

# NAVAHO MYTHS, PRAYERS, AND SONGS

WITH

## TEXTS AND TRANSLATIONS [1](#)

BY

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EDITED BY

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:1 This paper may be cited as Univ. Calif. Publ. Am. Arch. Ethn., Vol. 5, No. 2.

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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.
a has the sound of English a in what.
a has the sound of English e in they.
e has the sound of English e in their.
e has the sound of English e in then.
i has the sound of English i in marine.
i 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 (aí), 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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## EDITOR'S NOTE.

In the latter part of the year 1902 the late Dr. Washington Matthews entered into an arrangement with the Department of Anthropology of the University of California, through its head, Professor F. W. Putnam, in accordance with which he was to devote the remainder of his life to the preparation of a large amount of unpublished material which he had accumulated during the many years of active life among the North American Indians. In accordance with the agreement, this material was received by the Department of Anthropology shortly after the lamented close of Dr. Matthews' life.

It was the good fortune of the editor to spend some days in Dr. Matthews' company during the autumn of 1903, when plans were formed for the completion and publication of certain material. The texts of a number of prayers and songs, for the most part connected with the ceremony of the Night Chant, had been recorded hastily, and required the aid of a Navaho to bring them into proper condition for publication. Since Dr. Matthews' health would not permit of a trip to the Navaho country and his increasing deafness rendered the acquisition of information from native sources difficult, the editor undertook the work of revision. The first trip made in 1904 to the Navaho country was unsuccessful because of the serious illness of Hatali Natloi, the priest from whom the texts had been originally obtained. A second trip during January of the present year resulted in the accomplishment of the task, but alas! too late for the completed work to pass under the critical hand of its author. The editor must therefore assume the responsibility for the addition of certain lines to the texts, for the substitution of certain words made at the dictation of Hatali Natloi, for the alteration of the orthography of a few Navaho words, and for the choice, here and there, of one of the two possible renderings suggested by the author. It is needless to say that the free translations are the unimprovable work of the author.

*Berkeley, Cal., April 14, 1906.*

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# A TALE OF KININAÉKAI: <sup>1</sup> ACCOUNTING FOR THE ORIGIN OF CERTAIN PRAYERS AND SONGS OF THE NIGHT CHANT.

## INTRODUCTION.

In my work entitled "The Night Chant, A Navaho Ceremony," <sup>2</sup> 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. <sup>3</sup> 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, *Hayo/kál* 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* <sup>4</sup> 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, haliotis, and cannell-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 <sup>5</sup> 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? <sup>6</sup> 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`yahódiylil [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.
- S. 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 Dzi/danístíni, 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 *Bezín* yasin 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 *Hastséyaltí*. 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 *Bezín* yasin, 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`gñhi, 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 *Hastséyalñi*, 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."

*Hastséyalñi* 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 *Hastséyalñi* 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 ñi sí/naho/ne 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 leggins, 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. *Siké holó ládin nasá ga* [16](#)  
My kindred | where are | there | I wander. |
2. *Siké holó ládin nasá woya* [16](#)  
My kindred | where are | there | I wander. |
3. *Siké holó ládin nasá ga*  
My kindred | where are | there | I wander |
4. *Siké holó ládin nasá woya*  
My kindred | where are | there | I wander. |
5. *Nadánkai biyáze si nisli'n yégo* [16](#) *nasá woyen* [16](#)  
White corn | its son | I am. | | I wander. |
6. *Tsenitsehogan ládin nasá*  
Red Rock House | there | I wander.
7. *Ketáni dílyi'l danadinla' ládin nasá woyen*  
Kethwan | dark [17](#) | hangs down | there | I wander. |
8. *Hayolkál íye* [16](#) *taditdi'n íye bíl bikeétin ládin nasá woyen*  
Dawn | | pollen | | with | its trail | there | I wander. |
9. *Yúnigo nídeká bikénadeskaiye taditdi'nye bíl dasilá ládin nasá woyen*  
Behind the fire | cotton fabric | with strips on a white ground | pollen | with | hanging | there | I wander. |
10. *Baáíya yégo nasá woyen.*  
I have | them | I wander. |
11. *Tanaágola nayuné` bíl tsenánětsa yégo*  
A second thing | from within | with it | I went out |
12. *Sáan hogán ládin nasá woyen*  
Old age | house | there | I wander. |

