

Navaho Myths, Prayers, and Songs

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UCPAAE 5:2 [1906]

ALPHABET.

The characters used in this work, in spelling Navaho words, are given below, with the value assigned to each character.

VOWELS.

a has the sound of English a in father.

ä has the sound of English a in hat. has the sound of English a in what.

a has the sound of English e in they. In some connections it varies to the sound of English e in their.

ë has the sound of English e in then.

i has the sound of English i in marine.

ï has the sound of English i in tin.

o has the sound of English o in bone.

u has the sound of English u in rude.

ai unmarked, or accented on the i (aî), is a diphthong having the sound of English i in bind. When it is accented on the a (ái), or has a diaeresis (aï), it is pronounced as two vowels.

ow has the sound of English ow in how. It is heard mostly in meaningless syllables.

A vowel followed by an inverted comma (´) is aspirated, or pronounced with a peculiar force which cannot be well represented by adding the letter h.

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CONSONANTS.

b has the sound of English b in bat.

d has the sound of English d in day.

d represents a strongly aspirated dental sonant. It is often interchanged with d.

g has the sound of English g in go, or, in some connections, the sound of English g in gay.

g has a sound unknown in English. It is the velar g, like the Arabic ghain, or the Dakota g.

h has the sound of English h in hat.

h has the sound of German ch in machen. It is sometimes interchanged with h.

k has usually the sound of English k in koran; but sometimes the sound of English k in king.

l has the sound of English l in lay.

l has a sound unknown in English. It is an aspirated surd l, made with the side rather than with the tip of the tongue. It is often interchanged with l.

m has the sound. of English m in man.

n has the sound of English n in name.

n has the effect of French n in bon. It has no equivalent in English.

s has the sound of English s in sand.

s has the sound of English sh in shad. It is often interchanged with s.

t has the sound of English t in tan.

t represents a strongly aspirated dental surd. It is often interchanged with t.

w has the sound of English w in war.

y has the sound of English y in yarn.

z has the sound of English z in zone.

z has the sound of English z in azure. It is often interchanged with z.

c, f, j, p, q, v, and x are not used. The sound of English ch in chance is represented by ts; that of English j in jug by dz.

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NIGHT CHANT. INTRODUCTION.

In my work entitled "The Night Chant, A Navaho Ceremony," 2 I give translations of four myths (or, more properly, of three myths and a variant) that belong to the ceremony described. These may be called the great or fundamental myths of the ceremony; but, in addition, there is a great number of minor myths, accounting for the origin of certain minor rites, and of different groups of songs of sequence and other matters. We may never reasonably hope for the collection and translation of all these myths.

The following tale accounts for the origin of one of these groups of songs, namely the Tsénitsihogan Bigi'n or songs of the Red Rock House, and perhaps for the origin of some of the ritual observances.

In "The Night Chant" I say, when describing the rites of the second day: "When the party returns to the medicine lodge, the patient sits in the west, for he has still further treatment to undergo. * * * The chanter applies pollen to the essential parts of the patient, puts some in his or her mouth, takes a pinch of it on his own tongue, and applies a little of it to the top of his own head. These applications of pollen are all timed to coincide with certain words of the accompanying song." Song F that follows is what may be called a pollen song, for it is sung when pollen is applied. I explain, in notes, where and when different applications of pollen are made as the singing progresses. I cannot say if there are other pollen songs; but probably there are.

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THE LEGEND.

In the ancient days, there were four songs which you had to sing if you would enter the White House. 3 The first was sung when you were ascending the cliff; the second, when you entered the first doorway; the third, when you walked around inside the house; and the fourth, when you were prepared to leave. You climbed up from the ground to the house on a rainbow. All this was in the old days. You cannot climb that way now. In those days, Hayolkál Askí, Dawn Boy, went there on a rainbow.

In the ancient days, there lived in this house a chief of the house. There were four rooms and four doors, and there were sentinels at each door. At the first door there were two big lightnings, one on each side; at the second door there were two bears; at the third door there were two red-headed snakes, which could charm you from afar, before you got near them; and at the fourth door there were two rattlesnakes.

Of course few people ever visited the place, for if the visitor were not a holy one some of these sentinels would surely kill him. They were vigilant. The chief of the house and his subordinates had these songs, by the power of which they could enter and quiet the sentinels, who always showed signs of anger when any one approached them.

Dawn Boy got leave from Hastséyalti 4 to go to White House. Hastséyalti instructed him how to get there, taught him the prayers and songs he must know, and told him what sacrifices he must make. These must include fragments of turquoise, white shell, halotis, and cannel-coal, besides destsí corn-pollen and larkspur pollen, and were to be tied up in different bags before he started. "When you get into the plain, as far off as the people of White House can see you, begin to sing one of these songs and a rainbow will form on which you may walk," said Hastséyalti.

Dawn Boy then set forth on his journey. When he got to Dzildanístíni, or Reclining Mountain, he got his first view of the White House, and there he began to sing. Reclining Mountain is,

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today, far from White House; you cannot see one place from the other; but in the ancient days the world was smaller than it is now, and the people of whom I speak were holy ones. When he had finished the song a rainbow appeared, as Hastséyalti had promised, spanning the land from Reclining Mountain to White House. As he walked on the rainbow, a great wind began to

blow, raising a dust that blinded the sentinels at White House and prevented them from seeing Dawn Boy when he entered.

There was a black kethawn 5 at each side of the door and a curtain hung in the doorway. When he entered the house, he walked on a trail of daylight and he sprinkled pollen on the trail. The people within became aware of the presence of a stranger and looked up. Hastséyalti and Hastséhogan, the Talking God and the House God, who were the chief gods there, looked angrily at him, and one said: "Who is this stranger that enters our house unbidden? Is he one of the People on the Earth? 6 Such have never dared to enter this place before." Dawn Boy replied: "It is not for nothing that I come here. See! I have brought gifts for you. I hope to find friends here." Then he showed the precious things he had brought and sang this song:

SONG A. (Free translation.)

1. Where my kindred dwell, there I wander.
2. Child of the White Corn am I, there I wander.
3. The Red Rock House, there I wander.
4. Where dark kethawns are at the doorway, there I wander.
5. With the pollen of dawn upon my trail. There I wander.
6. At the yuni, the striped cotton hangs with pollen. There I wander.
7. Going around with it. There I wander.
8. Taking another, I depart with it. With it I wander.
9. In the house of long life, there I wander.
10. In the house of happiness, there I wander.
11. Beauty before me, with it I wander.
12. Beauty behind me, with it I wander.

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13. Beauty below me, with it I wander.
14. Beauty above me, with it I wander.
15. Beauty all around me, with it I wander.
16. In old age traveling, with it I wander.
17. On the beautiful trail I am, 7 with it I wander.

Then he gave them the sacred things he had brought with him, and Hastséyalti said it was well, that he was welcome to remain, and they asked him what he wanted. "I want many things," he replied. "I have brought you pieces of precious stones and shells; these I wish wrought into beads and strung into ornaments, like those I see hanging abundantly on your walls. I wish domestic animals of all kinds, corn of all kinds, and plants of all kinds. I wish good and beautiful black clouds, good and beautiful thunder storms, good and beautiful gentle showers, and good and beautiful black fogs."

The chiefs thanked him for his gifts, and asked him whose song it was that enabled him to come to White House,--who it was that taught it to him. But he had been warned by his informant not to reveal this, so he answered: "No one told me; I composed my songs myself. They are my own songs." "What is your name?" they asked. "I am Hayolkál. Askí, Dawn Boy," he replied. "It is well," said the holy ones. "Since you know our songs you are welcome to come here; but rarely does any one visit us, for there are but two outside of our dwelling who know our songs. One is Hastséyalti of Tsé`intyel, 8 in this cañon, and the other is Hastséyalti of Tse`yahódílyíl 9 in Tse`gíhe. 10

Then Hastséhogan sent for a sacred buckskin, and one son and one daughter of each of the two gods, Hastséyalti and Hastséhogan spread the skin for Dawn Boy to stand on. Thus do we now, as the gods did then. 11 As he stood, Hastséhogan taught Dawn Boy the White House prayer, as follows:

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PRAYER No. 1. (Free translation.)

I.

