest each day as he sits before the dancers during the Jumping Dance.

Or.

ta-kim-mil-dîî̊
At Takimidîî̊

tsi-n-len-ne teit-dil-y
became. Dances

mil a-den-ne xâ then he said, "Come,
nin-nis-an meîk the world over

yū-wit-dîî̊-hit nin-
finally we saw dance

tsan teit-dil-yâ dîî̊-
saw dance

nit-nē-djóx teit-dil-yê near they dance together

a-den-ne xâ dō-l-yê
he said, "Come, dance

hwe-eî̊ kūt te-sî̊
I am going

na-heîl-de xâ-a-å their time that will comes

ten hai-ye xō-wit-tî̊-t
left who is to fix the

tei-tî̊-win-na-heîl-tî̊ will go,"

tî̊-win-na-heîl-tî̊ will go.

*Told at Hupa, November 1901, by Senaxon.

This prayer is called one of his choice.
Origin of the Jumping Dance.*

At Takimidâni it was, an Indian used to be, Kimâni

tsim-len-ne teit-dil-ye teu-wes-yô hai-ûn nik-kaux na-e-i-ya 2

became. Dances he liked. And much it used to rain,

miû a-den-ne xa döö-ye teu-da nik-kaux na-e-ya hai-ûn

then he said, "Come, dance. Too much it rains." And

nin-nis-an meûk teit-tes-ya teit-dil-ye eû xa-teû-en hai-ûn 4

world over he went. Dance it he looked And

yû-wit-diï-hit nin-nis-an meûk Le-e-ni-î-yai hai-ûn teit-

finally world around he encircled. And he

tsan teit-dil-ye dik-ûnû nô-hôi bit-yi-dûk min-tûn-xoi 6

saw dance here from us northeast. Ten places

nit-në-djôk teit-dil-ye hai wes-yô teit-den-ne na-in-di-ya-hit

near they danced. "That I like," he said, When he got back
together

a-den-ne xa döö-ye xa-a-fin-te dik-ûnû kyû-wiûn-ya-in-yan 8

he said, "Come, dance. That way here Indians.

hwe-eû kût te-së-ya-te kyû-wiûn-ya-in-yan dik-ûnû meû-

I am going away. Indians here If

na-hei-l-te xa-a-win-ne-lî-le la-a tsum-mes-tôn nô-na-ni-10

their time that will be done," Only woman he

comes one

ten hai-ye xô-wiû-tcwên-te la xô-is-dai hai xô-is-dai yit-de-e

left who is to fix the place; one man. "That man north

teit-tû-win-na-hei-l-te teit-den-ne hai tsum-mes-tôn yî-nûk-a 12

will go," he said. "That woman south

tû-win-na-hei-l-te hai-ye xô-wiû-tcwên-te dik-ûnû úi-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-hewi-te teit-den-ne dik-gyūn nō-hōl yit-de-yi-dāk will go," he said. Here from us northeast
2 ye na-wa-ye hai teit-dil-ye win-te tcū-wes-yō hai-uń min-
in- he went. That dance all the he likes. And after time
nē-djō-xō-mīl na-xō-west-san kaun-gyū-wim-me* xon-na kin-ta a time he was found among the redwoods his eyes below
4 Lū-hwin hai-uń hai xoń xō-wit-dil-lau-mīl-ūn-te hai-yat-uń black, because he dressed up often. And
a-den-ne de-dōw hwa-ne na-hōot-tsan teit-dūn-wil-yel-li-te he said, "This time only you see me. There will be dance
6 ta-kim-mīl-dīn mīk-kin yī-nūk noi-wit-kil-li-te hai en hai at Takimīl-dīn. Base of south it will be foggy. That is the mountain
na-teūw-in-līn-te hai-yāk a-win-uml-li-te meū-na-heiul mīl hai-I will look back That way it will be. The time comes then that from
8 yēk ai-kyū-wil-lel-li-te la-xō xa-a-fīn-te hai mēc-hēiun-nis-te way they will do. Always he will do the my body that
xoi-kūyūn min-ya-te hai-uń ūn-lūn-xōi-dīn-mīl meū-na-sit-tan his mind will come Then from everywhere woodpecker
takimīl-dīfi. Base of south it will be foggy. That is the mountain
da-xu-wīn-xwed-dīl xi ume-ihiu-xu-dīn-xo-līn hai kis-sēa-qōt kūn la dje-lō in- he always And then the kis-sēa-Qōt too, one dje-lō
stead took out.
10 xō-wūn tein-ne-il-lūw hai-yat-uń hai xoń xō-meū-na-sit-tan to him they always And his woodpecker head-dress
ye too-il-lūw hai-yā-hit-djōt-ūn hai kis-sēa-qōt kūn la dje-lō in- he always And then the kis-sēa-qōt too, one dje-lō
stead took out.
12 xō-wūn tein-ne-ū-wūw hai-uń dō-tec-aue hai xoń-xwē hwa-ne to him they always And he never took that, his own only out
tee-il-lūw hai-uń min-ūn-djō-xō-mīl a-den-ne dō-hwē-wūn nū-he used to. And after a time he said, "Don't to me bring take out.
14 wit-lai-he kūn-na ān hae-hee min-nē-djō-xō-mīl dil-lea-xāte them. Too plenty I have. After a time deer-skin
xō-wūn tein-tel-lai hai en dō-xa-aue-ne-xō-xōi-līn hai to him they brought. "That it is I won't do that. This
16 hwa-ne dōn hai-ded hee ai-kyū-ee-en hai hea-ne dōn iūn-yō only this mine I will do. This only I like.
*There is an isolated group of redwoods on the mountain-side opposite Takimīl-dīn.
It was at Takimitdii the Indian who became Kixunai 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

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*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 Takimitdīn 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 Takimitdīn dance. He likes that.
dance they will do "roman and one man orth," he said, "the place will go.

When they were ready, they went to live where they had decided, "This time only one man went to live where he was the place will go.

After a time they made a dance at Takimitdin. "This time only one man will do that will be when the dance at TakimiLdifi will do what will will do that will bring it to that.

They always brought this time only one man they used to bring.

"Don't do that way," he said. "It isn't the way I like."

He was surprised. "When ten times that they used to bring, he saw only 1. He did not like Takimitdiñ dance.

"Don't do that way," he said, "when ten times that they used to bring, he saw only 1. He did not like Takimitdiñ dance.

**XXII.**

*Formula of the Acorn Feast.*

\[ \text{Formula of the Acorn Feast.} \]

\[ \text{XXIII.} \]

*Formula used at the Teexoltewe Rocks.†*

\[ \text{XXIII.} \]

*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 Teexoltewe rocks with incense root, *Leptotaenia Californica*, and warm water. Life and Culture of the Hupa, p. 80.*
Formula of the Spring Dance.*

Everybody sang. One of them
2 will-tu nis-sate-xo-luw na-dil-lei hai-yat do-teo-wil-lun hai-
sang. A little way it went back. And he stopped. And
yal na-lu-wun me-kyu-wit-tu hai-yat nis-sate-xo-luw nas-dil-
another one sang. And a little way it went
4 len-nei hai daan me-kyu-wit-tu mit-tis-din da-na-du-wit-ya-yei
back. That awhile he sang farther it went back.
ago
hai-yat-uun ki-ye lu-wun me-kyu-wit-tu nis-sate-din da-na-du-
And again one of sang a song. Little way it went
them
6 wit-ya-yei tak-kun me-kyu-wit-tu hai-yat-uun xa niin me-
back. Three of them
kit-te no-nin-un-hit un-kyu nis-sate-tee-xo-luw nas-dil-len-
sing.*↑ When he he saw a little way it had gone back.
finished
8 din-kin me-kyu-wit-tu hai-yat-uun hai deox me-uit-tewit mil
Four sang. And that here he put aside then
na-tu-wun me-kyu-wit-tu hai-ya-mil tewa-la-ne me-kyu-
another one sang. And five had
9 wil-tu hai-yat-uun na-net-in hai-yo kit-teint hai-yat ne-sat-
sang. And he looked that sickness. And a little
at it
tee-xo-luw na-at-lo-e-xo-lan hai-ye-xo xo-lun a-di-ya-tel
way it had gone back. That way he found it would do.
out
12 hai-yat ki-ye me-kyu-wit-tu hai-ya-mil xos-tun me-kyu-
And again he sang. And six had
wil-tu hai-yat-uun na-net-en sai-kit-din nis-sate-tee-xo-luw
sang. And he looked. He saw a little way

*↑ Told at Hupa, December 1901, by Sheaxon.

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 Takimitdi¹, setting out in the middle of the afternoon and
returning after dark.

↑ The speaker was probably Ymantawiyai. See p. 127.
Goddard.—Hupa Texts.

nas-dil-len-ne-xo-lun ye-nes-git kIt-xo-lun xa-a-fin-tel xoS-tun
it had gone back he it was afraid. that it will do. Six
found out.

me-kyu-wit-tu ki-ye na-lu-wun ki-ye me-kyu-wit-tu hai-
2 had sung. again another one again sang. and

yal xo-kit-din me-kyu-wit-tu hai-yal nis-sate-din na-dil-le-lei
seven had sung. and a little way it had gone back.
ye-nu-wit-gil-lil hai-yo me-kyu-wit-tel hai-yal a-du-win-nel-
4 it kept getting that singing. and he said, afraid of

lil nis-sate-tse-xo-loxe nas-dil-len-ne hai-yal-uhn ki-ye na-tu-
a little way it has gone back. and again another
wun me-kyu-wit-tu hai-yal ke-nim-min me-kyu-wit-tu hai-
6 one sang. and eight had sung.
yal-uhn ki-ye na-lu-wun me-kyu-wit-tu hai-yal-uhn muk-kos-
and again another sang. and nine
tau-win me-kyu-wit-tu mij. na-net-en sai-kit-din-uhn-nya nis-
8 had sung. when he looked, he saw with surprise a
sate-tse-xo-loxe nas-dil-len-ne-xo-lun hai-yal-yo ke-nin-el
little way it had gone back. and those leaned up
hai tewite kIt hai min-tan-din me-kyu-wit-tu mij. hai-ya
10 the wood. the tenth he had sung when then
hit-dit-uhn kIt no-nin-tan hai-ya-hit-dit-uhn hai-yo tewite
he put it on. and then that wood
hai min-net le-nan-net-no* hai-ya-hit-dit-uhn ki-ye na-lu
12 that around he stood up. and then again another
me-kyu-wit-tu hai mij. xoN min-net teit-tes-yai hai-uhn min-
sang. that with fire around they went. and
lan-din yis-xan-nei hai-yo le-nan-luwe tewo-la-din yis-xan-nei 14
ten days; that he built fire five days;
hai-yo teit-dit-ye kIt tewo-la-din yis-xan-nei xo-djox da-xok
that they danced too five days. really bad way
dO-te-xuN-neuw hai-ya-hit-dit-uhn kIt dO-teO-wil-pan-nei 16
he never talks. and then they stopped.

min-lan-din yis-xan-nei mij. na-net-en hai-yo kit-teit
10 ten days when he looked that sickness
un-te-ne-en nin-nis-an meuk sai-kit-din-uhn-nya do-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.
Everybody sang a song. One of them sang a song. The cloud of disease went back a little way. He stopped and another sang a song. It went back a little way. While he was singing it went farther back. Again one of them sang a song and it went back a little way. Three of them had sung. "Come, you sing." When he had sung he saw it had gone back a little way. Four had sung. When he had finished that song another one sang. And when he looked he saw it had gone back a little way. He found out it would do that way. Six had sung. seven another one sang. Seven had sung. It had gone back a little way, it was afraid of that one’s singing. "A little way it has gone back," he said. Again another sang. Eight had sung. Again another one sang. Nine had sung. He was surprised to see it had gone back a little way.

The sticks of wood were leaning up. Then when the tenth one had sung he put the stick in the fire and leaned the bark around it. Then they sang another song and danced, circling around the fire. The ceremony lasted ten days. Five days the priest built the fire and five days they danced. He carefully avoided saying anything wrong. When they stopped after ten days, he looked. He was surprised to see that the sickness which had been in the world had gone. It had melted away. "This way it will be when Indians become. If they sing this way it will be afraid. If they dance around the fire this way the people will live happily again."

*Told at Hupa, June 27, 1907. His father supplied with myths and Kinaardun means a Life and Culture of the I. A story similar to this.*

†The third person as also in pp. 135, l. 3;
yi-man-tū-win-yai xō-tse hil nō-na-nin-deL da-tce-it-da
Yimantūwīnyai his both lived there. He always
dughter caught.

Lūw-xan tce-e-xauw a-xōL-teit-den-ne kil-na lan a-xōL-teit-
Eels he always He said to her, "Cook many." He said to
den-ne nit-tai xō-teiń kit-tiń-en-ne hai-yal kút kit-te-ū-wū-
he, "Your to him carry them." And she used to
carry her.
hrei hai-yal yi-man-tū-wīn-yai xon-ta ya-a-wīn da-teit-de-
carry And Yimantarōnyai house used to He used to
to carry.

il-Lat xon-nin-diń hai tcin-niń-ya-tei-diń hai-ya nō-ū-wū
run ahead of her. The she was going place there he put down
haid hai xon-ta tai-kyūw kūn-na hai-yal ke-t-yan hai-yal na-te-
the house, sweathouse too. And he used And she
to eat.
it-dauw mil xon kūn kūt ya-na-ke-ū-wū min da-na-de-
always then he too used to pack up. Then he ran
home.

il-Lat xon-ta xō-tsit-da da-na-sa-an hai-yal xon-nin-diń na-ne-
back, house on his head sitting. And ahead of her he used
it-wūw xa-a-xoi-il-lū a-xōL-teit-den-ne dō yi-dūk teit-tes-iń†
to carry Always he did He told her,
"Don't look up."

haid hai-yal-an min-nē-djiō-xō-miń teit-tēń-iń hit ūn-kyā 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.
KinaLdīn 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.
238

University of California Publications. [AM. ARCH. ETH.]

yin-nük xon-ta tee-wel-le hai-yal-űn kàüt kin-nii-in-hit kàüt
south house someone And when she came
carrying along.
2 xon-ta sa-űn hai-yal-űn kàüt kyü-wiin-yun hai-yal-űn na-tes-
house was And he ste. And she had
there.
di-ya-yei mil kàüt yi-man-tü-wiin-yai ya-na-kiin-en hai-yal-űn
gone home then Yimantüwiiniyai packed up. And
4 na-in-di-ya-hit a-den-ne hwe e-nañ yi-düük tei-en hai-űn
when she got she said, "I it was up I looked and
home

dûn-hiis-ūc daōx yin-nük xon-ta tee-wel-le hai-yal-űn yi-
somebody upper south house was carrying And
trail
6 man-tü-wiin-yai a-den-ne da-xo-ye na-tei-in-xo-lan yûn din-
Yimantüwiiniyai said, "Wrong you looked it was. Back of
the house
nûn niin-tsa set-wal-te hai-yal-űn kin-naL-dûn-tse teis-
facing sit down. I am going And kinaitdûn stick he
to shake stick."
8 tewen dûn-hwe-e en dû-tei-xûL-tsis hai-yal wil-wel-mil,
made. Nobody it was he saw. And after night
ûn-kya xoL-wil-sit-tse ye-xo-ya-an xo-wit-tse xon-ta meûk
he heard heavy footsteps. They ran in. It was house inside.
crowded
10 yis-xan teii-walL-ûx yis-xûn-hit da-di-îan tei-ii-niñ-yai
Until they danced. Next night more came.
yis-xûn-din-dîn-hit da-di-îan tein-niñ-yai min-lûn-dîn yis-
Next night after that more came. Ten
12 xan-nei miL dû-ye-na-wit-yai mit-dai miL mûx-xa-tee-xo-len
days after he did not come. Outside from incense root
de-de-îL-kes kin-ne-soû-ûn-te teii-den-ne xoL-ûf-kai tes-yai
he threw into "May you grow he said. Dawn it came
to be men,"
14 miL dû-ya-xûL-tsaa hai ye-teî-wiin-yai noô-niin-an miL tsim-ma-
then he did not see them. He came in. They stopped then
dancing
na-xûL-wit-ën xon-ta meûk me-na-kyü-wiit-tû noô-niin-an
the noise stopped house inside. He sang again. He stopped.
16 min-tsii-ûd hai me-na-kyû-wiit-tû xoL-yai-wit-kit-dei de-nûn-
In the smoke-
they sang again. The fog took her away. To the
hole
Yilmantiiwifiyai 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 Ylimantiiwifiyai 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. Yimentiiwifiyai 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 Yimentiiwifiyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaLdn 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 Yimentiiwifiyai to gratify his greed, compare pp. 129, 130.
night after still more. After the tenth night they ceased dancing. Standing outside Yimantūwihyai 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 kinatdūn. They always dance there; only when the Hupa dance here they stop up there.
Directions and Formula for the Brush Dance.*

xō-lūk-kai tēs-ya-te mīl in-na-iūw-dūk-kai hai-ya-mīt-ūn  
Dawn is about to then I always get up. And come

yī-nūk yōn xō-ūt e-iūw-tewɛ̃ yit-de yōn kūn-na yi-tsɨn yōn 2
south-corner a noise, I make northern corner too, west-corner
ern

kūn-na hai-ūn kūn-nūw-xō-iūw-tewɛ hai kyū-win-ya-in-yan
too. Then I notify him, the persons

kyū-wa-na-il-tūw
he who gives back.

ded- nin-nis-an nē-djit xoi-kyai hit. nō-na-nin-
This world the her grand—both they lived.
middle daughter
deL hai-ya-mīt-ūn min-nē-djō-xō-mīl kyū-win-ya-in-yan 6
And a time child
xon-nis-te me te-tewen kūt xei kyū-win-ya-in-yan nan-deL-te her body in grow. "Xei! Indians are going to become
sil-len kūt mil-lit-de noi-nit-kit xō-ūtcit-den-ne hai-ya-mīt-ūn 8
it seems. Their smoke is every—she said. And
where,"
xō-wūn dū-win-tuct hai mite-dje-ē-din xō-an sil-len-ne-en from her it got sick that baby. Out of her it came.
hai-ya-mīt-ūn a-тοon-des-ne dai-dūk-ka-ūn-te kī-yaue-ūn mīl 10
And she thought, "What kind is it with me-wit-dīl-na-te hai-yō mite-dje-ē-din hai-ya-mīt-ūn a-xōi-
we shall steam it that baby?" And she

* Told at Hupa, December 1901, by the wife of McCann who is the only person living that has performed the ceremony.
† The noise made consists of one or several knocks on the wall with the hand and the call "ha ha ha." This is to notify the people of Teindintax, the world below, that they must give back the spirit of the sick. To make sure the omission was not accidental, the attention of the narrator was called to the fact that she had mentioned only three of the world-quarters. She volunteered no information as to why the fourth had been omitted. The world of the dead is underground toward the west. It is likely the east is not associated with the dead. The Hupa are never slavish adherers to the world-quarters.
‡ Here begins the formula.

Am. Arch. Eth. 1, 16.
teit-den-ne tee-nin-ya-ne hai-ya-mit-ün küt tee-nin-ya-teit
told her, "You must go And she went out. She
2 teñ-en nin-nis-an meuk hai-ya-mit-ün sai-kit-diün-ün-kyä
looked the world over. And she was surprised to see
di-hwõöwe da-kyũ-win-xa-ci dik-gyuń nõ-hiń yi-nünk-ka-yi-dûk
something stood here from us southeast.
4 hit-ðjít teit-tsân-nei hai Lô hai-ya-mit-ün hai mite-teîn
Then she saw that plant. And that toward
teit-tes-yai hai-ya-miL xa-wil-lai hai-yö xôr-tewil-ta-fün-nas-she went. And she dug it that wild ginger.
6 mats hai-ya-hit-ðjít-ün xai-tsâ me nó-nil-lai hit-ðjít meû
And then a xaitasa in she put it. Then under
nô-nil-xan hai-yô mite-dje-ë-din wil-wel-diën hai-ya-miL-ün
she put it that baby. It was evening. And
8 xô-lûk-kai tes-yai mîL ün-kyä xô-ke-teñ-va meûk nai-kis-le-dawn came then she her armpit in was feeling, perceived
së hai mite-dje-ë-din hai-ya-miL tee-nin-ya-yei hai dô-kû-ô that baby. And she went out, that old
10 wil-le xô-lûk-kai tes-yai mîL sai-kit-diün-ün-kyä dje-ki-yats-woman. Dawn it came then she saw with surprise pitch sticks.
tse nax ye-teñ-win-tan hai-ya. me-dû-wit-a hai-ya-hit-ðjít-ün
Two she brought in. And she put the And then the ends in the fire.
12 múk-kût-dëx xôi teit-te-te-wen hai-ya-hit-ðjít-ün xôte kût
over it fire she waved. And when well
da-xô-dû-wes-en mîL dô-teô-wil-lan hai-ya-mit-ün a teon-des-one could see then she quit. And she thought
14 ne xei kyũ-win-ya-in-yan nán-del ke-åi mite-dje-ë-din
"Xei! Indians are going It may babies to become. be
xô-wûn dû-win-tea-te nô-nil-te xoï-kyûn me-nil-nil-ya-te from them will get sick. Our body they will think about.
16 dai-dik-kyauw mîL nô-nil-te xoï-kyûn me-oï-ya xoï-yûn
What is it with our body we can make them "Yes," think about?"
teon-des-ne mite-teîn-a la nai-wit-xar-te hai xa-a-wil-le-tê she thought, "before one night will pass. That way they will do," (the dance)

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*Mount Shasta.
† "Paddle mountain,"
kút tee-niñ-yai teit-tei she went out. She was surprised to see
n sai-kit-diñ-ūn-kya she was surprised to see
hōl yā-ńuk-ka-yō-dōk us southeast.

ūl-ūn hai mite-teiñ that toward
xōi-tewil-ta-fūn-nas wild ginger.

-nil-lai hit-djit meu put it. Then under
i-dīñ hai-ya-mit-ūn vening. And
i-wa meł̄k nai-kis-le-it in was feeling,
ī-ya-yei hai dō-kyō-unt out, that old
ā-ūn-kya dje-ki-yats-ni surprise pitch sticks.

La hai-ya-hit-djit-ūn e And then
it-djit-ūn xōtē kūt when well
a-mit-ūn a-teen-des-And she thought
ie-ai mite-dje-ē-dīn may babies
ūn me-ńūn-dī-ya-te ey will think about.
me-oi-ya xeī-ųn sake them “Yes,”
hai xā-ā-wil-lei-te That way they will do,”
hai-ya-mir-ún mit-e- 
And to i 
dó-me-sa-an hai-ya-was in it. 
And 
yi-de tes-lat-dei mú down it floated. After 
xó-xóc-diń mi-ye Peewan creek under it 
mit-teiń tce-nín-yal to it she came. 
dó-me-sa-úń hai-ya-m was in it. 
And 
tsún-te hai Ló hai- 
go that med- 
to leine. 

ta-né-djit yi-de tes-l in the down it for 
middle 
wúl-a-diń tce-nín-yal the river 
Klamath when she 
came out 
yia-miń-úń a-tcon-des And she thought 

ta-úń-hit xon-na k she turned her eyes their 
xis-wé-dák-kýa xá "How I wonder o 
yai-ún xó-wúń nó-nú And to her it floated 
yi-núk na-tes-di-yai la south she went. To 
na-te-it-dame yi-núk she kept South 
walking. 

lat hai-ya-hit-djit-úń And then 
mük-ka tó-núń-heń after her. At fresh water 

la-goon 

244 University of California Publications. [AM. Arch. Eth. 
tee-a-xúś hai xún-nis-tee-len hai-ya-úń ki-ye hai-ya tei 
it flew, that cup. And again there when 

2 niń-ya-hit me-teiń-teń-én hai-ya-mir-ún deń na-teiń-én-hit 
she arrived into it she looked. And this way when she looked 

úń-kya xot-nún-diń yí-dúk ye úń-kya na-lat-de hai-ya-mir-úń 
she saw Bluff creek above in she saw it was 
stead 

floating. 

4 miti-teiń teit-taiń me-teiń teit-teiń-en hai-ya-úń deń to it she went. In it she looked. And this way 

na-teiń-en sai-kit-diń dó-xó-len-ne ki-ye yel na-nal-diń yí-dúk 
she looked. She saw it was gone again. Way Weitchpec above 

6 ye úń-kya da-wil-la-le na-lat-de mis-dje mit-ta-diń dai-di-it-in she saw it was floating. It was fog in. "Where 
stead 

floating 

diń-úń iń-te-tse hai Ló tcon-des-ne hai-ya-úń deń am I going to that med- she thought. And this way 
find leine?" 

8 na-teiń-én-hit úń-kya Le-nal-diń mi-ye ye na-na-lat-de Le-when she looked she saw Weitchpec under instead it was 

floating. 

nal-diń mi-ye na-miś-óx na-na-lat-de hai-ya-mir-úń xó me-Weitchpec under in a circle it was floating. And in she 
vain 

10 teit-teiń-en ki-ye dí-hue-či dó-mee-sa-an dó-xó-liń Ló hai-ya-looked in. Again nothing was in it. There was med- And not leine. 

úń La-a a-na-di-yau La-ni-ńx ta-né-djit yi-de tes-lat-dei once it did that. Really in the middle down it floated. of the river 

12 tee-xó-čeviń yí-dúk-ken-teiń hai tse na-da-e yi-de-teiń-Teexóčeviń above, where rock stands in lower side the river 
teiń ye úń-kya na-lat-de hai-ya-mir-úń ki-ye xó me-teiń instead she saw it floated. And again in into it vain 

14 teit-teiń-en hai-ya-mir-úń ki-ye xa-di-yau ki-ye ta-né-djit she looked. And again it acted the. Again in the middle same way. of the water 
yi-de tes-lat-dei hai-ya-mir-úń mük-ka teit-taiń sai-kit-diń-down it floated. And after it she went. She saw with 

16 úń-kya tewiń na-nín-diń yí-de-teiń-taiń ye úń-kya na-law surprise wood across place* on the lower instead she it saw 
side 

floating. 

*Cappel, the place of the fish-dam.
hai-ya-miL-ūn mite-teiūn tee-nūn-yai miL, da-wes-lal di-lwe-e And to it she came then it stayed Nothing still.

dō-me-su-an hai-ya-miL-ūn kī-ye xa-a-di-yau xōte ta-nē-djit was in it. And again it did that Right in the way.

yī-de tes-lat-dei mūk-ka teit-tes-yai kī-ye sai-kit-dīn ūn-kyā down it floated. After it she went. Again with surprise she saw xō-xōte-dīn mi-yē ye na-lat-de hai-ya-miL-ūn hai-ya kī-ye Peewan creek under in- it floated. And there again stand mite-teiūn tee-nūn-yai me-teiūn teit-teiūn-en sai-kit-dīn di-lwe-e to it she came. Into it she looked. She saw nothing dō-miM-ūn hai-ya-miL-ūn a-teen-des-ne dai-dīn-ūn ūn-uw- was in it. And she thought, "Where am I tsūn-te hai Lo hai-ya-hit-djit-ūn kī-ye xa-a-di-yau La-ai-ūx going that med- And then again it did that Really to find iine." ta-nē-djit yī-de tes-lat-dei mūk-ka teit-tes-yai mūk-ka-na-dū- in the down it floated. After it she went. The mouth of the middle wūl-ā-diūn tee-nūn-yai-hit ūn-kyā yī-man-a-ū-de na-lat-de hai-Klamath when she she saw across to the it was came out north floating. ya-miL-ūn a-teen-des-ne xei teon-des-ne deōx xon-nūn nō-na- And she thought, "Well," she thought. This her face when way ta-ūn-hit xon-na kūt-tō na-dīt-ūm a-teen-des-ne da she turned her eyes their water fell. She thought, xwed-dūk-kī-yau yī-wu-ti-ūnt-xe hai Lo hai-ūn xā-nīt-te hai-"How I wonder can I find that med. Then she looked ieine!" for it.

yat-ūn xō-wūn nō-nūn-dil-lat hai-ya-hit-djit tō-noi-kit-ūm-ūn And to her it floated back. And then along the shore yī-nūn na-tes-dī-ūn hai na-tes-dil-lat na-ne-it-en hai hit-dūk south she went. That floated back. She looked at that beside na-te-it-dauy yī-nūk nō-talL-a tee-nūn-yai hai-ya me-nūn-dil she kept South Redwood she came There it floated back, walking. creek down to the beach.

lat hai-ya-hit-djit-ūn kī-ye teit-tes-yai hai na-te-dil-lat And then again she went. That floated up mūk-ka tō-nūn-hōn-dīn tee-nūn-yai-hit ūn-kyā yī-man-yī-tsīn after her. At fresh water when she came she saw across to the west lagoon out
ye na-lat-de hai-ya-mit-ūn la-ai-ūx xō-teiū na-dū-win-tewit in- it floated. And really to her it was shot stead

2 sil-len xō-wūn nō-nūn-dil-lat hai-yal xō me-teit-tei-en hai-it To her it got back. And in she looked in. And this way she looked. She was surprised way east a house to see

ya-mīl deōx na-tei-ūn sai-kit-dīn-ūn-kya yeū yi-dūk xon-ta And this way she looked. She was surprised way east a house to see

4 sa-ūn hai-ya-mit-ūn a-teon-des-ne hai-ya ye-wē-yate hai-ya was And she thought, "There I will go." And standing.

min-ūn teit-tes-yai ye-tei-wūn-ya-hit ūn-kyā dō-kyū-wi-le she went. When she went in she saw an old woman

6 ya-ūn hai-ya-mit-ūn a-xōl-teit-den-ne dō-it-tsūn-te-xō-lūn hai sitting. And she told her, "You can't find it that anywhere

Lō kūt wit-dūn-dīn hee-de-ai ye-wīn-ya hai-ūn ni-it-te-med. Day before into my head it came. And they said of yesterday

8 den-ne xō kyū-win-ya-in-yān hai-yūk a-di-yau xō xa-nit-te you, "Her child this way it did. In she looks vain for

Lō yō yōn-yi-dūk da-sit-tūn hai ne-xūn-nis-tei-len hai-yāmed. There in the sits your cup." And

9 mil-ūn wūn-nūn-kī-nil-lai hai-yō da-sit-tan hit-djit de-nōw-then she put her hand on that sitting there. Then up to

kūt-teiūn ya-win-tūn-hit ūn-kyā me nō-nūn-xūts hai-yō da-the sky when she held it she saw in something fell.* That

10 toū-wit-til na-ui-it-dū-wa dit-tse hai-ya-mit-ūn xō-wa-teiūn-xan she was crosswise pointing. And to her she gave holding up

hai-yō a-xōl-teit-den-ne tiū-xanu-ne hai-ya-mit. hai nin-mite-that. She told her, "You take it And your

12 dje-ē-dīn mis-sūn-xane-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 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 we will make the way they will do."