13. *Hozó hogán ládín nasá woyen.*

Happiness | house | there | I wander |

14. *Sítsi'dze hozó yégo nasá woyen*

Before me | happily | I wander |

15. *Sikéde hozó yégo nasá woyen*

Behind me | happily | I wander. |

16. *Siya'gi hozó yégo nasá woyen*

Beneath me | happily | I wander |

17. *Siki'ge hozó yégo nasá woyen*

Above me | happily | I wander |

18 *Sináde dáaltso hozóne yégo nasá woyen*

Around me | all | happily | I wander. |

19. *Kat saan 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. *Hastséyalti!*

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. *Bebitsi'dze hozóni besitsi'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. *Bebikígi hozóni besikígi hozó*

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

16. *Bebiná hozóni besiná hozó*

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

17. *Taditdín bebizáhago hozódi ai besizáhago hozó nasi'slín*

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. *Nadán/kai 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. *Nadán/tsoi 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. *Taditdín* 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. *Aniltani* 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 ládín* nasdás  
My kindred | their house | there | I return.

2. *Síké bogán ládín* nasdá gose [18](#)  
My kindred | their house | there | I return. |

3. *Síké bogán ládín* nasdás  
My kindred | their house | there | I return.

4. *Síké bogán ládín* nasdá gose  
My kindred | their house | there | I return. |

5. *Nadán/tsoi* biyáze si *nislín* yégo nasdás  
Yellow corn | his child | I | am | I return.

6. *Tsénitsehogan* *ládín* nasdá gose  
Red Rock House | there | I return.

7. *Ketáni* *doł'zi* danadīnlá *ládín* nasdá gose  
Kethawn | blue | hangs down | there | I return. |

8. *Nahotsói* *radidín* *bil* bekeétin *ládín* nasdóse [19](#)  
Evening light | pollen | with | its trail marked | there | I return.

9. *Yúnigo* *hadáte* *raditdín* *bil* *dasilá* *ládín* nasdóse  
Behind the fire. | haliotis | pollen | with | hanging | there | I return.

10. *Baaiya* yégo nasdóse  
Having them | | I return.

11. *Tana/ágole* *nayoné* *bil* *tsénánēstsá* yégo nasdóse  
A second thing | from within | with it | I went out | | I return.

12. *Sáan* *hogán* *ládín* nasdóse  
Old age | house | there | I return.

13. *Hozó* *hogán* *ládín* 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. *Sínáde daáltso hozóni ládín nasdóse*  
Around me | all | happily | | I return.

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

(Followed by a refrain of meaningless words.)

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## SONG C.

### PRELUDE.

*Sílá sílá këlyá ananan.* (Repeated four times.)  
My hand | my hand | it lies | in.

1. *Kat bil Hayokáli Askí si nislín sílá kë'lya*  
Now, | with it | Dawn | boy | I | have become | my hand | they lie in.

2. *Tsénitsehogan ládín sílá kë'lya*  
Red Rock House | there | my hand | they lie in.

3. *Ke'áni di'lyi'l danadínla' ládín sílá kë'lya*  
Kethawn | dark | hangs down | there | my hand | they lie in.

4. *Hayokáli tadítđín bil bekeétin ládín sílá kë'lya*  
Dawn | pollen | with | its trail marked | there | my hands | they lie in.

5. *Yúnigo ndéka, bikénadéskaiye tadítđín bil dasilá ládín sílá kë'lya*  
Behind the fire | cotton fabric | with stripes on a white ground | pollen | with | hanging | there | my hands | they lie in.

6. *Si baaíya yégo sílá kë'lya*  
I | having them | | my hands | they lie in.

7. *Tana'ágola nayúne` bil tsénánětsa sílá kë'lya*  
A second thing | from within | with | I went out | my hands | they lie in.

8. *Sáan hogán ládín sílá kë'lya*  
Old age | house | there | my hands | they lie in.

9. *Hozó hogán ládín sílá kë'lya*  
Happiness | house | there | my hands | they lie in.

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

11. *Si bil nayěstá yégo sílá kë'lya*  
I | with | go homeward | | my hands | they lie in.

12. *Si bil naněstá` yégo sílá kë'lya*  
I | with | reach home | | my hands | they lie in.