1. In Kininaékai. 12
2. In the house made of dawn.
3. In the story made of dawn.
4. On the trail of dawn.
5. O, Talking God!
6. His feet, my feet, restore (or heal).
7. His limbs, my limbs, restore.
8. His body, my body, restore.
9. His mind, my mind, restore.
10. His voice, my voice, restore.
11. His plumes, my plumes, restore.
12. With beauty before him, with beauty before me.
13. With beauty behind him, with beauty behind me.
14. With beauty above him, with beauty above me.
15. With beauty below him, with beauty below me.
16. With beauty around him, with beauty around me.
17. With pollen beautiful in his voice, with pollen beautiful in my voice.
18. It is finished in beauty.
19. It is finished in beauty.

II.

2. In the house of evening light.
3. From the story made of evening light.
4. On the trail of evening light.
5. O, House God!

(The rest as in I, except that lines 12 and 13 are transposed.)

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III.

5. O, White Corn Boy!
- (The rest as in I.)

IV.

5. O, Yellow Corn Girl!
- (The rest as in II.)

V.

5. O, Pollen Boy!
- (The rest as in I.)

VI.

5. O, Grasshopper Girl!

(The rest as in II, with "It is finished in beauty" four times.)

When they had done, Hastséhogan said: "You have learned the prayer well; you have said it properly and you have done right in all things. Now you shall have what you want." They gave him good and beautiful soft goods of all kinds, all kinds of good and beautiful domestic animals, wild animals, corn of all colors, black clouds, black mists, male rains, female rains, lightning, plants, and pollen.

After he had said the six prayers (or six parts of a prayer) as he had been taught, he prayed in his mind that on his homeward journey he might have good pollen above him, below him, before him, behind him, and all around him; that he might have good pollen in his voice. The holy ones said: "We promise you all this. Now you may go."

As he started he began to sing this song:

SONG B. (Free translation.)

1. To the house of my kindred, there I return.
2. Child of the yellow corn am I.
3. To the Red Rock House, there I return.
4. Where the blue kethawns are by the doorway, there I return.
5. The pollen of evening light on my trail, there I return.

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6. At the yuni 13 the haliotis shell hangs with the pollen, there I return.
7. Going around, with it I return.
8. Taking another, I walk out with it. With it I return.
9. To the house of old age, up there I return.
10. To the house of happiness, up there I return.
11. Beauty behind me, with it I return.
12. Beauty before me, with it I return.
13. Beauty above me, with it I return.
14. Beauty below me, with it I return.
15. Beauty all around me, with it I return.
16. Now in old age wandering, I return.
17. Now on the trail of beauty, I am. There I return.

He continued to sing this until he got about 400 paces from White House, when he crossed a hill and began to sing the following song:

SONG C. (Free translation.)

Held in my hand. (Four times. Prelude.)

1. Now with it Dawn Boy am I. Held in my hand.
2. Of Red Rock House. Held in my hand.
3. From the doorway with dark kethawns. Held in my hand.
4. With pollen of dawn for a trail thence. Held in my hand.
5. At the yuni, the striped cotton hangs with the pollen. Held in my hand.
6. Going around with it. Held in my hand.
9. Taking another, I walk out with it. Held in my hand.
10. I walk home with it. Held in my hand.

11. I arrive home with it. Held in my hand.
12. I sit down with it. Held in my hand.
13. With beauty before me. Held in my hand.
14. With beauty behind me. Held in my hand.

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15. With beauty above me. Held in my hand.
16. With beauty below me. Held in my hand.
17. With beauty all around me. Held in my hand.
18. Now in old age wandering. Held in my hand.
19. Now on the trail of beauty. Held in my hand.

II.

3. From the doorway with the blue kethawns. Held in my hand.
 4. With pollen of evening for a trail thence. Held in my hand.
 5. At the yuni, the haliotis shell hangs with pollen. Held in my hand.
- (The rest as in I, except that 14 and 15 and also 16 and 17 change places.)

By the time he had finished this song he was back at Dzildanístíni, whence he started on his quest and from which he could see Depéntsá and the hills around Tse`gíhi. Then he began to think about his home, and he sang another song.

SONG D (Free translation.)

There it looms up, it looms up, it looms up, it looms up. (Prelude.)

1. The mountain of emergence looms up.
2. The mountain of dawn looms up.
3. The mountain of white corn looms up.
4. The mountain of all soft goods looms up.
5. The mountain of rain looms up.
6. The mountain of pollen looms up.
7. The mountain of grasshoppers looms up.
8. The field of my kindred looms up.

He thought it was yet a long way to his home, so he sat down to eat some food he had brought with him. Then he sang another song, one of the Bezínyasin or Food Songs, as follows:

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SONG E. (Free translation.)

Ína hwié! my child, I am about to eat. (Three times. Prelude.)

1. Now Hastséyalti. His food I am about to eat.
2. The pollen of dawn. His food I am about to eat.
3. Much soft goods. His food I am about to eat.
4. Abundant hard goods. His food I am about to eat.
5. Beauty lying before him. His food I am about to eat.
6. Beauty lying behind him. His food I am about to eat.
7. Beauty lying above him. His food I am about to eat.
8. Beauty lying below him. His food I am about to eat.
9. Beauty all around him. His food I am about to eat.

10. In old age wandering. I am about to eat.

11. On the trail of beauty. I am about to eat.

Ína hwié! my child. I am about to eat. Kolagane. (Finale.)

When he had finished his meal, he sang another of the Bezínyasin, a song sung in these days when pollen was administered in the rites.

SONG F. (Free translation.)

Ína hwié! my grandchild, I have eaten. (Three times. Prelude.)

1. Hastséhogan. His food I have eaten.

2. The pollen of evening. His food I have eaten.

3. Much soft goods. His food I have eaten.

4. Abundant hard goods. His food I have eaten.

5. Beauty lying behind him. His food I have eaten.

6. Beauty lying before him. His food I have eaten.

7. Beauty lying above him. His food I have eaten.

8. Beauty lying below him. His food I have eaten.

9. Beauty lying all around him. His food I have eaten.

10. In old age wandering. I have eaten.

11. On the trail of beauty. I have eaten.

Ína hwié! my grandchild. I have eaten. Kolagane. (Finale.)

Dawn Boy how crossed a valley to Tse`gíhi, and as he crossed it he sang another song the burden of which was "Hozógo nasá, in a beautiful manner I walk."

When he got to the edge of the cañon he looked across it, and there he saw his mother, his father, his sisters, his brothers, and

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all his relations. They espied him from afar at the same time, and they said: "Hither comes our elder brother. Hither comes our younger brother," etc., and Hastséyalti, who first taught him the songs and sent him forth on his journey, said: "Sitsówe nada`, my grandson has returned home." Then his father, who had gone inside to spread a sacred buckskin for him, came out again.

Dawn Boy sang a song when he was at the door of the house, the burden of which was, "Sagán si níya, I approach my home," and after he entered he sang "Sagán si nidá, in my house I sit down."

Hastséyalti entered the house after him, and then all the neighbors crowded in and sat down. The old man and the old woman said: "My son, tell us your story;" and Hastséyalti said: "Tell us the story of the holy place you visited, where no stranger ever dared to venture before." Dawn Boy bade them sing a song and promised when they were done singing he would tell his story. The father then sang a song the burden of which was "Diiá ti sílnaholne se, this person will tell me a story."

When the song was finished, Dawn Boy said: "My grandfather, my mother, my father (etc.), what you said was true. It was in truth a holy place that I visited. I did not at first believe that it was such; but now I know that it is.", Then he related all his adventures as they have been already told.

After he had related his story, they made preparations to have a ceremony for him. They made him stand on a sacred buckskin, even as the people of White House had done. As he stood on the footprints, drawn in pollen, he said this prayer:

PRAYER No. 2. (Free translation.)

1. Dawn Boy am I, I say.
2. Soft goods of all kinds, my moccasins, I say.
3. Soft goods of all kinds, my leggings, I say.
4. Soft goods of all kinds, my shirt, I say.
5. Soft goods of all kinds, my mind, I say.
6. Soft goods of all kinds, my voice, I say.
7. Soft goods of all kinds, my plumes, I say.
8. Soft goods of all kinds, hanging above me, I say.