Then she told her granddaughter to look for an herb. She went out and found nothing anywhere in vain. As she was coming back Shasta standing there near she saw a basket. She went to it but saw nothing she could put into the fire.

She walked along the river when she looked again by Kitokut. She looked and thought "I wonder why I can't find the baby's mouth?"

Again she missed the cup. It had floated by her. She went into it again. She looked and found it floating by Kitokut. Again it disappeared. "Where is it?"

When she looked again by Weitchpec. "Where is it?" She looked again away from the river. She saw a rock that stands in the river. The cup did the same. She came up and looked into that way again. It fell. "How can I find it again?"

Again she looked near the river. She went after it. She went after it again. She thought, "Where am I going to find that cup?"

It fell. "How can I find it again?"

Again she looked near. She thought, "Where am I going to find that cup?"
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 Kitökūt. 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 Kilaigyadi. 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 Teexöltwediy below the rock that stands in the water. Again she looked into it in vain. The cup did the same thing again. It went down the middle of the river and she followed it. Below Cappel it stopped until she came up and looked into it. There was nothing in it. It did that way again. It floated right down the middle of the river. She went after it. She was surprised to find it at Peewan creek. She came up and looked into it. There was nothing in it. "Where am I going to find that medicine?" she thought. And then it did that again. It floated right down the middle of the river. She went after it. When she came to the mouth of the Klamath river she saw it floating across to the north. "Hei!" she thought. When she turned her head slowly about, the tears fell. "How can I find that medicine?" she thought.
When she looked for it again it floated back. Then she went along the shore toward the south. The cup came back and floated along beside her. South of Redwood creek she came down to the beach. The cup floated back to her. She went along again and the cup floated after her. At Fresh-water Lagoon she again came down to the beach. She saw the cup was floating across the ocean toward the west, but it came back to her as if it had been shot from a bow. She looked into it. There was nothing in it.

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

**DIRECTIONS.**

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

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

I do not have my face white (unpainted). I have my face painted black. I paint my wrists, my shoulders, my ankles, my thighs, and my breast. I tie up my hair with tseúk.* I do not wear dirty things. I wash the utensils. I do not wave the fire.

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

†Tseúk are the ribbons of mink fur with which the clubs of hair are wound. These tseúk are sometimes covered with woodpecker scalps. See *Life and Culture of the Hupa*, p. 20 and Pl. 5.
Then she went back and came back to her. She went to Fresh-water to get it came back to her. She looked into it.

She went to the distance right. She went to the man sitting there. The old woman told her. This is what she had into your baby's

and with the medicine. I always leave the icks on each side, through. I put four incense root on these incense roots into the fire. I do not leave them down care-

I have my face, my ankles, my legs, my tseúk.† I do not eora, which fell into the clubs of hair are eagle scalps. See

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.
Formula for the Eel Medicine.*

yi-man-a-yi-nük tak ta-nan nañ-xa tein-niñ-yai kyū-win-
Across south three bodies were. He went there. In the
water
2 ya-iū-yan-ta-diñ dō-ti-lāi tein-net-en ta-nan Lūw-xan tsel-ne-
Indian world never he looked at the eels red
come;
wan hai dō-ti-lāi hai tes-deL-te a-teon-des-ne tes-deL-te
that never "They will come," he thought. "They will
come.
4 hai-yāl hit-dū-win-kil hai-yāl tes-deL hai-yāl teit-tes-yai
And the bank slid out. And they went. And he went
mit. tū-wim-mā yi-man-a-yi-na-teiñ mit, teit-tes-yai mūk-a-
with shore along. Across south with he went. The
them
6 na-dū-wāl-a-diñ hai-ya nō-min-deL hai-yāl hai-ya xon-na
mouth of the there they stopped. And there for him
Klamath
da-wes-dil teū-win-da hai-yāl tim-ma-teiñ-teewe† hai-yāl a-tecon-
they waited. One stayed And tima he makes. And he
there.
8 des-ne nik-kyū-win-ńūn-te hai tim-ma-it-teewe hai-yāl a-tecon-
thought, "You will go to sleep who tima make." And he
des-ne tce-nil-le-te nik-kyūn-sa-an mei† tce-nil-le-te mei
thought, "They will your heart under. They will under.
dive out
dive out
10 teūk-qal mit. hai Lūw-xan Le-nal-diñ hai-ya tein-niñ-yai hai-
He walked with the eels. Wetachee there he came. And
along
yal a-xōt-teit-deu-ne tim-ma-teiñ-teewe nik-kyū-win-ńūn-te
tee he said to him to Timatiteteewe, "You will go to sleep. They
12 nil-le-te nik-kyūn-sa-an mei hai-ya-mit. a-teon-des-ne
will dive your heart under." And he thought,
*"Told at Hupa, November 1901, by William Lewis (Kā-wi-ta) said to be the only person who knows the formula. He performs this ceremony which necessitates ten days of fasting without recompense for the good of the people.
†A spirit, or person with supernatural power, who interferes with the run of fish and causes famine.
‡"Without your knowledge."
dō-xō-liṅ tin-dil hai-yal a-teon-des-ne nin-nis-an ta-nan dú-
"They will never go." And he thought, "Mountain water will
goes back* hai-yal teit-tse-yai tein-net-en hai Lūe-xan wit-dil
go across." And he went on. He saw the eels coming.

hai-yal tein-niṅ-yai yōt hai-yal a-teon-des-ne dō-xō-liṅ tin-dil
And he came over. And he thought, "They won't go there.

yi-nūk xai-ya-me† nō-le hai me nas-deL-te hai-yal a-teon-
south. Xaiyame water—that in they will And he fall

a-teon-des-ne na-tes-di-yai hai-yal a-teon-des-ne dō-me-dūe-tewiṅ
thought, "I will go back." And he thought, "I don't want

hái-yō hwit-lūe-xan miṅ-kil-en† dō-xō-liṅ yī-tan hai-yal. 6
these my eels miṅkilen shall not eat." And

a-teon-des-ne xō-yū-win-yūn-te dō-xō-liṅ dō-xō-a-ten Lūe-xan
he thought, "If she does eat them, they won't die eels

hai-yō hwe-hwe hai-yal a-teon-des-ne ki-Lteweš yū-win-yūn-te
those mine." And he thought, "Kitzewa will eat them

xō-hai-yal a-teon-des-ne dō-xō-liṅ da-xō-a-ten hai-yal
with. And he thought, "They won't die. There

nū-hwōn-te hai-yal a-teon-des-ne lan ai-la-te min-Lūu me-dil 10
they will go. And he thought, "Many they will Ten canoes
go back.

de-wim-min-te na-tes-di-yai hai-yal a-teon-des-ne hwe-čiṅ
will be filled." He went back. And he thought, "I,"

a-teon-des-ne delik a-wil-le-te hai-yal a-teon-des-ne na-tes- 12
he thought, "This he will do." And he thought, "I am way

di-yai-te yī-man-a-yī-nūk hai-yal-teiṅ na-in-di-yai yī-man-yī-nūk
going. Across south there he got back across south.

hai-yal a-teon-des-ne kī-ye na-tes-di-yai hai-yal a-teon-
And he thought, "Again I will go back." And he
des-ne te-se-la-te hai-yal a-teon-des-ne kī-ye na-tes-di-yai
thought, "I am going and he thought, "Again I am going
to take them." 

yī-na-teiṅ miṅ kī-ye na-in-di-yai mūk-a-dū-wūl-a-diṅ hai-yal. 16
From the with again he got back to the mouth of the And

south them Klamath.

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

† An unusually fine fishing place in Sugar Bowl valley.

‡ Menstruating women.

§ Women who have given birth recently.
thought, "You will go to sleep, your heart will go to

sleep, under it they will go And he walked with those eels along

des-ne hai-yâl a-teen-des-ne yî-man-tû-wîn-yâl a-teen-

to Weitchpee. And he thought Yimantawâyâl he

des-ne hai-yâl a-wîl-la-te hec-hecâna ma na-set-tecwin-te hai-

thought, "This way it will be Mine for I am doing it And
done.

yal a-teen-des-ne do-xô-lîn tin-dîl hai-yâl a-teen-des-ne dik-

he thought, "They won't go on." And he thought,

gyûn nas-del-te hai-yâl a-teen-des-ne hec a-heit-teit-den-te

"Here they will And he thought, "Me he will say of

stay."

hai na-is-tewen xo yû-wîn-yûn-te kî-tew dô-xô-lîn it-dau

'He did it.' With- she will eat, kîtêwe. They won't melt

away harm

8 hec-hecâ hai-yâl a-teen-des-ne mîn-kil-en xo yû-wîn-yûn-te

my eels." And he thought, "Mînkîleen with- will eat them.

out harm

xa-a-tin-te a-teen-des-he hai-yai-mîl Lûw-xan mîn-lûn me-dîl

They will do he thought. "And eels ten canoes that,

10 de-wîm-mîn-te a-tin-dîn xa-dî-ya-te hai nû-hwôn-te nà-tes-

will be filled. Everywhere they will do That will be good." He went

that.

dî-yai yî-man-yî-mûk a-teen-des-ne te-sê-ya-te kî-ye lán

back across the south. He thought, "I will go again. Many

12 me-dûw-tecwin lán til-lî tû-wîm-mâ yî-na-teîn na-tes-dî-yai

I want." Many came. Along the from the he went back.

shore south

hai-yâl teîn-nîn-yai mûk-a-na-dû-wîl-a-dîn lán hai-yâl a-xû-.

And he came back to the mouth of Many. And he said the Klamath.

were

14 teit-den-ne nik-kû-yû-wîn-nûn-te tec-nil-le-te Lûw-xan hec-hecâ

to him, "You will go to sleep. They will eels mine.

go out

ka-de nîn nik-kû-yû-wîn-nûn-te hai meuk teit-tess-yai hai-yâl

Soon you, you will go to sleep." That in he went. And

16 Le-nal-dîn ka-de nik-kû-yû-wîn-nûn-te a-teen-des-ne hai-ya-mît-

at Weitchpee, "Soon you will go to sleep," he thought. And

Lnai nil tec-wès-lîn-te hec-hecâ hai-ded hec-hecâ ta-nam

"One for you will flow out, mine this mine water

hec-hecâ hai múk-ka hai-ded Lûw-xan hai múk-ka ye-wîn-

mine. This in these eels this in they will
del-te dō-xō-liṅ til-lū yī-dūk hai-yal a-teon-des-ne hai ning-o in. They won't go east." And he thought, "The
nis-an ta-wes-a mite-teiⁿ-a hai-yal a-teon-des-ne la-ai nil. 2
mountain will in front." And he thought, "Only for
project tee-wes-lin-te hai-yal a-teō-in-ne hai mūk-ka ye-win-del-te
will flow out." And he kept "This in they will go." thinking,
hai-yal a-teon-des-ne deūk a-wil-lel-te hēik-ka a-teit-yau 4
And he thought, "This he will do, my way he does.
hee a-heiń-teit-den-te xā-a-nā-it-yau hēe ded dō-oi-lūn-te
Me he will say of, 'He did that way.' I now I will quit.'
hai-yal teit-tes-yai tein-nēl-en hai Lūw-xan tein-nū-yai 6
And he went along. He looked at those eels. He got back.
a-teon-des-ne ded meūk dō-xō-liṅ tin-dūl ded meūk xō-win.
He thought, "This in they won't go. This in until it
 tsai-yē-de na-dīl-ūx hai-ded hēe-heel hai-ya-ml a-teon-des-ne 8
becomes they will live mine." And he thought, dry
deūk a-teit-yau-te hēe a-heiń-teit-den-te xā-a-nā-it-yau hai-yal.
"This he will do. Me he will say of 'He did that way.'" And
way
a-teon-des-ne Lūw-xan deūk a-teil-la-te teiⁿ-win-yan hai 19
he thought, "Eels this way he will treat." He ate them where
ke-na-wiⁿ-na-dīn hai-yal a-teon-des-ne hai-yēk tein-a-teil-lau
he cooked them. And he thought, "'This they he did,' way
say hēe a-heiń-teit-den-te tewō-la-dīn yis-xan hai-ya Lūw-xan 12
me they will say of. Five days there eels
teiⁿ-win-yēn-te hai-ya-mī a-teon-des-ne dō-tein-nēl-yan hai
he will eat." And he thought, "He did not eat up those
Lūw-xan hai-yal a-teon-des-ne deūk a-teil-la-te xwa-wes-le-de 14
eels." And he thought, "This he will do. If he gets
way enough
de-na-dū-wiⁿ-la-te hai-ded kī-ma-ū hai-mī a-de-dū-wiⁿ-la-te
he will put in the fire this medicine. With this he will put in
the fire
xwa-wes-le-de hēe a-heiń-teit-den-te hai-yal a-teon-des-ne 16
if he gets enough. Me he will talk about." And he thought,
xā-a-wiⁿ-lel-te tewō-la-dīn yī-īxai hai-yal a-teon-des-ne teiⁿ-
"He will do five mornings." And he thought,
"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-li̇n da-xō-a-ten hai And he thought, "That will be good. It won't die. This
ded defūk a-wil-le-te a-dūx-xū̄n-de yū-wín-yūn-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 defūk a-teil-la-te hēe
he fished. And he thought. "This he will do. Me way
a-hēi-teit-den-te xā-na-it-yān hēi-teit-den-te xō dī-hwō he will say of, 'He did that way,' he will say of me. Even some
if
6 dō-tei̇n-wūn-xūn-te hēe a-hēi-teit-den-te hai-yal a-teon-des-ne he does not catch, me he will talk And he thought, about."
defūk kīk-xāk tēe-nū̄n-an mit-dāi yīs-xūn-de defūk hāi-yūk hēe
"This net he took out outside. Tomorrow this this way me
way

8 a-hēi-teit-den-te yīs-xūn-de hai dā-ne-se-da-te hai-yal a-teon-
he will talk of. Tomorrow I will go fishing." And he

10 nès-dāi hai-yal a-teon-des-ne hāi-yūk a-hēi-teit-den-te hāi-
fished. And he thought, "This way he will say of me." And

12 hai-yūk a-wil-le-te hai lāw-xān hai-yal a-teon-des-ne xō yū-
"This way will do the eels." And he thought, "Even if

14 dō-xō-li̇n it-dāu hai-yal a-teon-des-ne na-tēs-di-yā-te yī-man-
they won't melt And he thought, "I will go back. Across
away."
a-yī-nūk kī-ye na-tēs-di̇-yāi mā tū-wīn-mā yī-na-tēi̇n hai-yal south again he went back for it along the from the And
shore south.

16 a-teon-des-ne mūk-a-na-dā-wūl-a-dīn hai-yā kī-ye a-xō̄t-teit-
he thought, mouth of the Klamath there again he told
den-ne nik-kyū-wūn-nūn-te hai meūk tēe-in-dēl-te nik-kyū-
him, "You will go to sleep; that during they will come You will out.
A rattlesnake will bite him. This expression is used to avoid Lūw, the name of the rattlesnake, which being spoken might anger him.

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

Vol. 1.

Goddard. — Hupa Texts. 257

win-fūn-te hai meuk hai-ded tūne-xan teō-xon-des-ne teū-go to sleep that during these eels," he thought of him.

wa-al hai kī-ma-ū xō-la hai na-a-a hai ma na-is-tōwen 2

He that medicine, his in it he had, that for he made it. carried

a-tcon-des-ne xa-a-wil-let-te hai-ya-dete teū-win-yūn-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-liūn teit-tan deūk lax 4

For he always that medicine. For he will not eat. This way

that has nothing

kī-ma-ū ē-din kī-sa-win-ya-te† hwe a-heiit-teit-den-te hai mīt.

medicine without he will go into me he will say of this with

haid-ded hai kī-xak kīn hwe dō a-heiit-teit-den-de hai-yat. 6

this the net pole me if he does not tell." And

a-tcon-des-ne dō-nū-hēōn a-teit-yau hai-yat a-tcon-des-ne dō-

he thought, "It is not he did." And he thought, good

xō-liūn nūn-yai hai-ded dō-nū-hēōn-a xūn-dī-yau la-xō-kya 8

"You will not live. This not a good way you did. Just that way

dō-xō-liūn nūn-yai xō dō-teū-win-xan deūk xō dō-teū-win-xan

you may not live. Even if he does not this even he does not
catch any way if catch any,

hai-ye-he kīs-le-te hwe a-heiit-teit-den-te hai-ye-he lan 10

even then they will me if he talks about. Even then many
catch many

ai-la-te deūk dōn nū-hēōn deūk hai hae dō-na-wa-te

they will This is good this this mine. He will not live
catch. way

hwe dō-a-heiit-teit-den-de dūn-hwō hai-ya-mīl-ūn a-tecon- 12

if he does not tell me somebody," And he
des-ne na-tes-di-ya-te teon-des-ne hai-yat a-teon-des-ne da-
thought, "I will go back," he thought. And he thought,

xwed aur-di-ya-te hai-yat a-teon-des-ne xwa na-set-tewin-te 14

"What am I going And he thought, "For him I will make it."
do forfeit"

hai-yat a-teon-des-ne deūk teū-wī-yūn-li-te hwe xwa a-nau-

And he thought, "This he will eat. I for him will

way
la-te na-a-a deük tce-i-yiń-hit teń-wiń-yün-de xwa-wes-le-te do it. He this way when he if he eats he will get always stands has it
2 de-na-di-wiń-ún-te hai-ded ki-ma-ū mi. le-na-nil-la-te hai He will put in the fire; this medicine with he will build a fire. This mū-wiń xwa-wes-le-de dō-xō-liń na-ta-awc xon-ta-teiń deák half, if he gets enough, he won’t carry to the house. This way
3 a-na-teil-la-te hai-yük teń-wiń-yün-te hai-yal a-teon-des-ne he will do. This way he will eat." And he thought, min-lūn-dīń yis-xūn-de da-na-ne-se-da-te hai-yük teń-wiń-yün-"Ten I will fish. This way he will eat."
6 it-te hai-yal. a-teon-des-ne deák a-na-teil-la-te here a-heit-And he thought, "This way he will do. Me he will teit-den-te hai-yük a-nai-it-yau here na-te-si-yə-te kūt na-say of ‘This way he did.’ I will go back. Already
8 sel-tewiń ya-xwa hai-yal a-teon-des-ne kūt me-net-xe tecon-I have for them.” And he thought, "Already I have he made it des-ne kūt a-tīń-ka-ūń-te hai lūe-xan a-teon-des-ne a-tiń-thought. "Everything the eels,” he thought “every kind will eat. Nevertheless I will watch Those
10 ka-ūń-te yū-wiń-yün-te hai-yə-he me-nai-lūe-te hai-yū hai my eels I will look at. Good They won’t dodge appear.
12 dō hai-yō hai lūe-xan kūt a-tīń yū-wiń-yūń kit-tewə yū-wiñ-those eels. Already every eats them. Kit-tewə eats kind yūn hai hūe-heć min-kil-en hai heit-lūe-xan dō nas-dō these mine; min-kil-en these my eels. They don’t dodge
14 hūe-heć nū-wiń-heōń a-tiń hai-yük a-wiń-net-te hai-yə-he mine. Good it is all. This way it will be. Nevertheless mue-lūe-te hai heit-lūe-xan hūe a-heit-tei-den-te hai-yük I will watch my eels. He will say of me, ‘This way them
16 a-na-it-yau hai nū-wiń-heōń-te kūt nū-wiń-heōń hūe hai na-he did.’ That will be good. Already it is good. I will set-tewen hai-yük teń-wiń-yūń-te kūt a-tiń yū-wiń-yūń-te hūe make that. That way he will eat. All will eat them. I
18 me-net-xe kūt dō nas-dō kūn nū-wiń-heōń hai-yük a-wiń-have finished. They won’t Already it is good. This way dodge.
...he will get enough.

en-nil-la-te hai will build a fire. This

xon-ta-tein deyuk to the house. This way

at a-teon-des-ne he thought, "Every way

yuk teu-wii-yuu-s way he will eat." a-te hve a-herit-o. Me he will li-ya-te kuit na-back. Already me-ne-xe teonly I have he finished."

on-des-ne atiin-e thought "every v-te hai-yo hai ch These duxo-lii na-nati. They won't dodge.

kit-tewe yuu-win-Kit-tewe eats x-an duxo nas-fox. They don't dodge.

net-te hai-yee-he I be. Nevertheless t-den-te hai-yuk of me, 'This way

no hve hai na-I. I will win-yun-te hve ill eat them. I hai-yuk a-win-This way...
Across the ocean to the far end
Yimantëwîyai went never come to this world
bank of the lake slid over water. Yimantëwîyai accompanied the eels up the river. There they stopped at the mouth of the Klamath (place of fish) lives. "You shall project into the Trinity. He saw that
When he got quite up to go on towards the southern Xaiyame." "I will go on towards the southern Xaiyame. I will go on towards the mouth of the Klamath, shall project into the Trinity. He saw that
When he got quite up to go on towards the southern Xaiyame." "I will go on towards the southern Xaiyame. I will go on towards the mouth of the Klamath, shall project into the Trinity. He saw that
When he got quite up to go on towards the southern Xaiyame." "I will go on towards the southern Xaiyame. I will go on towards the mouth of the Klamath, shall project into the Trinity. He saw that
tō-nai hai-yūk teū-wī-yūn-i-te hai-de ki-ma-ū mil hai-yā-
fish. This way he will eat this medicine with. And
mit ded kūt hai-yūk xwa na-sel-tewin-te kūt a-den-ne me-
2 this now this way for him I will make it.” Now he said,
neL-xe-tel ded kūt me-neL-xe-tel deūk wūn hai me-neL-xe-tel.
"I am about Now I am about to This for I am finishing.
finish.
kūt ded na-tes-di-ya-tel yī-man-yī-nūk
Now I am going home across to the south.”

TRANSLATION.

Formula for the Eel Medicine

Across the ocean towards the south were three bodies of water. Yimantūwiŋyai 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. Yimantūwiŋyai 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 Timatcitcwe (one who stops the run of fish) lives. “You who stop the run of fish, you will go to sleep,” thought Yimantūwiŋyai, “and the fish will go through without your knowledge.” Yimantūwiŋyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another Timatcitcwe lived. Yimantūwiŋyai said to him, “You will go to sleep; fish will go through without your knowledge.” “They will never go on up the Klamath,” thought Yimantūwiŋyai. “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 mǐnkilen to eat my eels,” he thought, “but if she does eat them, these eels of mine won’t die. Kūt cwe 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 Timateitwewe. "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 Yimantūwiinai, "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. Mūkilen 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 Timateitwewe, "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 Timateitwewe. "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 Yimantūwiinai 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 thought. He did not eat all of those eels. "This is the way he will do," Yimantūwiinai 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. "Hereafter the priest that way."

"Even if she suffers harm; even if she eats them. "I will go back," he thought. "I want my eels. Everybody will fish along medicine in." He thought to himself, "I will eat a woman who has suffered harm; even if she eats them. "I will go back," he thought.

Then having gone from the south until he came to the north again he said to the river, "While you sleep they will go. They will go while you sleep they will go. Everybody will fish along medicine in. (the coming priest) he thought Yimantūwiinai. Medicine. If he eats bitten by a rattlesnake, it was not a good thing to eat. Even if he does eat. Even then many eat about me he will not eat. "I will go back," he thought. "I will do this for him, having the medicine in. He will put the remainder there. He will not carry enough. This is the way he will do. Ten days I will eat. He will do," he thought. He will go back. Already I will eat the eels. I will when they appear good. They will be kinds of people eat them. They won't dodge away from me. nevertheless I will wait all this way. They will be
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." Ylmantīwifiyai 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 Yimantŵiwiñyai. 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 miňkilên. 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 Timatcítśewe. “While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens.” Yimantwíinyai went along to Weitchpec. He thought concerning the Timatcítśewe, “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. “Kiítśewe 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 (Yimantwíinyai) 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.’

“Well 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.”

* * *
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I wish some-
yi-nuk na-tet-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 xun yit-da-tein ye-na-wit-men xai-yu-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 teo-du-wit-xut at-teit-it swim back. And then there he questioned it. He said,

4 den-ne da-xwed un-di-ya-te da-xo-a-tein-te nit-teu-wiin-yun-de "What will you do bad person* if he eats you?" hai-yat-uun da-wes-lel hai-yat-uun a-tiin-ka-un-te at-teit-den-ne And it swim around And concerning he asked it. in one place.

di-ya-te xo-kyuun-ki-yat nit-teu-wiin-yun-de hai-yat-uun La-ai-uX will you woman who has if she eats you?" And at once do suffered miscarriage.

6 tse-es-dit-diin da-il-lel hai-yat-uun at-teit-den-ne da-xwed un- A little while it always And he said, "What swim.

di-ya-te xo-kyuun-ki-yat nit-teu-wiin-yun-de hai-yat-uun La-ai-uX will you woman who has if she eats you?" And at once do suffered miscarriage.

8 teit-dei xa-wil-lat hai loek tewo-la-diin yis-xan siu-tuun-x hai it died. Floated on that salmon. Five days it lay the the water

nu-niin-tiin-diin hai-yat yit-de-yi-man na-in-deL xu-Le-dun he put it place. And down across they went in the morning.

10 hai-ya-hit-djit-uun hai-ya niin-kyu-wil-at hai-ya ke-ya-wil-na And then there he cut it. There they cooked it.
mix-xa-tec-xo-len ma de-du-wil-lai hit-djit-uun hai miu. ke-ya-Incense root for it he put on Then it with they the fire.

12 wit-na hai-ya-hit-djit-uun hai-ya wiin-yuun hai-ya-hit-djit-uun cooked it. And then there they ate it. And then hai-ya a-tiin a-kil-lau na-kis-its deuk a-il-in-te teon-des-ne there all they did. They shot "This they will do," he thought, things at mark.

14 kyuu-wiin-yu-in-yu na-nan-deL-te hai-ya-hit-djit a-den-ne "Indians when they come." And then he said, a-tiin heik-kya na-nu-dit hai-yat Le-na-nil-lai hai-ya-hit-djit "All from me go away." And he built fire. And then

16 ma de-du-wiin-an a-teon-dese kyuu-wiin-yu-in-yu nu-heon-x for it he put in He thought, "Indians will increase.