13. *Si bil naněsdá yégo sílá kë'lya*  
I | with | I sit down | | my hands | they lie in.

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

15. *Sikéde hozógo yégo sílá kë'lya*  
Behind me | happily | | my hands | they lie in.

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

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

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18. *Sínáde daáltso hozógo yégo sílá kë'lya*  
Around me | all | happily | | my hands | they lie in.

19. *Kat saán nagaí kat biké hozóni si nislín yégo sílá kë'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 *doł'zi danadínlá` ládín sílá kě'lya*  
Kethawns | blue | hang down | there | my hands | they lie in.

4. Nahotsói *tadítđín bíl bekeétin ládín sílá kě'lya*  
Evening light | pollen | with | its trail marked | there | my hands | they lie in.

5. Yúnigo *hadáte tadítđín bíl dasilá` ládín sílá 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.

*Haineya* [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 dzíl* [21](#) *nayiáyì`*  
They came up | mountains | loom up.

2. *Hayo/kál dzíl* *nayiáyì`*  
Dawn | mountain | looms up.

3. *Nadán/kai dzíl* *nayiáyì`*  
White corn | mountain | looms up.

4. *Yúdi dzíl* *nayiáyì`*  
Soft goods | mountain | looms up.

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5. *Ni'tsa dzíl* *nayiáyì`*  
Rain | mountain | looms up.

6. *Tadítđín dzíl* *nayiáyì`*  
Pollen | mountain | looms up.

(*Ani'tani dzíl* *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.

*Haineya* oooo *naaia*, etc.

## SONG E.

PRELUDE.

*I'na* [23](#) *hwié* [23](#) *siyáze eena* [23](#) *saadílníł*  
| | my child, | | cook for yourself.

1. *Hasdzéłti* *bisté sadílníł*  
*Hastséyalti*, | his lunch | cook for yourself.

2. *Hayo/kál* *bítadítđín* *bisté sadílníł*  
Dawn | his pollen, | his lunch | cook for yourself.

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

4. Ntłíz bidolyágo bisté sadílníł  
Hard goods | abundant, | his lunch | cook for yourself.

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

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

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

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

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

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10. Sáan nagaí bisté sadílníł  
Old age | traveling | his lunch | cook for yourself.

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

REFRAIN.

I'na hwié siyázi sadílníł olagáne [23a](#)  
| | My child | cook for yourself.

## SONG F. POLLEN SONG.

PRELUDE.

I'na hwié sítsowe eena saanělyá`  
| | My grandchild | | I have eaten.

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

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

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

4. Ntłíz bidolyágo bisté saanělyá`  
Hard goods | abundant, | his lunch | I have eaten.

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

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

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

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

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

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

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

REFRAIN.