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9. Hard goods of all kinds, hanging above me, I say.
10. Horses 14 of all kinds, hanging above me, I say.
11. Sheep 15 of all kinds, hanging above me, I say.
12. White corn, hanging above me, I say.
13. Yellow corn, hanging above me, I say.
14. Corn of all kinds, hanging above me, I say.
15. Plants of all kinds, hanging above me, I say.
16. Dark clouds, good and beautiful, hanging above me, I say.
17. Male rain, 15 good and beautiful, hanging above me, I say.
18. Dark mist, good and beautiful, hanging above me, I say.
19. Female rain, 15 good and beautiful, hanging above me, I say.
20. Lightning, good and beautiful, hanging above me, I say.
21. Rainbows, good and beautiful, hanging above me, I say.
22. Pollen, good and beautiful, hanging above me, I say.
23. Grasshoppers, good and beautiful, hanging above me, I say.
24. Before me beautiful, I go home, I say.
25. Behind me beautiful, I go home, I say.
26. Above me beautiful, I go home, I say.
27. Below me beautiful, I go home, I say.
28. All around me beautiful, I go home, I say.
29. In old age wandering, I am, I go home, I say.
30. On the trail of beauty, I am.
31. In a beautiful manner, I am.
32. It is finished in beauty.
33. It is finished in beauty.
34. It is finished in beauty.
35. It is finished in beauty.

The ceremonies performed were some of those which now occur in the rites of the Night Chant, on the last morning when the great nocturnal dance is finished.

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1. Sîké holó láđin nasá ga 16
My kindred | where are | there | I wander. |
2. Sîké holó láđin nasá woya 16
My kindred | where are | there | I wander. |

3. Sîké holó ládîn nasá ga

My kindred | where are | there | I wander |

4. Sîké holó ládîn nasá woya

My kindred | where are | there | I wander. |

5. Nadánlkai biyáze si nîsli'n yégo 16 nasá woyen 16

White corn | its son | I am. | | I wander. |

6. Tsénitsehogan ládîn nasá

Red Rock House | there | I wander.

7. Ketáni dîlyî'l danadînla' ládîn nasá woyen

Kethwan | dark 17 | hangs down | there | I wander. |

8. Hayolkál íye 16 taditdi'n íye bîl bikeétin ládîn nasá woyen

Dawn | | pollen | | with | its trail | there | I wander. |

9. Yúnigo nídeká bikénadeskaiye taditdi'nye bîl dasilá ládîn nasá woyen

Behind the fire | cotton fabric | with strips on a white ground | pollen | with | hanging | there | I wander. |

10. Baaíya yégo nasá woyen.

I have | them | I wander. |

11. Tanalágola nayunê bîl tsenánëstsa yégo

A second thing | from within | with it | I went out |

12. Sáan hogán ládîn nasá woyen

Old age | house | there | I wander. |

13. Hozó hogán ládîn nasá woyen.

Happiness | house | there | I wander |

14. Sîtsi'dze hozó yégo nasá woyen

Before me | happily | | I wander |

15. Sîkéde hozó yégo nasá woyen

Behind me | happily | | I wander. |

16. Siya'gi hozó yégo nasá woyen

Beneath me | happily | | I wander |

17. Sîkî'ge hozó yégo nasá woyen

Above me | happily | | I wander |

18. Sínáde dáaltso hozóne yégo nasá woyen

Around me | all | happily | | I wander. |

19. Kat sáan nagaí bike kat biké hozó si nislínne yégo nasá woyen
Now | old age | travelling | now | its trail | happily | I become | | I wander |
Prayer No. 1.

I.

1. Kininaekaígi
House of horizontal white in.

2. Hayolkál behogángi
Dawn | house made of, in.

3. Hayolkál bedahonikági
Dawn | having its foundation of, in.

4. Hayolkál bekeétin
Dawn | its trail marked with.

5. Hastseyalti!
O, Talking God!

6. Biké síké naslín
His feet, | my feet | have become.

7. Bitsát sítsát naslín
His limbs, | my limbs | have become.

8. Bitsi's sítsi's naslín
His body, | my body | has become.

9. Bi'ni sí'ni naslín
His mind, | my mind | has become.

10. Biné síné naslín
His voice, | my voice | has become.

11. Béitsos séitsos naslín
His plumes, | my plumes | have become.

12. Bebítsi'dze hozóni besítsi'dze hozó
With before him | beautiful, | with before me | beautiful.

13. Bebikéde hozóni besiyakéde hozó
With behind him | beautiful, | with behind me | beautiful.

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14. Bebiyá hozóni besiyá hozó
With below him | beautiful, | with below me | beautiful.

15. Bebíkígi hozóni besíkígi hozó

With above him | beautiful. | with above me | beautiful.

16. Bebíná hozóni besíná hozó

With around him | beautiful, | with me around | beautiful.

17. Tadítđín bebüzáhago hozódi ai besüzáhago hozó nasĩ'slin

Pollen | with in his voice | beautiful, | that | with in my voice beautiful | I become.

18. Hozó nahastlín

In beauty | again it is finished.

19. Hozó nahastlín

In beauty | again it is finished.

II.

1. Kininaekaígi

House of horizontal white in.

2. Nahotsói behogángi

Horizontal yellow | house made of in.

3. Nahotsói bedahonikági

Horizontal yellow | having its foundation of in.

4. Nahotsói bekeétin

Horizontal yellow | its trail marked with

5. Hastséhogan

O, House God!

(The rest as in part I, except that lines 12 and 13 are transposed.)

III.

1. Kininaekaígi

House of horizontal white in.

2. Hayolkál behogángi

Dawn | house made of in.

3. Hayolkál bedahonikági

Dawn | having its foundation of in.

4. Hayolkál bekeétin

Dawn | its trail marked with.

5. Nadánlkai Askí

O, White Corn | Boy!

(The rest as in part I.)

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IV.

1. Kininaekaígi

House of horizontal white in.

2. Nahotsói behogángi

Horizontal yellow | house made of in.

3. Nahotsói bedahonikági

Horizontal yellow | having its foundation of in

4. Nahotsói bekeétin

Horizontal yellow | its trail marked with.

5. Nadánltsoi Atét

O, Yellow Corn | Girl!

(The rest as in part II.)

V.

1. Kininaekaígi

House of horizontal white in.

2. Hayolkál behogángi

Dawn | house made of, in.

3. Hayolkál bedahonikági

Dawn | having its foundation of, in

4. Hayolkál bekeétin

Dawn | its trail marked with.

5. Tadiťdín Askí

O, Pollen | Boy!

(The rest as in part I.)

VI.

1. Kininaekaígi

House of horizontal white, in.

2. Nahotsói behogángi

Horizontal yellow | house made of, in.

3. Nahotsói bedahonikági

Horizontal yellow | having its foundation of, in.

4. Nahotsói bekeétin

Horizontal yellow | its trail marked with.

5. Aníltani Atét

O, Grasshopper | Girl!

(The rest as in part II, with "Hozo nahastlín" repeated four times.)

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SONG B.

1. Síké bogán ládin nasdás

My kindred | their house | there | I return.

2. Síké bogán ládin nasdá gose 18

My kindred | their house | there | I return. |

3. Síké bogán ládin nasdás

My kindred | their house | there | I return.

4. Síké bogán ládin nasdá gose

My kindred | their house | there | I return. |

5. Nadánltsoi biyáze si nislín yégo nasdás

Yellow corn | his child | I | am | I return.

6. Tsénitsehogan ládin nasdá gose

Red Rock House | there | I return.

7. Ketáni doli'zi danadīnlá ládin nasdá gose

Kethawn | blue | hangs down | there | I return. |

8. Nahotsói tadīdín bīl bekeétin ládin nasdóse 19

Evening light | pollen | with | its trail marked | there | I return.

9. Yúnigo hadáte tadītīdín bīl dasilá` ládin nasdóse

Behind the fire. | haliotis | pollen | with | hanging | there | I return.

10. Baaíya yégo nasdóse

Having them | | I return.

11. Tanalágole nayoné` bīl tsēnánēstsa yégo nasdóse

A second thing | from within | with it | I went out | | I return.

12. Sáan hogán ládin nasdóse

Old age | house | there | I return.

13. Hozó hogán ládin nasdóse
Happiness | house | there | I return.

14. Síkéde hozóni yégo nasdóse
Behind me | happily | | I return.

15. Sitsi'dze hozóni yégo nasdóse
Before me | happily | | I return.

16. Síkéde hozóni yégo nasdóse
Beneath me | happily | | I return.

17. Síkígi hozóni yégo nasdóse
Above me | happily | | I return.

18. Sináde daáltso hozóni ládin nasdóse
Around me | all | happily | | I return.

19. Kat sáan nagaí kat biké hozóni si nislín ládin nasdóse
Now | old age | traveling | now | its trail | happily | I | become | there | I return.

(Followed by a refrain of meaningless words.)

p. 41
SONG C.

PRELUDE.

Silá silá këlyá ananan. (Repeated four times.)
My hand | my hand | it lies | in.