*yu-wei-wiin-yu-in-te ky_u will eat,

yit-da-wes-le-te ky_u will get enough
teuw-ii-yo-wil-lel min He made it to bothe it. D yit-da-wes-le-te do he will have The enough.
tel-teu-wit-te di-heo grows. Whatever net-te hai-yat-uun happen." And
du-uun-kya na-nit-d They did had come not see hai-ya-hit-djit-uun te And then swpn hit-djit-uun xai-ya-

Then Xaiya hai-yat it-man no there on each the side xo-lo ka hai-yat-hit-salmon. And then sau-kit-diin-kyu-xa He was surprised saw to see yit-du-tein-kai hai-ya hit-djit-uun. And then sau-kit-diin-kyu-xa He saw with surprise for yu-xo-teel-xa xai he tracked them. Xai a-den-ne na dno he said, "All right, hai-yat me-naue-liu There I will watch.
ta-naue-tiil-hwit-te will take out.
yu-in-yu na-nan-de when they do
Goddard.—Hupa Texts.

yū-wiń-yū-n-li-te kyū-wiń-ya-in-yan na-nan-del-te nū-hēōn-ōx

twill eat, Indians when they come. Well
to be.
yit-da-wes-le-te kyū-wi-nūl tet-tewin-de dō-xō-liū kī-yaun 2

will get enough food when it grows. Won't

tewiń-yō-wil-lool min-he-gits yik-kyū-wiń-yan-ne-he nū-hēōn-ōx

bother it. Little even if he eats well

yit-da-wes-le-te dō-xō-liū tewiń-yō-wil-lool nū-hēōn di-heō

he will have. They won't bother it. Will be good whatever
tet-tewin-te dī-heō dī-gyūn a-dā-wiń-xei-de La-i-ix an-wiń-
grows. Whatever here anybody says really it will
net-te hai-yaL-ūn yi-nūk kai yi-man-teiń na-na-niń-del 6

ever happen. And south across they went over.
dō-ūn-kya na-nit-dañe-xō-ūn hai yū-yi-dūk-ka teit-tes-yai

They did. had come back that one Orleans went.
not see
hai-ya-hit-djit-ūn tai-kyūe na-ya-is-xūt xon-ta na-ya-is-xūt 8

And then sweathouse they tore down. House they tore down.
hit-djit-ūn xai-ya-me-teiń tce-na-niń-del hai-ya-hit-djit-ūn

Then Xaiyame to they went back. And then
hai-ya il-man nō-na-niń-del wūt-na-ya-xō-wil-yan hai-ya 10

there on each they sat down. They watched their
side
xō-lō-ka hai-ya-hit-djit hai ṭō-wān Le-nal-ūn tce-na-in-dī-yai

salmon. And then the one Weitchpec came back to.
sai-kit-din-ūn-kya lōk mit-Le-te ye-nin-dī-liń-ye na-tin-nōx 12

He was surprised salmon scales had washed ashore the Trinity
to see
yit-dā-teiń-kai hai-ya-hit-djit-ūn na-tes-dī-yai na-in-dī-ya-yei

up along. And then he came back. He got back.

He saw with surprise from him they had gone. And then
ya-xō-tei-ya xai-ya-me na-ya-xō-t-sań hai-ya-hit-djit-ūn

he tracked them. Xaiyame he found them. And then
a-den-ne xa dōn hwe tse-ye-kyāne-heik-kūt na-se-da-te 16

he said, "All I (at the upper end of will sit down.
right. Hupa valley)
hai-ya me-nane-lū-te da-xōk-a-ūń-te teiń-wiń-yūń-te-ń-de hwe There I will watch. Bad person would eat I

ta-naue-tū-hwite-te hai-yūk nū-wiń-nūń-xūń-neiń-te kyū-wiń- 18

will take out. That way they will talk about us Indians

ya-in-yan na-nan-del-te hai-ya xa-a-ń-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 Xaslindifi. They began to talk about what would be when Indians should come into existence. One of them went up the Klamath river. The other two remained waiting for him. "I don’t think we better wait for him," said one of those who remained. He went down to the river. "Let a stone cup become," he thought. And it became. And then in it a salmon became. "Already it has happened," he thought. "It is finished," he told his brother.

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

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

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

Then he said, "All of you go away from me." Having built a fire he put incense root in it and prayed. "Indians when they come into existence, will eat this happily," he thought. "They will have plenty of food when the time comes for it to grow. The birds will not bother it. It will be good wherever it grows. Whatever anyone says will happen."
The two brothers went up the river and crossed over to their home. They found the one who had gone up the Klamath was not yet come back. Then they tore down the house and the sweat-house and went back to Xaiyame. There, one on each side of the river, they took their stations to watch their salmon.

When the one who had gone on the journey, came back to Weitchpec and started up the Trinity he was surprised to see salmon scales scattered about. When he got back where they had lived he found they had departed. He tracked them to Xaiyame where he found them. "Well," he said, "I will take my place at the Tseyekyanecheikkt. There I will keep watch. The salmon which a bad person would eat, if it were caught, I will take out as it passes up. Indians when they come into existence will make mention of us. 'At that place he did that,' they will say."
Formula of the Rain-rock Medicine.

Yas-tsim-me min-i-län Lîl-Lîn hai-ya-mił yî-nük teit-tes-yai
Yastâsme ten brothe rs and south went
(lived.)

2 Lū-wûn yî-nük nin-nis-an nôn-a-teîn hai-ya teîn-wìn-da dik-
one of South the world’s end there he stayed,
them.
sûn yî-nük nin-nis-an nôn-a-diûn hai-ya-mît-ûn min-nî-djô-
here south the world’s end. And after a

4 xô-miûl ân-kya xô-kût ye-kyû-wes-tee yû-dîn-nê-miûl hai-yô
time he per-
on him the wind blew in. After a time there
received
Le-de-eL-ta deûk ül-kyû xa-të-mas tes-deL yû-diûn-hit xon-ta
in a corner this big rolled out frost. Finally house
of the ground

6 meûk da-xwed-daûn a-dî-yau toon-dës-ne hai-ya-lûn mûx-xa-
inside “What is it going to do?” he thought. And incense

tee-xô-len a-de-it-kit hai-ya-miûl teit-tes-yai yî-na-teîn yas-
root he took with And he started from the Yas-
himself.

8 tsiûm me na-in-di-yai hai-ya-miûl xô teît-te-te-en di-iën-e dö-
tâme he came back to. And in he looked Nothing
vain around.
teît-tsân hai-yal-ûn Lâ-ai-ûx teit-tes-yai mâ-me yî-man-teîn
he found. And really he started Mime on the other
away.

10 tee-niûyai sai-kit-diûn-ûn-kya hai-ya Lû-wûn na-nes-da-xô-lûûn
he came out. He saw with surprise there one sitting.
hai-ya-miût-ûn nît-ta na-wît-yai yas-tsim-me dön-xô ki-ye
And he turned. Yastâsme once again

12 na-in-di-yai da-xwed-daûn teit-den-ne Lâ-xô hai-ya hai-ya-
hë came. “What is he said just there. And
mite-ûn yô-xô-miûl a-xôlt-teit-den-tsû kyû-wîn-ya-in-yan dön
from some he heard say to him, “Indians

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

* Umbellularia Califo
na-nan-del-te dik-gyuñ yì-de nin-nis-an nò-n-a-dìn dön kit-
will become." Here north the world's end
tein yì-rùs-ci hai-ya-mì, a-xòl-teit-den-ne küt dön tas-yai 2
sickness flew up. And he said to him, "Have
left
hai mì-ne-en hwe-en dön küt dik-gyuñ me-nai-lùc-te hai-ya-
those spirits I here am going to And
used to be.
hit-djit-ùn küt teit-tes-yai yì-na-teìn hai Lù-wùñ hai yì-nûk 4
then he started down that one who south
a-nìn-nìs-an nò-n-a-dìn tais-da-ne-en hai-ya-mìñ-uñ xò-xò-tìn-
the world's end used to stay. And Xò-xò-tìn-nì
tìt yì-nûk-kài-kùt-teìn hai-ya le-na-nil-lài hai-ya-hit-djit-ùn 6
above the creek there he built a fire. And then
kùt teit-tes-yai yì-de xas-lìn-dìn yì-na-teìn tee-nìn-yai xas-
he started down Xaslindìñ from the he came out.
south
lin-kài-yì-dûk ìn-kà yì Lù-wùñ na-nè-da-xò-lùñ xas-lìn-dìn 8
Above Xaslindìñ he saw one sitting. Xaslindìñ
creek
yì-dûk-a-teìn òn-tèwìñ* kìs-xàñ mëñ le-na-nil-lài xài-ya 10
up east pepper-wood standing under he built a fire. Xài-
tree
meùk yì-na-teìn ye-tèw-wìn-yai ñà-xò do xò-nìn-da-dû-wes-a-
into down he came. Just his face he could hardly
hold pointed on account of And Xài-yàme each side
to it the cold.
nò-na-nil-deL-xò-làñ yì-man-yì-de na-nìn-yai nil-lûñ-kin-dìn 12
they had sat down he saw. Across and he went from Niliìkìndìñ.
down
hit-djit nài-yì-nûk ùn-tà na-wit-yai nil-lûñ-kin-dìn hai-ya-
Then back south back he turned to Niliìkìndìñ. And
hit-djit le-na-nil-lài hit-djit a-teon-des-ne deûk a-win-ne-liì-tè 14
then he built a fire. Then he thought, "This he will do
way
hai hwe hwin-nis-te teò-nàl-teit hai-ya-hit-djit de-dû-wìn-
who my body knows." And then he put in
an-neì hai mûx-xà-te-xò-làñ hai-ya-hit-djit-ùn yit-de teit-tes- 16
the fire that incense root. And then north he started.
yai hai yì-dûk-yì-de me-is-yai mìl a-lò-tse hai-yûk xò-lùñ
Up the hill to he went then it was "This way
the north
warm.

* Umbellularia Californica.
272

University of California Publications. [AM. ARCH. ETH]

a-di-ya-te, teon-des-ne kyū-wiń-ya-in-yun na-nan-deL-de hai-it will be," he thought, "Indians when they come to be."

2 ya-miL-ūn yi-dūk-yi-de ki-ye le-na-nil-lai kūt hai ya-is-
And up the hill north again he built a fire the he got
ya-diń hai-ya-miL-ūn yi-de din-nūn-xō-ye-teiń xot-da-wiń-yai
up place. And north down the hillside he went.

4 hai-ya-hit-djīt-ūn dji-te-na-ūn yi-man-teiń hai nil-lin yī-de-
And then Djic-tafla-difi across from the creek north
e-kūt-tein-teiń tin yī-dūk-en-teiń Le-na-nil-lai hai-ya-hit-djīt-
a short way the road above, he built a fire. And then

6 ūn tse-xūn-neńe dik-gyūń le-na-nil-la-te teon-des-ne hwe he commenced "Here they will build he thought. "I to talk.
na-tse öc-eis-lit-je kyū-wiń-ya-in-yun mik-kyūń-sa-an hai first will know Indians' hearts
8 da-xwed-a-in-te teit-tū-win-na-heit-de hai-ya-hit-djīt-ūn teit-whoeaver will pass there." And then
tes-yai hwe heim-mit-na-tal deō xūe-kūn-liń-te hai-ya-miL he "I my foot this way will lean up. And started.

10 xa-kyū-wite-tec-lit-te hwe na-tse teń-heo-hve-it-te hai-ya-de from the ground the wind Me first he will call. Then
will blow out.
na-tse teń-heo-it-te dik-gyūń yī-nūk nīn-nis-an nōn-a-dīń first they will call here south world's end
12 hai sūe-da-ne-en-ūn hai-ya-dete teń-heoń-hee-e-te dik-gyūń where I used to live. Then he will call me here
yī-de nīn-nis-an nōn-a-teiń hai-ya-teiń teń-win-da-ei na-tse north world's end." There he stayed first
14 teń-sil-liń hai hai-yal a-den-ne hai-yūk a-win-e-ńe-liń-te xo knew it that And he thought, "This way he will do it if one.
hai-yūk nīn-xō-win-ťe hwe hve he hee a-heit-teit-den-te hai this way frost is. Then me he will say of, 'That one
16 teiń hai-yūk a-it-yun la-xō-kya hai-yūk a-win-ņeL-te hai they that way he did.' I wish, that way he will do who say
hein-nis-te wa-nīn-xō-win-heit-de hai kyū-wiń-ya-in-yan-ny body will talk about In the Indian world
18 ta-dīń na-dū-win-tewit hai múx-xa-tec-xō-len la-x xon-sel-its fashion he let go that incense. Just a little warm

Ten brothers live toward the south. At
After a time he felt ti
the ground in big chum
He took some incens
When he came back
nothing. He went on
surprised to see some
goes again to Yastsīii
From some place he
told him.
Here at the world's
"Those weather spiri
he told him.

Then that one, went
south, started down to
Eslick's he built a fire
the river bank south.
Ten brothers lived at Yastsime. One of them went away toward the south. At the end of the world to the south he stayed. After a time he felt the wind blow on him. Frost rolled out of the ground in big chunks. "What is it going to do?" he thought. He took some incense root with him and started back south. When he came back to Yastsime he looked around. He saw nothing. He went on and came down opposite Mime. He was surprised to see someone 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 Xaslindi. He saw someone sitting
above Xaslinđiñ. 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 Nilinkindifi 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 Ddictańadiñ 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."

**Formula of Medicine**

*Formul of Medicine*

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*Formul of Medicine*

They say, deer, you body. All day and at your young without way for the sake of By the use of your me

*Told at Hupa, June 1890.*

The formula is said to tender shoots are then taken in the first three months of the
It was a pepper wood tree. The wind was so strong that someone had taken up a peck of sugar Bowl.

inkindin. He turned about. "Here he will do this. But now it is time to put incense root into the mountain. When the wind was so strong that someone had taken up a peck of sugar Bowl."

"He turned about. "Here he will do this. But now it is time to put incense root into the mountain. When the wind was so strong that someone had taken up a peck of sugar Bowl."

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"Here he will do this. But now it is time to put incense root into the mountain. When the wind was so strong that someone had taken up a peck of sugar Bowl."

FORMULAS OF PRIVATE MEDICINES.

XXX.

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

nin yei-tein dön a-nűn-di-yau kit-la-xun kyū-wiin-ya-in-
You they say did that way, deer offspring

yan nin-nis-te me te-il-tewen-ne-dön e-il-wil kiin-ul-x nau-2
your body in the time when it grew. All day you chew.

it-xa kiin-ul-x hai-ya-mit lax na-kute nit na-il-tsit mite-
All you chew. And with- on rocky with falls

night out place you

harm

dje-ë-din niñ kyū-wiin-ya-in-yan ma a-nűn-di-yau hai-ya-mit. 4
the child. You people for do that way. And

a-en-nū hai nit-Lō-we hai-yûk awu-di-ya-te hai-ded nit-Lō-we
it does it this your That way I will fare this your

medicine.

mit.

TRANSLATION.

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

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

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

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

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

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 tet-tewen hai-ya
walking. Offspring her body in grew. There

e-il-wil ke-ūl.-ōx La xū-Le ke-ūl.-ōx min-nē-djō-xō-mit dō-ma-
all day she every night she chewed. After a while
chewed,

4 a-din-nil-tewit hai-ūn wūn-xoi-kyūn-na-i-ya da-xwed-dūk-kī-
she couldn't walk. Then she began to think about it,

"Why

a-n-e-dī-yau a-dim-mit ta-xūn-heō-ōw mit-tis na-teñ-en
am I this Her own so large over it she looked.
way?"

6 kūt a-n-e-xa-tin-ne kyū-wiñ-ya-in-yan-ta-dīn hai-ded a-n-e-
"I wonder if this this way I am." belly

yau hai-ya-mit xwen-neūk-kūt-teiū tee-xa-neūw a-den-ne
at her back it spoke. It said,

8 hue dōn sa-heil-ūw hai eh dōn kyū-wiñ-ya-in-yan ma
"Me put in your "It is Indians for

a-nūn-dī-yau hai-ya-mit deōx na-teñ-iū-hit ded ūn-kya La
you are that And around when she looked this she saw, one
way."

10 xan-dik kit-tūn-dūn-qōte† hai-ya-mit sa-wil-lai yis-xūn-hit
standing its leaves sour. And she put it Next day
in her mouth.

ūn-kya na-na-is-ya-e-xō-lan hai-ya-mit a-teon-des-ne hai-yūk
she found she could walk. And she thought, "This way

12 xō-lūn-tet kyū-wiñ-ya-in-yan-ta-dīn hai-ded ki-ma-ū mit hai
it will be Indian world, this medicine with. This
kūt heit-Lō-we hai-yē-he dō-xō-liū lan hein-nis-te teō-
is my medicine. Anyhow not many my body

* Told at Hupa, June 1901, by Mary Marshall. This medicine is for the
same purpose as the preceding, and may be used along with it or alternately.
† Oxalis Oregana.

While walking in Young grew in her body while she got so big she
consider why she was so large she wondered why she was, in talking behind her,

When she looked sorrel standing there, she found she was already this way in the Indian world.

This medicine. At best next day she put it in the Indian world.
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."

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 ket-tsan sit-dai
World middle he came. There two virgins lived
2 tei-tsan hai-ya xōt-tel-lit La-a-djes yeǔ yit-tsan wiñ-a mil
he saw. There he smoked all day. Way west the sun then
hais-niñ-deL ya-xon-net-en hai-ya-mil yis-xün-hit ya-kyū-wil-
they came out. They looked And next day they found them
he at him.
4 kyan-ne-xō-lan hai-ya-mil xō-xa ye-teči-win-del tai-kyūw tce-
two were pregnant. And after they went in. Sweathouse
him xō-niñ-teN ya-xō-sit-šēx miñ lax min-nō-ya-kin-tats-te-ne-en
they took they might for. Just they were going to cut them open.
5 hai-ya-mil yi-man-tū-wiñ-yai a-den-ne dōn ka-tsit kim-ma-ū
Ylmantīwiyai said, "Wait, medicine
iū-teXe xūn-nis-teči-len heč-wūn-tūr hai-ya-mil a-xōt-teči-
let me Basket-cup hand me." And they told
him, "Right here make it." And there house in
tois-tewen xōn-din tois-tewen hai-ya-hit-djit-ūn hai LōL na-
he made it. Of ashes he made it. And then the strap
10 is-eL hai-ya-hit-djit sa-wiñ-xan xō-Le-kin yi-man teč-teči-ūn
were And then he put it into her across he rubbed it.
This he turned then cried a baby. And
dečx na-is-din-nan mil kya-teč-xewā mite-dje-ō-din hai-ya-
This he turned then cried a baby. And
way
12 mil yi-man mit-dit-wa xa-a-xō-lan dečx xon-na-is-din-niñ-
across in turn he did the This way when he turned around

*For another version

He came to the middle way they were living. He smoked down they came out pregnant. Their breasts
They were going to cut them open. They said Ylmantīwiyai, "Make the medicine
house he made it of carrying baskets. He put one of them and rubbed
he turned around he did the same to the other he
"This way it will be

*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.
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 Yimantawiñayai, "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."*
XXXIII.

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

toe-xōl-tewe-diūn tais-dai yī-man-tū-wīn-yai yī-de-tein tein-
Teexōl-tevediūn lived Yīmantāwīyai. Down river
2 niṇ-ya-yei tsel-te-diūn na-tō-nōō-a-diūn yī-nūk na-dūk-kan
he went. Tsetzediūn along on the beach south. Along the
ridges
yī-da-tein hai-ya ye-na-wit-ya-yei hai-ya-mū. tein-nes-dai hai-
from the there he went. And he sat down. north

4 yal yī-na-tein yei na-nin tsūm-mes-lon hai-ya-mū. a-xōl-
And from the he saw two women. And he south

tcit-den-ne na-yeūw nō-hin kūn hai-ya lō-ya-nin-del hai-
said, "Rest you too." And they sat down.

6 yal a-teon-des-ne me-dū-win-téwen kil-tein-nit-tūw hai-
And he thought he wanted to have intercourse with some woman.
yal-ūn hai-ya no-na-nin-an hai tse-ka-tewun-tō-me-neūk hai-
And there he left that Tseekatewuntomeneūk.

8 yal hit-djit-ūn yit-de teit-tes-del hai tsūm-mes-lon hai-ya-
And then north went those women. And he south

hit-djit-ūn xōn tcit-tes-yai yī-nūk teūk-qal ded yī-nūk
then he went south walking This south of himself

10 tsē-diūn hai-ya xwel-wel hai-ya ki-ye nax tsūm-mes-lon yit-
Willow there he spent There again two women creek

the night.
del-wel hai-ya xoi-ye yi-tsin xōn tse-ye-me xwel-wel hai-
spent the There under below he rock under he spent the

them himself night.

12 yal-mū. ki-ye xa-teit-yau ki-ye xoi-ye yi-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.

*T. Quercus Garryana.
**First Child.**

i yi-de-tein tein-
Down river
nuk na-dük-kan
th. Along the
ridges
tein-nes-dai hai-
he sat down.
i-ya-mit. a-xöl-
And he

xö-tein xot-dañ-yai hai xoi hai-yal-űn teit-tes-yai yi-nůk ded
To them it went down that his. And he went south this
nin-nis-an nē-djōx teůk-qal mit. ki-ye dō-teit-tes-ya-te sil-len 2
world the middle walking then again he did not feel like
along going farther.
tsūm-mes-Lon ta xoı-kyůn tes-yai yū-wit-dīñ-hit dō-teit-tes-
Women again his mind went to. Finally he did not
ya-te sil-len sai-kit-dīñ ĺůn-kya kiůn-kya-ů* hai-ya kis-xůn 4
feel like going on. He was surprised a white oak there standing.
to see
hái-ya-hit-djīt-űn hai-ya mit. tein-nes-ten hai kiůn-kya-ó kiůn-
And then there with it he lay that white oak
ye-kūt hai-ya-hit-djīt-űn kūt teit-tes-yai yi-nůk hai-ya-mit-ůn 6
hollow. And then he went on south. And
yi-nůk-a-nin-nis-an-nůn-a-dīñ tein-nin-yā-yei hai-ya-hit-djīt-
south world’s end he came to. And then
ůn hai tein-nin-ya-dīñ na-tes-dī-ysi yi-na-tein na-wit-dal 8
the he came from place he started back. From the he came
south back,
yeu nai yi-na-tein hai-ya na-wit-dal hai kiůn-kya-ů-dīñ hai-
way back from south there he came to that white oak place.

yi-mit-ůn hai-ya na-wit-dal mitc-dje-ē-dīn dai-hwō-10
And he came along then baby some-
tein-xů kya-teit-tewu-we-tsun hai-ya-hit-djīt min-na-na-wit-lūn
where he heard cry. And then about it he thought
hai nas-da-ūn-de a-teit-yau hai-yal-űn mitc-tein dīn-nūn 12
that some time ago he did that. And it facing
teu-win-yen sai-kit-dīñ ĺůn-kya hai kiůn-yē-kūt me-tein an-tsū
he stood. He was surprised that hollow tree inside he heard
it cry.

hái-ya. a-tcon-des-ne da-xwed-dūk-kyauæ a-ō-ne hai-ya-hit-14
And he thought how will it be. And
djīt-űn hai-yō kiůn-mi-ōt-tse min-nat hai Le-nal-dite-tewin-
then that knurl around the it had grown
xū-landīn min-nat teit-dūk-wit-tseL hit-djīt hai mūk-kūt 16
together around he pounded it off. Then it on
place
da-nad-wał hai-yal-űn la-ai-ux djēt-wal hai-yō kiůn-kya-ō
he poured it. And really it opened that white oak.
hái-yūk a-dī-ya-te tcon-des-ne kyů-wit-ya-in-yan na-nan-18
"This way it will be," he thought, "Indians when they
del-te hai-yûk dô-xôt-me-tsa-xô-win-sin-te teon-des-ne hai-
ome This way it will be easy for them," he thought.
to be.

2 yai-ûn hai-yûk-ke tee-nî-li-men mite-dje-ô-din kî-la-xû-rô-ûn-kya
And that way he took out the baby. A boy he saw it was.
na-tet-ten tee-xôl-tcwe-din na-it-dit-ten-nei hai-yai-ûn hai-ya
He took it TeexôLtewedifî he brought it. And there
along.

4 na-is-te hai mite-dje-ô-din dô-xoi-nes-yen kyû-win-ya-in-yan
he carried that baby. He did not raise it. "Indians
it around
ma a-naus-ô-iyan a-teon-des-ne hai-yal i de-kit-teiûn tee-xû-rô
for I did it," he thought. And Yidekiteiûn Teexû-

6 neûw-kô-tteiûn noi-na-set-tcwe-te teon-des-ne a-dit-ta na-
eûw-kût I will bury it," he thought. In his sack
wû-teiûn yi-de-kit-teiûn tee-xû-n-neûw-kût ûi-heci-e dô-tei-ûn-tsân
he put it. At Yidekiteiûn Teexûn-eûw-kût nobody he saw.

8 kî-xû-nai-ne-en a-tiûn tsin-tei-ôû-hai-ya-mûn- xoi-nes-git
The Kîxâmûî used all had run away. And they were

10 hai-ya-mûn teit-teiûn hai kî-xû-nai na-dil ta xô-teiûn
And he took it the Kîxâmûî lived places to them

12 nû-win-na-hœl hai-ya-mit-ûn yû-din-në-mit le-na-nil-ten
he went. And finally he carried it all around
hai-ded nin-nil-sûn meûk yû-wit-din-në-mit tee-xôl-tcwe-din
this world over. Finally TeexôLtewedifî

14 nû-nil-Lo-dil-lû hai-yûk kûn la xô-mite-dje-ô-din hai-yûk
Panther. That way too one his baby. That way
en a-teit-yaû kyû-win-ya-in-yan ma a-na-teit-yaû hai-ya-mit
it he did. Indians for he did it. And

16 a-teon-des-ne yi-de-kit-teiûn tee-xû-n-neûw hai-ya-teiûn-te teon-
he thought "Yidekiteiûn Teexûn-eûw there it will be,"
And he thought world over he would take it along.

And he thought that way too. And that way too he did. That way too Nikya-kil-dū-wim-me na-it-dit-ten hai-ya-hit-djit hai-yūk a-na-tei-li-kīldūwime he brought it. And then that way he back.

That too world over in he carried it. Teexōl-vain tewe-diś na-tel-dite-tewen ei hai mit-Lō-we nas-dil-lin-te 6 tewediš grew that medicine that was to be. hai-ya-miL tet-tewen teim-me-yauw hai-ya-miL hai niL-kyā-and there grew small Douglas And that Nikya-spruces. kil-dū-wim-me hai eń hai mit-Lō na-tel-dite-tewen niL-8 kīldūwime that was the medicine grew there tewi-n-dimų* hai-yūk a-ya-it-yau hai na-nin hai-ya-yarow. That way they did both of And me them.

First Ymantōwīyai he will call. And kil-dū-wim-me na-māk-kai teū-xō-ū-hhee na-dīn na-xō-ū-hhee (Panther) second he will call. A second he will call time yī-man-tū-win-yai niL-kyā-kil-dū-wim-me kūn na-dīn na-xō-ū-12 Ymantōwīyai. Nikyarikīldūwime too a second he will time hhee hai-ya-hit-djit hai teexō-hhee hai-ya-hit-djit tce-xa-in-neúw call. And then he talked. And then he always said the same thing. hai-yal-ūn hai a-trans-teit-den-ne tō-tein-teiń te-xiin-cL hai 14 And he said to him, “On the river stand out. That side meų xō-in-diL Lōk hai mik-ke tiń-ai-kīn-te hai-ya-miL nit-under will pass salmon its tail very long.” And

kiyā-kil-dū-wim-me hai a-xōl-teit-den-ne hai meų hai tūk-a-16 Nikyarikīldūwime 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.
Yimantūwiŋyai lived at Tcexōltewedīn. He went down the river to TseLtcedīn. 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 Tcexōltewedīn. 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 Yidekitei Tcextūneüwäktütei," he thought. He put it in his buckskin sack and took it there.

He found no one about. All the Kixūnaí who used to live there had fled. They were afraid of him. Then he took it to all the places where they had started and buried it.

Panther was living in a manner he, too, got along. He thought, "I will go to that place where long tails will pass under small will go," That way medicine they made.

TRANSLATION.

Formula of Medicine for the Birth of the First Child.

Yimantūwiŋyai lived at Tcexōltewedīn. He went down the river to TseLtcedīn. 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.

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tions. [AM. ARCH. ETH.

He went down the south for some disease. He sat down to rest. Down and rest too," would like to have lace, and the women.

3e First Child.

He went down the south for some disease. He sat down to rest. Down and rest too," would like to have lace, and the women.

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He went on walking south. Again he ain turned toward white oak standing toward the south.
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ai who used to live hen he took it to all

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

Panther was living alone at Nilkyakildŭwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekiteĩ Teexûneẽe 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 Teexółtewedĩñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at Nilkyakildŭwime was yarrow. That way they both did. That is why I call Yimantûwĩyai a second time, and then I call panther again. Then he talked to them. He told one of them, "Stand on the river side where the branch hangs over. The salmon with long tails will pass under that.” He told the other one, "Stand on the shore side. Those with small tails will pass under that.”
XXXIV.