I'na hwié sítsowe saanělyá` kolagáne

## PRAYER No. 2.

1. *Hayo/kál* Aski' n̄isli'ngo 24 ad̄isn̄  
Dawn | boy | I am, | I say.
  2. Yúdi *altasaí s̄ikégo* ad̄isn̄  
Soft goods | of all kinds, | my moccasins, | I say.
  3. Yúdi *altasaí s̄ist/lego* ad̄isn̄  
Soft goods | of all kinds, | my leggins | I say.
  4. Yúdi *altasaí siégo* ad̄isn̄  
Soft goods | of all kinds, | my shirt | I say.
  5. Yúdi *altasaí s̄inígo* ad̄isn̄'  
Soft goods | of all kinds, | my mind, | I say.
  6. Yúdi *altasaí s̄inégo* ad̄isn̄  
Soft goods | of all kinds, | my voice, | I say.
  7. Yúdi *altasaí seetsósgo* ad̄isn̄  
Soft goods | of all kinds, | my plumes, | I say.
  8. Yúdi *altasaí si dahazlágo* ad̄isn̄  
Soft goods | of all kinds, | me, | they will come to, | I say.
  9. Nt̄íz *altasaí si dahazlágo* ad̄isn̄  
Hard goods | of all kinds | me, | they will come to, | I say.
  10. Lin *altasaí si dahazlágo* ad̄isn̄  
Horses | of all kinds | me | they will come to, | I say.
  11. Debé *altasaí si dahazlágo* ad̄isn̄  
Sheep | of all kinds | me | they will come to, | I say.
  12. Nadánlkai *si dahazlágo* ad̄isn̄  
White corn | me | it will come to, | I say.
  13. Nadántsoi *si dahazlágo* ad̄isn̄  
Yellow corn | me | it will come to, | I say.
  14. Nadán *altasaí si dahazlágo* ad̄isn̄  
Corn | of all kinds, | me | it will come to, | I say.
  15. Nanisé *altasaí si dahazlágo* ad̄isn̄  
Growing things | of all kinds, | me | they will come to, | I say.
  16. Kos *d̄ilyĩ'l yasóni si dahazlágo* ad̄isn̄  
Clouds | dark | beautiful, | me | they will come to, | I say.
  17. N̄iltsabaká *yasóni si dahazlágo* ad̄isn̄  
Male rain | beautiful, | me | it will come to, | I say.
  18. A` *d̄ilyĩ'l yasóni si dahazlágo* ad̄isn̄  
Cloud | dark | beautiful, | me | it will come to, | I say.
  19. N̄iltsabaád *yasóni si dahazlágo* ad̄isn̄  
Female rain | beautiful, | me | it will come to, | I say.
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20. Atsinilt̄i's *yasóni si dahazlágo* ad̄isn̄  
Lightning | beautiful, | me | it will come to, | I say.
  21. Nats̄l̄it *yasóni si dahazlágo* ad̄isn̄  
Rainbow | beautiful, | me | it win come to, | I say.
  22. Tad̄itd̄in *yasóni si dahazlágo* ad̄isn̄  
Pollen | beautiful, | me | it will come to, | I say.
  23. An̄i'ta'ni *yasóni si dahazlágo* ad̄isn̄  
Grasshoppers | beautiful, | me | it will come to, | I say.

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

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

26. Sîyági *hozógo naságo adisnî*  
Below me | happily, | I travel, | I say.

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

28. Sináde daá'tso *hozógo naságo adisnî*  
Around me | all | happily, | I travel, | I say.

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

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

31. *Hozógo naságo adisnî*  
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.

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## Footnotes

[25:1](#) Kininaékai 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 (ní'tsa baká) means a shower accompanied by thunder and lightning. Female rain (ní'tsa 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.

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# 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.

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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.

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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 I.)

## 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. *Dzi/nadzí`ni biyáden*  
Pelado Peak | from its base.

3. *Hadáhonige behogánden*

Mirage | house made of from.

4. *Hadáhonige bedahonikáden*

Mirage | having its foundation of from.

5. *Natsílít dadínláden*

Rainbow | the doorway from.

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6. *Natsílít biké dzétín*

Rainbow | its trail | the passage out.

7. *Natsílít síłtséindel*

Rainbow | with me it went out.

8. *Natsílít síłdáindidel*

Rainbow | with me it went higher.

9. *Daiké hot`él ełnīgi*

Field | broad | in the middle

10. *Natsílít síłnáhindel*

Rainbow | with me it returned.

11. *Sóhogan bitsíhastigi*

My house | from where it could be seen

12. *Natsílít síłnáhindel*

Rainbow | with we it returned.

13. *Sóhogan sitkíge*

My house | its roof

14. *Natsílít síłnáhindel*

Rainbow | with me it returned.

15. *Sóhogan dzeetín*

My house | the entrance

16. *Natsílít síłnáhindel*

Rainbow | with me it returned.

17. *Sóhogan bahastláde*

My house | just inside

18. *Natsílít síłnáhindel*

Rainbow | with me it returned

19. *Sóhogan honíshá`de*

My house | the hearth

20. *Natsílít síłnáhindel*

Rainbow | with me it returned.

21. *Sóhogan yahałnígě*

My house | the center

22. *Natsílít síłnáhindel*

Rainbow | with me it returned.

23. *Hayolkál bėsóhogan ntsitłági*

The dawn | with my house | fore part

24. *Hastséyalti síłnaneské`*

Talking God | with me he sits.

25. *Hastséhogan síłnaneské`*

House God | with me he sits.

26. *Tadıtdín Aski síłnaneské`*

Pollen Boy | with me he sits.

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27. *Aniłtą'ni Atét síłnaneské`*

Grasshopper | Girl | with me she sits.

28. *Hozógo Estsánatlehi samá bananestsá*  
Happily | Woman Who Rejuvenates | my mother | for her I return.

29. *Hozógo sókon sīnastlín*  
Happily | my fire | is restored to me.