1. Kat bıl Hayolkáli Askí si nislín silá kë'lya
Now, | with it | Dawn | boy | I | have become | my hand | they lie in.

2. Tsénitsehogan ládin silá kë'lya
Red Rock House | there | my hand | they lie in.

3. Ketáni dilyıl danadınla' ládin silá kë'lya
Kethawn | dark | hangs down | there | my hand | they lie in.

4. Hayolkáli tadıtdın bıl bekeétin ládin silá kë'lya
Dawn | pollen | with | its trail marked | there | my hands | they lie in.

5. Yúnigo ndéka, bikénadëskaiye tadıtdın bıl dasilâ` ládin silá kë'lya
Behind the fire | cotton fabric | with stripes on a white ground | pollen | with | hanging | there | my hands | they lie in.

6. Si baafya yégo silá kë'lya
I | having them | | my hands | they lie in.

7. Tanalágola nayúne` bíl tsénánětsa sílá kě'lya
A second thing | from within | with | I went out | my hands | they lie in.

8. Sáan hogán ládin sílá kě'lya
Old age | house | there | my hands | they lie in.

9. Hozó hogán ládin sílá kě'lya
Happiness | house | there | my hands | they lie in.

10. Si bíl nadistsá` yégo sílá kě'lya
I | with | set forth for home | my hands | they lie in.

11. Si bíl nayěstá yégo sílá kě'lya
I | with | go homeward | | my hands | they lie in.

12. Si bíl naněstsá` yégo sílá kě'lya
I | with | reach home | | my hands | they lie in.

13. Si bíl naněsdá yégo sílá kě'lya
I | with | I sit down | | my hands | they lie in.

14. Sitsi'dze hozógo yégo sílá kě'lya
Before me | happily | | my hands | they lie in.

15. Síkéde hozógo yégo sílá kě'lya
Behind me | happily | | my hands | they lie in.

16. Siyági hozógo yégo sílá kě'lya
Beneath me | happily | | my hands | they lie in.

17. Síkíge hozógo yégo sílá kě'lya
Above me | happily | | my hands | they lie in.

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18. Sináde daáltso hozógo yégo sílá kě'lya
Around me | all | happily | | my hands | they lie in.

19. Kat sáan nagaí kat biké hozóni sī nīslī'n yégo sílá kě'lya
Now | old age | traveling | now | its trail | happily | I | become | | my hands | they lie in.

REFRAIN.

Ananaiye sílá sílá kě'lya sílá sílá kě'lya ananan
| my hands | my hands | they lie in | my hands | my hands | they lie in. |

II.

3. Ketáni doli'zi danadīnlá` ládin sílá kě'lya
Kethawns | blue | hang down | there | my hands | they lie in.

4. Nahotsói tadĩtdín bīl bekeétin lādīn silá kě'lya

Evening light | pollen | with | its trail marked | there | my hands | they lie in.

5. Yúnigo hadáte tadĩtdín bīl dasilá lādīn silá kě'lya

Behind the | haliotis | pollen | with | hangs | there | my hands | they lie in.

The remainder as in stanza I, except that lines 14 and 15 change places.

SONG D.

PRELUDE.

Hainea 20 nagaí naa` naaí oyéye 20 naaí oyéye

|| Stands up, | stands up, || stands up. |

Naaí oyé 20 naaí oyéyea`. 20

Stands up. || stands up. |

1. Hadjinaí dzil 21 nayiáyì`

They came up | mountains | loom up.

2. Hayolkál dzil nayiáyì`

Dawn | mountain | looms up.

3. Nadánlkai dzil nayiáyì`

White corn | mountain | looms up.

4. Yúdi dzil nayiáyì`

Soft goods | mountain | looms up.

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5. Nĩłtsa dzil nayiáyì`

Rain | mountain | looms up.

6. Tadĩtdín dzil nayiáyì`

Pollen | mountain | looms up.

(Anĩltani dzil nayiáyì`) 22

Grasshopper | mountain | looms up.

7. Aíye diné sikéyo bikéya niaíye nizóni yaaíye

That | people | my country | their country | looms up | beautifully | it stands.

8. Aíye diné sikéyo hokéya altsó hozóni nayiáyì

That | people | my country, | their country | all | beautifully | looms up.

REFRAIN.

Hainea oooo naaia, etc.

SONG E.

PRELUDE.

I'na 23 hwié 23 siyáze eena 23 saadilníl
|| my child, || cook for yourself.

1. Hasdzélti bisté sadilníl
Hastséyalti, | his lunch | cook for yourself.

2. Hayolkál bitaditdín bisté sadilníl
Dawn | his pollen, | his lunch | cook for yourself.

3. Yúdi bidolyágo bisté sadilníl
Soft goods | abundant, | his lunch | cook for yourself.

4. Ntlíz bidolyágo bisté sadilníl
Hard goods | abundant, | his lunch | cook for yourself.

5. Bitsín nahozógo bisté sadilníl
Before him | happily, | his lunch | cook for yourself.

6. Biké nahozógo bisté sadilníl
Behind him | happily, | his lunch | cook for yourself.

7. Biyáge nahozógo bisté sadilníl
Above him | below happily, | his lunch | cook for yourself.

8. Bikíge nahozógo bisté sadilníl
Above him | happily, | his lunch | cook for yourself.

9. Biná nahozógo bisté sadilníl
Around him | happily, | his lunch | cook for yourself.

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10. Sáan nagái bisté sadilníl
Old age | traveling | his lunch | cook for yourself.

11. Biké hozó bisté sadilníl
His trail | happily, | his lunch | cook for yourself.

REFRAIN.

I'na hwié siyázi sadilníl olagáne 23a
|| My child | cook for yourself.
SONG F. POLLEN SONG.

PRELUDE.

T'na hwié sitsówe eena saanëlyá`
|| My grandchild || I have eaten.

1. Hastséhogan bisté saanëlyá`
Hastséhogan | his lunch, | I have eaten.

2. Nahotsói bitaditdín bisté saanëlyá`
Evening light | its pollen, | his lunch | I have eaten.

3. Yúdi bidolyágo bisté saanëlyá`
Soft goods | abundant, | his lunch | I have eaten.

4. Ntlíz bidolyágo bisté saanëlyá`
Hard goods | abundant, | his lunch | I have eaten.

5. Biké nahozógo bisté saanëlyá`
Behind him, | happily, | his lunch | I have eaten.

6. Bitsín nahozógo bisté saanëlyá`
Before him | happily, | his lunch | I have eaten.

7. Biyáge nahozógo bisté saanëlyá`
Below him | happily, | his lunch | I have eaten.

8. Bikíge nahozógo bisté saanëlyá`
Above him | happily, | his lunch | I have eaten.

9. Biná nahozógo bisté saanëlyá`
Around him | happily, | his lunch | I have eaten.

10. Sáan nagaí bisté saanëlyá`
Old age | traveling, | his lunch | I have eaten.

11. Biké hozó bisté saanëlyá`
His trail | happily, | his lunch | I have eaten.

REFRAIN.

T'na hwié sitsówe saanëlyá` kolagáne
|| My grandchild, | I have eaten. |

p. 45
PRAYER No. 2.

1. Hayolkál Askí' nīslī'ngo 24 adīsnī`
Dawn | boy | I am, | I say.

2. Yúdi altasáí sīkégo adīsnī`
Soft goods | of all kinds, | my moccasins, | I say.

3. Yúdi altasáí sístlego adisnî

Soft goods | of all kinds, | my leggings | I say.

4. Yúdi altasáí siégo adisnî

Soft goods | of all kinds, | my shirt | I say.

5. Yúdi altasáí sinígo adisnî'

Soft goods | of all kinds, | my mind, | I say.

6. Yúdi altasáí sinégo adisnî

Soft goods | of all kinds, | my voice, | I say.

7. Yúdi altasáí seetsósogo adisnî

Soft goods | of all kinds, | my plumes, | I say.

8. Yúdi altasáí si dahazlágo adisnî

Soft goods | of all kinds, | me, | they will come to, | I say.

9. Ntlíz altasáí si dahazlágo adisnî

Hard goods | of all kinds | me, | they will come to, | I say.

10. Lin altasáí si dahazlágo adisnî

Horses | of all kinds | me | they will come to, | I say.

11. Debé altasáí si dahazlágo adisnî

Sheep | of all kinds | me | they will come to, | I say.

12. Nadánlkai si dahazlágo adisnî

White corn | me | it will come to, | I say.

13. Nadánltsoi si dahazlágo adisnî

Yellow corn | me | it will come to, | I say.