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

dik-gyūn yī-dāk ya-le-da-a-diā na-te-ti-dite-twen ket-tsan
Here east in the corner grew a maiden,
of the world

2 Lū-wān-nūn hai-ya-mit. Lū-wān-nūn tec-it-da dī-hēe-e dō-teit-
All alone. And alone she used Nobody she saw.

al to live.

tsis mūx-xa he dō-teit-tsis hai-ya-mit-ūn min-nē-djō-xō-mit.
Tracks even she did not see. And

4 Lax hai-ya kyū-wil-kyan dī-hēe-e ēn kūn dō-teit-tsis hai-
With there she was pregnant. Nobody it was too she saw.

with-

out

reason

And about herself she thought, “Where is it from

6 xūx-xai īw-e-tsan toō-in-ne min-nē-djō-xō-mit kūt miīn-yai hai
baby I found,” she kept thinking.

nearly time

tcit-dū-win-te-te hai-ya-mit-ūn min-nē-djō-xō-mit. teit-dū-
that she was going And after a time she was
to be sick.

8 win-te-te hai-ya-mit-ūn xō-an sił-len hai mite-dje-ē-din hai-
sick. And from her it came that baby.

And she thought I will pick up that baby.

ya-xe-tūwe teon-des-ne mit. xō-xa-tei ēnt-qōt Lats-a-xō-lūn
"Let me she thought. Then from her it dodged. Many times

pick it up,"

a-dī-yat-e yaue-tūwe toō-in-ne xoī-kya-tiein ya-it-qōt yū-wit-
it did that. “Let me she thought; from her it always

pick it up,”
dodged.

12 din-nē-mit. de-nō-kāt yī-tsin te-de-qōt yū-dīn-nē-mit yī-man-
Finally from the sky down it tumbled. Finally across

yī-tsin te-wit-qōt-te sił-len-nei tā-wi-mā hit-djit nōn-de-qōt-
west in the water it seemed Close to the then it stopped.

beach

*Asarum caudatum

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

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

*Asarum caudatum Lindl.*
XXXV.

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

ki-xûn-nai teê-xôl-tce-we-diû xoi-kyai hit. tei-det-tse ki-
A Kixûnai Teexôltedmû her grand-both stayed. The
son

2 la-xûte xû-Le-diû teê-in-naue tai-kyû-teiû na-tses ye-tce-
boy in the morning used go out sweat-house Arrows he used
toward.

il-lûxe tai-kyûle me me-il-loi hai-ya-mit. hai kyôts nil-
to take the sweat in. He used to And the sinew the
house tie on feathers.

4 teêu-me† mil teê-il-lûxe hai kyôts hai-ya-miû. ye-na-it-daue
feather case from he used to that sinew. And he went back in.
take off

hai-ya-mit-ûû hai kyôts nô-it-xûûts hai-ya-mit-ûû xon-ta
And that sinew he chewed up. And the house

6 ye-na-it-daue hai-ya-miû. hai kyôts nô-it-xûûts na-sis-tei
he used to go in. And the sinew he chewed Spoon basket
off.

hai me ye-tce-it-kas hai kyôts nôl-xûûts hai-ya-miû-ûû tec-
that in he threw the sinew scrapings. And she

8 it-te hai dô-kyû-wil-le hai-ya-mit-ûû yis-xûû ki-ye hai-yaû
always that old woman. And next day again that
lay down

a-in-ûû min-nê-daîû-xo-miû. hai dô-kyû-wil-le tsis-ten xû-Le
he did. After a time the old woman was lying at night.
down

10 hai-ya-mit-ûû teê-in-ite-hit ün-kyä mite-dje-ûû-din kya-til-tcewe
And when she woke she a baby
cry

hai-yaî. Le-na-nil-lai na-kin-nei-den hai-yaî wûû xoûn ya-
And she built a fire. She made it blaze. And for it fire she

12 wûû-en hai-ya-mit. saî-kit-diû üû-kyä mite-dje-ûû-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, nit-kewûû, means "it is fragrant."
row Strong.*

The arrows he used.

The spoon basket.

And she picked blue-stones.

And she put.

And then that under in she put.

And again five.

And again five.

And again five.

And again five.

And again five.

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And again five.

And again five.
Formula of the Me

A Kixíñawi woman

The boy used to go and work fastening the basket into the house and go kept. He worked there always lying down.

After a time the one day

Then she put that after the basket-plate did that again. After a time the basket broke. And a second she put it in. She one

And his grand- first it up.

And a second she put it in. She one

And she leaned And that blue-stone made a creaking noise. Then she carried it. It was tough.

And she leaned And that blue-stone made a creaking noise. Then she carried it. It was tough.

This way it will be," she thought, "who my medicine under the Indians when they come will say of me, 'That one

This way she will sit the way."

Third she made. "Me one still standing."

Then she put that after the basket-plate did that again. After a time the basket broke. And a second she put it in. She one

And she leaned And that blue-stone made a creaking noise. Then she carried it. It was tough.

And she leaned And that blue-stone made a creaking noise. Then she carried it. It was tough.

And she leaned And that blue-stone made a creaking noise. Then she carried it. It was tough.
A Kixunai woman lived at Teexoltevedin 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 basket. The baby-basket broke. She put it in a second one and leaned it up against something. The baby kicked up its legs. It was a blue-stone storage basket she leaned it against. Finally she thought, "I wish I could make some better kind of a baby-basket." It was only during five days that she carried it in the hazel baby-basket. At last she thought, "I will make for it a basket of blue-stone." She carried it in that for it was tough. When she leaned it up, the blue-stone baby-basket made a creaking noise. Then she carried it about. "This way it will be," she thought, "with those who put my medicine under. The Indians, when they come, will say of me, 'That is the one who did this way there.' She will sit the way I sit."
Formula of Medicine to Insure Long Life for an Infant.*

He stayed this world middle a man. All alone

2 tsis-dai hai-ya-mit. tai-kyi̍-to̍n xō-mūk-kūt-tsais-dai e-e-a he stayed. And by the sweat-house his stool always lay.

hai-ya-mit. la ye-na-wit-yai hai xō-mūk-kūt-tsais-dai na-net-en And once he came in his stool he looked at.

4 hai-yal-ūn xō-mūk-kūt-tsais-dai na-net-en-hit sai-kit-din- And his stool when he looked at he saw with ān-kya mite-dje-ē-din noï-dūn-win-tal xō-lūn hai-ya-mit-ūn surprise baby had made a track. And

6 yis-xūn-de ki-ye na-net-en hai-ya-mit-ūn xō-te-djō-xō-dīn next day again he looked. And more still ān-kya na-in-nel-le-xō-lūn hai-ya-mit-ūn wūn xoi-kyūn na-ī-ya he saw it had been playing. And he thought about it.

8 hai-yal-ūn yis-xūn-de ki-ye xō-te-djō-xō-dīn a-ne-it-te-e-xō- And next day again still more it had done that xō-lūn hai-ya-mit-ūn min-nē-djō-xō-mit. a-toon-des-ne mē-lūe-te he saw. And after a time he thought, "I am going to watch,"

10 ke teon-des-ne hai-ya-mit-ūn xō tein-nes-dai hai-ya-mit-ūn he thought. And in vain he sat there. And xū-le-dūn na-net-en ki-yaue-me-de-ai ān-kya mit-na-we-in the morning he looked. Woodpecker heads he saw he had been

12 nel-le-xō-lūn hai-ya-mit-ūn yis-xūn-hit ki-ye ki-yaue-me-de-ai with playing. And next day again woodpecker heads mil na-we-nel-le-xō-lūn hai-ya-mit-ūn yis-xūn-hit ki-ye hai-with he had been playing. And next day again.

14 ya-mit-ūn ya-il-lūe hai ki-yaue-me-de-ai hai-ya-mit-ūn And he picked up that woodpecker head. And

tak-a-dīn yis-xan ya-lūe hai-ya-mit-ūn dīnk-kit-dīn yis-xūn-the third day he picked And fourth day it up.

*Told at Hupa, December 1901, by Emma Lewis.
or an Infant.*

... 

And he went in the house. And he went away. He looked for that medicine.

And then it grew that baby. And then he pulled it off. And then he placed it. And then it grew that baby.
Indeed very quickly it grew. In a little while it crawled around. And very strong it that baby. And he told him, "Lie down, go to sleep." And that way he did. And he went away. One ridge he climbed up. And again a second ridge he And a third ridge he climbed up. And a fourth ridge he climbed up. And the fourth he got up one. He looked where he had left that baby. And this way north he looked. And in turn across south too. He looked where he had left that back. He started home. And he will do. And my body who know. Here he thought, "He is growing strong." And he thought,
little while it crawled around. And a-nú-wes-te hai-it was.

He began to think nu-túw nik-kö-w-wún down, go to sleep." In xóh teit-tes-yai he went away, himself -ye nax dúk-kaun on a second ridge s-yai hai-ya-miL-úń bed up. And diń-kit xa-is-yai the fourth he got up one tin-teiń hai mite-d left that h-en hai-ya-miL-úń sed. And n mit-díL-wa dik-in turn -míL-úń mit-díL-wa id in turn teit-te-wit-in-ń, ta; he looked places net-ń-hit un-kya a he looked he saw di-yau hai-yaL-úń did. And L-úń a-teon-des-ne he thought, kit-da-xō-kya-ań-ne hein-nál Lín-yâ-te teon-des-ne yú-wit-din.

"What is going to "Before me they will he thought. Finally come together," nè-míL hai sit-tin-ne-en-diń miń Lin-dúk-kait-de la-xō miń the he used to lie place from they slid together. Just Lâ-hein nań-a-ei mit. tećwa-xōL-wil nań-a-ei hai-ya-miL-úń blackness hangs Darkness hangs there. And there. hai mite-dje-ę-díL miń-nes-git hai-míL a-di-yau la-ai-ńx 4 that baby was afraid of that it did. Really in-nas-tat hai-ya-miL-úń la-ai-ńx a-tin-teiń le-ye-nál-díL-it ran up. And really every direction they drew dō-wei hai-ya-miL a-teon-des-ne hai-yúk xōL-úń a-di-ya-teL 6 back. And he thought, "This way it is going to be. hai-ya-miL hai-yúk xōL-úń kit-tent miń-nes-git-teL hai-ya-hit- And this way it is sickness will be afraid." And then diń teis-díL-yai xon-nál a-di-yau hai mit-Ló-we hai teis-8 he went back. Before did it that medicine him tewen hai na-net-en da-xwed-dúk xōL-úń nún-heń-teL teon-he That he looked "How will it be good?" made. at it. des-ne na-tes-díL-yai na-in-dí-yá-yei na-nát-its un-kya hai 10 he He started home. He got home. Running he saw that around kí-la-xúte hai-ya-míL- a-teon-des-ne nú-heń na-set-tewiń boy. And he thought, "Good, I have made mit-Ló-we hai kyâ-wín-yá-in-yan hai na-ná-del-te hai hein-12 medicine. Those Indians who are coming to be this nis-te yó-nái-tsí-te dōL-úń heń-h hai hein-nís-te-teiń nái-xe-my will know. A few only my body to will body neń-te hai-ya-miL-úń a-teon-des-ne hai-yúk a-wil-let-te hai 14 talk." And he thought, "This way he will do the one hein-nís-te teó-nál-tsít hai* miń-ye nō-niń-xun-te hai-yúk my body who knows. That under he will place it. This way a-wil-let-te dik-gyâń yí-man-yí-de ya-wí-xauw-heń-te dik-gyâń 16 he will do. Here across to the he will take it up. Here north yí-man-yí-núk kúń ya-wí-xauw-heń-te hai hein-nís-te teó-across south too he will take it up. Who my body

*The medicine used is teimülyô, Lupinus latifolius.
A man lived in the middle of the world. Always lay in the swith when at his stool he was sitting. The next day when he looked about there were no more. He studied a little more. He thought of that again. After a little he went near by. In the morning he was playing with woodpicks. He picked up the woodpick, one up also. When he went away to the fourth night was nothing. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks. He saw a baby squirrel in front of the house. He picked up the baby, and went away. He laid it in a place where he was playing with woodpicks.
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 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.

Formula of Medicine

ded nin-nis-an
This world
hai-yō xo-xai dō-jî
Those her old children
e-en min-né-djō-xō
look. After a while
gin-ne a-xūn-teit-ō
she told them
mit.ded nō-na-it
then this they can place again.

kaue-heū-me ke
a yew tree "Come,

hai-ya-mit-fūn hera
And the sun

mil. ded nō-na-it
then this they can place again.

kaue-heū-me ke
a yew tree "Come,

mil. nī-dī-kō
This world
hai-yō xo-xai dō-jî
Those her old children
e-en min-né-djō-xō
look. After a while

mil ke dje-lō-o-m
"Come Djelōome

na-in-dīk-grit hai-y
they came back. Then

yat-teit-den-ne tse-
she told them. At that

fūn a-yat-teit-den-ē
she told them,
ya-mit-fūn na-ne-it
And they came back

mil-fūn ke Lō-h
"Come, Bald Hill
Lō-heūn-mē ye-wit
they will

*Told at Hupa, December 298
†A mountain near Bald Hill
‡A mountain east of
Formula of Medicine to Protect Children in Strange Places.*

ded nin-nis-an nē-djit hai kī-yauw hai lāx na-dite-dje-ū
This world the birds just flew together.

hai-yō xō-xai dō-kyū-wil-le hai-ya-mit-ūn a-den-ne tceit-te-
Those her old woman. And she said, she would

e-en min-nē-djō-xō-mit a-den-ne ke tse-nin-me† ye-ō-dik-
children coming to be, will talk about my medicine will do," he

looked at it thinking, I in time got there. mad the medicine

coming to be, will will talk about my medicine will do," he thought.

He who knows my medicine will do," he said, "I in time got there. made the medicine

coming to be, will will talk about my medicine will do," he

ld. This way they hold it up. Here He who knows my medicine for Indians.

the Indian world I will leave some-thing if he puts my medicine, will

made it. This way they hold it up. Here He who knows my medicine for Indians.

n the Indian world I will leave some-thing if he puts my medicine, will made it. This way

which you ask for which one of that which is true that

There stands my he blows from his

XXXVII.

*Told at Hupa, December 1901, by Emma Lewis.
†A mountain near Burnt Ranch.
‡A mountain east of Djietañdīn.
hai-ya-miλ-uan ke Lø-kyø-we-me ye-ø-dik-gin-ne ded nin-
And "Come Løkyøweme run in." This
2 nis-an ne-djit na-ne-it-git ke xa-is-dil-me ye-ø-dik-gin-ne
world middle they came "Come Xaisdlime run in."
na-ne-it-git ded nin-nis-an ne-djit hai-ya-miλ ke yi-då-teiñ-
They came this world middle. And "Come Weitehpee
back.
4 din-nuñ-diñ me ye-ø-dik-gin-ne hai-ya-miλ-uan na-ne-it-git
butte run in." And they came
back.
6 me ye-ø-dik-gin-ne na-ne-it-git ded nin-nis-an ne-djit
run in." They came this world middle.
back.
hai-ya-miλ-uan a-den-ne yit-de-kit-teiñ tee-xuñ-neñw me ye-ø-
And she said, Yitdekteiñ Tex existeñw
8 dik-gin-ne na-ne-it-git hai-ya-miλ a-den-ne mis-xuñ-tuñ-diñ
run in." They came And she said, "Misxaständiñ
me ke ye-ø-dik-gin-ne hai-ya-miλ-uan na-ne-it-git hai-ya
come run in." And they came
back.
10 miλ-uan ke da-din-moñ-diñ me ye-ø-dik-gin-ne teiñ-den-ne
And "Come, Dadinmøñdiñ run in," she said.
na-ne-it-git tse-ets-diñ mil na-ne-it-git hai-ya-miλ a-den-ne
They came a short time then they came And she said,
back.
12 ke tañ-ai-meñ ye-ø-dik-gin-ne tañ-ai-me hit-djit La-ai-ux
"Come Tañafaime run in." At Tañafaime then really
kin-nai-kiñ teis-tewen-nei La-ai-ux yó me-neñk nö-nil-la-yei
slaves they made them. At once that behind they put them.
yuñ-diñ-ne-nil wil-wel-ei hai-ya-miñ xa-na-teñ-en yuñ-diñ-ne
Finally it was night. And she looked for Finally
møñ-hwe-deñse-heñ-nei hai-ya-miñ a-teon-des-ne hai-ya
darkness came. And she thought, "There
16 huñ-ne xoñ-luñ yuñ-diñ-ne-nil xoñçe xuñ-Łe sil-len-nei xoñ-xa
only they are." At last quite night it became. For them
na-ya-tes-in-
"x hai-ya-miλ sa-a wil-wel-hit a-teon-des-ne küt
she looked. And long after night she thought,

*A mountain near mouth of Redwood creek.
† Near Trinidad.
xō-kyūn mit-Lō-we naun-tewe min a-yar-de-iūne-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-ūn La xu-Le ya-wes-a dō-tein-nes-ten 2
run in." And all night she sat up; never lay down
hai dō-kyū-wil-le hai-ya-hit-djit-ūn nin-na-is-dūk-kai tce-nit-
that old woman. And then she got up. She took
ten tō-kūt-xe nai-kyū-xō-an* mūx-xa-tce-xō-len niL-teiN no-
out water on always runs incense root together
nil-lai hai-ya-hit-djit-ūn de-dū-win-an tce-win-yeūxe xon-dūn
she put. And then she put them in rubbing them. Fire
place
iū-xūt-ei hai-ya-mit. a-den-ne hai dai-dit-dūn heū-wūn 6
they fell in. And she said
"Wherever from me
ye-teū-wil-lai hai mite-dje-ē-din hai-ya-mit-ūn a-den-ne ka-de
he took them in my children." And she said, "Pretty
soon
tes-yai mit. hai-ya ye-kyū-wes-tce-te tce-dit-den-ne 8
will then there the smoke will blow," she said.
hai mūx-xa ye-ū-wil-kit-de-te hai-ya-mit-ūn xō-lāk-kai
"That after will go there." And
dawn
tes-yai mit. hai-ya a-xū-wit-tewen taū-ai-me-teiN mūx-xa-tce-
came then there it smells at Taśaine incense
xō-len hai-ya-ūn hai taū-ai-me a-den-ne naun-xa mūx-xa-
root. And that Taśaine man said, "I smell incense
root. That it may be on their it smells, those
account
mite-dje-ē-din tce-na-mil La-ai-ūx tei-den-ne hai mite-dje-ē-
children. Throw them Really he said it. Of the children
out."
din taū-ai-me ān hai-ya-mit-ūn tce-na-nim-meL mil La-ai-
the Taśaine said And he had them then at once
one it.
ūx ya-nat-dje-ū ded nin-nis-an nē-djit nō-nan-dit-dje-ū
they came back. This world middle they got back,
La-xū-yan-ye-tse mil hai-ya-mit-ūn xō-teiN ye-nan-deL hai 12
the sun up a little when. And to them they came
ways
xō-mite-dje-ē-din hai-ya-mit-ūn teō-dū-wil-xūt dē-dū-heūn
her children. And she asked them, "Did you

*The insect that skates on the water.
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 Djelémé," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djęcanádiñ," she told them. After a time they returned. "Come, run into Tsetitmilaküt," she said, "their mother lived. She said, "Come, run into the middle of this world." They came. "Come, Xañosilme,*" she said. They went and came back. "Come, run into Dinindiñ (Weitchpe', Orleans)." 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 Dajleme," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djęcanádiñ," she told them. After a time they returned. "Come, run into

**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 Djalémé," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djęcanádiñ," she told them. After a time they returned. "Come, run into

* A mountain near the Orleans.
Tsetitmilakut," she said. They did so and came back where their mother lived. "Come, run into Lohwânme (Bald Hill)," she told them. They went into Lohwânme and came back into the middle of this world. "Come, run into Lôkyô," she said to them. They came back again to the middle of this world. "Come, Xaïsdilme (Hooker's Ridge) run in," she told them. They went and came back again. "Come, run into Yidateiń-dimûndîn (Weitchpec Butte)," she said. They came back again to the middle of this world. "Come, Xaïsdilme Tceuxîneîwme, run in," she told them. When they had come back again, she said, "Come, run into Misxâstûndîn (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmotdih (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 Taînaîme (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 Taînaîme (Trinidad) they smelled that incense root. That Taînaîme 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
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."
something on us w us out. 'The lians are coming will say of me, they tried to take ding she made of me, 'That is for them this did.'

XXXVIII.

Formula of Woman's Love Medicine.*

me-is-de na-ta-ne-teiñ ki-xun-nai tiñ-ün-tañ ne-in-naue Melside on the ocean Kixtnaï very many used to come side
kun-tei-wil-twil a-ya-in-nu nai-ke-its te-in-naue hai-ya-miñ- young men. They used to To shoot they came And
hui hai-ye-he do-tee-in-naue hai tsun-mes-Lon hai-ya-mit any she never used to that woman. And
min-ne-djö-xo-miñ ke-it-Löe hai-ya-miñ do mitc-teiñ tee-naue finally she made And to that she never baskets.
hai-ya-ten hai-yö xo-is-dai hai-ya-miñ min-ne-djö-xo- that they did those men. And after a time
mit la-xo hai-ya xo-kut ye-kin-nen-den hai-ya-mit-ün a-toon- without there on her sunshine came in. And she cause
des-ne da-xwed-duk-kyauw-ün teon-des-ne hai-yai-ün na-kit- thought, "What is going to be?" she thought. And she wove
yi-dük ye-in-yuuw xoł-teit-den-ne hai-yö ki-xun-nai na-it-dil up they always she told him. "The Kixtnaï who go go in."
èn do-ye-in-dil xon-ta me-teiñ hai-ya-mit hai tein-niñ-yai it is never come house into." And that who came one
èn kut hai tsun-mes-Lon xo-wuñ tein-niñ-yai kut xo-xunñ it that woman to her he came. Her was husband
miñ xo-wuñ tein-niñ-yai hai-ya-miñ-ün teit-del-tee hai-ya-miñ for to her he came. And he stayed And there.
nai-tei-ya-yei hai xo-is-dai hai-ya-mit do-he xo-wuñ na-in- he went home that man. And never to her he came

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

AM. ARCH. ETH. 1, 20.
di-yai hai-ya-mit-un hai ki-xun-nai a-ya-tin-ne-en un-kya back. And those Kixunaí used to do that she perceived.

2 tsu-ma-xo-win-sin hai do-na-in-di-yai hai kyú-wiin-ya-in-yan it was quiet. And he did not that person come back.

hai-ya-mit-un La-ai-úx kūt tsu-ma-xo-win-sin La-ai-úx kūt And really it was quiet, really.

4 hai ki-xun-nai múx-xun-neúe-hee-ne-en do-xoi-de-nai ye-nat-those Kixunaí their talk used to be she never heard it.

yai hai-ya-mil xo-nin-sōte xo-tei-ye-teu-wiin-yai hai tsu-úm. And Mink to her came in that.

6 mes-Lon hai-ya-mil a-xoL-tei-den-ne do-na-xoL-tsún.5x-xo-liin woman. And to her he said, "You won't see him any more.

hái nū-wān tei-nil-ya-ne-en yī-man-yī-nūk eŋ na xō-ūt that to you used to come. Across to the it is two wives one south.

8 niL-man-ne xeL-kyu-ai me-tsí-tec xeL-tei-den-ne hai-ya-each side his arms lie in," he said. And

hit-djit téoL-tei-dei hai dō xo-wān na-in-di-ya-te hai-yal then she found out he not to her would come And back.

10 a-teon-des-ne dō-teL-wiL-den hai-yal xo min-dai-ūk tee-nil-she thought she was And in outside she went, lonesome. vain.

yai hai-yal a-teon-des-ko kyū-wiin-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 xo min-dai-koL-tee-in-This way it may they will do." And in outside she used be

naume xa-ne-ite hai-ded a-dit-Lō ñeL-tei-teen-te Lō tee-nil-yai to go. She looked the one her herb she was once she went for it going to make. out.

14 niL-nes-an meuí tei-tei-en sai-kit-din-nil-kya min-dai-ūk Lax The world over she looked. She was surprised outside to see

dō-nil-din-xo-sin na-xo-wiL-tei-xo-lūn kūt-de ter-tewen hai lonesomeness fell soon grew that.

Lō* hai-yûk mil hai dō-nil-din-xo-sin naL-tes-nil-miL-an herb. That with the lonesomeness fell world


*The herb is dateakifane, Monardella villosa.

hit-djit-un hai tei-dū then that she p

hit-djit-un na-win-ni she bathed. then

kī-ma-un a-din-na-deúk medicine. Her legs and arm.

wil-wēL hai-ya-nil And night it was.

a-din-neúe-tei-nil back of her

iya na-wil-ai hai-yaL she picked it up. And
tee-xeúe a-den-be she talked. She said.

tsu-m-Lon ta xoL-women other his hai kyū-n na-tes-nil-ya-te his mind goes to this.

xo-kya dō-xwe-xō-wil- I wish crazy he will

ite-ni-nil-ye-xo xoi-he shall like, even if he xo-kūt niL-nil-ya-ye-te he on him it will come.

na-is-nil-te hai-ye-he-

is-nil-end he goes anyhow

kyū-nil-nil-nil-nil-nil-nil heart." The K

múx-xun-nil-nil-hee dé Their talk
des-nil hai-yûk un-nil-thought, "This way it will

sil-nil-nil-nil-nil-nil used to like.

hee hein-nil-nil-nil-nil you will think all

*It is said that dil-lai officially feared and disliked
hit-djit-ʌŋ hai teit-dů-wim-mitc xon-ta ye-na-wit-yai hai-ya-
then that she pulled off. House she went in. And
hit-djit-ʌŋ na-wim-me wil-wel-mit a-dil-la me nō-nil-lai hai 2
then she bathed. After night her hand in she took that
ki-ma-ʌ a-din-na-deûk-ka teit-te-te-lai hai ki-ma-ʌ hai-ya-mil-
medicene. Her legs and arms she rubbed the medicine. And
wil-wel hai-ya-mil tsis-loi hai ki-ma-ʌ hai-ya-mil-ʌŋ 4
night it And she tied up the medicine. And
a-din-neûk-tein-tein nō-nil-lai hai ki-ma-ʌ xû-Le-ē-mit
back of her she put the medicine. Middle of
the night ya-na-wil-lai hai-yaL xon-tein-tein nō-nil-lai hai-ya-hit-djit-ʌŋ 6
she picked it up. And on the fire side she laid it. And then
tee-xai-neûw a-den-ne min-lûn-diň heïk-kyai-teïn dits-tse
she talked. She said, "If ten times from me towards
tsûm-mes-Łon ta xoï-kyûn teïn ya-te hai na-mûk-kai hai xoï-
8 women other his heart goes, the last one his
kyûn na-tes-di-ya-te hai hée hëô-wûn xô-dje nûn-di-ya-te La-
mind goes to that to me his mind will come back.
xô-kyai dô-xwe-xô-wil-ûn-te xô-da-xwed-ûn-Łon tsûm-mes-Łon 10
I wish crazy he will be. How many soever
women
tei-Ł-wëô-te xoï-kyûn-ai me sit-tei-te hai-ye-he hai-ya
he shall like, even if his arms in they lie, anyhow there
xô-kût niûn-ya-te hai-ya-mil xô-da-xwed-ûn-Łon mit-ta-diň 12
on him it will come. And how many soever among them
na-is-ya-te hai-ye-he naï-xôr-tsân-ne-te hai-dev hée heïk-
he goes anyhow it will find him this my
kyûn-sa-an hai ki-xûn-naï-ne-en eï La-ai-ûx tsû-wim-ma-xos-sûn 14
heart," The Kirûnal it really it was still.
mûx-xûn-neûw-hée dô-xwe-de-ai ye-naït-ya-Łi hai-ya-mil a-tecon-
Their talk she never heard. And she
des-ne hai-ûyûk ʌn-ûi-ya-te nit-dîl-Łan® nas-dîl-Łin-te hai wës- 16
thought, "This way it will be. Hateful to you will become the you
sil-yô-ne-en hai-ya-mil a-tîn-min-Ła-te nas-dîl-len-ne-te hai
used to like. And ahead of all it will be
hée hên-na-wil-Łûe-te hai-ûyûk a-ûi-ya-te kyû-ûn-ya-în-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.
It was the morning when she got up. She was thinking to herself, "If they make it, the Indians when they come, make medicine, will they?" She used to make it, to go to the world for it.