30. *Hozógo sīnalyée sīnastlín*  
Happily | my possessions | are restored to me.

31. *Hozógo soyúde sīnastlín*  
Happily | my soft goods | are restored to me.

32. *Hozógo sintlíz sīnastlín*  
Happily | my hard goods | are restored to me.

33. *Hozógo sīlín sīnastlín*  
Happily | my horses | are restored to me.

34. *Hozógo sidebé sīnastlín*  
Happily | my sheep | are restored to me.

35. *Hozógo sahasúe sīnastlín*  
Happily | my old men | are restored to me.

36. *Hozógo sīzání sīnastlín*  
Happily | my old women | are restored to me.

37. *Hozógo sīsīlké sīnastlín*  
Happily | my young men | are restored to me.

38. *Hozógo sídzíke sīnastlín*  
Happily | my young women | are restored to me.

39. *Hozógo saltsíni sīnastlín*  
Happily | my children | are restored to me.

40. *Hozógo bīlhini.snáni sīnastlín*  
Happily | my wife (or husband) | are restored to me

41. *Hozógo sīnantaí sīnastlín*  
Happily | my chiefs | are restored to me.

42. *Hozógo sīkéya sīnastlín*  
Happily | my country | is restored to me.

43. *Hozógo sīdaiké sīnastlín*  
Happily | my fields | are restored to me.

44. *Hozógo sagán sīnastlín*  
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. *Taditdín Askí sīlnaneské'*  
Pollen | Boy | with me he sits.

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

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

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

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

52. *Hozógo nadán altasáí sīnastlín*  
Happily | corn | of all kinds | is restored to me.

53. *Hozógo nasádo*

Happily | may I walk.

54. *Dałádjín (?) 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 indintěso*  
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. *Aniłtā'ni bidesísigo nasádo*  
Grasshoppers | about my feet | may I walk.

63. *Daró 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. *Sikédze 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. *Sikí'dze hozógo nasádo*  
Me toward above | happily | may I walk.

69. *Siná 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 nasistlínigo 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'gíhi
2. *Hayolkál behogán*  
Dawn | house made of.
3. *Nahotsóí behogán*  
Evening light | house made of.
4. *Kósdilyíl behogán*  
Dark cloud | house made of.
5. *Niitsabaká behogán*  
Male rain | house made of.
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6. *A`dílyíl behogán*  
Dark fog | house made of.
7. *Niitsabaád behogán*  
Female rain | house made of.
8. *Taditdín behogán*  
Pollen | house made of.
9. *Aniltani behogán*  
Grasshoppers | house made of.
10. *Kósdilyíl dadínlá'*  
Dark cloud | doorposts.
11. *Kósdilyíl biké dzeétin*  
Dark cloud | his road | the exit.
12. *Atsinitíís yíke dasízíni*  
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. *Síké saádiíl*  
My feet | for me restore.
17. *Sítsát saádiíl*  
My legs | for me restore.

18. *Sítsís saádi'il*  
My body | for me restore.

19. *Sí'ni saádi'il*  
My mind | for me restore.

20. *Siné saádi'il*  
My voice | for me restore.

21. *Tádisdzin* naalíl *saádi'il*  
This very day | your spell for me | you will take out.

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

23. *Sítsádze tahi'ndinla`*  
Away from me | you have taken it.

24. *Nízágo 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 tsidisál*  
Happily | I shall go forth.

28. *Sítáha 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. *Saná` nislínigo nasádo*  
My feelings | being lively | may I walk.

32. *Daa/kída kitégo nasádo*  
Long ago | as it was | may I walk.

33. *Hozógo kósdilyil 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 radítín keheetíngo nasádo*  
Happily | pollen | its trail | may I walk.

38. *Hozógo nasádo*  
Happily | may I walk.

39. *Tasé a/kídzi ahoníngo nasádo*  
Thus | as it used to be | it having happened | may I walk.

40. *Sítsídze 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`di/yi/ dadinlá`.  
dark fog | door posts.

11. A`di/yi/ 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.)

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# THE STORY OF BEKOTSIDI.

Békotsídi and Sun Bearer (Tsínihanoai) made all the animals while they were sitting together in the same room,-- Békotsídi 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 Békotsídi sang to bless all that he was making. It was the first song which he sang at this work.