14. Nadán altasáí si dahazlágo adisnî

Corn | of all kinds, | me | it will come to, | I say.

15. Nanisé altasáí si dahazlágo adisnî

Growing things | of all kinds, | me | they will come to, | I say.

16. Kos dilyi'l yasóni si dahazlágo adisnî

Clouds | dark | beautiful, | me | they will come to, | I say.

17. Níltsabaká yasóni si dahazlágo adisnî

Male rain | beautiful, | me | it will come to, | I say.

18. A` dilyi'l yasóni si dahazlágo adisnî

Cloud | dark | beautiful, | me | it will come to, | I say.

19. Níltsabaád yasóni si dahazlágo adisnî

Female rain | beautiful, | me | it will come to, | I say.

20. Atsinílti's yasóni si dahazlágo adísnî
Lightning | beautiful, | me | it will come to, | I say.

21. Natsílit yasóni si dahazlágo adísnî
Rainbow | beautiful, | me | it will come to, | I say.

22. Tadiťdín yasóni si dahazlágo adísnî
Pollen | beautiful, | me | it will come to, | I say.

23. Aníłta'ni yasóni si dahazlágo adísnî
Grasshoppers | beautiful, | me | it will come to, | I say.

24. Sitsi'dze hozógo naságo adísnî
Before me | happily, | I travel, | I say.

25. Sîkéde hozógo naságo adísnî
Behind me | happily, | I travel, | I say.

26. Siyági hozógo naságo adísnî
Below me | happily, | I travel, | I say.

27. Sîkígi hozógo naságo adísnî
Above me | happily, | I travel, | I say.

28. Sínáde daáltso hozógo naságo adísnî
Around me | all | happily, | I travel, | I say.

29. Sáan nagaí nîslíngo naságo adísnî
In old age | wandering | am I, | I travel, | I say.

30. Biké hozógo nîslíngo naságo adísnî
Its trail | happily | am I, | I travel, | I say.

31. Hozógo naságo adísnî
Happily | I travel, | I say.

32. Hozó nahastlín
Happily | it is finished.

33. Hozó nahastlín
Happily | it is finished.

34. Hozó nahastlín
Happily | it is finished.

35. Hozó nahastlín
Happily | it is finished.

25:1 Kininaéakai is White House in Chelly Cañon, Arizona.

25:2 Mem. Am. Mus. Nat. Hist., Vol. 6.

26:3 For a description of White House see The Night Chant, p. 89.

26:4 Perhaps I should say a Hastseyalti, for there are many. This may have been the special Hastseyalti of Red Rock House. Compare The Night Chant, p. 9, and Navaho Legends, Mem. of Am. Folk-Lore Society, Vol. 5, p. 224.

27:5 Kethawns are small sticks or cigarettes used by Navahoes as sacrifices to the gods. Consult The Night Chant, p. 36, and Navaho Legends, p. 42.

27:6 Ni` nahoká dine` or People on the Earth is a name applied to all Indians, as distinguished from white men, and from holy people or deities.

28:7 Lines 16 and 17, which end so many Navaho songs, are essentially a prayer for a happy old age.

28:8 See The Night Chant, p. 311, and pl. V, fig. D.

28:9 See The Night Chant, p. 171.

28:10 See The Night Chant, p. 307; Navaho Legends, p. 238.

28:11 Thus says the story, but this part of the ceremony is usually omitted of late, because sacred buckskins are so hard to get. Information as to sacred buckskins will be found in Navaho Legends, p. 24.

29:12 The upper story of White House is painted white; the lower story is the natural yellow of yellow sandstone. The Navahoes do not think this the result of a mere whim, but that it is intentional and symbolic. White is the color of the east in Navaho symbolism, and they suppose the upper story was sacred to Hastseyalti, or Talking God, who was a god of dawn and of the east. Yellow is the symbolic color of the west, and they suppose the lower story belonged to Hastsehogan, or House God, who was a god of the west and of the evening twilight.

31:13 Yuni is the place of honor reserved for guests and the head of the house behind the fire opposite the door.

35:14 Lines 10 and 11 of Prayer appear to be modern growths, even if the whole cultus and myth is not modern. Yet something may be said to the contrary. The word which I translate horses (Lin) refers also to any sort of a pet or domestic animal, and the word for sheep (Debé) originally meant the wild Rocky Mountain sheep or bighorn. It is now employed to designate the domestic sheep, while the bighorn is now called tsé`ta debé or sheep-among-rocks.

35:15 Male rain (ni`ltsa baká) means a shower accompanied by thunder and lightning. Female rain (ni`ltsa baád) means a shower without electric display. See The Night Chant, p. 6.

36:16 Meaningless

36:17 A black snake guards the door.

40:18 Meaningless.

40:19 Unusual form, probably a contraction with a meaningless syllable.

42:20 Meaningless.

42:21 The usual form is dzil, not dzil.

43:22 This line was omitted in rendering the song to the Editor in 1906.

43:23 Meaningless.

44:23a Meaningless.

45:24 The suffix -go in all the words of this prayer has the force "of this sort" I am, my moccasins are, etc.

A PRAYER OF THE SECOND DAY OF THE NIGHT CHANT.

(See The Night Chant, p. 81, par. 355.)

I.

1. From the base of the east.
2. From the base of the Pelado Peak.
3. From the house made of mirage,
4. From the story made of mirage,
5. From the doorway of rainbow,
6. The path out of which is the rainbow,
7. The rainbow passed out with me.
8. The rainbow raised up with me.
9. Through the middle of broad fields,
10. The rainbow returned with me.
11. To where my house is visible,
12. The rainbow returned with me.
13. To the roof of my house,
14. The rainbow returned with me.
15. To the entrance of my house,
16. The rainbow returned with me.
17. To just within my house,
18. The rainbow returned with me.
19. To my fireside,
20. The rainbow returned with me.
21. To the center of my house,
22. The rainbow returned with me.
23. At the fore part of my house with the dawn,
24. The Talking God sits with me.
25. The House God sits with me.
26. Pollen Boy sits with me.
27. Grasshopper Girl sits with me.
28. In beauty Estsánatlehi, my mother, for her I return.
29. Beautifully my fire to me is restored.

30. Beautifully my possessions are to me restored.
31. Beautifully my soft goods to me are restored.
32. Beautifully my hard goods to me are restored.
34. Beautifully my horses to me are restored.
34. Beautifully my sheep to me are restored.
35. Beautifully my old men to me are restored.
36. Beautifully my old women to me are restored.
37. Beautifully my young men to me are restored.
38. Beautifully my women to me are restored.
39. Beautifully my children to me are restored.
40. Beautifully my wife to me is restored.
41. Beautifully my chiefs to me are restored.
42. Beautifully my country to me is restored.
43. Beautifully my fields to me are restored.
44. Beautifully my house to me is restored.
45. Talking God sits with me.
46. House God sits with me.
47. Pollen Boy sits with me.
48. Grasshopper Girl sits with me.
49. Beautifully white corn to me is restored.
50. Beautifully yellow corn to me is restored.
51. Beautifully blue corn to me is restored.
52. Beautifully corn of all kinds to me is restored.
53. In beauty may I walk.
54. All day long may I walk.
55. Through the returning seasons may I walk.
56. (Translation uncertain.)
57. Beautifully will I possess again.
58. (Translation uncertain.)
59. Beautifully birds . . .
60. Beautifully joyful birds
61. On the trail marked with pollen may I walk.
62. With grasshoppers about my feet may I walk.
63. With dew about my feet may I walk.
64. With beauty may I walk.
65. With beauty before me, may I walk.
66. With beauty behind me, may I walk.
67. With beauty above me, may I walk.

68. With beauty below me, may, I walk.
69. With beauty all around me, may I walk.
70. In old age wandering on a trail of beauty, lively, may I walk.
71. In old age wandering on a trail of beauty, living again, may I walk.
72. It is finished in beauty.
73. It is finished in beauty.

II.

1. From the base of the south.
2. From the base of the San Mateo mountain.

(The rest as in Part I, except that 65 and 66 and also 67 and 68 are transposed.)

III.

1. From the base of the west.
2. From the base of the San Francisco mountain.

(The rest as in Part 1.)

IV.

1. From the base of the north.
2. From the base of the San Juan mountains.

(The rest as in Part II; but "It is finished in beauty" is repeated four times.)

TEXT AND INTERLINEAR TRANSLATION.

1. Haá` biyáden

The East | from its base.

2. Dzıl̄nadzi'ni biyáden

Pelado Peak | from its base.