Once 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 Kixfinai 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 Kixfinai.
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 lonesome-
ness. She looked at the ground and saw the herb growing there.
She pulled off part of it and took it into the house with her.
She bathed her arms and legs with it, and when it was night lay
down with some of it in her hand and a bundle of it behind her.
In the middle of the night she took the bundle up and put it in
front of her.

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

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

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

dik-gyûn nô-hûl yû-nûk-a-yû-dûk ta-nan nañ-xa hai
Here from us southeast water has come That to be.

2 ta-nan te-ke-i-yaue deôx yi-da-tein kit-te-i-yaue mûx-xaix-water they go into There from the many come to Does in bands.

xô-len† xô-ta-nan hai deôx yi-da-tein kit-te-i-yaue te-ke-i-their water those from the east room about. They go

4 yaue hai ta-nan hai-ya-mîl te-na-de-il-ya La-nû-Lû-Le hai into that water. And in the water they all night those stand long

kit-la-xûn hai-ya-mîl-ûn dik-gyûn nô-hûl yû-na-tein-yî-da-deer. And here from us from the southeast

6 tein xot-da-ke-i-yaue hai te-ke-i-yaue mûk-kai-kiên nê-djûx they came down the They go into their ankles middle hill.

yû-dûk nô-it-tô ka-de xû-Lûk-kiel te-in-yaue hai-ya-û-ûn hai above the water Soon the dawn comes. And comes.

8 mit-da-wûnh heûn na-a-xa xû-Lûk-kai te-in-yaue mit their droolings only fills it. Dawn comes then

dik-gyûn nô-hûl yû-de-yû-dûk mit kit-la-xûn xa dil-mai here from us northeast from deer yet gray

10 kit-te-i-yaue Lô-daîte mit-tax kit-te-i-yaue hai te-ke-i-yaue-come down in Lô-daîte amongst they come to That water they feed.

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

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

†"Their children they have."
of Exclusion after

a-nan nañ-xa hai
water has come That
to be.

le-i-yauw múx-xai-
y come to Does
it.

:iit-te-i-yauw te-ke-i-
room about. They go
ya La-a-xū-Le hai
vey all night those
long

ōl yí-na-teiñ-yí-da-
us from the southeast
nūk-kai-kiñ nē-djōx
their ankles middle

uwe hai-yal-ūñ hai
1.

And
te-in-name mil
comes then

La-xūn xa dil-mai
deer yet gray
w hai te-ke-i-yauw-
o That water they

is,
of the menstrual period
speaking the formula she
and then over her left,
she makes a cross on her
or with a burned acorn.
onta with the rest of the

VOL. 1.]  

Goddard.—Hupa Texts.  

311

hcei tō-nōñ-a-din  
yi-dā-teiñ kit-te-i-yauw kit-La-xūn Lū-hwin
go in. Ocean's edge from the come out the deer
north

hai te-ke-i-yauw-hcei hai ta-nan hai-ya-niñ tō-nōñ-a-din
2
They go in that water. And Ocean's edge

yi-na-teiñ kit-te-i-yauw kit-La-xūn Lūk-kai hai te-ke-i-yauw-
from the come out deer white. Those go in the water.

south

hcei mūk-ka-teiñ-wa mūk te-wil-ame-heiā na-dī-yau hai
Armpits inside crawls dentalia.

mit-dā-wōw ṭewān na-a-xa-ći xū-Le-dān-miñ mūk-kūs na-di-
Their spit only fills it. In the morning one side dentalia

yau mit-dā-wōw na-a-xa hai-ya-niñ hai tā-nan noi-ki-yōw-dīn
its spit is full of. And that water as far as it goes

ūl-tsa te-in-ame-żei hai na-dī-yau hai-ya-yal hai a-teo-in-ne
so far in the water the dentalia. And she always
crawl

hai eñ mit-dā-wōw miñ na-nai-me teo-in-ne hai na-ni-im-
"That is "Their spit with I bathed," she thought, who always

me-ei hai-ya-ñ-ūñ a-teo-in-ne hai hvei htein-noi-yauw-hhee
bathed. And she thought, "Who- my leavings

ever
teiñ-win-yan hai-yūk xon-nis-te yīt-dū-wes-yō-te hai-de hvei
has eaten this way his body it will like, this mine

nañ-me hai htein-noi-yauw-hhee teiñ-win-yan-ne hai-ya-miñ
I swim who- my leavings has eaten." And

in ever

kyū-win-yan na-win-lit hai-ya-miñ xoñ-a-dū-wil-lau xū-Le-12
a shelled acorn she burned. And she marked herself in the

morning.
dūn nū-heōn-teiñ xoï-kyānt ai-il-dil-wa na-de-łū hai-yūk
Right arm both ways she marked "This way

across.

a-tēi-lā-te teo-đes-ne xō kit-La-xūn wūn-na-di-te teo-đes-14
it will be," she thought. "No deer they will hunt," she thought.
harm

ne hai-ye-he ye-aa-wit-ya-te teo-đes-ne xa-ūn-Ləñ a-de-kiñ-
"Anyhow she will go in," she thought. "Just as his

many

La-xūn teiñ-šeñ-yeñ-te hai htein-noi-ame-hhee teiñ-win-yan 16
deer he will kill who my leavings has eaten,"

teo-đes-ne hai-yūk a-win-šeñ-li-te hvei hvei teiñ-heō-wiñ-
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.
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 Lēdaitc. 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 thought. "He will hunt and I leave. Anyhow she who eats what I leave, he will have luck in hunting and gambling.

*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.*

yi-man-a-yi-muk tsiis-dai muk-kai-kin-me-kis-Lou† xo-
Across to the south he lived, Snipe. His canoe was very narrow. His ankle joint never over it reached, (so)
hai-ya-miL a-toon-des-ne ye-wê-ya-te teon-des-ne da-xwed-
And he thought, "I am going to be," he thought. And paddles he took out.
tô-diin teo-niñ-yai kút hai-ya-miL-ôn me-dil ye-teê-win-yai
to the he went And canoe he went into.

6 hai-ya-miL ta-na-is-dì-yai hai-ya-miL-ôn deôx na-na-is-dits-tse
And he came out of And he turned around it again.
hai me-dil mit-La tük-ka-tein-teiñ na-is-tewen hai-ya-miL
that canoe. Stern toward the land he placed it. And
8 a-toon-des-ne kyû-win-ya-in-yan na-nan-deL-te hai miL hein-
he thought, "Indians are coming to be. That with my body his mind will think about." Toward the land stern

10 na-tan deôx yi-man yi-de dits-tse da-wes-lal hai-ya-miL
he held it. This across down headed it floated. And
a-toon-des-ne la-xû-ka lañ dô a-heit-teit-den-hehûn hai
he thought, "Just like many not must say of me; That one
they this way did it." And then he went in the way stream.

12 tein hai-yûk a-na-it-yan hai-ya-hit-djit-ûn ye-teê-win-yai hai
me-dil hai-ya-hit-djit-ûn kút hai ye-teê-win-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-diûn me-wit-waL hai-ya-hit-djit-un kait hai-ya-hit-djit-un around. And then
La xt-nan dô-me-dji. Just water did not mind
xûl-me-nûn-dil-lat-dei with him it floated back.
min-nêt teò-nai-tsât teo body knows," he
ya-de hai-ye-he here goes in, if
ta-nan dô-mite-djit-un water won’t mind

Formula of Medicine

Snipe lived across. It was so shallow going in it," he thought.
He took the paddles out. He got into his canoe and the canoe around. It
"Indians are going to be. That with my body thinks about." Toward the land stern stream. "There must say of me; 'That one I know"
La-di'n me-wiL-waL hai kit-tō hai-ya-hit-djit-ūn kūt ta-wiL-
thestern he beat on the paddle. And then he started
kait hai-ya-hit-djit-ūn xōL-tes-lat nin-nis-an meūk lax dje-
across. And then with him it the world in. Just
na-tei'n tei-tewen hai xō-me-dil xōL-tes-lat nin-nis-an meūk
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
Just water did not mind that boat. This world lies
min-nat xōL-le-nūn-dil-lat kit-te-e-an hein† yi-man-a-yī-nūk
around, it floated with him. He sang a song. Across to the south
along
xōL-me-nūn-dil-lat-dei hai-yūk xō-lūn-a-di-ya-teL hai hein-6
with him it floated back. This way it will do who my
nis-fe teō-nal-tsit teon-des-ne xō nitc-teiwin-diń ye-tei-win-
body knows," he thought. "Even bad place if he
ya-de hai-ye-he hee hein-nis-te xoī-kyūn min-ya-te hai-yūk 8
goes in, if my medicine he thinks about this way
ta-nan dō-mito-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."

Formula of Medicine

Told at Hupa, Oct 23, 1889

* Told at Hupa, Oct

† Philadephus Lewist
and sang. When higher, and floated not mind the water. which lies around the It floated back with it way with the man ven if he goes into a y the water will not

Formula of Medicine for Going Among Rattlesnakes.*

\[
\begin{align*}
toe-xol-towe-diin & \quad d-o-teii-wes-yoo \quad da-xwed-dik-kyane \quad na-nin- \quad \text{he did not} \quad "\text{How must they} \quad \text{like it.}"\\
ne \quad teon-des-ne & \quad teit-tes-yai \quad hai-ya-mil \quad yi-duk-ka-kai \quad hea \quad na- \quad 2 \quad \text{he thought. He started} \quad \text{And along the} \quad \text{Klamath} \\
na-it-dauw & \quad mit- \quad te-in-dil \quad mit- \quad tsa-xo-sin \quad mite- \quad teil-le-xo-len \\
it \quad went \quad down \quad then \quad they \quad flew \quad rattlesnakes \quad wings \quad they \quad have. \\
hai-ya-mil & \quad teit-te-we-in-il \quad hai \quad teuk-qal \quad a- \quad teon-des-ne \quad dai-dik \quad 4 \quad \text{And he looked about that walking. He thought, "What} \quad \text{as he went along one} \\
kunw \quad mit-Loo \quad ituwe-tewe \quad hai-ya-mil \quad a- \quad teon-des-ne \quad ka-xus & \quad \text{kind} \quad \text{its} \quad \text{shall} \quad \text{And he thought ka-xus} \\
un-xya \quad kis-xun \quad hai \quad kyoo-wa-is-tewit \quad nul-xute \quad teis-tewen \quad hai & \quad \text{he saw standing. That} \quad \text{he broke off. Rings he made. That} \\
kite-te-in-teis-xai & \quad a- \quad teon-des-ne \quad Lok-na-sa-uhn-diin \quad a-din-na-tse \quad mil \quad \text{he used} \quad \text{He thought, "Prairie it lies place ahead of my self with} \quad \text{it} \\
kite-te-set-tesas-te & \quad teon-des-ne \quad hai-ya-mil \quad Lok-na-sa-uhn-diin \quad yi & \quad \text{I will whip;} \quad \text{he thought. And prairie it lies place} \\
\text{he came out then ahead of he whipped. And} & \quad \text{toward he came out then ahead of he whipped. And} \\
di-hwe-e & \quad d-o-teit-tsan \quad lai-ux \quad xoo \quad a-tiin \quad hai \quad mil \quad teis-set-wen \quad 10 \quad \text{nothing he found. At once it all that he had killed.} \\
hai-yook & \quad a-win-nete \quad teon-des-ne \quad hai-ded \quad hee \quad heit-tits-e \quad \text{"This way it will happen," he thought, "this my cane} \\
teit-tes-tan-de & \quad xo \quad me-tsa-xo-sin-diin \quad teit-tes-yae-te \quad hai-ded \quad hee \quad 12 \quad \text{if he takes} \quad \text{Even dangerous places he goes this my} \\
\text{if he takes} & \quad \text{along.} \\
\text{heit-tits-e} & \quad teit-tes-tan-de \quad do-xo-liin \quad teit-tesis \quad mil \quad tsa-xo-sin \quad \text{cane if he takes along, he will not see rattlesnakes.} \\
* \text{Told at Hupa, October 1902, by McCann.} \\
+ \text{Philadephus Lewisii.}
\end{align*}
\]
TRANSLATION.

Formula of Medicine for Going Among Rattlesnakes.

While at Teexöltewediin Yimantuwiïyai felt dissatisfied with something. "How will the people live?" he thought. He started out and walked up along the Klamath. When the sun went down, rattlesnakes which had wings flew about. He looked about as he went along and thought, "What kind of medicine shall I make?" He saw a bush of Philadephus standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Löknavasándiin, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Löknavasándiin 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."
Formula of a Deer Medicine.*

ded nin-nis-an min-nē-djit na-ter-dito-tewen ki-xūn-nai

This world middle grew Kixūnai

nin-nis-an nū-djit sil-len-miL a-tcoun-des-ne da-xwed-kyauw-ne

world middle nearly after. He thought, “How will it be

kyū-wīn-ya-in-yan na-nan-del-de kiL-la-xūn wūn-na-is-ya

Indians when they come deer they hunt?”

to be,

hai-ya-miL tsis-sil-we nē-djit miūn-kil-en xōl-lan kyū-wīn-yan

And he killed one while mīnkilen with him ate.

xoi-kīL-la-xūn ta yū-wīn-yan xū-Le-dūn tco-nīn-yai wil-wel

His venison some she ate it. In the he went out. Until

morning night


he walked none seen. He said to him, “Mīnkilen it was

lan yik-kyū-wīn-yan xwed-dik-kyauw-ne tco-nes-ne deōx na-

with ate.” “How will it be?” he thought. Around he

you

tēf-en xal-tewīn-xō-lan tse-Lit-tsō† hai-ya-hit-djit hai tē-

looked. Growing up he saw blue-brush. And then that

win-teit hai mū a-dū-wūn-dū-wīn-tewit xū-Le-dūn tco-nīn-yai

he That with he rubbed himself. Next morning he went

pounded. out.

kiL-la-xūn mit-teit-nax tse-set-wen a-tcoun-des-ne hai-yyūk

Deer toward him two he killed. He thought, “This way

xō-lūn-teit. kyū-wīn-ya-in-yan na-nan-del-te hai hein-nis-te

it will be Indians when they come who my body

to be

tō-xūn-des-ne hai-ye-he lan kyū-wīn-ya-in-yan dō hein-nis-te

know. Anyhow many people not my body

tō-xūn-des-ne-heūn nū-heōn hai-ded hein-nis-te tō-xūn-

shall know. Good this one my body knows.

des-ne la-xoi-kya dō-xōl-me-tsa-xō-wīn-sin-heūn hai hein

12

I wish he may have no trouble who my

nis-te tō-xūn-des-ne

body knows.”

* Told at Hupa, June 1901, by Robinson Shoemaker.
† Ceanothus integerrimus.
A Kixunai 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 miwikilen 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 miwikilen has eaten of your venison." "How will it be?" thought the Kixunai. 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."

* Told at Hupa, Nov. 19'11.
He came into How will it be," and a minklen happened that a 1 which he had which he had out until night to him, "It has enison." "How looked around he of the leaves and on himself.

two deer came it happen to that e. Not many of with the one who in killing deer."

Formulas of a Deer Medicine.

KI-xun nai na-nan-deL 2 LeL-din yi-de yi-man-tei-ten taL-
kixruta became at LeLdin. Down river across TaL-
kyue-wel-sil-kut-tei-ten-ten toe-it-da hai ded kyun-win ya-in-yan 2
kuyuewelsilkutentei the lived. These persons

na-du, na-is-tewen di-hae do-wun na-wai yoi yi-nuk yi-man-
living he did something he never There up river on the
had done.

tei-ten eni liu hun min noi kin ne yot-dei hun e-e-a 4
other side it was dogs only they barked only was there.

hai-uni hai ye yin ne yot a-den ne hai kiL-La-xun en ye yin-
And those drove in by made the The deer it was they
barking noise.

ne-yot en a-den ne hai-uni hai na-del tewan la ai ux mis dje 6
driving it made the And the eating really fog was noise.

noi il kit e il lu hai kiL-La-xun mil lit de en a ne e te hai-
spread out used The venison its steam it looked
be. was that way.

yai uni hai y0 yi de yi man tsis dai a tecon des ne is do da-
And the one down across he lived he thought, "I wish
x0 hue e a yu xo la dun x0 l0n mit L0 we na is tewin tet.
something could befall Who is it its medicine will make
them.

hai de kiL-La-xun do na it tsun de dun x0 l0n mit L0 we 10
these deer they won find Who is it medicine again?

na is tewin teL do na it tsun de hai y0 a kit tie seox a yu-
will make they won see That one smartest will
them again?

nu wes te hai yai uni hai y0 yi de yi man tsis dai kyun wiu-
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.
The Kixûnai lived on the other side of the river.

Up the river or in the mountains the dogs and their bark were used to drive the deer into the cooking venison. The one who lived done a smartest thing, he did it because his body was so good reason it he did it. Next morning they started out to hunt the deer. Dogs they some still lay there those dogs. Until night it was quiet. Those dogs the deer used to chase was not.
The Kixunai lived at Southfork. One lived farther down the river on the other (east) side at Taikyuewelsilkateini. 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 Kixunai'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 Kixunai lay there. They were so worn out they could not get up. None of the Kixunai 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 Kixunai 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 Kixunai. I am the one they must tell about. They did not make this medicine."

*The Hupa formerly did not cohabitate at all during the season for hunting. It is believed that the man himself who has cohabitated will not have luck in hunting, and that his bad luck will be communicated to those with whom he mingles.
XLIV.

Formula of Medicine for Making Baskets.*

is-din-na-me a-na-teit-yau ki-xun-nai ket-tsan xwe-Le-dun

At Isdiname she did it Kixunai maiden. In the morning

to the she always Across facing in the she always Just water went down. water sat.
xo-tesin-ne n-e-djit no-toto\textsuperscript{4} min-ne-djoxo-mit min-ne-gits her legs the water staid. After a while gently middle

yi-da-tein da-kit-duwes-te hai yi-man din-nun te tein-ne-from the the wind blew. She across facing in the always north it-tsat kit-te-it-Low kit-te-aau hai kit-te-it-Low sat. She always made baskets. sang made baskets.

\[ \text{\begin{tikzpicture}[/tikz/background rectangle, fill=white] \end{tikzpicture}} \]

\[ \text{\begin{tikzpicture}[/tikz/background rectangle, fill=white] \end{tikzpicture}} \]

yi-nuk mit te kyu-wes-teei hai-ya-hit-djit muk-ka na-des-south with in the it blow she And then after it she it water saw.

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

\[ \text{\begin{tikzpicture}[/tikz/background rectangle, fill=white] \end{tikzpicture}} \]

\[ \text{\begin{tikzpicture}[/tikz/background rectangle, fill=white] \end{tikzpicture}} \]

Vol. 1]

de-qot muk-ka has crawled; after di-yai xon-ta-tein started toward the back house.
iin-yai tdiin sai-ku went to the She down water. to s hai-ya-hit-djit ta-n. And then she out water out

yi-kyu-wit-tsos-sil were seeking me-dil-ite yon-ke little canoe back of the fire xwen na-tet-dite-te for her it grow na-di-yau hai-ya-be delintiala. And the

na-kit-te-loon de-dit she began to She for make baskets out again.
kii-teewe na-tet-dite maker it had grown.
xax-a-fiin-wes-te Just the same thing it always did hwe xoe-gyaan kyuu "I shouldn't wonder teis-di-yan-ne-te hai she may live to be old hwe hein-nis-te tei my body she hai-yaak huen-ne a "This way only," she hew aue-di-yau hau I did. Adi-yau hai-ded haidid it this. Thi
In the morning

*Muras.*

L-tsán xú-Le-dúñ

said. In the morning

هن-ئ-ئ-ئ sat. And then she

min-nullit

gently

kni-en-gits

le

came up. The next morning

and

she always sat.

Lax

ta-na-is-tan hai mûk-kai-kit-Loo kût-ux lax

And then she took it. Those hazel ribs all over just

yi-kû-wit-tsûs-sil hai na-dî-yau hai-ya-hit-djit tce-unin-than

were sucking the dentalia. And then she took it

me-dil-ite yön-ne yi-dûk mûl hai na-tei-dite-tewen-ne-dûñ

little canoe back of up from. That she grew time

na-tei-dite-tewen hai me-dil-ite hai me teis-tewen hai

for her it grew the small canoe. That in she put the

na-dî-yau hai-ya-hit-djit kî-yê tê-teiî tce-na-in-î-dî-ya-hit

dentalia. And then again to the when she went down

na-kit-te-loon de-dit-de ni-nis-an meûk tes-lat hai na-dî-yau-

ers. She found world over it had The dentalia

make baskets out again.

kit-tei-te na-tei-dite-tewen ta hai kit-Loo hai-yûk a-tiñ-wes-te

maker it had grown places the basket that way had done.

Lax xa-a-tiñ-wes-te hai xoî-kit-Loo hai-ya-hit-djit a-teon-des-ne

Just the same thing her basket. And then she thought,

hwe xoê-gyaf kû-yî-wiñ-ya-in-yau ma a-naue-dî-yau la-xoî-kya

"I shouldn't Indians for I did it. I wish

wonder

tois-dî-yau-ne-te hai-yûk-ûn-te xoî-la meûk til-tsût-ux hai

she may live to this way her hands in it will. That

be old.

hwe hein-nis-te toô-xoî-des-ne-te xoî-kyûn me-win-na-heit-te

my body she will think of, her mind will go against it."

hái-yûk hwea-ne a-teon-des-ne hai-yûk a-win-net-te hai-ded

"This way only," she thought, "this way she will do this

hwe aue-dî-yau hai-ye-he do a-tiñ min-la-ne ma aue-

I did. Anyway not everybody for I

dî-yau hai-ded hai-de aue-dî-yau hai kin-tis-sëx-ûn-te tsûm-

did it this. This I did, the smart
mes-tōn na-teł-dite-čewin-te hai kin-tis-seõx-ün-te na-teł-dite-woman who will grow. The smart one who will
tewin-te hai hea-ne ma a-nau-w-di-yau hai-ded xō-likek-kai
grow that only for I did this. Dawn
tes-yai mil hein-nis-te xoi-kyūn me-win-na-hei-li-te teon-
comes then my body her mind will go against," she
4 des-ne thought.
kūt hai-yûk hea-ne
This is all.

PRAYER FOR THE MEDICINE.

ha ha ha ha

You I believe they did this at Isdiname, Kixûnai

say

ket-łsan nit-Lø-we heu-wa-mil-tewit hai toit-den-ne kūt
maiden. Your loan me. "Yes," she said,

medicine

medicine

"I that way I did."

FORMULA FOR THE MEDICINE.

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 from the earthen bar
into existence at the

dentalia into it.

When she went to the basket, she found it

that way. Then she

Indians. I wish long
in her hands. That
will come to her mind
I didn’t do this for

formula will come to

PRAYER.

Ha ha ha ha!

maiden, did this at I

"Yes," she said,
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, Kixünai maiden, did this at Isdiname. Loan me your medicine.

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

Baskets.

(the south head, at to go down to the wing the west with ie was sitting there n the north. She , which blew gently ry hard. Suddenly n her hands. She ter, far to the south. it, she went back to o the beach she was he took it out of the over with sucking
XLV.

Formula of Medicine for Wounds Made by Flint Arrowheads.*

nin-nis-an Lâk-kuît kût xôl-Lûn hit na-ya-ter-dîto-towen
Mountain while his both grew.
brother

2 hai-yâl a-xôl-teit-den-ne xon-ta na-seL-te hai-yâl teit-tes-deL
And he said to him, "House let us And they started.
he said to him, "House let us And they started.

hai-yâl núnn-dîl-win-te-dîn-tein-niûn-deL mûn-kût-me kyô-ya-
And snow always there place they came. Lake place they

4 wiûn-heal hai-yâl te-kyô-xôl-kûtâ† ta-ya-is-heal hai-ya-míl
Fished. And tekyôxôlkût they caught. And

me-tec-yà-nît-tô hai-ya-míl teit-tes-deL hai-yà-míl tûû-wit
they skinned him. And they started on. And while they

6 diû-në-djâx a-xôl-teit-den-ne dik-gyûn sin-daû ne-e-ne-se-
were traveling he said to him, "Here you stay, I will hide

da-te hai-yà-míl teit-tes-yai hai-yàl tec-niûn-yai hai te-kyô-
from And he went on. And he came out that tekyô-
you.

8 xôl-xût mis-sits ye-na-xô-wîl-tô is-dô La-ai-ûx teit-teit-ne-en
xôl-xût its skin dressed in. Almost really he died.

hai-yâl a-xôl-teit-den-ne kût xôl-Lûn-teL hai-yàl teit-tes-deL
And he said, "That will And they went on. And they went on.
do it."

10 hai-yâl na-dë-il-tewûn-diûn-tein-niûn-deL hai-yàl a-xôl-teit-
And Tale ranch they came to. And he
den-ne dik-gyûn sin-daû hece hece te-së-ya-te hai-ya-
said, "Here you stay, I alone will go on." And

12 ya-a-dîl-tô hai te-kyô-xôl-xût mis-sits hai-yaL teû-heûûn-
the put on that tekyôxôlkût its skin. And elder he
sticks

kin-nûn-qût nax hai-yàl xô-kyûn-sa-an me-nô-niûn-an hai-yàl
pushed the two. And his vitals he put inside. And
pitch out

† Mount Shasta.
‡ A horrible water monster.
int Arrowheads.*

Goddard.—Hupa Texts.

na-iL-kút ye-teč-wit-tó hai-yal teit-tes-yai hai-yal tein-niň-one over he slipped And he went on. And he the other them.
yai xoň-xaune-díň hai-yal ye-teč-wit-yai xon-ta me na-nín 2 came to Xoňxaunteché. And he went in. House in two

tsúm-mee-loń yań-ai hai-yal a-xoL-teč-tén-ne na-tin-daiwomen were And she said to him, "You better sitting. And he said, dau hai-yal miń-ne-djo-xo-míń úń-kyá na-tin-dil-tesń hai-yal. "No." And after a time he heard them coming And home.
ye-na-wit-lat kil-la-xún teč-wit-tel yeń yi-dúk ye-teč-wit-tó 6 one ran in deer he was way up he bringing back
wal-ei hai-yal ki-ye lá-wún ye-na-wit-lat yú-wit-din-ne-threw in. And again one ran in. Finally
mil mük-kós-tau-win ye-nal-lat hai-yal na-mük-kai-díń 8 the ninth ran in. And last of all ye-na-wit-lat hai xoče ma-tis-dai úľ-ló xoń-na hai teč-xoń-came in the chief. Hot his eye (when) he net-en hai-ya-míń tce-nin-tan la-ai-ţúx xoń-ne-wan hai ka-xún 10 looked And he pulled out really fire-like the arrow.
at him.

hái-yal a-xoL-teč-tén-ne dik-gyún meńk da-na-díń-a hai-And he said, "Here in shoot." 
yá-míń meńk da-na-dú-wit-a hai-ya-míń úľ-ló-tse hai ye-12 And in he shot. And it felt the hot
dë-we-nún-díń hai-ya-míń ya-wit-qót miń-sit-da-tečn-xa-wit-qót shot place. And he jumped up. Smoke-hole to he jumped.
hái-ya-míń a-den-ne dób-ka-tsit heó-a-nún-xaune heń-din-dai 14 And he said, "Hold on, give me my arrow point." 
hái-ya-míń ya-na-wit-qót ýi-nük-a-ńy-man hai-yal tce-na-And he jumped up river and across. And he took niń-an xoń-kyún-san-an hai-yal la-ais wa-ńiń-tseń-xó-lan 16 out his vitals. And one only was heated through he saw,

hái-teč-heńw hai-ya-míń ki-ye ya-na-wit-qót na-dé-il-tečwún-díń the elder And again he jumped. Easing place

niń-na-in-dük-qót hai-ya-míń na-teč-del têm-ló-tse la-ai-ţúx 18 he reached by And they started Hot it felt, really jumping.
na-wil-lit hai-ya-mil le-naal-diin yi-diiuk mit. a-den-ne da-xwed-he nearly and Weitchpec back of at he said, "How will burned.

2 dik-kyaw a-teon-des-ne kyii-win-ya-in-yan na-nan-deI-te hai-it be I wonder Indians when they come to be?"

ya-mil na-tefn-en sai-kit-diin kis-xiin* hai-ya-mil hai teit-di-And he looked He saw something And that he around. standing.

4 wim-mite hai yal tei-win-sal hai yal la-ai-ux na-win-kuts pulled up. And he chewed it. And really he became cold.

hai-yaL a-teon-des-ne hai-yuk xo-loo-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 Nundil-wintedini, 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 Nadeiltewfindifin (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 Xofixauwdifi (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 Nadeiltewfundih. Then they started toward home.