1. Now Békotsídi, 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, Békotsídi was making antelope and bighorn. While Day Bearer was making a goat, Békotsídi 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 Békotsídi 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 Békotsídi 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 *doh'zi lin*. (turquoise or gray horse), *bástsili lin* (red stone or sorrel hors e), *bászini lin* (cannel coal or black horse), *yołkaí 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* Békotsídi *kat* si nís/ín Bahatsidilés  
Now | Békotsídi | now | I | am. | For them I make.

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

3. *Kat* Tsínihanoai bit/ól(él) dol'i'zigo Bahatsidilés  
Now | Day Bearer | his beams | blue. | For them I make.

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

5. *Lin altasá kat* la nadíldz'i'si Bahatsidilés  
Horses | of all kinds | now | | are increasing. | For them I make.

6. *Síla lará kat* nílá níti Bahatsidilés  
My hands | ends of | now | your hands | run into. | For them I make.

7. *Díni altasá kat* la nadíldz'i'si Bahatsidilés  
Animals | of all kinds | now | | are increasing. | For them I make.

8. *Kat* ayás dol'i'zi *kat* la nadíldz'i'si Bahatsidilés  
Now | birds | blue | now | | are increasing. | For them I make.

9. *Yúdi altasá kat* la nadíldz'i'si Bahatsidilés  
Soft goods | of all kinds | now | | are increasing. | For them I make.

10. *Kat* bitadítín bil la nadíldz'i'si Bahatsidilés  
Now | its pollen | with | | are increasing. | For them I make.

11. *Kéa` nadíldz'i'si kat* dóni`dínēs 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](#) *Haráli* Natlóí does not know in what order these small animals were made, and does not know if Bekotsidi made snakes and fish.

[59:26](#) *Haráli* Natlóí does not know where he lives; but thinks he dwells either in the sky or in Estsánatlehi's house in the western ocean.

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# 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.

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## TEXT AND INTERLINEAR TRANSLATION.

### I.

#### PRELUDE.

Sinaháse nagée nagée alíli *kaṛ* bitása  
 My thoughts run. | Alien gods, | alien gods | weapons | now | I walk among them.

A'yeyeyeahai`  
 (Meaningless).

1. *Kaṛ* Nayénëzgani si nislín nitá`  
 Now | Nayénezgani | I | am | people among.

nagée nagée alíli *kaṛ* bitása  
 alien gods, | alien gods, | weapons | now | among them I walk.

2. *Dzil* hotsi's tsí'da hweztaníta`  
 Mountains | tops of | truly | I am rubbed with,

nagée nagée alíli *kaṛ* bitása  
 alien gods, | alien gods, | weapons | now | among them I walk.

3. *Kaṛ* saán nagée *kaṛ* biké hozóni si nislín  
 Now | in old age | wandering | now | its trail | beautiful | I | am.

nagée nagée alíli *kaṭ* bitása  
alien gods | alien gods | weapons | now | among them I walk.

## II.

1. *Kaṭ* Tóbadzistsíni si nīslín nitá`  
Now | Tóbadzistsíni | I | am, | among them

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

2. Tó` hotsí's tsí'da hweztaníta`  
Water | tops of | truly | I am rubbed with.

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* sáan nagée *kaṭ* biké hozóni si nīslín  
Now | in old age | wandering | now | its trail | beautiful | I | am

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

## III.

1. *Kaṭ* Bēlindzīnot'is si nīslín nitá`  
Now | Bēlindzīnot'is | I | am | among them.

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

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2. Ya hotsí's tsí'da hweztaníta`  
Sky | top of | truly | I am rubbed with,

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* sáan nagée *kaṭ* biké hozóni si nīslín  
Now | in old age | wandering | now | its trail | beautiful | I | am,

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

## IV.

1. *Kaṭ* A'ītsodoniglehi si nīslín nitá`  
Now | A'ītsodoniglehi | I | am, | among them,

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

2. Ní` hotsí's tsí'da hweztaníta`  
Earth | top of | truly | I am rubbed with,

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.

3. *Kaṭ* sáan nagée *kaṭ* biké hozóni si nīslín  
Now | in old age | wandering, | now | its trail | beautiful | I | am,

nagée nagée alíli *kaṭ* bitása  
alien gods, | alien gods | weapons | now | among them I walk.