3. Hadáhonige behogáden

Mirage | house made of from.

4. Hadáhonige bedahonikáden

Mirage | having its foundation of from.

5. Natsíl̄it dad̄inláden

Rainbow | the doorway from.

p. 50

6. Natsíl̄it biké dzét̄in

Rainbow | its trail | the passage out.

7. Natsíl̄it s̄iltsé̄indel

Rainbow | with me it went out.

8. Natsíl̄it s̄ildá̄indidel

Rainbow | with me it went higher.

9. Daiké hot`él eln̄ígi

Field | broad | in the middle

10. Natsíl̄it s̄ilnáh̄indel

Rainbow | with me it returned.

11. Sóhogan bitsíhastigi

My house | from where it could be seen

12. Natsílit sílnáhindel

Rainbow | with we it returned.

13. Sóhogan sitkíge

My house | its roof

14. Natsílit sílnáhindel

Rainbow | with me it returned.

15. Sóhogan dzeetín

My house | the entrance

16. Natsílit sílnáhindel

Rainbow | with me it returned.

17. Sóhogan bahastláde

My house | just inside

18. Natsílit sílnáhindel

Rainbow | with me it returned

19. Sóhogan honîshâ`de

My house | the hearth

20. Natsílit sílnáhindel

Rainbow | with me it returned.

21. Sóhogan yahalnígë

My house | the center

22. Natsílit sílnáhindel

Rainbow | with me it returned.

23. Hayolkál bësóhogan ntsitlági

The dawn | with my house | fore part

24. Hastseyalti sílnaneské`

Talking God | with me he sits.

25. Hastsehogan sílnaneské`

House God | with me he sits.

26. Tadîtdín Aski sílnaneské`

Pollen Boy | with me he sits.

27. Anilta'ni Atét sĭlnaneské

Grasshopper | Girl | with me she sits.

28. Hozógo Estsánatlehi samá bananestsá

Happily | Woman Who Rejuvenates | my mother | for her I return.

29. Hozógo sókon sĭnastlĭn

Happily | my fire | is restored to me.

30. Hozógo sĭnalyée sĭnastlĭn

Happily | my possessions | are restored to me.

31. Hozógo soyúde sĭnastlĭn

Happily | my soft goods | are restored to me.

32. Hozógo sintlíz sĭnastlĭn

Happily | my hard goods | are restored to me.

33. Hozógo sĭlĭn sĭnastlĭn

Happily | my horses | are restored to me.

34. Hozógo sidebé sĭnastlĭn

Happily | my sheep | are restored to me.

35. Hozógo sahasťúe sĭnastlĭn

Happily | my old men | are restored to me.

36. Hozógo sizáni sĭnastlĭn

Happily | my old women | are restored to me.

37. Hozógo sitsilké sĭnastlĭn

Happily | my young men | are restored to me.

38 Hozógo sĭdzĭke sĭnastlĭn

Happily | my young women | are restored to me.

39. Hozógo saltsĭni sĭnastlĭn

Happily | my children | are restored to me.

40. Hozógo bĭlhinisnáni sĭnastlĭn

Happily | my wife (or husband) | are restored to me

41. Hozógo sĭnantaí sĭnastlĭn

Happily | my chiefs | are restored to me.

42. Hozógo sĭkéya sĭnastlĭn

Happily | my country | is restored to me.

43. Hozógo sidaiké sinastlín
Happily | my fields | are restored to me.

44. Hozógo sagán sinastlín
Happily | my house | is restored to me.

45. Hastséyalti sīlnaneské'
Talking God | with me he sits.

46. Hastséhogan sīlnaneské'
House God | with me he sits.

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47. Tadītdín Askí sīlnaneské'
Pollen | Boy | with me he sits.

48. Anilta'ni Atét sīlnaneské'
Grasshopper | Girl | with me she sits.

49. Hozógo nadánlkai sinastlín
Happily | white corn | is restored to me.

50. Hozógo nadánltsoi sinastlín
Happily | yellow corn | is restored to me.

51. Hozógo nadándotlizi sinastlín
Happily | blue corn | is restored to me.

52. Hozógo nadán altasaí sinastlín
Happily | corn | of all kinds | is restored to me.

53. Hozógo nasádo
Happily | may I walk.

54. Daládjín (?) nahatígo nasádo
All day long || may I walk.

55. Tasí akenahotlédo nasádo
Thus | becoming again | may I walk.

56. Hozógo dalási nahádo
Happily ||

57. Hozógo ase nahotlédo
Happily || I will get again.

58. Hozógo dasé ñdintëso
Happily | (?) | (?)

59. Hozógo ayás indantáhi danditségo nasádo
Happily | birds | (?) | (?) | may I walk.

60. Hozógo ayás bahozóni danditségo nasádo
Happily | birds | joyful | may I walk.

61. Tadítđín bekeétin nasádo
Pollen | its trail marked with | may I walk.

62. Anilta'ni bidesísigo nasádo
Grasshoppers | about my feet | may I walk.

63. Dató bidesísigo nasádo
Dew | about my feet | may I walk.

64. Hozógo nasádo
Happily | may I walk.

65. Sitsídze hozógo nasádo
Me before toward | happily | may I walk.

66. Sıkédze hozógo nasádo
Me toward behind | happily | may I walk.

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67. Siyádze hozógo nasádo
Me toward below | happily | may I walk.

68. Siki'dze hozógo nasádo
Me toward above | happily | may I walk.

69. Síná taáltso hozógo nasádo
Me around | all | happily | may I walk.

70. Sáan nagaí biké hozógo neslindo nasádo
Old age | wandering | its trail | happily | I will be | may I walk.

71. Sáan nagaí biké hozógo nasistlíngo nasádo
Old age | wandering | its trail | happily | again living | may I walk.

72. Hozó nahastlín
Happily | it is restored.

73. Hozó nahastlín
Happily | it is restored.

II.

1. Sadaá` biyáde
The south | from its base,

2. Tsódzil biyáde

Mt. San Mateo | from its base.

(The rest as in part I except that lines 65 and 66, and 67 and 68 are transposed.)

III.

1. Iná` biyáde

The west | from its base,

2. Dokooslít biyáde

San Francisco Mt. | from its base.

(The rest as in part I.)

IV.

1. Náhokos biyáde

The north | from its base

2. Debéntsa biyáde

San Juan Mts. | from its base

(The rest as in part II except that "Hozó nahastlín" is repeated four times.)

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A PRAYER OF THE FOURTH DAY OF THE NIGHT CHANT.

(See The Night Chant, p. 97, par. 426.)

I.

1. Tse` gíhi.

2. House made of the dawn.

3. House made of evening light.

4. House made of the dark cloud.

5. House made of male rain.

6. House made of dark mist.

7. House made of female rain.

8. House made of pollen.

9. House made of grasshoppers.

10. Dark cloud is at the door.

11. The trail out of it is dark cloud.

12. The zigzag lightning stands high up on it.

13. Male deity!

14. Your offering I make.

15. I have prepared a smoke for you.

16. Restore my feet for me.

17. Restore my legs for me.

18. Restore my body for me.

19. Restore my mind for me.
20. Restore my voice for me.
21. This very day take out your spell for me.
22. Your spell remove for me.
23. You have taken it away for me.
24. Far off it has gone.
25. Happily I recover.
26. Happily my interior becomes cool.
27. Happily I go forth.
28. My interior feeling cold, may I walk.
29. No longer sore, may I walk.

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30. Impervious to pain, may I walk.
31. With lively feelings may I walk.
32. As it used to be long ago, may I walk.
33. Happily may I walk.
34. Happily with abundant dark clouds, may I walk.
35. Happily with abundant showers, may I walk.
36. Happily with abundant plants, may I walk.
37. Happily on a trail of pollen, may I walk.
38. Happily may I walk.
39. Being as it used to be long ago, may I walk.
40. May it be happy (or beautiful) before me.
41. May it be beautiful behind me.
42. May it be beautiful below me.
43. May it be beautiful above me.
44. May it be beautiful all around me.
45. In beauty it is finished.
46. In beauty it is finished.

II.

10. Dark mist is at the door.
11. The trail out of it is dark mist.
12. The male rain stands high upon it.

(With the exception of these lines and lines 40 and 41, which change places, the second part of the prayer is identical with the first. At the end it has "In beauty it is finished," repeated four times.)

TEXT AND INTERLINEAR TRANSLATION.