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

**Formula of Medicine for Going to War.***

ded nín-nís-an nū-djit na-ya-tel-dite-tewen xoi-kil hit.
This world middle they grew, her brother
2 kit-tsai xūl-ne-wan hai-yal a-xōl-teit-den-ne yis-xūn-de hawk black. And she said to him, "Tomorrow
xū-Le-dūn ne-he dū-wil-le-te hai tea-xūte en dō-kin-nal-
in the morning us a company. The girl it not yet
will come to was kill."
4 dūn-win-te hai-yal deék a-in-nū-nil xoï-de-il-le-tsū yī-da-
kinaldūn. And here when the sun they heard the From
was war party.
tcūn xa-sūn-nañxu-dūn en mit hai xoï-de-il-lū hai-yal a-xōl-
the where the sun it from the war company. And she east rises was
6 teit-den-ne kūn-yūn-tsīt hai-yal kē-yūn hit-djit xwa-e-il-le
told him, "Eat first." And he had after he had enough eaten
hit-djit hai-yal a-den-ne dūnt na-tse tce-nîn-ya-te hai-yal
after then he said, "Who first will go out?" And
8 xoï-kil at-teit-den-ne hee na-tse tce-nē-ya-te hai-yal nō-na-
er she told, "I first will go out." And by the brother
wit-te-dūn tce-i-yen yat-den-tecūn hai dō-kin-nal-dūn-win-te
door she stood on the north the not yet kinaldūn.
side
10 hai-yal nūl-tūk mit-tūn me-na-il-kyə nō-na-il-lūw xoi-kyə-
And black oak leaves she wore for She left off her dress
ne-en tce-e-âne hai kai-la-tauq hai-yō kī-la-xūte hai-yal-ūn
used to He took the bunch of that boy. And be.
cut twigs,
12 tce-il-tū hit-djit-mit teō-xō-ne-im-nil di-hee-e dō-na-xōn-nil-
he pulled Then he threw them at her. None of struck her.
out the knot. them

*Told at Hupa, December 1901, by Henry Hostler often called "Packer Henry."
†The word kailatau refers to the ends of the hazel twigs which are cut from the rim of a basket in finishing it. They are tied in bundles and left lying about the house.
wûl a-tiôn xô wai-e-xôs-sei hai-yál yi-nûk-ken-teiôn nô-na-îl-
All in he threw at her. And to the south side she vain
Lat hai-yál ki-ye yi-dâ-teiôn tee-e-anw kai-la-tan hai-yál ran.
And again from the he took twigs. And
ki-ye mil. teô-xon-ne-ite-tewa-ei hai-ya-hit-djit kût tee-in-
again with he threw at her. And then she went
naune-hweei xôl-kil-dje-xa-in-naune-hweei de-de-xôw de yi-tsin-
out. They all fought with her. Everyday here west the
e-e-a-mil. a-tiôn teis-so-il-we-ei hai kyû-win-ya-in-yan-ne-en
sun was all she had killed those men used to be
La-a-dik-kin eh hai xoi-de-il-lô hai-yál nô-kil-dje-xa-in-naune one hundred
that war party. And she quit fighting
mit. ye-na-it-danw hai-yál hai xoi-kya nô-na-iû-kyôs na-la
then she went in. And her dress she put away. After another
hai e-nàn nai-xoi-it-tau hai-yô nit-tûk mit-fân kya hai-yáî
that is the flew around her that black its leaves dress. And
one oak
xô-hein-ne eh xô-len hai-yô dô-kin-nàl-dân-win-te xû-Le-
her song she has that not yet kinatân. In the
dân kit-te-e-anw kût hai xoi-de-il-le-tsu mil hai-yál. a-ya-
morn- she sang it. The war party hear it when then they
ing
den-ne xa tsin-tît-dil-dil hai-yál tsî-yûn-te-il-dil La-xô
said, "Come, let us run away." Then they always ran off just
dik-gyûn nin-nis-an nê-djit yi-nûk yi-da-teiôn ne-it-tete here the world middle. South east they always lay
xû-Le-dân hit-djit na-te-in-dil hai-yál kût hai kil-dje-xa-
until morning, then they went And there is going to home.
in-naune-te mil ki-te-e-an deûk a-den-ne
be a fight then she sang. This way she sang.
In the middle of this world, chicken hawk grew with her younger brother. She said to him, "To-morrow a company will come to kill us." The girl always remained under the age of puberty. When the sun was here they heard the war party. They came from the east where the sun rises. "Eat first," she told him. When he had eaten and had enough he said, "Who will go out first!"

"I will go out first," she answered, sitting on the north side of the door. She had left a bundle of twigs, pulled out a bundle and threw them at her brother. Then she went to the west where the sun sets. There she found a hundred men who had come in to fight. She went out and threw another bundle of twigs. That dress of black oak leaves was enough for her. She has a sobriety of heart. When the sun was in the southeast of the middle of the world, she always remained in a dressing gown. She always said, "Indians are about to come. This medicine will be ready to fight."
"I will go out first," his sister said. Then the girl stood on the north side of the door. She had on leaves of the black oak for a dress. She had left off her other dress. The boy took out a bundle of twigs, pulled out the knot of the string that tied them, and threw them at her. They all missed her; not one struck her. Then she went to the south side. Again from the north side he pulled out a bundle of twigs and threw them at her. Then she went out and they all fought with her. When the sun was here in the west she had killed all of that company of one hundred men who had come to kill her. When she was through fighting she went in. She took off her dress and put on another.

That dress of black oak leaves is the one that flies around her. She has a song which she sings. She sings it in the morning. When the war party used to hear it they would say, "Come, let's run away." Then they always ran off. Here southeast of the middle of the world they used to lie until morning, and then they went home. When there was to be a fight she always sang a song. She sang it in the morning and again when she went to bed. None could affect her by singing or saying formulas. The hearts of the men always went along the way that lays behind this world. The song did it.

Again another night the girl found out they were coming. "Again a party is coming to kill us," she told her brother. "Indians are about to become," she said. "This will be the medicine. The Indians will say of me when they become, 'This one, I hear, did that way.' Even if many men come against him, there will not be blood on him. When he puts the twigs and black oak leaves on his head, tied together this way, he will be ready to fight."
XLVII.

Formula of Medicine for Acquiring Wealth.*

xot-tū-wai-kūt na-tei-dite-twen kūn-teū-wil-tewil ta-nan
At Patakaw there grew up a young man. Water

2 dō-xō-liñ xōl-dām-gōte eñ kūt tēe-yañ-eL hai-ded nin-nis-an
was none. Gulchs there ran out. This world

were

dō-xō-liñ eñ ta-nan xū-Le-dūn tais-tsē mūx-xa teit-te-in-naure
there was water. In the sweat- after he always went.

none

morning house wood

He always And it quit burning after the sun. And
cried.

a-teū-in-ne xū-Le-teūn ta-xōw-gyān ne-il-len ta-nan hai-ya.
he always "At night maybe always flows water," And
thought,

6 ded ye-na-it-dauw hit-djit teit-te-in-naur nīn-nis-an meūk
this whenever he Then he used to go the world over.

went in.

e-il-wil-mīt le-na-it-dauw dō-teit-tsīs ta-nan kūt hai na-wiñ-
In a day he used to make He never water. The he had
found the rounds.

8 ya-yei-dūn tei-wiin-tewū hai tais-tsē teis-twen min-nē-djō-xū-mū
lived time he cried. The sweat- he made. After a time

house wood

a-teon-des-ne is-dō iūm-tsān ta-nan hai-ya-mīt a-teon-des-ne
he thought, "I wish I could water." And he thought, see

10 yis-xūn-De xa-Ne-te-te hai ta-nan xū-Le-dūn teit-tes-yay
"Tomorrow I am going that water." In the he started.
to look for morning

a-teon-des-ne dje-na-teiñ hue-nañ dō-nah-nya hai-ya-mīt.
He thought, "Upper world only I never have And
been."  

12 xa-is-yai de-nō-kūt hai-yaL teit-teñ-en sai-kit-dīñ-ūn-kyä
he got up to the sky. And he looked He saw with surprise about.

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

This young man. Water flows water," and after he always went.

And sun And own.

And some still he put it down. And his eyes were yet.

"Xe," he said, "You did it you don't think." "You did it kyū-wiō-ya-in-yan en ma a-nūn-di-yau xōl-tei-t-den-ne kyū-10 Indians for you did it," he said.

"Indians are coming to be. Smoke hangs. Water e-nān nin-sīn hai-yō tan-din-nan hai-yay-ūn a-xōl-tei-12 it was you think that you drank." And he
den-ne nin doān nin-na-kūt-tō hai dōn hai te-sī-tewō-ne-dūn said, "It your tears that the ever since you grew time hai win-tewō hai ta na-il-iū 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-diū-hit ūn-lūn kyū-wiō-ya-in-yan dē-dīn xait-tsa. Finally many Indians poor na-tel-dite-tewō-te xō mit-tel-lit-te-hē ta-nai-win-ūn-de 16 will grow, even if he sweats himself if he drinks dē-dīn tel-tewō-te hai xa-a-di-ya hai-ūn min-na-kūt-tō poor he will grow. That way he does then his tears ta-nai-win-ūn-te xa na-tin-dī-ya-ne xōl-tei-t-den-ne xon-nal 18 he will drink." "Come, go home," he said. Before him

AM. ARCH. ETH. 1, 22.

Goddard.—Hupa Texts. 337

Vol. 1.

dīnk dūk-kan sit-tūn hai-yal tei-tei-en sai-kit-dūn-ūn-kyā four ridges were And he looked. He saw with surprise there.

hai dūk-kan kūt da-ya-wiō-ya-yu hai-yal xō-tei tei-tos-yai 2 the ridge on someone was And to him he started.

xō-wiō tei-niū-ya-hit ūn-kyā xon-na dō-xō-lūn sai-kit-diūn-To him when he came he saw his eyes were not. He was sur-

ūn-kyā xai-tsa xoi-ye sit-tūn sai-kit-dūn te-ki-lā-hi hit ūn-kyā 4 prised a xait-tsa near sitting. He saw when he put he saw to him sitting.

ta-nan na-na-de-iūw hai xō-la-₇ík mit. tei-net-i₇u-hit water dripping off his hand from. When he looked

ūn-kyā min-nē-djit xūs-tūn hai xai-tsa me hai-yal ya-wiō-6 he saw half full that xait-tsa in. And he picked

xan hai ta-nan ya-na-kil-lai mit. hai-ya-miL ta-win-nan it up that water he took in after. And he drank it.

hai-yal me-la xat nū-na-niū-xan hai-yal xon-nal lo-tan xat 8 And some still he put it down. And his eyes were yet.

"Xe" xōl-tei-t-den-ne ūn-di-ya-yu nin dō-ai-niū-sīn-₇x ūn-di-ya-yu "Xe," he said, "You did it you don't think." "You did it kyū-wiō-ya-in-yan e-n ma a-nūn-di-yau xōl-tei-t-den-ne kyū-10 Indians for you did it," he said.

win-ya-in-yan na-na-de-L-tel Lit kūt noi-nil-kit ta-nan "Indians are coming to be. Smoke hangs. Water e-nān nin-sīn hai-yō tan-din-nan hai-yay-ūn a-xōl-tei-12 it was you think that you drank." And he
den-ne nin doān nin-na-kūt-tō hai dōn hai te-sī-tewō-ne-dūn said, "It your tears that the ever since you grew time hai win-tewō hai ta na-il-iū 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-diū-hit ūn-lūn kyū-wiō-ya-in-yan dē-dīn xait-tsa. Finally many Indians poor na-tel-dite-tewō-te xō mit-tel-lit-te-hē ta-nai-win-ūn-de 16 will grow, even if he sweats himself if he drinks dē-dīn tel-tewō-te hai xa-a-di-ya hai-ūn min-na-kūt-tō poor he will grow. That way he does then his tears ta-nai-win-ūn-te xa na-tin-dī-ya-ne xōl-tei-t-den-ne xon-nal 18 he will drink." "Come, go home," he said. Before him

AM. ARCH. ETH. 1, 22.
a-teil-lau hai-yō ta-nan xait-tsæ me sa-xun-ne-en te-kil-la-hit he did it. That water xaitsa in used to be when he put his hand in it

2 ŭn-lān-xwed-diń ya-kił-tsais teis-tewen a-xōl-teit-den-ne yis-everywhere he made it sprinkle. He said, "To xun-de ta-nan sil-lin-te hai-man-ūn ŭn-lān-xwed-diń ta-nan morrow water will be." That is why everywhere water

4 hai da-nal-iūn-diń xu-Le-dān xō-lāk-kai tes-yai mil toe-the it dropped place. Next day dawn came then he niñosai-kit-diń ta-nan nil-lin-te hai-yaL a-xōl-teit-den-ne went out. He was water running to And he said, surprised hear.

6 hai-yůk a-win-ne-lil-te xō tin-nik-kyaux tais-tsê a-da-yis-

"This way it will be. If very much sweat-house he makes wood
tewin-te tai-win-nūn-it-de dō-xō-liñ niños-xa-ten tei-łū tai-win-for him- if he drinks water it won't be rich man he will if he become,

8 niños-de dō-dañ hez a-heit-teit-den-te hai tein hai-yůk drinks This it is me they will say about, 'That they this way one say a-na-it-yau hai en xō ta-win-nan-he dī-hēo a-da-na-win-a-te did.' That even if he drinks, something for himself he will get.

10 niños xa-ten tsais-lin-ne-te hai ne-en dō-ta-nan-ne-en-hit xon-Rich man he will That used when no water used to be his- become, to be na-kūt-tō-ne-en tears used to be."

TRANSLATION.

Formula of Medicine for Acquiring Wealth.

A young man grew at Xotiuwaikfut.* 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, "To-morrow," he thought, "I started in the morning." He started in the morning, thought, He always looked, he thought. He always looked about. He was surprised to see someone sitting on one place. When he came near he was sitting by him. "He was tears running. 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 Xotūwaikt 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-gyűn yi-nük nin-nis-an nőñ-a-diñ a-tcít-yau de-dük-
Here south the world's end he did it, this one
2 qal† nin-nis-an meük teit-te-in-nauw e-il-wi11-mi11 na-ne-it-
walking World over he always went. At night he came
along.

dauw yis-xūn ki-ye xa-a-in-nū min-nē-djō-xō-mi11 de-dit-de
back. Next day again he did the After a time it was
home. same thing.

4 hai dī-heō me-dil-wauw-diū† xoï-dai na-de-e-a yis-xūn
the something they talk about place he listened. Next day
ki-ye xa-a-in-nū dō-teōl-tsait hai-ded me-dil-wauw min-nē-djō-
again that happened. He did not this they talked After a
know about.

6 xō-mi11 toōl-tsait nin-nis-an nē-djit mi11 a-teon-des-ne is-dō-
while he knew it. "World middle at," he thought, "I
xōw heit-tsūm-mes-lōn xō-li11 a-teon-des-ne ded-dik-kyauw
wish my woman was." He thought, "Something

8 heit-tsūm-mes-lōn ō-le dō-he-teōl-tsan hai-ya-mi11 a-teon-
my woman let it. He didn't find her. And he
let the when he came

10 mes-lōn teīl-le hai-ya-mi11 kūt hai xōl-tsūm-mes-lōn tsi11-len
woman would be." And his wife became
hai-ded mūk-kūt-naï-dil hai-ya-mi11 la-ai-ūx mit-tis na-xō-
this one we walk on. And really over his mind

12 win-dje-ei hai dī-heō me-dil-wauw-te xoī-de-a na-da-a-ne-en
passed those some-
thing places
hai-da-teō-wes-yō hai xo-ūt sil-len hai-ya-mi11 kyū-wi11-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 tei-tewen la-ai-ux dö-ma-a-din-it-ctewit
her body in grew. Really she did not move.
küt hai kyü-wiü-ya-in-yan xöl-xêt-tes-nün-te ye-dö-wiü-a-mil 2
That child would move in her pretty soon.
küt hai kyü-wiü-ya-in-yan xöl-xêt-tes-nan miL, la-ai-ux
That child moved in her then really
nis-tan me-na-wiü-kyü xon-na hečün lax na-miś-a x na-xö-
a log she was that big. Her eyes only just a circle ran
tes-an hai-yu-miL a-tecon-des-ne hai-yo dö-min-na-laücí hai
around. And he thought that he never thought of which
a-fin-ne-en hai xo-át dö-xöl-lin-dün hai-yu. a-tecon-des-ne 6
he used to do the his wife he did not have And he thought,
time.
ai-yo hai-yük kañ nue-fin-ne-en hai-ya-hit-djit yün yi-dük
"Yes, that way it was I used to do." And then back above
of the fire
xün-nis-te-len da-sit-tan hai a-de-it-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-dü-lat do-wiü-tesan ki-ma-a hai-ya-
World around he ran. Was not seen medecine. And
hit-djit a-tecon-des-ne küt-awwe kyü-wiü-ya-in-yan nan-del-te 10
then he thought, "I wonder Indians if are going
to become.
hai-yük a-tecon-des-ne me-tso-xöl-sen-tel-xöl-lün kyü-wiü-ya-in-
This way," he thought, "hard it will be it seems Indians
yan nan-del-te hai-yük-un-te-dün xoï-de-ai na-dü-win-a-de 12
when they that kind of place if they listen." become
hui-ya-hit-djit ki-ye ya-na-win-tan hai xün-nis-tee-len hit-djit
And then again he picked up that cup. Then
tö-dün tce-niü-ya-hit ün-keü tañ-eL Lüü mük-küt-de il-lea 14
to the when he came he saw sticking alder its roots. Won-
water down into the water
xüte-hit ün-keü lax ki-yauwe-me-de-ai tañ-eL nü-hečün-hit
drocellly fine he saw just woodpecker heads sticking beautiful.
out
kyü-wiü-ya-in-yan nan-del-te-xöl-lün xna-dü-ya-tel tecon 16
"Indians when they come to be, that way it will be," he
des-ne la-xoi-kiyá dö-tes an heü-tleit-ten-den-ke hai tein hai-yük
thought. "I wish not many will say of me, 'That they this way
one say
a-it-yu hai-ye-he hai-ya-hit-djit tei-tewen hai xün-nis- 18
did it,' anyhow." And then he made it that cup
342

University of California Publications. [AM. ARCH. ETH.

tee-len me hai-ya-miLit ya-wïn-an tse-Lit-tsô min-nôö-ai-din in. And he picked up blue-stones besides.

2 hai kï-ma-î mit-tô-wä-tëwën eñ teit-tess-xan hai min-nôö-ai-

That medicine its juice made of he took along that. Besides

din teit-tess-xan hai-yô tse-Lit-tsô xon-ta-din xa-is-xuñ-hit he took along the blue-stone. House place when he brought it up

4 hai-yô kyu-wiïn-ya-ïn-yan xôL-xuñ-tess-nôn-te-ne-ën na-xo-sa that one child in her was about to from her move used to be mouth

kût-teïn-ta Lit-tsô hai-ya-hit-djît de-dû-wïn-an hai tse-Lit-tsô came out green And then he put in the the blue-stone.

6 hai-ya-hit-djît win-tsel hit-djît te-teï-wïn-an hai xuñ-is-And then it got hot. Then he put it in water. That cup
tee-len me win-tsel-e-miLit xo-sa wiïn-xan xôte nó-na-xon-in when it was warm her he put in. Right he laid mouth

8 nin-ten dön-ka xôte nó-na-xoL-tëw mîte-dje-ë-diñ xô-an her. Before right he had her laid a baby out of her

kyu-teï-tewï yî-de-tô-wïn-yaï hai is-lUñ hai-ya-miLit dön-ëx cried. Yîdetfiwïflyai that is born. And once one

10 kî-ye xôte nó-na-xon-mîte-ten kî-ye la xo-an kya-teï-tewü again right he laid her. Again one out of cried.

hin-miLit wiïn-na-nai-ki-s-tën hai tsis-len hai-ya-hit-djît hai-yô Ground around lies he came to be. And then that

12 kî-ma-û mit me-na-wit-na-ci a-teon-dës-ne deûk a-win-nei-te medicine with he steamed them. He thought, "This they will do

xô hai-yûk-ûn-te-diñ xoi-de-ai na-dû-wïn-u-he xû-Le-ei-miLit even that kind of a place they listen."

After midnight if

14 xô-Lûk-kai teï-yai mîte-tns-ën-ya ya-yai-wïm-meL-tsû hai a little came then their legs he heard them kick up, those daylight

mîte-dje-ë-diñ a-teon-dës-ne hai-yûk xo-Lûñ a-dû-ya-teL kyû-babies. He thought, "This way it is going to be,

16 wiïn-ya-ïn-yan na-nan-deL-te hai-yûk wiïn-xe-neû-të la-xô-Indians when they come This way if they talk. I to be.

* Green and blue are both called Lizô.
† Compare, Life and Culture of the Hupa, p. 76.
‡ See p. 143

\[\text{Vol. 1.}\]

kya hai-ya-he la wish anyway many i

a-it-yaïn hai-ya-miLit did,'" And

wiïn-ya-in-yan ma in Indians for
dai sil-ten-nei na-xô they both e became them.

win-na-nai-ki-s-ten e around lies it

lin-te xôL-teït-dën-ë to be," he said.

seôx-ûn-te teï-tëwë will grow

dô-teï-xô-ûn-wïl-ânt went away.

dô-teï-xô-ûn-wïl-ânt x left. Fin his

hâï-ya-wït a-xôL-teï- And he said

ûn-te-ë kyu-wiïn-yaï will be. Indians

yî-dûk-a-dim-mit belly up

na-nan-dil-let-dô they will live. Yo

nin-nis-an-ne-ën world used to be."

Formula

The sun, here at this. He it is who night came back house again. After a tim
tsö min-nōn-ai-dūn
ones besides.

kya hai-ye-he lan dō a-hein-teit-den-hwān hai tein hai-yūk
wish anyway many not may say of me. ‘That they this way
one say
a-it-yau hai-ya-miL a-teon-des-ne kūt-xōr-gyān hne kyū-
A. ARCH.

That time

2

And he thought, "I guess I

wiū-ya-in-yān ma a-naue-di-yau xat kūt hai-ya-dūn xō-is-
Indians for I did it." Then right at men

that time
dai sil-len-nei nax-xe hai-ya-hit-djit a-xōL-teit-den-ne nīn-mū-
they both of And then he told him, "Ground

4

became them.

win-na-nai-kis-ten et sil-lin-te nīn en yī-de-tū-win-yai sil-
around lies it is you are "You it is Yīdētiwīyai going

5

to be." he said. "Who our if he knows that smart

body one

seōx-ūn-te ten-tewin-te hai-ya-miL xat kūt hai-ya Lū-wān
And then right there one of them

6

will grow." And then he told him, "Ground

dō-teō-xō-na-wil-lan yī-de-tū-win-yai et hai xat hai-ye
went away.

7

Yīdētiwīyai it was who then them

dō-teō-xō-wil-lan xōn et kūt xat de-dūk-qal na-is-dil-len
left. He it was then sun turned into.

8

himself

And once

hiai-ya-hit-djit hai-yō
And then that

9

ye deńk a-win-net-te
"This they will do way

10

in-a-he xū-Le-ei-miL. After midnight

yai-wim-meL-τsō hai
card them kick up, those

lūn a-di-ya-te t kyū-
t is going to be, un-xe-neu-te La-xō-
if they talk. I

Vol. 1.] Goddard.—Hupa Texts. 343

kya hai-ye-he lan dō a-hein-teit-den-hwān hai tein hai-yūk
wish anyway many not may say of me. ‘That they this way
one say
a-it-yau hai-ya-miL a-teon-des-ne kūt-xōr-gyān hne kyū-
A. ARCH.

That time

2

And he thought, "I guess I

wiū-ya-in-yān ma a-naue-di-yau xat kūt hai-ya-dūn xō-is-
Indians for I did it." Then right at men

that time
dai sil-len-nei nax-xe hai-ya-hit-djit a-xōL-teit-den-ne nīn-mū-
they both of And then he told him, "Ground

4

became them.

win-na-nai-kis-ten et sil-lin-te nīn en yī-de-tū-win-yai sil-
around lies it is you are "You it is Yīdētiwīyai going

5

to be." he said. "Who our if he knows that smart

body one

seōx-ūn-te ten-tewin-te hai-ya-miL xat kūt hai-ya Lū-wān
And then right there one of them

6

will grow." And then he told him, "Ground

dō-teō-xō-na-wil-lan yī-de-tū-win-yai et hai xat hai-ye
went away.

7

Yīdētiwīyai it was who then them

dō-teō-xō-wil-lan xōn et kūt xat de-dūk-qal na-is-dil-len
left. He it was then sun turned into.

8

himself

And once

hiai-ya-hit-djit hai-yō
And then that

9

ye deńk a-win-net-te
"This they will do way

10

in-a-he xū-Le-ei-miL. After midnight

yai-wim-meL-τsō hai
card them kick up, those

lūn a-di-ya-te t kyū-
t is going to be, un-xe-neu-te La-xō-
if they talk. I

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.
next day. At first
g, but after a time
world, he thought,
my wife" He did
finally he thought,
fe." This that we
forgot the places
for the one who
re. Soon it would
gin. By the time
es moved about in
rounds he used to
a wife. "Yes," he	en he took up the
e fire and went out
he sought. "I
see," he thought.
y they listen at that
down to the river.
water. They were
 sticking out there.
thought. "How-
f me, 'That is the
de the medicine in
. He poured water
stone to the house.
child was moving
e put the blue-stone
the cup containing
arm he put it into
in proper position.
. The one that was
1. The one that was

born was Yidetūwiňyai. 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 Yidetūwiňyai," he told the other. "Whoever knows our
formula will become smart." And then one of them went away.
It was Yidetūwiňyai 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-gyũn yĩ-nãk nin-nis-an nõn-a-diĩ na-tei-dite-tewen
Here south world the end he grew
2 yĩ-de-tũ-wĩn-yai nin-nis-an mẽk teit-te-in-naue e-il-wil-mĩt.
Yidetũũũũũũ. World in he always went. Until night
nin-nis-an min-na na-se-it-dauw hai kyũ-wĩn-ya-in-yan hai
world around he always went. The people who
4 da-xõ-a-len hai mal-yeõx-a-ĩt-ẽn yis-xũũ ki-ye xa-a-in-nũ
die them he took care of. Next day again he always
did that.
a-tĩn-xõ-ũn-te hai teint nõ-xũũ he-teit-tan nin-nis-an nĩ-djit
Everything dead floats even he ate. World middle
ashore
6 sil-len mĩl dõn La-xõ da-win-san-sil-len toe-nin-sit-hit
he got then rather he was weak. When he
there
woked up
xa-a-it-ya-xõ-lan hai-ye-he kũt ki-ye nin-na-is-dãk-kai-hit
the same he found Any way again when he got up
he was.
8 t će-niĩ-yai nin-nis-an mẽk wil-weL hit-djit ki-ye na-in-
he went out world over. At night then again he came
di-yai xa-ũũ-kyũ-õx ai-ye-teiis-lin-xõ-õn yis-xũũ-hit toe-nin-
back. That much he was tired. In the morning when he
10 sit-hit da-dit-diĩ a-it-ya-xõ-lũũ de-dit-de kũt xõn-teit hai
woke up more tired he was. It was that caught him that
di-hẽũ nõ-xũũ teit-tũn-ne-ẽn yis-xũũ-de da-dit-diĩ a-win-
something floats he used to eat. Next day worse he
ashore
12 nel-le-xõ-lũũ hai-ya-miĩ a-ton-dev-ne La-ai yis-xan dik-gyũn
became. And she thought, "One day here
dõ-ũũ-teit-heĩũ a-ton-dev-ne La-xõ kũt iũũ-teit-te teit-
I won't die." He thought, "For I will die." He
nothing
14 tės-yai ded mũk-kai yĩ-na-teiĩ de-de nin-nis-an min-nĩ-djit
started this on from the This world the middle
south.