1. Tse`gíhi
Tse'gihi

2. Hayolkál behogán
Dawn | house made of.

3. Nahotsoí behogán
Evening light | house made of.

4. Kósdilyil behogán

Dark cloud | house made of.

5. *Ni/ʔsabaká behogán*

Male rain | house made of.

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6. *A`dilyil behogán*

Dark fog | house made of.

7. *Ni/ʔsabaád behogán*

Female rain | house made of.

8. *Taditdín behogán*

Pollen | house made of.

9. *Ani/ʔtani behogán*

Grasshoppers | house made of.

10. *Kósdī/ʔyil dadīnláʔ*

Dark cloud | doorposts.

11. *Kósdī/ʔyil biké dzeétin*

Dark cloud | his road | the exit.

12. *Atsinit/ʔs yíke dasizini*

Lightening | on top | standing up.

13. *Hastsébaka*

O, Male Divinity!

14. *Nigél is/áʔ,*

Your offering | I make.

15. *Nadíhilaʔ*

For you I have prepared.

16. *Síké saádi/ʔil*

My feet | for me restore.

17. *Sitsát saádi/ʔil*

My legs | for me restore.

18. *Sitsís saádi/ʔil*

My body | for me restore.

19. *Síni saádi/ʔil*

My mind | for me restore.

20. *Siné saádi/ʔil*

My voice | for me restore.

21. *Tádīsdzin naalíl saádi/ʔil*

This very day | your spell for me | you will take out.

22. *Naalíl sahanéinlaʔ*

Your spell | for me is removed.

23. *Sitsádze tahiʔndinlaʔ*

Away from me | you have taken it.

24. Nìzágo nastlín

Far off | it has gone.

25. Hozógo nadedisdál

Happily | I will recover.

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26. Hozógo sítáha dínokél

Happily | my interior | will be cool.

27. Hozógo tsídísál

Happily | I shall go forth.

28. Síráha honezkázigo nasádo

My interior | being cool | may I walk.

29. Dosatéhigo nasádo

No longer sore | may I walk.

30. Dosohodi/nígo nasádo

Impervious to pain | may I walk.

31. Sanâ` nislíngo nasádo

My feelings | being lively | may I walk.

32. Daa/kída kitégo nasádo

Long ago | as it was | may I walk.

33. Hozógo kósdi/yl senahot/édo nasádo

Happily | clouds dark | receiving again | may I walk.

34. Hozógo nasádo

Happily | may I walk.

35. Hozógo sedahwilíndo nasádo

Happily | having abundant showers | may I walk.

36. Hozógo nánise senahot/édo nasádo

Happily | growing plants | receiving again | may I walk.

37. Hozógo taditdín keheetíngo nasádo

Happily | pollen | its trail | may I walk.

38. Hozógo nasádo

Happily | may I walk.

39. Tasé a/kídzi ahonílgo nasádo

Thus | as it used to be | it having happened | may I walk.

40. Sitsídze hozódo

Before me | may it be happy.

41. Sikéde hozódo

Behind me | may it be happy.

42. Siyáde hozódo

Below me | may it be happy.

43. Sikide hozódo

Above me | may it be happy.

44. *Siná taá/tso hozódo*

Around me | all | may it be happy.

45. *Hozó nahastlín*

Happily | it is restored.

46. *Hozó nahastlín*

Happily | it is restored.

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II.

10. *A`di/yl/ dadinlá`.*

dark fog | door posts.

11. *A`di/yl/ biké dzeétin*

Dark fog | its trail | the exit.

12. *Ni/tsabaká yíke dasizíni.*

Male rain | on top | standing up.

(The second part of the prayer is identical with the first part except that lines 40 and 41 change places and the lines given above take the places of the corresponding lines in part I. The concluding lines are said four times instead of twice.)

A PRAYER OF THE FOURTH DAY OF THE NIGHT CHANT.

(See The Night Chant, p. 97, par. 426.)

I.

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2. House made of the dawn.

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5. House made of male rain.

6. House made of dark mist.

7. House made of female rain.

8. House made of pollen.

9. House made of grasshoppers.

10. Dark cloud is at the door.

11. The trail out of it is dark cloud.

12. The zigzag lightning stands high up on it.

13. Male deity!

14. Your offering I make.

15. I have prepared a smoke for you.

16. Restore my feet for me.

17. Restore my legs for me.

18. Restore my body for me.

19. Restore my mind for me.

20. Restore my voice for me.

21. This very day take out your spell for me.

22. Your spell remove for me.

23. You have taken it away for me.

24. Far off it has gone.
25. Happily I recover.
26. Happily my interior becomes cool.
27. Happily I go forth.
28. My interior feeling cold, may I walk.
29. No longer sore, may I walk.

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30. Impervious to pain, may I walk.
31. With lively feelings may I walk.
32. As it used to be long ago, may I walk.
33. Happily may I walk.
34. Happily with abundant dark clouds, may I walk.
35. Happily with abundant showers, may I walk.
36. Happily with abundant plants, may I walk.
37. Happily on a trail of pollen, may I walk.
38. Happily may I walk.
39. Being as it used to be long ago, may I walk.
40. May it be happy (or beautiful) before me.
41. May it be beautiful behind me.
42. May it be beautiful below me.
43. May it be beautiful above me.
44. May it be beautiful all around me.
45. In beauty it is finished.
46. In beauty it is finished.

II.

10. Dark mist is at the door.
11. The trail out of it is dark mist.
12. The male rain stands high upon it.

(With the exception of these lines and lines 40 and 41, which change places, the second part of the prayer is identical with the first. At the end it has "In beauty it is finished," repeated four times.)

TEXT AND INTERLINEAR TRANSLATION.

1. Tse`gíhi
Tse'gihi

2. Hayolkál behogán
Dawn | house made of.

3. Nahotsoí behogán
Evening light | house made of.

4. Kósdilyıl behogán
Dark cloud | house made of.

5. Niltabaká behogán
Male rain | house made of.

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6. A`dilyil behogán

Dark fog | house made of.

7. Nílsabaád behogán

Female rain | house made of.

8. Tadiťdín behogán

Pollen | house made of.

9. Aníltani behogán

Grasshoppers | house made of.

10. Kósdilyil dadínlá'

Dark cloud | doorposts.

11. Kósdilyil biké dzeétin

Dark cloud | his road | the exit.

12. Atsinitlís yíke dasizíni

Lightening | on top | standing up.

13. Hastsébaka

O, Male Divinity!

14. Nigél islá`,

Your offering | I make.

15. Nadíhila`

For you I have prepared.

16. Siké saádílil

My feet | for me restore.

17. Sítsát saádílil

My legs | for me restore.

18. Sítsís saádílil

My body | for me restore.

19. S'ni saádílil

My mind | for me restore.

20. Síné saádílil

My voice | for me restore.

21. Tádisdzin naalíl saádílil

This very day | your spell for me | you will take out.

22. Naalíl sahanéinla`
Your spell | for me is removed.

23. Sitsádze tahi`ndinla`
Away from me | you have taken it.

24. Nizágo nastlín
Far off | it has gone.

25. Hozógo nadedisdál
Happily | I will recover.

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26. Hozógo sitáha dinokél
Happily | my interior | will be cool.

27. Hozógo tsidísál
Happily | I shall go forth.

28. Sitáha honezkázigo nasádo
My interior | being cool | may I walk.

29. Dosatéhigo nasádo
No longer sore | may I walk.

30. Dosohodilnigo nasádo
Impervious to pain | may I walk.

31. Saná` nislíngo nasádo
My feelings | being lively | may I walk.

32. Daalkída kitégo nasádo
Long ago | as it was | may I walk.

33. Hozógo kósdilyíl senahotlédo nasádo
Happily | clouds dark | receiving again | may I walk.

34. Hozógo nasádo
Happily | may I walk.

35. Hozógo sedahwiltíndo nasádo
Happily | having abundant showers | may I walk.

36. Hozógo nánise senahotlédo nasádo
Happily | growing plants | receiving again | may I walk.

37. Hozógo taditdín keheetíngo nasádo
Happily | pollen | its trail | may I walk.

38. Hozógo nasádo
Happily | may I walk.

39. Tasé alkídzi ahonílgo nasádo
Thus | as it used to be | it having happened | may I walk.

40. Sitsídze hozódo
Before me | may it be happy.

41. Síkéde hozódo
Behind me | may it be happy.

42. Siyáde hozódo
Below me | may it be happy.

43. Síkide hozódo
Above me | may it be happy.

44. Siná taáltso hozódo
Around me | all | may it be happy.

45. Hozó nahastlín
Happily | it is restored.

46. Hozó nahastlín
Happily | it is restored.

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II.