* Told at Hupa, December 1901, by Emma Dusky.
yi-na-teiñ miñ hai kyũ-win-ñan-xo-lan tee-nin-sit hai-ya-miñ from the at he went to sleep. He woke up. From there south hai-yañ teit-tes-yai ki-ye ded nin-nis-an nē-djit xoī-yi-de 2 and he went again this world middle down a little. hai na-teiñ-yeñ-e-dii miñ teit-tes-xo-lan hai-ded xoñ-na-de-ta That resting place at he died. These arms and legs

haw-ne Le-na-de-el hai mū-kot-ta hai-ya-miñ tee-na-il-4 only were joined the boxes. And when he came
tewiñ-hit xoñ-nā ya-wil-lai-hit a-teon-des-ne ded-dik-kyañw to life his eyes when he opened he thought, "What again,
eñ a-tāk-kai na-dū-wīñ-a-ei a-teon-des-ne kūt xoew-gyāñ 6 is it so white standing up." He thought, "I wonder kyū-win-ya-in-yān nan-deL-te ma a-naue-dī-yau hai-ya-miL Iedians will become for I did that." And xōte-teite miñ, teit-ter-qōl mite-ten̂ñ hai a-Lāk-kai na-dū-wīñ-a 8 his elbows with he crawled to it that so white standing up.
xot-te-dīñ-hee-nim-miñ hai-ya-teiñ tein-nil-qōl-ei hai-de hai When it was dark there he had crawled. That dik-gyāñ noō-hōl yit-de-yī-dūk hai na-dī-yau mit-tō nañ-xa 10 here from us northeast the dentalia their water lies me dił-teq̓ʷa te nai-kyū-wn̓-xa hai mik-kin-dīn tein-nil-ñin. A yellow in the stands. The butt of it when he had pine water ya-hit teq̓ʷ-wn̓-nās hai dił-teq̓ʷa hai-ya-hit-djit mit-tō teis-12 reached he scraped that pine. And then its infra- he bark off tewen hai-ya-hit-djit ta-win-nan hai-yañ hai xoī-kyāñ-ni made. And then he drank it. And his kai-ta miñ kit-te-teł-laí xoñ-na-de-kai-ta miñ kit-te-teł-laí 14 arms with it he rubbed, his legs too with it he rubbed. hai-ya-hit-djit wil-wel-miñ yū-wūn-na-xos-ī-yau hai na-dī-yau And then when it was they ate it the dentalia night hai-ŷō dił-teq̓ʷa yi-de hai-ŷō kis-xan xōte mił-lai mi-ye 16 that yellow pine, down that one standing. Right top under there nois-nil-ñañ-ne hai-ya-hit-djit hai xōs-saik yu-xoñ-an hai-ya that far they ate. And then abalones jumped up. There da-xoñ-an-nei hai mił-lai mi-yē hai hit-djit yin-net-yaña-nei 18 they jumped the top under. They then ate it up.
University of California Publications. [AM. ARCH. ETH.]

yis-xan-nil lax kiin lak-kai te na-na-di-wiin-a hai-ya-nil
When morn-
ing comes
2 a-ton-des-ne na-diin heel-weL-te xote na-hee-xun-nai-te
he thought, "A second I will spend Well, I am going to get."
3 de-xo yi-tnsin noo-yai mil da-kyu-wes-tee na-tei-dite-tewen
This west it went then the wind blew It grew up again.
4 yi-man-a-ya-nuk miix-xun-neew-hee xesi-yai yi-man-a-ye-de kaan
Across to the south the sound of wind went across to the too
6 miix-xun-neew-hee xesi-yai hai-ya-hit-djyt a-ton-des-ne la-xoi-
sound went along. And then he thought, "I
6 kya d0-wil-le teit-tei-teewi-hueun hai hiein-nis-te y0-nai-
whish poor man may grow who my medicine knows
7 tsis-de hai hee aue-di-yaau a-it-ya-de xo0-kyu-ntewi-
who the way I did if he does if his stomach
8 dan-ya-de hai-ya-hit-djyt na-tes-di-yaai dik-gyuu0 yi-nuk
is spoiled. And then he went home here south
9 nis-nil-noo-a-diin hai mil teit-tes-ya-diin na-in-di-ya-yei
the end of the world. The from he started place, he got back.
10 hai-ya-hit-djyt a-ton-des-ne dik-gyuu0 d0-nu-ya-hueun kaat
And then he thought, "Here I can't stay.
11 xun-diin hai kyuu-wiin-ya-in-yan nan-deL-te hai-ye-he hiein-
It is near the Indians are coming Any way my the time
12 nis-te wuui-xu-wiin-ne-heiL-te hai-ye-he d0-lan-te hai hiein-
body they will talk about. Any way there will who my
13 nis-te teo0-lst-te hai-ya-hit-djyt me-na-kis-loi a-da-xon-tau
body will know. And then he tied up his house,
14 a-dit-tai-kyuue kuu-na hai-ya-hit-djyt meu na-kis-q00t hit-djyt
his sweat-house too. And then under he poked. Then
15 a-ton-des-ne dik-gyuu0 yi-de-ya-ma7 n6-ya-de dik-gyuu0 yi-de-
he thought, "Here north across I am Here north
16 yu-man min-lan-diin xo-teit-dil-ye plant-nauw-tsiss-len
cross ten dances he came to have.

[Note].—Not a part of the formula.

hai-ya-teiin tiu-wiin-ya-yei me-nes-git hai d0-nu-hue0n
There he got lost. He was afraid of those bad
18 kyuu-wiin-ya-in-yan nan-deL-te
Indians going to be.
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 Nateilyeūwēdi, 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.

Formula of Me

ha ha ha ha ha
hee-en dön nū
"I to
ti nū eč teit-den-ne
You are they said of the
one
dön kāt hai-yūk
this way
nō-xa nō-na-nū-nan
for us he left.
nes-git hai kyū-wi
frightens. The
ne-la nas-dōn-xō
a fire. By itself
ya-in-yan yi-tan do
eat I
dō-tē-en hai-yūk
I don't This way
look.
dān-nē hea nit-dje
telling for me your
you mind
yi-man yi-de teū-wo
on the north- heran other
side
eh dön dau hee-
no. I
kit-tes-seox a-teìn-t
smartest is
yan-ta-diū mit xo
with h

*Told at Hupa, Ju- aged relative and emp
A man may not do as I did, even though Indians are talk about me. Then he tied a stick under his la. "I'm not here," he thought. The bad Indians danced.

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

ha ha ha ha ha ha ha
heee-en don nuwun nuheauv xas-lin-di nu-ne-sin-dai

"I am not coming to you. I come at Xaslindi you sat down."

niin en te-it-den-ne hai en kit-tes-seox a-tein-te-dete heee-en

You are smart, he is. I

don küt hai-yûk ame-di-ya hai kyû-win-ya-in-yan-ta-diin

this way I am in the Indian world

nû-xa nû-nu-nûn-an hai kyû-win-ya-in-yan hue-in-nis-te mi-

for us he left. The people my body

nes-git hai kyû-win-ya-in-yan Le-nai-wiit-dil-la-diin dö-le-na-

frightens. The people build a fire place I don't have

ne-la nas-dûn-xo Le-naue-dil-la de-dê kûn-na hai kyû-win-

a fire. By itself I have a fire. This too, what people

ya-in-yan yi-tan dö-kê-yaun de-dê kûn-na nin-nis-an mehk
eat I don't eat. This too world around

dö-të-en hai-yûk hue-in-nis-te mi-nis-git hai-man un-nit-

I don't. This way my body frightens. For this I am

look. them reason

dûn-ne hwa nit-dje te6-ö-da hei-yûn küt don küt xòe-tsan
telling for me your let it "Yes, it is true. I saw him you

yi-man yi-de te6-wil-dal xoi-de-ai min-na nu-kyû-wil-itl hwe-
on the north he ran down. His head around was tied with a

side

e6 don dau heee-en don küt Lax ni6-xoi-lik-te hai dûnt

no. I just I will tell you the who

kit-tes-seox a-tein-te-dete mit-diu-va hai-ye-he kyû-win-ya-in-

smartest is. In turn anyhow Indian world

yan-ta-diin mi6 xon-nis-te xon-nûc hue nû-na-kin-nûn-ûn-te

with his body makes for you will leave happy me

*Told at Hupa, June 1901, by Mary Marshall, who learned it from an aged relative and employed it after his death.
kūt hai-yûk hea-ne hai-ye-he na-a-dit-wûl xō-wîn-yal that way only. Anyhow hurry go along

2 xō-wûn nîn-yaue dje-taⁿ-a-dîn yî-man-teîn na-nes-dai to him go Djipta[n] on the opposite sat down."

ha ha ha ha ha ha ha ha

hee-e˘ dôn nû-wûn nû-hwaue dje-taⁿ-a-dîn yî-man-teîn "I to you I come, Djipta[n] 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-dit-wûl xō-wîn-yal xōn xō-wûn nîn-yaue "Anyhow hurry go along himself to him go

6 tse-ye-ke-xō-xaue* me-na-nes-dai Tsyeke [x]oaue he sat down by.

ha ha ha ha ha ha ha

hee-e˘ dôn nû-wûn nû-hwaue tse-ye-ke-xō-xaue na-ne- "I to you I come Tsyeke [x]oaue you sat

8 sin-dai down."

(The rest as before.)

(The last of the reply is as follows:)

hai-ye-he na-a-dit-wûl xō-wîn-yal xōn xō-wûn nîn-yaue "Anyhow hurry go along himself to him go

10 xon-sa-dîn yî-de yî-tsin na-nes-dai Xonsadi[n] north belows at down."

ha ha ha ha ha ha ha

hee-eû dôn nû-wûn nû-hwaue xon-sa-dîn yî-de yî-tsin "I to you I come Xonsadi[n] north below

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

(As before.)

(The reply ends thus.)

hai-ye-he na-a-dit-wûl xō-wîn-yal xōn xō-wûn nîn-yaue "Anyhow hurry go along himself to him go

14 yô yî-de-yi-man na-nes-dai there north on he sat down."
the other side

* A large rock in the river above Miskût.
Goddard.—Hupa Texts.

353

I xo-win-yaI
go along
1-nes-dai
at down.”

liñ yí-man-teñ
i on the other
side

(NAs before.)

(The reply is as follows:)

hei-yűn kūt ai-nūw-siñ yí-man-yí-de kūt tē-wil-dal xōw-
"Yes, I thought so. On the other side to the
north I ran, I

tsis xoĭ-de-ai min-na na-wil-fik hée-č hōn kūt hée-de-ai
saw his head around a string tied. It was my head
him,
ye-wiñ-yai kyū-wiñ-ya-in-yan mitc-teń-hei-le hai-yal. kūt
it went in Indians their wailing. And

te-sō-yai kūt a-dūe-kit hei-tLū-weenai mił xi-wūn heit-dje
I went away. To myself my medicine. That with for them my heart
I held

ton-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-sīn-ya-te xā-
bathe. Indians among you will be.

wiñ-yal hai-yē-he na-a-dił-wūl mit-di-l-wa kyū-wiñ-ya-in-
Go on. Anyway hurry up. In return Indian
yan-ta-dīn mit xon-nis-te xon-nū ū til-teōx hwa nū-na-kiñ. 10
world with his body feels good much for me you must

aue-ne xoŭ xo-wūn niñ-yauw xo-tā-wai-kūt na-nes-dai
leave. Him to him you go Xōtuwaikōt who sat.”

ha ha ha ha ha ha ha ha

hee-č hōn nū-wūn nū-heauwe xo-tā-wai-kūt* na-ne-sin-dai
"I to you I came Xōtuwaikōt you sat.”

(The reply concludes as follows:)

hai-yē-he na-a-dił-wūl xo-wiñ-yal xoŭ xo-wūn niñ-yauw
"Anyhow hurry go on. Himself to him you go

tewite-na-niñ-a-dił† tō-dił na-nes-dai
Tewitenanāfān at the he sat.”

* Pactaw, between the Klamath and Trinity rivers at their confluence.
† "Wood across place," where the fish weir is built at Cappel.
ha ha ha ha ha ha ha ha

dów nů-wůn nů-heuaw tewit-na-nín-a-diñ tó-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-diñ-wůl xó-wín-yal xóñ xó-wůn nín-yauw
"Anyhow hurry go on. Himself to him you go

4 tse-nûñ-a-diñ ta-nê-djit
Tsenôñadiñ water in middle."

ha ha ha ha ha ha ha ha

dów nû-wûn nû-heuaw tse-nûñ-a-diñ ta-nê-djit
"I to you I go Tsenôñadiñ water in middle

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

(As before.)

(Reply concludes as follows:)

hai-ye-he na-a-diñ-wûl xó-wín-yal xóñ xó-wûn nín-yauw
"Anyhow hurry go on. Himself to him go

8 kîñ-we-le-diñ yî-nûk ta-nê-djit na-nes-dai
Kyûweteädîñ below in the middle sat down."

ha ha ha ha ha ha ha ha

dów nû-wûn nû-heuaw kyû-we-le-diñ yî-nûk
"I to you I come Kyûweteädîñ down river

10 ta-nê-djit na-ne-sin-dai
the middle you sat."

of the water

(Ends as before.)

(Ends as the preceding.)

The reply ends thus:

hai-ye-he na-a-diñ-wûl xó-wín-yal xóñ xó-wûn nín-yauw
"Anyhow hurry, go on. Himself to him go

tseL-tce-diñ* dô-kyû
Knife-place old world

ha ha ha ha ha

hai-ye-he nû-nûn nû-" I to

(As before.)

hei-ryñ hew-eñ dô
"Yes I

a-in-te-detc mûk-ka
is. Mûk

xó-teïn in-heit,
to him you call."

ha ha ha ha ha ha

dau dô-he xoi-de
"No, it his he doesn't

ha ha ha ha ha ha

kût xoi-de-aï ye-
"Already his it head in.

mûk-a-na-dû-wûñ-a-diñ
Mûkenadûñadûñ

kût dûñ-dî-yâ hai ky
am in the which condition

mûk-kôs-tau-dîñ xô
Nine places in va

hai-ye dôn kit-tsist-
that one

heïn-nis-te mî-nës-g
my body are afraid

la-dîñ dô-le-na-nel-I
place I do not build a fire

hai kyû-wîñ-ya-in-yë
what Indians

nin-nis-an mëuk dô
world around I

* The sand spit south.
na-niń-a-diń to-diń
tenanińańa at the river

xō-wuń niń-yauń
to him you go

otiń-a-diń ta-nē-djit
nōnāńa water in middle

xō-wuń niń-yauń
to him you go

ō-we-le-diń yi-nūk
tyōweldiń down river

niń-a-diń ta-a-djit
nōńańa water in middle

-dıń na-ne-sin-dai
siń you sat down.*

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Goddard.—Hupa Texts.

(The reply ends thus.)

hái-ye-he na-a-dil-wūl xō-wiń-yat xōń xō-wuń niń-yańau
"Anyhow hurry, go on. Herself to herself go

hsi, tseń-tse-dīń* dō-kyū-wil-le
Knife-place old woman."

hái ha ha ha ha ha ha ha
hiae-eń dön nū-wuń nū-heańe tseń-tse-dīń dō-kyū-wil-le
"I to you I come Knife-place old woman."

(As before.)

hái-yūń hie-eń dön kūt niį-xwe-liń-te hai hīt-tse-sőx 4
"Yes I will tell you who smart

a-in-te-detec mūk-ka-ná-dū-wūl-a-diń yi-de-yī-tsīn nā-nes-dai
is. Mākanadūwuladiń north below who sat

xiō-tečiń iň-ńečiń
to him you call."

hái ha ha ha ha ha ha ha
hái dō-he xoń-de-ai ye-wiń-ya
"No, it his head go in."

dōn't

hái ha ha ha ha ha ha ha

kūt xoń-de-ai ye-wiń-ya hie-eń dön nū-wuń nū-heańe 8
"Already his it has gone I to you I have come

mūk-a-ná-dū-wūl-a-diń yi-de-yī-tsīn nā-nes-dai hie-eń dön
Mākanadūwuladiń north below who sat down. I

kūt dūe-di-yai hai kyū-wiń-ya-in-yan-ta-diń nō-xa nō-nai-niń-an
am in the which Indian world for us he left.

mūk-kōś-tau-diń xiń nē-ya hai ta a-hwiń-tečiń-dū-wiń-net.
Nine places in rain I went those places. They told me

hái ye dön hīt-tse-sőx-te-a-tequn-detec hai kyū-wiń-ya-in-yan 12
that one smartest is. The Indians

hwein-nis-te mię̤nes-git hai kyū-wiń-ya-in-yan le-nai-wiń-dil-
my body are afraid of. The Indians build a fire

la-dīń dō-le-na-nel-la nas-dōń-xō le-nauw-dil-la de-de kūn-na 14
place I do not build a fire; by myself I have a fire. This too

hái kyū-wiń-ya-in-yan yī-tan dō-kyū-wē-heăn de-de kūn-na
what Indians eat I don't eat. This too

nin-nis-an meńk dō-te-en hai-yūń hwein-nis-te mię̤nes-git hai-
world around I don't. This way my body frightens For

* Condition.

(The sand spit south of the mouth of the Klamath river.)
The Indian world

I am telling you. For your pity. "Yes, I saw his string tied to the river with the string tied to the river with the string tied to the river.

I will tell you about the Indian happy (to go on to him who sits there. I will tell you what the Indian happy (to go on to him who sits there. I will tell you what the Indian happy (to go on to him who sits there.

The priest calls it at the following place.
The priest calls up in a similar manner the spirits who live at the following places: Djietañadini, Tseyekexoxilw, Xonsadint.
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 Xōtuwaiküt."

(In the same manner the priest calls upon the spirits who dwell at Xōtuwaiküt, Tewitenanadiñ, Tsenoñadiñ tanëdjit, Kyuwelediñ, Kilwediñ. Calling at the latter place he receives the usual reply and is told to go on to the old woman who dwells at Tsetleediñ:)

Ha ha ha ha. Ha ha ha ha.

"I come to you old woman who dwell at Tsetleediñ" (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 Mukanadůwuladiñ.

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, Mukanadůwuladiñ. 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 medicine. You shall hunt and the deer will lie still for you. It shall be the same in regard to dentalia.
similar to the one he calls as at the

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-wé-teiñ yi-man-tú-win-yai tsis-dai Lel-diñ nax xo-út
I hear it said Yimantúwin-ni lived at South. Two his
fork. wife.

2 La kin-na xo-út La xo-il-kút-xoi xo-út hai-úñ il-waux Lá
One Yurok his One Redwood his And with each one
wife.
yá-is-tewen Lú-wún ki-la-xúte Lú-wún tea-xúte hai-yal-úñ
he made. One of a boy, one of a girl. And
them them

4 xoí-kyá-teiñ ya-tes-yai dik-gyún yí-núk nin-nis-an nõn-a-teiñ
from them he went away here south the world's end.
hai-yal-úñ ki-ye nax tsüm-mes-lón teí-tsam hai-úñ ki-ye
And again two women he saw. And again
them them

6 ki-la-xúte teís-tewen hai-ya hai-yal-úñ min-dai da-ya-wiñ-ai
a boy he begot there. And outside he was sitting.
heí-ťsií xú- Le-dúñ dek-au-net-dín hai-yal úñ-kyá ded
He heard in the about this time and he heard here
someone morning calling

8 nõ-il-La kút meñ-na-sit-tan xo-kút na-sa-an lax hwañ nil-
he came A woodpecker on him was. "Just I am
running.

xów-lik hai nê-ne-en-man hai nín mít-dje-é-din-ne-en yin-ne-
telling those yours used those your children used to be in the
you ground,

10 ya-xol-lai xat ya-xó-xun-nai hai-yal xa-na-xoñ-an mit-
they have yet alive. And they came up 'No put
mexi hai-ya towa-xol-wiñ do-xó-liñ se-dai hai-ya hai
good there it is dark. I can't stay there.' Those

12 ki-xun-nai-ne-en eñ xó-djóx a-tiñ tas-yai hai nín mit-teit-
Kixúnai 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 Takimitúniñ, about 35 years of age. Compare, Life and
Culture of the Hupa, pp. 71 and 72.
Those Who Have

...en a-tiın al-ya-teiın hai-yō nim-mite-dje-ë-din
stuff it is all with them Those your children
they took.

eń kūt yin-ne-teiın del-tse ya-xō-xun-nai hai-yal teit-tse-yai
it is in the ground are alive." And he started
staying
yi-na-teiın hai xoį-kyū-win-ya-in yan hea-ne a-dit-ta tei"-xūl-
from the His child only his sack he put
south.
ten hai-yal-ūn leL-diın na-in-di-yai sa-kit-diın-ūn-kyā na-nīn
in. And Southfork he got back to. He was surprised two
to see
it-teiın-dits-tse sit-tiın xūt-yūn-xūs-sin-diın tsūn-mes-len hai-
head to head lying at the grave
women.
yal-ūn a-ya-xūl-teit-den-ne nite-teiın xūl-ūn a-dį-yə min-
6
And he said to them, "Badly it has happened. Ten
lūn-diın teiίe-xai na-is-dil-lin-te hai-ūn dau ya-den-ne tewō-
times young they should And "No," they said. "Five
become."
lā-diın he-dūn yū-dīn-hit la al-teiın-den-ne hai-ta dau ya-dū-
times at least." At last, "Once," he said to Those "No," said,
them.
win-neL ne-ha-ne a-nai-dį-yə kūt a-tiın xa-a-tiın-te
"(not) we only do this; all will do this
way."
hai-yal-ūn yin-ne-ya-xūl-tāL hit-djit-ūn a-ya-xūl-teit-den-ne
10
And in the ground he And then he said to them,
tramped them.
dō-xū-liı̊n kįę neL-tsiıı hai kį̊̊̊̊xun-nai ma-a-kit-en-ne-en Lax
"Never again you will the Kixunai their doings. Just
see
xūl-tewiL-a-kai ya-ne-wō-deL-te hai kin-ne-tax mil tsiıı-da-
a marshy way you will travel in." The Yurok country from used to
ne-en tse-kit-djēn na-is-dil-len hai xūl-kūt mil tsiıı-da-
live white bug became. That Redwood from used to
ne-en en xūl-it-teiın-tset na-is-dil-len hai-yal-ūn kūt teit-
live it was a black bug became. And he
14
		
tes-yai xūn-ne yit-de hai-yal-ūn tee-xūL-tewiL-aL xwel-wel
started along the to the And Teseöl-tewediıı he spent
river north.
hai-yə xoį-lūn xoį-teL-wel hai kį̊̊̊̊xun-nai xoį en Lax
There he found they were the Kixunai. Him-
16
me-dın-nūn-diın xwel-wel hai-ūn yis-xūL-hit Lax dik-gvūn
at one side camped. And the next just here
morning
yit-da-teiñ-win-a mil kút xöt-da-wil-lai hai ki-xún-nai hai-
from the east it(sun) then they started the Kixñnai.
in boats
And he too started just bank on foot.

hái-yai-úñ na-tiñ-nòx-xoi tće-wil-lin-dìñ yì-na-teiñ mil teit-
And Natinòxoi Tcewilindìñ above from they
4 teit-tal hai-úñ it-man mì-nil-la-yei hai-en hai teit-tet-tal
danced the And both sides the waves came It was the dancing
to the shore.

a-dì-yau hai-úñ tsè-teiñ-dìñ yè-teü-wiü-tal-èi hai-ya-hit-
did it. And at Knife-Place they landed. And
6 djit-úñ a-den-ne kì-la-xúte hwè-ne-he hwa yò-ôl-tíw me-dìl
then he said, "Boy only for me put in canoe.

kì-xún-nai ò-le hai-úñ dàñ-bècè dò-yù-xòn-net-en hai-ye-he
A Kixñnai let And nobody looked at him. Nevertheless
him become."
8 en kút ya-wil-wal yì-man me-dìl me-teiñ hai-úñ xòte
he threw across canoe into. And right

min-nè-djìt nò-nìn-xúts hai me-dìl hai-ya-hit-djìt-úñ kút
in the middle he dropped the canoe. And then
10 ta-wil-lai mil hai xò-ta na-net-en sai-kit-dìñ-úñ-kyà kút
it had then he at his looked back. He was surprised to see

xò-n-úñ-fìn kì-yauñ-me-de-ài sìl-le-ne-xò-lùn hai-úñ kút hai
his eyebrows woodpecker feathers had become. Then already

12 kì-xún-nai tsìs-len hai-ya-hit-djìt-úñ kút ta-wil-la-yèi dik-gùñ
Kixñnai he had And then they went here

nò-hòl yit-de-yì-man-teiñ hai-yàl-úñ yì-man-tù-win-yai xat
from us north across. And Yimantùwìinyaì the
14 tsè-wìn-da tsegue-dìñ mù-win-na tai-kyùw wùn-na-is-ya
stayed Knife-place around. Sweat-house he started to make

hai-ya hai-ya-hit-djìt-úñ xù-ñe-dìñ tće-nìñ-yai tais-tsè màx-xà
there. And then in the he went out sweat-house morning
house wood

16 hai-úñ hai kì-mà-ú a-da hai xò-mìte-dje-è-dìñ yìn-ne-teïñ-
Then the medicine for children in the ground

wil-lai man hai-úñ nìt-tük-yauñ tais-tsè tće-wen-hai-yà-
been because, then young black oak sweat- he made. And

hit-djìt-úñ tein-ne then he carried home.
yai yì-de teit-tes out. North he went

xa-sìn-del-dìñ hai coming up place the nes-da hai-úñ di-
sat down. Then at
a-dis-tew-in-te hai-yì he might make. A

yit-dìñ tein-nìñ-ya-yítìñ he came to.

na-teñ-ìñ-hit ùn-ky when he looked he saw

te-dìñ tein-nes-da of a he was sitting. place

xa-ìn-mà-na-da-aì rune the post back of the fire
djìt-úñ tće-na-in-di- then he came out

e-xò-lùn hai-ya-hit-ò standing. And they
hài-yà-hit-djìt-úñ ìñ And

yit-de-yì-dàk-a-teiñ northeast na-ñ-wes-a hai-yà run across. There hai na-dì-yau-kìñ-tev the dentaria-maker,
dèl hai-yaì a-de-stìck. And he

tein hai-yìk a-na-it they this way did.' say
a-na-hèi-teit-den-te of me he will say,
hit-djit-ūn tein-ne-meL hai-ūn dō-he-tel-lit hai-yar-ūn tee-tes-
then he carried it And it would not And he went home.
yai yī-de teit-tes-yai mūk-ka-na-dū-wāl-a-diūn yī-dūk hai 2
out. North he went mouth of Klamath above. The
xa-sin-deL-dūn hai na-teiL-yeū-e-an-dīn hai-ya xō tein-
coming up place the resting place there in vain he
nes-da hai-ūn dī-he-e dū-he-teiL-tsan hai-mīt ki-ma-ū 4
sat down. Then nothing he saw that with medicine
a-dis-tewīn-te hai-yar-ūn yī-de-e-diūn teit-tes-yai yī-te-xō-xōte-
he might make. And further north he went. Yidōxōste-
yit-diūn tein-nīn-ya-yei hai-yal hai-ya ya-wes-a hai-yal deōx 6
yīt-dīn he went. And there he sat. And this way
na-teiL-in-hit ūn-kyā taiL-kyū-ye-e ma ya-wīn-a de-dūn deūk-ūn-
when he looked he saw sweat-house in he was This time, this kind
sitting.
te-diūn tein-nes-da hai-yar-ūn deōx na-teiL-in-hit ūn-kyā 8
of a he was sitting. And around when he looked he saw
place
xōn-ma-na-da-ai Lūk-kai win-te sīL-le-ne-xō-lūn hai-yā-hit-
the post back of white all the had become. And
the fire
dít-ūn teec-na-in-di-yai sai-kit-dīn-ūn-kyā xon-ta kūn win- ā 10
then he came out. He was surprised house too was to see i
e-xō-lūn hai-yā-hit-djit-ūn kaiL-tim-mīt teec-nin-tan tits kūn-na
standing. And then a wood-basket he took out, cane also.
hai-yā-hit-djit-ūn teit-tes-yai ki-ma-ū mit-teiL dik-gyūn 12
And then he went medicine toward. Here
yī-te-xō-dūk-a-teiL da-na-xūn-ne-xō-win-ne-heiL mit-dūk-ka
northeast Danamōrówineheil its ridges
na-nū-wes-a hai-yā hea-ne xō-te-e-aww hai tsit-dūk-na-we 14
ran across. There only runs along the fisher
hai na-di-yau-kit-tewe hai-ūn mūk-ka-teiL-wūn me ta kin-nō-
the dentail-maker, and in armpits among they
de-EL hai-yal a-den-ne dō-xō-lūn lan a-heiL-teiL-ne hai 16
stick. And he said, "There will many will say of me, 'That
not be
tein hai-yūk a-na-it-yau xōte kit-tis-seox-xōw a-teiL-te-dete
they this way did.'" Very smart he must be then say
a-na-heiL-teiL-den-te hai-ya-teiL xā-a-na-it-yau hai-yā-hit 18
of me he will say, 'That place he did that.'" And
djit-ūn kūt teis-tewen hai tais-tsē hai na-di-yau wūn-na-
then he made the sweat- which dentalia goes
house
2 xōl-yū tsē-lit-tsōṅ nił-tsai na-di-yau wūn-na-xōl-yū mił-ūn-te
to eat. Blue-brush dry dentalia eating it because of it is.
hai-ūn deōx yit-da-teiⁿ-e-a mit. ki-ye na-kit-te-it-dair-ye hai-
And here east the sun is then again it blossoms again.
4 yai-ūn kūt-de kī-ye hea na-na-e-dauw mit. ki-ye kit-te-يمنe-yaue
And after again sun goes down then again they come.
a while
hai na-di-yau en a-in-nū hai-ya-hit-djit-ūn na-tes-di-yai
The dentalia it was did that. And then he went back.
6 hai-ya-hit-djit-ūn tai-kyūw-diń na-in-di-yai hit-djit xōl-tel-lit
And then to the sweat- he got back then with him burned
hai tais-tsē hai-ya-hit-djit-ūn xōl-nō-nil-lit hai-ūn hai
the sweat And then it finished And the house wood.
8 nō-xō-wis-diń na-di-yau wūn-na-xōs-yū hai-ūn lax
sweeping place dentalia went to eat. Then just
kit-tsōts-yū-wiṅ-a hai-ya-hit-djit-ūn dik-gyūn nō-hōl yīt-de-
"tsōts" they made And then here from us north
noise like.
10 yī-maṅ hai mūṅk nañ-xa-teiⁿ tei-te-s-yai hai-ya e-miṅ-duṅ
across the lake lies toward he went. There it is along the shore
kī-ma-ū na-kyū-wiṅ-xa hai-ya e-naṅ hai lūn-xan tsel-ne-wan
medicine grows. There is the eels red
12 na-du-l dik-gyūn yī-maṅ-ne-yī-tsün e-naṅ hai lūk mis-ka-i-gits
live. Here across west there is the salmon small
na-du-l hai mik-kei lūk-kyūw dik-gyūn yī-maṅ-ne-yī-duṅ
living their tails forked. Here across to the south
14 e-naṅ hai tse mis-lūt-xō-len na-na-du-wiṅ-a hai miṅ-nō-djit
there is the rock folds having stands. That its middle
na-wes-deL hai kī-ma-ū nas-du-l hai tse mis-lūt-xō-len nā
exercies the medicine medik the rock folds having. From there
16 yī-nūk e-naṅ it-ba-la-diń hai-ya e-n hai kil-la-xūn lūk-kai
south is lūk-kai. There it is the deer white
kit-te-يمنe-yaue kī-yau-me-de-nī hea-ne min-na-fūn-ta kī-yau-
always come Woodpecker color only their eyebrows, woodpecker
out to feed.