10. A`dilyil dadínlá`.
dark fog | door posts.

11. A`dilyil biké dzeétin
Dark fog | its trail | the exit.

12. Niltabaká yíke dasizíni.
Male rain | on top | standing up.

(The second part of the prayer is identical with the first part except that lines 40 and 41 change places and the lines given above take the places of the corresponding lines in part I. The concluding lines are said four times instead of twice.)

THE STORY OF BEKOTSIDI.

Békotsidi and Sun Bearer (Tsínihanoai) made all the animals while they were sitting together in the same room,-- Békotsidi in the north, Tsínihanoai in the south. While the former was making a horse, the latter was making an antelope, and this is why the antelope is so much like a horse. It has a mane and no small back toes as the deer has.

Both of the gods sang while they were at work, and this was the song that Békotsidi sang to bless all that he was making. It

was the first song which he sang at this work.

1. Now Békotsidi, that am I. For them I make.
2. Now child of Day Bearer am I. For them I make.
3. Now Day Bearer's beam of blue. For them I make.
4. Shines on my feet and your feet too. For them I make.
5. Horses of all kinds now increase. For them I make.
6. At my finger's tips and yours. For them I make.
7. Beasts of all kinds now increase. For them I make.
8. The bluebirds now increase. For them I make.
9. Soft goods of all kinds now increase. For them I make.
10. Now with the pollen they increase. For them I make.
11. Increasing now, they will last forever. For them I make.
12. In old age wandering on the trail of beauty. For them I make.
13. To form them fair, for them I labor. For them I make.

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After he had made the animals, he sang another song the refrain of which is "Kat hadzídila", now they are made." As the animals began to breed, he sang another song appropriate to this, and when they were multiplying abundantly, he sang a fourth song, the burden of which was Keanádildzisi, which means, they are multiplying.

While Day Bearer was making the horse and domestic sheep, Békotsidi was making antelope and bighorn. While Day Bearer was making a goat, Békotsidi was making a cow. While the former was making a deer, the latter was making an elk. Then Day Bearer began to make a mule and Bekotsidi began to make a donkey, and the former said: "I shall stop with this; I shall make no more." But Békotsidi said, "I shall continue my work." Then he made the jack-rabbit, the small rabbit, the prairie-dog, the wood-rat, and many more animals. 25

No pictures were drawn of Bekotsidi and no one masquerades in his form. His appearance is not known. 26

Four songs and no more belong to this tale. If you want a fine horse, sing the second and third songs, say a prayer, and you will get the horse. In your prayer specify the color and kind of a horse you desire., It will come to you from the house of Day Bearer.

The name Békotsidi signifies "He tries to catch it." He got his name while he was out hunting. An indecent story is told to account for this.

The first iron-gray horse was made of turquoise, the first red (sorrel) horse of red stone (carnelian ?), the first black horse of cannel coal, the first white horse of white shell, and the first piebald horse of haliotis shell. So horses are now, according to their color, called after the different substances of which the first horses were made, Thus the Navahoes speak of doli'zi lin. (turquoise or gray horse), bástsili lin (red stone or sorrel horse), bászini lin (cannel coal or black horse), yolkaí lin (haliotis or spotted horse).

The hoofs of the first horse were made of tse`hadáhonige, or mirage stone, a stone on which paints are ground. Such stones

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are added to earth from six sacred mountains to form their most potent medicine. A shaman will not treat a diseased horse without this. It is used, too, when they pray for increase of stock and increase of wealth.

TEXT AND INTERLINEAR TRANSLATION.

SONG A.
PRELUDE.

E'ya aíya éya aíya ai eena

E'ya aíya éya aíya ai Bahatsidilés
|| || | For them I make.

1. Kat Békotsidi kat si nislín Bahatsidilés
Now | Békotsidi | now | I | am. | For them I make.

2. Kat Tsínihanoai bigé kat si nislín'go Bahatsidilés
Now | Day Bearer | his son | now | I | am. | For them I make.

3. Kat Tsínihanoai bitlól(el) doli'zigo Bahatsidilés
Now | Day Bearer | his beams | blue. | For them I make.

4. Siké latá kat níké níti Bahatsidilés
My feet | ends of | now | | your feet run into. | For them I make.

5. Lin altasái kat la nadıldzi'si Bahatsidilés
Horses | of all kinds | now | | are increasing. | For them I make.

6. Sila latá kat nilá níti Bahatsidilés
My hands | ends of | now | your hands | run into. | For them I make.

7. Díni altasái kat la nadıldzi'si Bahatsidilés
Animals | of all kinds | now | | are increasing. | For them I make.

8. Kat ayás doli'zi kat la nadıldzi'si Bahatsidilés
Now | birds | blue | now | | are increasing. | For them I make.

9. Yúdi altasái kat la nadıldzi'si Bahatsidilés
Soft goods | of all kinds | now | | are increasing. | For them I make.

10. Kat bitaditdín bil la nadıldzi'si Bahatsidilés
Now | its pollen | with | | are increasing. | For them I make.

11. Kéa` nadıldzi'si kat dóni`dñës Bahatsidilés
More and more | are increasing | now | they will last forever. | For them I make.

12. Kat sáan nagaí kat bike hozóni. Bahatsidilés
Now | in old age | wandering | now | its trail | beautiful. | For them I make.

13. Tentíngo 27 la` baanísle Bahatsidilés
To make them well | | for them I do it. | For them I make.

REFRAIN.

Baanaslési en an etc.

For them I make. ||

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Footnotes

59:25 Hatáli Natlóí does not know in what order these small animals were made, and does not know if Bekotsidi made snakes and fish.

59:26 Hatáli Natlóí does not know where he lives; but thinks he dwells either in the sky or in Estsánatlehi's house in the western ocean.

60:27 The author was uncertain about this word. An informant has suggested dantingo, "several paths."

PROTECTION SONG.

(To be sung on going into battle.)

I.

Now, Slayer of the Alien Gods, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summits of the mountains,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

II.

Now, Offspring of the Water, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the water of the summits,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

III.

Now, Lightning of the Thunder, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summit of the sky,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

IV.

Now, Altsodoniglehi, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summits of the earth,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

TEXT AND INTERLINEAR TRANSLATION.

I.

PRELUDE.

Sinaháse nagéénagéé alíli *kaṭ* bitása

My thoughts run. | Alien gods, | alien gods | weapons | now | I walk among them.

A'yeyeyyahai`

(Meaningless).

1. *Kaṭ* Nayénëzgani *si nislín* nitá`

Now | Nayénëzgani | I | am | people among.

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods, | weapons | now | among them I walk.

2. *Dzil* hotsi's tsi'da hweztaníta`

Mountains | tops of | truly | I am rubbed with,

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods, | weapons | now | among them I walk.

3. *Kaṭ* saan nagée *kaṭ* biké hozóni *si nislín*

Now | in old age | wandering | now | its trail | beautiful | I | am.

nagéénagéé alíli *kaṭ* bitása

alien gods | alien gods | weapons | now | among them I walk.

II.

1. *Kaṭ* Tóbadzistsíni *si nislín* nitá`

Now | Tóbadzistsíni | I | am, | among them

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

2. *Tó`* hotsi's tsi'da hweztaníta`

Water | tops of | truly | I am rubbed with.

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* saan nagée *kaṭ* biké hozóni *si nislín*

Now | in old age | wandering | now | its trail | beautiful | I | am

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

III.

1. *Kaṭ* Bělindzīnotlis *si nislín* nitá`

Now | Bělindzīnotlis | I | am | among them.

nagéénagéé alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

2. Ya *hotsi's tsi'da hweztaníta`*

Sky | top of | truly | I am rubbed with,

nagéenagée alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* sáan nagée *kaṭ* biké hozóni si nĩs/lĩn

Now | in old age | wandering | now | its trail | beautiful | I | am,

nagéenagée alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

IV.

1. *Kaṭ* A'itsodoniglehi si nĩs/lĩn nitá`

Now | A'itsodoniglehi | I | am, | among them,

nagéenagée alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

2. Ni` *hotsi's tsi'da hweztaníta`*

Earth | top of | truly | I am rubbed with,

nagéenagée alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* sáan nagée *kaṭ* biké hozóni si nĩs/lĩn

Now | in old age | wandering, | now | its trail | beautiful | I | am,

nagéenagée alíli *kaṭ* bitása

alien gods, | alien gods | weapons | now | among them I walk.