* * Ceanothus integrerrimus.
Goddard.—Hupa Texts.

me-de-ai hea-ne tewō-la dûk-kan te-na-wes-a hai
color only. Five ridges run into the those
water.

kil-La-xûn Lûk-kai ma tewō-la kûn kon-sonte ma te-na-deer
2 white for. Five too vine maple for in the
wes-a min-Lûn te-na-wes-a it-tei-nil hit hai-ya e-nañ a-na-
water Ten into the water altogether. There is
run out

nû-wes-te hai kûn kon-sonte lax kyû-wit-dai-ye-ilt-win-te
4 growing that too vine maple just always blossoms.

hai-ya e-nañ hai na-dî-yau-kir-tcwe wûn-na-dil hai-ya hai-
There it is the dentalia-maker goes after it. And from
ya-mil yi-nûk kî-ye teit-tes-yai teic-tei-nil-la-din tein-nil-
6 south again he went. To Teit-toni he
ya-yei hai-ya e-nañ hai kî-xûn-nai mil-lók-ka da-wit-dil
came. There it is the Kîxûnai their salmon are living.

hai-ya hai de-xû-ta tin-dil kûn-na hai-ya da-wit-dil hai
And those here come also there live. The
ki-xûn-nai mil-lók-ka hai eñ kî-yaude-me-de-ai hea-ne it-kyû-
Kîxûnai their those are woodpecker color only all
the

wë-diñ hai-ûn mit-da-kit-dûl-dil mil-tei hai mit-Le-te
10 over. And winnowing basket its width their scales

ki-yaude-me-de-ai xû-got-din üt-di-nil tu-wim-mû hai-ûn
woodpecker color knee deep that thick along the And
shore.

hai-mil ta-kit-den-toc hai-ya eñ hai ki-ma-û na-tet-di-nil-ten
12 that with the wind blows There it is the medicine grew
out of the water.

hai-mil a-du-wûn-du-win-tewit hai-ya-hit-djit na la xon-
which he rubbed himself. And then another his

nis-te nas-dil-len-nei
14 body became.

[Note].—Not part of the formula.

mûk-a-na-du-wûl-a-din hai-ya yi-ûk e-nañ kî-yaune da-na-
 Mouth of the Klamath there above it is birds

yai-du-wûn-an yi-man-tû-wûn-yai a-toon-des-ne xa a-yu-tû-co-16
brought it back. Yimantûnci thought, "Well let them do
that."

hai-ya-hit-djit-ûn de-xû-ta na-in-de-an hai a-tin-ka-ûn-te
And then he brought the every kind

(Hupa)
They say Yimantūwiñyai lived with two wives at Leldin. 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 came to tell you that they have put your children into the ground alive. The children came up again, saying, 'It is not a good place there; it is dark; we can’t live there.' All of the Klxiunai 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 Leldin he was surprised to see the two women lying at the grave with their heads toward each other.  "You have done badly," he said to them.  "Ten times the people should renew their youth," "No," they said.  "Five times at least," said Yimantūwiñyai.  "Once, anyway," he said to them.  "No," said the two women.  "We are not the only ones who will do this. Every one shall do this way." Yimantūwiñyai, tramping them into the ground, said to them, "Never again will you see the games and dances of the Kixūnai. You shall travel a marshy way." The wife who had come from Yurok territory became a white bug; the one from Redwood creek became a black bug.

*About 9 A.M.
Then Yimantūwiynayi started down the river toward the north. He spent the night at Teexōltewedini, where he found the Kixūnai were also camped. He himself camped at one side some distance from them. The next morning when the sun had come up from the east to about here (gesture) the Kixūnai started out in boats. Yimantūwiynayi went along the bank on foot. Just above Natinōxoi Teewilindini the Kixūnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at Tsetteedi. Then Yimantūwiynayi called to them, "Only take the boy into the boat for me that he may become a Kixūnai." No one looked at him. Nevertheless Yimantūwiynayi threw the boy across the water to the canoe, in the middle of which he fell. When the boat had started the boy looked back at his father, who was astonished to see that the boy's eyebrows had become woodpecker color and that he had already become a Kixūnai.

Then they all went away across the ocean to the north, but Yimantūwiynayi remained at Tsetteedi. 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 Yideoxotcyitdini 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 Danaxūnūwineheil where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yimantūwiynayi 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. Yimant̄iwiñyai 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 Lhaladiñ 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 Yimant̄iwiñyai went still farther south to Tćẹltnaladin. The Kixunai’s salmon live there, and also those which come to this world. The Kixunai’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. Yimant̄iwiñyai 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.
the dentalia ever
entalia have been
i the sun has gone
wood which he had
dentalia could be
where a lake lies,
red eels live in
the white deer
are woodpecker
for the vine maple
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ther south to Te-
also those
d as a winnowing
ere the wind blows
Klamath to which
Hupa all the
ere would not be

**INDEX.**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abalone, 349</td>
<td></td>
</tr>
<tr>
<td>Abalone shells, 19, 20, 54</td>
<td></td>
</tr>
<tr>
<td>Achillea millefolium, medicine, 283</td>
<td></td>
</tr>
<tr>
<td>Acorns, 27; gathered, 27, 147; cured, 27; sheded, 27; ground, 28, 187; soaked, 28, 183, 213</td>
<td></td>
</tr>
<tr>
<td>Acorn bread, 29</td>
<td></td>
</tr>
<tr>
<td>Acorn Feast, 80; formula of, 233; place for, 13, 227</td>
<td></td>
</tr>
<tr>
<td>Adiantum pedatum, stems used in baskets, 39</td>
<td></td>
</tr>
<tr>
<td>Alder, 5; bark as dye, 40; root in baskets, 39; as medicine, 344</td>
<td></td>
</tr>
<tr>
<td>Algonkin, style of basketry, 40</td>
<td></td>
</tr>
<tr>
<td>Allium Oregana, 5, 39, 40, 344</td>
<td></td>
</tr>
<tr>
<td>Ambushing of enemy, 167</td>
<td></td>
</tr>
<tr>
<td>Amelanchier alnifolia, for the foreshafts of arrows, 34</td>
<td></td>
</tr>
<tr>
<td>Anemone, 23</td>
<td></td>
</tr>
<tr>
<td>Anderson, James, 135</td>
<td></td>
</tr>
<tr>
<td>Angelica tomentosa, for food, 31</td>
<td></td>
</tr>
<tr>
<td>Apron, 19</td>
<td></td>
</tr>
<tr>
<td>Aretostaphylos Manzantia, for food, 31, 201</td>
<td></td>
</tr>
<tr>
<td>Armor, of elk-hide, 62; of rods, 62</td>
<td></td>
</tr>
<tr>
<td>Arrows, 34; used in war, 62; as means of locomotion, 202, 212; shaftment of, 34, 212, 291</td>
<td></td>
</tr>
<tr>
<td>Arrow points, material and manner of making, 34; medicine for poison of, 330-331</td>
<td></td>
</tr>
<tr>
<td>Asarum canadense, medicine, 98, 248 f. n.</td>
<td></td>
</tr>
<tr>
<td>Ashes, as medicine, 276</td>
<td></td>
</tr>
<tr>
<td>Athapasean, 7, 8, 91</td>
<td></td>
</tr>
<tr>
<td>Baby, ill-treated, 187-188</td>
<td></td>
</tr>
<tr>
<td>Baby-basket, 41, made of blue-stone, 291</td>
<td></td>
</tr>
<tr>
<td>Bald Hill, 13, 22, 218, 303; dance upon, 83; home of Tan, 78; topography accounted for, 126</td>
<td></td>
</tr>
<tr>
<td>Bald Hills, 7; man from, 127</td>
<td></td>
</tr>
<tr>
<td>Baldwin, Miss Ada C. 93</td>
<td></td>
</tr>
<tr>
<td>Baskets, decoration, 41; materials for, 39-39; method of weaving, 41; first made by Yimantflwifnyai, 126; formula for making, 326-327; song for, 324; made by exemplary maidens, 160, 308, 326</td>
<td></td>
</tr>
<tr>
<td>Basket-cradle, how made, 41; how used, 52; of blue-stone, 291</td>
<td></td>
</tr>
</tbody>
</table>

**AM. ARCh. ETH. 1, 34.**
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brown, Oscar, 93, 102, 135, 169.</td>
</tr>
<tr>
<td>Brown, Samuel, 93.</td>
</tr>
<tr>
<td>Brush, for sporn meal, 28.</td>
</tr>
<tr>
<td>Brush Dance, manner of celebrating, 67; directions for, 259; formula of, 248.</td>
</tr>
<tr>
<td>Buck brush, medicine, 320, 368.</td>
</tr>
<tr>
<td>Buckeye, 26.</td>
</tr>
<tr>
<td>Bulbs, used for food, 30.</td>
</tr>
<tr>
<td>Burial, of the dead, duty taught, 27; basket, how employed, 357-359, 366-368.</td>
</tr>
<tr>
<td>Burial customs, 69.</td>
</tr>
<tr>
<td>Burnt Ranch mountain, 302.</td>
</tr>
<tr>
<td>Buzzard, opens stomach of Ylman.</td>
</tr>
<tr>
<td>Calochortus Maximus, food, 30.</td>
</tr>
<tr>
<td>Canoe, size and value of, 50; made, 43.</td>
</tr>
<tr>
<td>Canoe, Jumping, see Jumping Dance.</td>
</tr>
<tr>
<td>Canoe, Spring, see Spring Dance.</td>
</tr>
<tr>
<td>Caring strap, 27, 51, 279.</td>
</tr>
<tr>
<td>Caste, children, 51; taught by a tale, 188.</td>
</tr>
<tr>
<td>Cat, for killing salmon, 23.</td>
</tr>
<tr>
<td>Cartoonus integerrimus, medicine, 72, 275. f.n., 319. f.n., 364. f.n.</td>
</tr>
<tr>
<td>Cedar, 5.</td>
</tr>
<tr>
<td>Census of reservation, 10.</td>
</tr>
<tr>
<td>Chipwot, skin use for robe, 20.</td>
</tr>
<tr>
<td>Chaparral, 5.</td>
</tr>
<tr>
<td>Chastity, inducements for, 55.</td>
</tr>
<tr>
<td>Chieftainship, 58.</td>
</tr>
<tr>
<td>Child, abandoned by mother, 193; roughly treated, 187-188.</td>
</tr>
<tr>
<td>Childbirth, 50-51; formula of medicine for, 279, 284-285, 344.</td>
</tr>
<tr>
<td>Children, punishment of, 52; teaching of, 52; medicine made for, 248, 287, 291, 297, 302-304.</td>
</tr>
<tr>
<td>Chimalakwe, 8.</td>
</tr>
<tr>
<td>Chinese, 9.</td>
</tr>
<tr>
<td>Chinchupin, food, 29.</td>
</tr>
<tr>
<td>Chlorogalum pomeridianum, for making a brush, 28; for food, 30, 129; for washing, 19.</td>
</tr>
<tr>
<td>Clouds, identified with disease, 228, 236, 287.</td>
</tr>
<tr>
<td>Club, for killing salmon, 23.</td>
</tr>
<tr>
<td>Cohabitation, term of limited, 50, 321 f.n., 323; forbidden after birth of child, 52.</td>
</tr>
<tr>
<td>Composite, food, 31.</td>
</tr>
<tr>
<td>Cooking, of bulbs, 31; of human being, 155, 173; of meat, 23, 168; of salmon, 26, 258; of seeds, 31; of soaproots, 30.</td>
</tr>
<tr>
<td>Cooking stones, 29.</td>
</tr>
<tr>
<td>Corpse, how prepared for burial, 69-70; addressed before burial, 70.</td>
</tr>
<tr>
<td>Corylus rostrata, 5.</td>
</tr>
<tr>
<td>Corpse, prepared for burial, 130; his bill made, 131.</td>
</tr>
<tr>
<td>Couric, 370.</td>
</tr>
<tr>
<td>Couric, use for robe, 20.</td>
</tr>
<tr>
<td>Courtship, 54.</td>
</tr>
<tr>
<td>Cramp, 50-51; medicine made for, 67; directions for, 250; roughly treated, 187-188.</td>
</tr>
<tr>
<td>Crimes, how punished, 59.</td>
</tr>
<tr>
<td>Crow, breaks famine, 77; made greedy, 167-168; in a dance, 225.</td>
</tr>
<tr>
<td>Crane, as a guardian, 205.</td>
</tr>
<tr>
<td>Coyote, 5; acts foolishly, 154, 155; is greedy, 167-168; in a dance, 225.</td>
</tr>
<tr>
<td>Currents, food, 32.</td>
</tr>
<tr>
<td>Dabroo (basket), 27; making, 42.</td>
</tr>
<tr>
<td>Dacelo (mountain), 302.</td>
</tr>
<tr>
<td>Dajon (place), 367.</td>
</tr>
<tr>
<td>Dajona, 182.</td>
</tr>
<tr>
<td>Dajonah (place), 123, 307-308.</td>
</tr>
<tr>
<td>Dajonatij (place), 182.</td>
</tr>
<tr>
<td>Dale, 65.</td>
</tr>
<tr>
<td>Dancing doctor, 65.</td>
</tr>
<tr>
<td>Dancing doctor, herb, 66; dance stuff, taken away, 366.</td>
</tr>
<tr>
<td>Dancing doctor, White Deer-skin, see White Deer-skin Dance.</td>
</tr>
<tr>
<td>Dancing, Spring, see Spring Dance.</td>
</tr>
<tr>
<td>Dancing, of men, 18; of women, 19; talking of, 7, 219; of mother and father, 187.</td>
</tr>
<tr>
<td>Doorway of house, 15.</td>
</tr>
<tr>
<td>Douglas spruce, 5; bark, 82, 285, 289, 291.</td>
</tr>
<tr>
<td>Dover, Mr. Joseph Burtt, 3.</td>
</tr>
<tr>
<td>Dowse, 23.</td>
</tr>
<tr>
<td>Dreams, believed in, 72.</td>
</tr>
<tr>
<td>Dress, of men, 18; of women, 19; ceremonial, of men, 53; for Jumping Dance, 182.</td>
</tr>
<tr>
<td>Dressing of hair, 18, 20.</td>
</tr>
<tr>
<td>Duck, wild, 6.</td>
</tr>
<tr>
<td>Dung—from—the—ground, concerning, 149.</td>
</tr>
<tr>
<td>Dyning, of hair, 18, 20.</td>
</tr>
<tr>
<td>Eagle, 131; married to, 131.</td>
</tr>
<tr>
<td>Earth, wife of sun, 344.</td>
</tr>
<tr>
<td>Earthquake, birth of, 149.</td>
</tr>
<tr>
<td>Earth-worms, not eaten, 149.</td>
</tr>
</tbody>
</table>
Index.

Deer-brains, used in tanning, 36.
Deer-skins, 22.
Deities, 74.
Del Norte county, 10.
Dentata, 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.
Djelome (tree), 39, 67, 246.
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.
Djelome (place), 12, 126, 274, 302, 357.
Djekaßadifi (place), 146-149.
Djekadi (basket), 27; manner of making, 42.
Djekome (mountain), 302.
Djikaßadibi (place), 302.
Djiktàfıadí (place), 212.
Djikwif (basket), 27; manner of making, 42.
Djikwif (place), 303.
Djiktàfìadih creek, 182.
Djablé (basket), 27; manner of making, 42.
Djekwif (basket), 27; manner of making, 42.
Djekome (mountain), 302.
Djikwif (place), 12, 126, 274, 302, 357.
Djikwif (basket), 27; manner of making, 42.
Djikwif (basket), 27; manner of making, 42.
Djikwif (basket), 27; manner of making, 42.
Djikwif (basket), 27; manner of making, 42.
Dojosó (shelled acorns), 27.
Doctor, herb, 66; dancing, 66.
Doctor Dance, 65.
Dog, 27; 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, 60; for White Deer-skin Dance, 83.
Dressing of hair, 18, 20.
Dream, 131.
Dreams, 72, 193, 265.
Dress, of men, 18; of women, 19-20; ceremonial, of maple bark, 53; for Jumping Dance, 83.
Dressing of hair, 18, 20.
Duck, wild, 6.
Dug-from-the-ground, myth concerning, 146-149.
Dusky, Emma, 237, 340, 346.
Dyeing material, 40.
Eagle, made, 131; marriage of, 148.
Earth, wife of sun, 344.
Earthquake, birth of, 345; plays shanny, 149.
Earth-worms, not eaten, 25.
Eastern world visited, 147-149, 212-214.
Eclipse, lunar, 196.
Elk, lamprey, 6; food, 25; curing of, 26, 125; caught by Yimantilwiynay, 239; medicine for first, 261-264, 79; red, 261, 368.
Elder berries, food, 32; for arrows, 30; 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.
Estiinite (place), 212.
Averua sulpiana, a dye, 40.
Exclusion of women, 51.
Family, its composition, 57.
Famine, 194.
Feast, 29; of acorns, 233; of salmon, 265-269.
Feathers, how protected, 38, 288.
Feathering, of arrows, 54, 291.
Felinus 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, 22.
Fish dam, 24, 41; hook, 25; poison, 30, 20; spear, 24; traps, 25; weir, 24.
Fisher, 6, 367; skin of used for quiver, 30, 173.
Fishing rights, 20.
Five, number in myths, 262, 269, 291, 368.
Flint, for arrow points, 34.
Flint's grandmother, 182, 184.
Flora, 4.
Flute, employed by Yimantilwiynay, 124.
Fog, as a sign, 232.
Food, 21; how first obtained, 75, 123; prayed for, 228, 235, 265.
Formulas, 65, 66, 93.
Fox, his face pinched out, 149.
Frog, croaking of, 130; killed for her dress, 167-168; wife of moon, 106.
Frost, medicine against, 233, 273.
Fruit, medicine against, 233, 273.
Geographical features, 4.
Giant fern, used in basketry, 40.
Gibbs, George, 6, 9, 18.
Glue, 25; to attach backing to bow, 33.
Gnaphaliurn decurrens var. Californicu, for feather case, 288 f. n.
Index.

Gooseberries, food, 52.
Gooseberry-place, brush dance held at, 182-184.
Grandmother, teacher of children, 52; of Ytmanuntuinyai, 134.
Grape, wild, root of used in basketry, 39; leaves for flavoring, 30.
Grave, manner of digging, 70; first, 224, 366; robbed by kitdofixoi, 178.
Greens, food, 31.
Green vomit, a disease, 64, 344.
Grandmother, teacher of children, 56; of Ytmanuntuinyai, 134.
Ground squirrel, 225.
Ground-around-lies, birth of, 345; Grinding of acorns, 27, 187-188.
Grief for the dead, feigned, 225.
Grouse, 6; food, 23.
Guessing game, 61.
Grave, manner of digging, 70; first, 224, 366; robbed by kitdofixoi, 178.

Huckleberries, food, 32.
Habanberry, 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. Souleri, medicine, 133.
Illegitimate children, 56; excluded from dance, 82.
Incense, 72, 226, 233.
Insect, used as medicine, 303.
Incense, 72, 226, 233.
Insects, origin of, 227; origin of, 231-232; prayer at, 228.

KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53; tricked by Ytmanuntuinyai, 129.
KinaLdtfti Dance, 53; origin of, 239.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
KinaLdtfti, term defined, 237; rules of conduct for, 53; dance for, 53.
Index.
Index.

Meitatsinan (a head-dress), 53, 86.
Ml (a weather spirit), 79.
Micromeria Chamissonis, 29.
Milkwave mula (a basket design), 46.
Mill creek, 13.
Milho (a basket), 28.
Miltahidil (a place), 28.
Milkltukate (a shiny stick), 60.
Minedakot (a place), 187.
Mink, 6; eunice, 148, 214, 309.
Mink skin, 20.
Milkken, taboos for, 261, 262, 263, 294, 329; medicine for, 312-313.
Mistletoe (menstrual lodge), 17, 56.
Mintc (menstrual lodge), 17, 56.
Mimosa, 39.
Mishilweidifl (a place), 330, 331.
Mytilus Californianus, Mflxatcexblen, as food, 31; as Mussel shell, as spoon, 29; for MAlkanadfiwtladin (a place), 358.
MdkaikinxftLnewan (maiden-hair fern), 39.
Mud Springs, home of a Tan, 77.
Mourning doves, 23.
Mourning customs, 73, 183.
Mountain quail, 23.
Mountain lion, 5.
Mount Shasta, 249, 330.
Mound of stones, 81.
Mother-of-pearl, inlaid in pipes, 37.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
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.
Mount Shasta, 249, 330.
Mound of stones, 81.
Mother neglects her child, 146, 187, 193.
Mother-of-pearl, inlaid in pipes, 37.
Index.

P. Sabinaeana, 5; for food, 30; root for basketry, 39.
Pipe, how made, 36; faceting of, 37; of stone, 37; smoked by Yiman-tüwinlyai, 133; sacred, 227.
Pitch-wood, used in dance, 250.
Pocket or backskin, 18.
Poison, tobacco from a grave, 37; suffered from by Yiman-tüwinlyai, 134.
Poison oak, 5.
Poison oak, 5; food, 23.
Poison oak, 5; for lumber, 17; in basketry, 39; medicine, 275, 277.
Post of honor, 15.
Post of honor, 15; punishment, 19; for pipe, 37, 224; child put in, 224, 284, 297, 366.
Sacramento valley, 9.
Salt, 5.
Salix florists var. argyrophylla, for basketry, 39.
Salmon, for food, 23, 24; curing of, 26; first obtained, 124, 268; medicine for, 268; of Kluxinai, 268.
Salmon eggs, 26.
Salmon's grandmother, a bird, 125.
Salmon's heart killed, 134.
Salmon mountains, 330.
Salmon river, 8.
Salt (greens), for food, 31.
Sambucus glauca, for arrows, 35; for food, 32; for pipe, 36.
Sanitary condition, 9.
Saxaaw (acorn soup), 29.
Scabby young man, tale concerning, 212-214.
School, boarding, 11.
Search for medicine, 249, 297, 344.
Senaxon, 10, 12.
Seqioia sempervirens, 5; root used in basketry, 39.
Seine, 24.
Self-torture, 88.
Selkyō (an herb), 31.
Senaiwun, 10, 12.
Serra sempervirens, 5; root used in basketry, 39.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Shasta stock, 8; how made, 129.
Index.

Shoemaker, Robinson, 265, 319, 237.
Shinny, 60; played in eastern world, 180, 214.
Shower, Robinson, 265, 319, 237.
Shooting at a mark, 61, 149, 298, 308.
Slaves, 15; children made, 303.
Slaves, 15; children made, 303.
Soap-root, 26; for a bush, 28; for food, 30; as cannibals, 129.
Sneakers, 23; for birds, 23.
Snot, 15; by growing tree, 147.
Social customs, 50; used for the sweat-bath, 57.
Social organization, 57; place of salmon feast, 80.
Social organization, 57.
Social organization, 57.
Social organization, 57.
Social organization, 57.
Social organization, 57.
Social organization, 57.
Snores, 21; for birds, 23.
Snores, 21; for birds, 23.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Snake, 60; made by men, 38, 218, 213; people come into existence there; 130.
Index.

A-

Acorn, 8.

Acorn feast, 81.

Acorn milk, 82.

Acorn meal, 82.

Acorn sugar, 82.

Acorn, how made, 27, 129.

Acorn, flour prepared for, 82.

Acorn, as a sleeping place, 172.

Acorn, a lost child, 188.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a temporary sleeping place, 172.

Acorn, for food, 32.

Acorn, as a substitute, 155.

Acorn, as a sleeping place, 172.

Acorn, used for a head-dress, 86, 160; for sweat-house fire, 302.

Acorn, as a sleeping place, 172.

Acorn, used for a sweat-house, 83.

Acorn, as a dancing place, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.

Acorn, used for a sweat-house, 83.

Acorn, as a sleeping place, 172.

Acorn, used for a dance, 83.
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 Ylmantūwiyai, 132; spoiling of, 224-225.

World quarters, 241 f. n., 274, 297, 311 f. n.

Wundauc (a shrub), 32.

Wyetha augustifolia, used for food, 31.

Xai, root of a conifer, 30, 41.
Xaledline (a place), 303.
Xaitcitdilye (a dance), 82.
Xaityame (a place), 261, 268.
Xaslindin (a village), 12, 71, 268, 273, 287.
Xaslindif creek, 183.
Xaslindif creek, a water sprite, 194 f. n.

Xerophyllum tenax, leaves used in baskets, 39, 40, 42, 43; as mourning string, 73.

X6tuikdt (a place), 104.

Xonta (a house), 13, 15; fish cured in, 26; dance held in, 53, 68.

Xonta nika, 12; held sacred, 82.

Xontcibdedcete, myth concerning, 154-156.

Xontcitetdi (a place), 133.

Xonsadi (a village), 13, 126, 177, 357; young man of, tale concerning, 177-178.

Xonsxalde (an herb), 31.

Xonsxalde (a dance), 82.

Xonxavudin, arrow taken from, 133, 350.

Xaslinmdikdt (a place), 338, 358.

Xowunk (a village), 12; dance held at, 85, 265; Ylmantūwiyai sleeps at, 134.

Xūfakteidilye (a dance), 82.

Yademil (balls for playing shinny), 60.

Yarrow, medicine, 285.

Yassisme (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, 340.

Yerba buena, for perfume, 20; medicine, 368.

Yew, 5; used in bow making, 32; in pipe making, 36.

Yidaxomnwininta (a place), 212.

Yidekitei Teexnæsækateif (a place), 284, 303.

Yidekkata (a dance), 307.

Yidektuwiyai (a god), 76; birth of 345; myth concerning, 349.

Ymankuwiwcoy (a god), 74, 234.

Ymantūwiyai (a god), 74; birth of, 123; bringer of eels, 261-264; claims a blanket, 266; establishes a dance, 82; fondness for women, 125, 130, 132, 224, 225, 284; greed, 239; makes medicine for rattlesnake; myth concerning, 125-134, 224, 239, 264, 366-368; tricks a kinataf girl, 239.

Yinetau (bulbs), 30.

Yinukatesdit (a god), 77; birth of, 169; 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 Lūrmintewflw, read Lūrmintewfū.

Page 82. For xonsiLtcitdilye and xunikatcitdilya, read xonsiLtcitdilye and xunikatcitdilya.

Page 85. For tufnktcitdilye, read tūfakteidilye.

[278]